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The WITNESS

JANUARY 6, 1966

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For Christ and His Church

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The WITNESS

JANUARY 6, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Interreligious Clergy Group Backs Strike by Pickers

★ Strong support for both grape pickers on strike for 14 weeks in an effort to obtain collective bargaining rights and for clergymen who have encouraged the strikers was voiced in Delano, Cal.

The group, calling itself a "committee of religious concern," visited the rich grape vineyards of Northern Kern and Southern Tulare counties where over 5,500 workers were taking part in a strike sponsored by the National Farm Workers Association and the Agricultural Workers Organizing Committee (AFL-CIO).

In a statement issued after the visit, the churchmen urged the strikers "to continue their strike until such time as their just demands are recognized. . ." In addition to bargaining rights the grape pickers are asking a minimum hourly wage of $1.40 and more pay for piecework.

Among the visiting churchmen were Cameron P. Hall of New York, director of the National Council of Churches commission on the church and economic life; Father James Vizzard, S. J., director of the Washington, D.C., office of the national Catholic rural life conference, and Rabbi Erwin L. Herman, regional director of the Pacific - Southwest Council, union of American Hebrew congregations.

Support was expressed in the group's statement for "the active involvement in the strike being exercised by the California migrant ministry and other religious groups" and the visiting churchmen pledged "to back them with increasing national support."

Clergy participation in the strike has become a point of bitter contention in the region. Five Bay Area ministers were among 44 persons arrested in October for shouting "Huelga! Huelga!" (Strike! Strike!) at so-called "scabs" working in the fields.

Also, two Catholic priests — Father Keith Kenny and Father Arnold Meagher of the Sacramento diocese — gave dramatic impetus to the strike by flying in a private plane over the vineyards urging workers to walk off the job.

Though there has been no official statement on the priests from the Sacramento diocese, reports circulated that they had been told to stop their involvement in the strike. Msgr. James H. Culleton, chancellor of the Monterrey-Fresno diocese which includes the strike area, confirmed that the chancery had asked the Sacramento diocese to keep the priests out of the Delano section.

"We don't want outside clergy making trouble in the area," he said. "The diocese is doing what it can to bring the dispute to a just and peaceful solution."

Cancellation by Father Kenny of a speech he was to give to students at Sacramento State College also spurred speculation that he had been "silenced." The priest has not commented, but a spokesman for the Catholic council on human relations in Sacramento, of which Father Kenny is moderator, subsequently reported that while it appears that the priest is not to personally involve himself in the strike he plans to accept other speaking engagements.

The statement by the 11 visiting churchmen specifically endorsed "the right of the church and synagogues" to support the strike.

"We reject the heresy that churches and synagogues are to be concerned only with so-called 'spiritual' matters," the statement said. "We believe that this is God's world . . . whatever goes on in his world must be our concern, particularly when his will for the well-being of any of his children is being violated."

Other members of the visiting group, who listed their affiliations "for purposes of identification only," were: Dr. Kenneth Neigh of New York, secretary of the United Presbyterian board of national missions; Mrs. Mae Yoho Ward of Indianapolis, Ind., vice-president of the United Christian missionary so-

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ciety; the Rev. S. Garry Oniki of New York, associate to the executive vice-president, United Church of Christ board for homeland ministries; Paul A. Stauffer of New York, executive secretary of coordination, Methodist board of missions national division; Robert McAfee Brown, United Presbyterian theologian and professor of religion at Stanford University, Palo Alto, Cal.

Also, Msgr. William J. Quinn, director of the Chicago office of the U.S. Bishops' committee for the Spanish speaking; Father John A. Wagner, executive secretary, bishops' committee for the Spanish speaking, San Antonio; Lester C. Hunt, executive assistant, bishops' committee for the Spanish speaking Chicago.

Seek Help

The group's statement included a call for state and federal legislation to "ensure the right of collective bargaining for all" and urged churches and synagogues "to support the strikers and their families not only with their prayers but with gifts of food, money, and personal involvement. . . "

Another request — for financial support from unions, particularly the AFL-CIO—was followed by a statement from Walter Reuther, United Auto Workers president and head of the industrial union department of the AFL-CIO, that his groups plan to contribute $5,000 a month for "as long as it takes to win this strike."

Charge of Reds

Among other developments, the Kern County farm bureau board of directors unanimously passed a resolution asking that "all church groups and their governing leaders redefine their areas of responsibility so that their clergy will refrain from participating in social reform activities in any locality that results in lawless, irresponsible action that endanger the life and/or rights of citizens."

The group noted in their resolution that "local churches and individual members are in a position to know the facts and can effectively deal with these problems in a lawful and responsible manner." It added, "many such cases of civil disobedience and/or strife have been infiltrated and aligned with every un-American force existent in our country today."

Copies of the resolution were sent to all ministers of record, the Bakersfield council of churches, the Bakersfield chamber of commerce, the Bakersfield ministerial association and the bishop of the Monterey-Fresno Catholic diocese.

The Delano ministerial association has also condemned the strike while various Delano civic and business interests have denounced the interference of "outside" clergy in the strike.

Joseph G. Brosmer, executive of the agricultural labor bureau, a grower-operated agency, commented on the role of the clergy in the strike: "If ministers are going to serve the Lord, they cannot help organize unions. The migrant ministers' role in the strike is doing irreparable damage. When a person becomes emotionally involved in an issue he cannot be objective."

In an open letter to the strikers, which appeared on the front page of the Delano Record, E. B. Antonell, a well-known local grower, accused the clergy of being "naive" and marching in picket lines with "avowed Communists."

"It would," he concluded, "be nice to wake up some morning without the stench created by the messengers from Moscow." The letter appeared several weeks before the visit of the national church group.

New Phase

The strike meanwhile entered a new phase. With the end of the harvest season union officials announced plans for a nationwide boycott of Delano grape products.

Schenley Industries, Inc., and 36 other local grape-producing firms were suggested as targets of the boycott. Products distributed by Schenley include Old Charter, I. W. Harper and Ancient Age bourbons, Cresta Blanca and Roma wines, and Tintex and Whitex dies among others.

The Student Non-Violent Coordinating Committee, which recently voted in a national meeting in Atlanta, Ga., to support the boycott, singled out Schenley Industries because they are Delano's largest producer of wine and other alcoholic products. The company owns approximately 4,500 acres of land in the area.

Urge Congress to Act

Top church and synagogue leaders have started a move to get Congress to investigate the strike and to enlist support of new legislation guaranteeing farm workers bargaining rights under federal laws.

The group made public its decision after studying conditions in the strike areas, and announced it plans to approach the Johnson administration shortly after Christmas. Congress convenes Jan. 10.

The churchmen were invited by the Rev. Wayne C. Hartmire Jr., director of the California migrant ministry, related to the national migrant ministry of the NCC. His project is now supported by the California council of churches.

Hartmire said the average migrant farm worker earns approximately $1000 per year if he moves from harvest to harv-

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est. A "settled" worker may earn from $1500 to $2000 per year, he said.

The churchmen urge:

- That the strikers continue their demands
- That the growers be urged to enter into negotiations with strike representatives
- That churches and synagogues all over the U.S. become involved in the strike through personal participation, and donations of food and funds
- That California's Gov. Patrick Brown be urged to support state legislation to "ensure the right of collective bargaining" for farm workers there
- That President Johnson and Congress be urged to enact federal legislation extending the national labor relations act to include agricultural workers.

Theologian Urges Critical Look At Traditional Private Prayer

★ Dean John Coburn of the Episcopal Theological School told more than 200 Protestant and Roman Catholic clergymen in St. Louis that a more critical look should be given to traditional forms of private prayer.

Speaking at the annual priest-minister dialogue, Coburn said his experience with seminarians indicated that old prayer forms are not meaningful for modern man.

He said that the new current of theological thought, exemplified in Bishop John Robinson's "Honest to God," had created a new "mood" that involved prayer forms. "The principal argument is that the gospel has been presented to the world through forms, which however appropriate for another day, have today outlived their usefulness."

Modern, scientific man needs new forms which involve human relationships, Coburn added. In the new theology, "the city is not simply where the exchange of trade takes place; it is where the exchange between God and man occurs."

He explained that he was not including the "Death of God school" in his paper, and was limiting his comments to the effectiveness of private prayer.

New issues, he said, include the thought that spirituality is both found and expressed in the world and that spiritual guidance will come from friends in the world as well as in the church.

Changes in personal prayer "seem to be taking place," he said. The central emphasis is on thanksgiving for one's personal awareness and existence. "Prayers of petition have become more an expression of concern than a specific request for the intervention of God from outside into a specific human situation to change it."

Forms of prayers and "rules of life have become relative," Coburn said, and more persons are believing that "there is no absolute way . . . there are only individual ways for different men."

A Catholic priest participating in the dialogue said that Catholic laymen and secular priests have both suffered from a monopoly of monastic spirituality within the church.

Father John T. Byrne, pastor of a large St. Louis church and a teacher in the archdiocesan seminary served as a Catholic "reactor" to Dean Coburn's paper on "Contemporary Spirituality."

The Episcopal theologian's paper said that the "new theology" arising in Protestant scholarship also demands new thinking on prayer. Contemporary spirituality, he said, emphasizes that the world is not a distraction but a place for prayer and that God is met not by detachment but by involvement.

Byrne noted that while God is always objectively relevant to man, each person must discover his relevance "and this is the problem."

"Spirituality is a deeply personal thing," he said. "People cannot be fitted into pre-determined categories in their search for God."

Byrne held there was room for a certain type of "situational ethics" in the church, a type recognized in traditional moral theology and not the kind condemned by Pope Pius XII.

Moral theology has always said a human act involves an object, an end, and a circumstance. A circumstance, he said, can change the nature of an action. "This is situation ethics in the acceptable meaning of the terms, for what else is a circumstance but a situation?"

Byrne added that if prayer is to be meaningful, Catholics must become spontaneous. "For too long, we have been excessively dependent on formulae."

He stressed that in spirituality, no one "way" can be applied to all persons. "This point is especially pertinent for Catholics," he said. "In the past the monastic life has held this unique position. Even the secular clergy were considered as sort of second class priesthood, at least as far as their call to holiness was concerned.

"Worst of all, those means for attaining to union with God which were monastic were held to us as ideal for all."

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Pact Hitting Discrimination Adopted by United Nations

★ The first international pact on the elimination of all forms of racial discrimination was overwhelmingly approved by the UN General Assembly during the last moments of its 1965 meeting.

By a vote of 104 to 0, with 12 nations absent, an international convention which aims at initiating a global civil rights movement was adopted.

Among the absentee nations were Communist Albania; the new African states of Malawi, Gambia and the Central African Republic; Ecuador, Nicaragua, Panama, and Paraguay; Malta, Cambodia, Singapore and South Africa.

South Africa has consistently shunned all debates on the treaty, since it condemns apartheid. Later, South Africa's credentials were held up on the request of 35 African nations that oppose apartheid.

This treaty will become effective among UN member and accredited observer nations, when it is accepted by 27 of these countries.

The convention got its start with the Nov. 20, 1963 General Assembly resolution calling for its absolute priority in the light of the civil rights movement then underway in the U.S. and the growing racial segregation problem in South Africa.

A declaration against racial discrimination had been adopted by the U.N. General Assembly, but lacked effective means for implementing. The UN human rights commission adopted a draft convention on racial discrimination in 1964 based on the work of its subcommittee on the prevention of discrimination and protection of minorities.

The third committee — social and humanitarian affairs — did all the ground work during the current General Assembly in preparing the present treaty. The new anti-discrimination pact defines "racial discrimination" and requires signatory nations to "eliminate all aspects of racial bias from their territories."

These states are further required to enact legislation condemning racial segregation and apartheid and "to make all racist acts illegal." This is to include provisions for punishing those guilty of "dissemination of ideas based on racial superiority or hatred."

During committee debates on the proposed treaty, protests were expressed by the United States and some European and Latin American nations over the requirement that "signatory parties to the convention must prohibit organizations which promote and incite racial discrimination."

It was feared that this might lead to the curtailment of such civil liberties as freedom of speech and assembly within nations. However, the clause was retained, and the dissenting states concurred for the sake of getting the treaty before the General Assembly.

The U.S. representative, Ambassador Frances E. Willis called the document "more than a statement of lofty ideals." It provides, she said, "machinery for implementation which goes well beyond any previous human rights instrument negotiated in the United Nations."

She warned that "it is a complex document and will require careful study, not only by my government, but also by many other governments."

Ambassador Willis expressed hope that "it will help in bringing to an end the evils of racial discrimination, for racial discrimination has no place in the world which the peoples of the United Nations are seeking to build."

The terms of the new international convention require nations to guarantee "the right of their citizens to equality before the law, without distinction as to race, color, national or ethnic origin." Moreover, these states must agree to protect everyone within their borders from discrimination by enabling them "to seek redress from national tribunals in cases where their civil rights have been violated."

Nations signing the treaty are asked "to do all in their power to combat prejudice and to promote understanding between peoples."

The provisions of the treaty are to be carried out by reports from member states to the UN secretary general on racial and civil rights in the respective countries. The UN is planning to set up machinery for conciliating disputes on racial questions brought by nations or individuals within nations. To facilitate this, the right of individuals and organizations to petition the UN has been greatly expanded.

Secretary General U Thant welcomed the adoption by calling it "the most valuable instrument by which the United Nations may carry forward its efforts to eradicate the vestiges of racial bias and hatreds wherever they may persist throughout the world."

He urged that the treaty be put into effect "as soon as possible."

The words of Pope Paul, in his address to the same General Assembly on October 4, were frequently recalled by delegates during lengthy debates in the

(Continued on Page Sixteen)

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EDITORIALS

A Danger Not a Nuisance

LAST NOVEMBER, Jim Clark, sheriff of Selma, stood on a platform in Wilson Junior High School in Pasadena, California and taunted a number of Negroes in the audience. It is no surprise that Jim Clark is now one of the stars on the John Birch Society's speaker circuit. And it is no surprise that his appeals to racism find fertile fields in Southern California. Without Jim Clark's benefit, local whites are planning to "get" the Negro community the next time there is a disorder like Watts.

Jim Clark and the worst excesses of the Birchers are distasteful to the vast majority of Americans because they are extreme in their methods and violent in their language. They offend because they are obviously offensive. What may come as a surprise to most citizens is the extent to which the whole spectrum of the Radical Right is growing — in size, in budget, and in the diversity of its organization. Violent organizations like the Ku Klux Klan grow because they appeal to the ignorant and frightened. (And perhaps because Congressional committees display them before the nation with almost studied ineptness.)

But the big-money organizations of the Radical Right make their appeal to a cross section of Americans, and number a disproportionate percent of well-educated and well-healed citizens in their ranks. The John Birch Society's glossy insert in editions of Sunday papers is estimated to have reached over 27,000,000 homes. It is well-done, readable, and makes the JBS as innocent and inoffensive as a monthly meeting of the Episcopal Church Women. The estimated membership of groups on the Far Right grows, in season and out, before, during, and after Goldwater.

It is time that the churches took seriously the growth in wealth and scope of those organizations whose primary target is the church. Last year, three entered the list of the twelve most prosperous right-wing groups: Dr. Carl McIntire and his Twentieth Century Reformation (1st in receipts); Dr. Billy James Hargis and his Christian Crusade (7th) and Mr. Edgar Bundy and his Church League of America(12th). McIntire speaks through a network of 700 radio stations. The volume of printed material put out by such groups is in the millions. Their gnawing away at such perennial issues as the National Council of Churches and all its alleged malefactions is relentless.

The important issue is not their shrillness, or the disruption they may cause to local churches and communities here and there — real as this disruption is. The fact is that they voice a discordant note present throughout American Christianity, particularly Protestantism. In the absence of a real effort by church leaders to win those who are troubled and confused, the shrill voices rush in with their half truths and distortions. They thus speak for the legions of fellow-travelers of their viewpoint. Their credo: suspicion of ecumenical innovation; hostility to active involvement in such matters as civil rights; urban affairs; a negotiated peace in Vietnam; theological retrenchment; condemnation of all strivings for relevance as "new theology" or "new morality."

Fundamentalism in American Protestantism and nativism in our politics are hardly something new. The danger of the religious Far Right today is that it evangelizes amid a growing number of disaffected churchmen who may not accept all of McIntire's answers but are asking many of his questions. America's churches are in the midst of a painful reappraisal. How is the church to minister to a mass society? The Radical Right offers nostalgia, the Bible, and religion-as-usual. The pews are full of people who prefer it that way. That's why the Radical Right is a danger, not a nuisance.

Non-Christian Religions

AMONG the more highly publicized decrees of the Vatican Council the declaration regarding non-Christian religions other than Judaism has attracted little attention. Nonetheless, in some ways it has more to do with God's charity than the issues which have been given spotlight treatment. Changes in the mass — fundamentally a family matter — the discovery that 20th Century Jews did not crucify the 1st century messiah — smacking of special treatment — the development of a senate of bishops — leaving the supreme power snugly seated exactly where it

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was before — and even the friendly papal visits abroad — Rome comes to Madison Avenue! — these made the headlines, but a far more drastic indication of change in the human side of an institution which once viciously persecuted heretics and staged crusades against other faiths are these sympathetic words to Hinduism, Buddhism, Islam and all the other paths by which men have sought and found something of God.

"The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim, Christ, 'the way, the truth, and the life,' in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself."

Well put, we say, and supremely important: for the function of those who follow non-Christian religions is not simply to learn from us. Their sincerity, insight, discipline, colorful cults and scriptures, are part of mankind's heritage of world religion. We are the losers, not they, when we neglect any aspect of God's multifoliate Truth.

LUX IN TENEBRIS

Alfred A. Gross

Executive Director, George W. Henry Foundation

BRINGING A WREATH TO THE GRAVE OF ROGER LA PORTE

WHEN BLOODY MARY sent Bishop Latimer and Bishop Ridley to the stake for their newfangled notions of religion, they were put to death as much because their teaching posed a threat to the security of the state as because their doctrine seemed heretical. Perhaps the rulers feared the rising tide of Protestantism because they had not yet learned what Milton discovered — that "new presbyter is old priest writ large." We remember that Bishop Ridley said to his fellow martyr, "Be of good cheer, Master Latimer; today we have kindled a torch that will never go out."

We think of a Catholic's self chosen martyrdom. Roger La Porte was as much a martyr to his views, at least in his eyes and those of the men and women who shared his convictions, as if he were sent to execution by the constituted authorities. There are, of course, those of another opinion. The most charitable view such men will take is that Roger had brooded upon the struggle in Vietnam so long that the balance of his mind was disturbed. There is nothing unusual about this. Benedict Arnold was a traitor to the Americans, a useful subject to the British crown. To the religion a man leaves, he is an apostate; to his brethren in his new-found faith he is a convert.

Roger La Porte was a pacifist. His, in the words of Professor Bryn-Jones, was the dilemma of the idealist. When his government required his services in what it considered the defense of his country, he had to make the choice between rendering Caesar that which was his or facing the consequences. He chose to walk a thornier path than one walked by most conscientious objectors. Even if he were required to serve a prison term, the federal penal institutions are perhaps as humane, if not more so, as any convict establishments in the land. And there was a chance that the government would permit him to do his military service in a camp for objectors, as it did in the second world war, or by working in a hospital or other humanitarian service designated by the authorities. He chose to push his conclusions to their limit. He felt called upon to be a living witness to the Lord's commandment: "Greater love hath no man than this — that he lay down his life for his friends."

Roger La Porte did what he did as a professing Catholic. One suspects that his view is not the predominant one held by the church of his upbringing. More likely it is a conviction held in very low esteem by the powers that be and those who never trouble themselves to call official views into question. When Christianity was young and struggling for its existence, before

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Constantine sent it upon the questionable aspects of its history by cementing the unholy alliance between church and state, many men were disturbed about the business of serving in the armed forces of the empire.

Look at the Record

THE RECORD OF MARTYRDOMS for refusal of military service is available to any who choose to look at the books. For instance, if we were to look at Professor Toynbee's "An Historian's Approach to Religion", we can read of the martyrdoms of several who chose death in preference to becoming conscripts. Tertullian in De Corona tells of a soldier who was executed because he felt that wearing a laurel crown as part of his uniform was a violation of his faith. And so it goes. Perhaps the enormity of refusing service with the colors became even greater when the church undertook to wage its holy wars. In the eyes of this somewhat heretical preacher, there is precious little difference between a Christian crusade and a Moslem jihad. Both are holy wars: if there are differences, they are purely semantic.

It may very easily be that the pacifist extremist is intellectually, and perhaps morally, correct in his views. The difficulty is that he oversimplifies. In a world where all men were reasonable, difference between nations would be discussed, and men of good will would hasten the time when wars would be relegated to the museum of history. But such a day is still only a hope. Meanwhile, what are we to do? There does come a time when men must resort to the arbitrament of arms. How long should a people submit to the tyranny of an unprincipled despot? Who will say that the American people should not have risen against the indifference and stupidity of the crown? Who is there to say that the French Revolution was causeless? There might be two opinions about the morality of the Kaiser's war; but who in his senses would like to live under Hitler? Was Britain devoid of morality when, single-handed, it sought to check Napoleon's attempt to build a world empire? The problem is not as simple as all that. There are still three sides to every question—your side, my side, and the truth.

World Without War

THIS IS NOT the time to discuss the ethics of pacifism. That men of all creeds and no creed may hope for a world where war shall be no more goes without question. But we live in a very practical world, and the pacifist's is a counsel of perfection. We have, alas, to burn our pinch of incense at the altar of Caesar; and we ask ourselves not what is the best, but what is the more excellent, way. There are those outside of the pacifist camp who have their doubts of the wisdom, not to mention the justice, of the war in Vietnam. The ordinary run of citizen is without sufficient information to make a sound judgment. It is difficult to believe that the government wishes only to walk the road to glory. There must be an opinion on the part of those with authority that we are seriously threatened, and that the resort to the use of force is necessary. The citizen is entitled to have the most absolute assurance that the government has not marched off on a military adventure for its own sake. When he condemns what is being done, he must base his case on something stronger than unsupported opinion. Only a fool would not resist to the uttermost the attempt to force freedom loving, sometimes lawless, Americans to live in a nightmare envisioned for us in the pages of "1984".

Walk in Darkness

WE WALK in darkness, and the light is very, very dim. The situation is not clear-cut. One wonders about the wisdom of the government rushing a law through Congress making the burning of a draft card a serious federal offense. Is the government as sure of the popular support of what is being done in Vietnam as it would like to be? Why does it feel it so necessary to stifle dissent? Has the government found it necessary to set itself up as a state religion much as the Communists have found it necessary? Is disagreement with the wisdom of the powers that be heresy? To put one's disagreement into action has become a punishable offense that one might call lese-majeste: perhaps in the eyes of some, little short of blasphemy. What has become of the old-fashioned spirit of a people who demanded the right "to stand on their hind legs and tell the government to go to hell." One wonders, in our present zeal for conformity, if we are about to emulate the Japanese and make it a crime to have dangerous thoughts. Nothing is simple about our situation. Long ago, I said that, in order to check Hitler, we may find it necessary to have recourse to some of his methods.

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There is no easy right and no easy wrong to be discerned. This is as much the dilemma of the old-fashioned liberals, of whom I seem to be a survivor, as of the pacifist extremists. The pacifist sees only black and white. The liberal sees that both sides have some justice in what they believe. How are we to choose? Certainly in times of crisis, one thinks many times before he is sure that the leading of his conscience is the only way. Someone said that one with God is a majority. But how sure is one that God is on his side? The Kaiser's soldiers wore belts that were inscribed: Gott mit uns. And the pope blessed with a lavish hand the cannon that were to slaughter those he esteemed God's enemies. In a curious sense, God broods over both sides of every conflict. Sometimes the cosmic process seems to demand that truth be born in violence.

"God moves in a mysterious way
His wonders to perform."

Lived For Others

I COULD go on endlessly, trying to piece together a background for the way in which Roger La Porte chose to sacrifice himself for the cause to which he gave, in Lincoln's words, his last full measure of devotion. It was a deed that is like an iceberg. Much more lies below the surface than is there for the eye to see. I knew the boy. So, in a sense, what I have to say is bringing a wreath to lay on his grave. He had been sent to me by the Catholic Worker group, whose devotion to the unwanted and unloved of New York's east side is unparalleled. Those who knock at the Catholic Worker's door are not asked if they are deserving. Their welcome is assured: what little these devoted souls have to offer is given for the asking. The drug addict, the alcoholic, the unwanted, the despised and rejected, the criminal and the outcast somehow find room for themselves at the Catholic Worker's Inn. Thus we see put into practice Caryll Houselander's counsel:

> "It is time that Christians answered Cain's question, 'Am I my brother's keeper?' by more than an affirmative: 'I am more than that: I am my brother.' "

Doubtless there, Roger La Porte, who had found that the rigidities of the monastic life were not for him, shared the Catholic Workers' sense of the brotherhood of mankind that made the use of force to attain national objectives unthinkable.

It was not easy to know Roger La Porte. He was somewhat aloof, and to a great extent he kept himself to himself. I had been able to find work for him in a college library, which would have made remission of tuition available for him to take a bachelor's degree. We practically never, in our fairly frequent conversations in my study, talked of the deep things that are of the kingdom. We talked

> " . . . Of shoes and ships and sealing wax,
> Of cabbages and kings;
> And why the sea was boiling hot,
> And whether pigs have wings."

Roger considered me a cynical old party, who may have had his points. As a matter of fact, on the last day of his life, I spoke with him on the telephone. He had asked me to see if I could find a job for him. I had no inkling that he had contemplated anything drastic. Nor, at ten or eleven that morning, would he appear to have taken such an irrevocable resolution, if his desire for work had any meaning. On the other hand, I was not aware that, as it subsequently developed, he had left school.

Roger La Porte had a good mind. What makes a human being feel that life has no more to offer? I can understand a man taking his life to escape unbearable pain. I can understand how one might prefer suicide to facing the consequences of his crime or his folly. I can understand how emotional, social, economic, or family problems can build up so much pressure that one can sometimes feel under the necessity of ending what has become meaningless.

Very Final

A LONG TIME AGO, in talking about a mutual friend who had taken his life, John Lovejoy Elliott said to me, "Suicide is so very final." It is irrevocable. Did Roger La Porte commit suicide? Or did he, mistakenly as it seems to me, feel that by sacrificing himself for the cause to which his allegiance was pledged, hope that in giving his life he would help others to find it? Did he feel that by doing what he did he would make wars to cease? We will never know.

This much we do know. Roger La Porte's act, wise or unwise, beau geste or magnificent obsession, was not the behaviour of an exhibitionist.

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His was nothing like the performance of the jaded philosopher Peregrine who jumped into the volcano of Mt. Etna, of which we read in the Dialogues of Lucian of Samosata.

We ask ourselves, Cui bono? While we deplore the means Roger La Porte took to call men's attention to the horror of the death and destruction that are the inevitable consequences of war, we may rest assured that his was more than the act of a zealot. Roger was zealous for his devotion to the things that made for peace; his was not the sentimentalist's flight from a world that had become too much for him. In doing what he did he bore witness to his belief that the god of love could and would ultimately overcome the god of war. So we judge not, lest we be judged: we condemn not, lest we be condemned. We leave the issue in the hands of God, who, understanding all, forgives all.

Let us hope and pray that others will not be moved to follow Roger's way of giving expression to their convictions about war and peace. Our country needs every one of its young idealists, mistaken or otherwise. To them we say not, Dulce et decorum pro patria mori. Rather do we say to them, Dulce et decorum pro patria vivere.

As we look for the deeper meaning of Roger La Porte's self-sacrifice, we may come upon a clue in Professor Toynbee's book, wherein he says:

"What is to be the higher religions' relation to the old order? This is a question bound to present itself. The higher religions made their epiphany in the world with a spiritual mission of their own — the mission of preaching to every creature a new gospel by which man is inducted into a new attitude towards suffering through a new revelation of the character of God."

This is somewhat more simply put by the American poet James Russell Lowell:

"New occasions teach new duties,
Time makes ancient good uncouth."

If what Roger La Porte did has any meaning at all, it will serve as a light that shines in the darkness of our belief that wars are inevitable and a painful necessity. If somehow this belief can be dispelled, then we will be able to work more realistically to bring about a just and honourable and permanent peace among ourselves and with all nations. Thus will Roger La Porte have served his day and generation in advancing the coming of the kingdom of God.

PECUSA'S PERSONNEL CHAOS

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.

WE ARE TREATING OUR SENIOR CLERGY WITH MORE INDIFFERENCE THAN A DECENT COMMERCIAL CONCERN, AND ACCORDING THEM LESS ECONOMIC JUSTICE

AN INCREASING NUMBER of middle-aged clergy have recently started to use classified advertisements in the hope of securing more congenial spheres of work.

During the past few months at least one prominent church periodical has carried several such notices, some specifically indicating the advertiser's age, others using the vague term "experienced" to cover a subject which has obviously become too sore to be exposed to public view.

For obvious reasons such advertisements are inserted under the protective anonymity of box numbers so there is no sure way of knowing what response they elicit. It may be reasonably surmised that it is small. Despite the publisher's assurance of results, when it comes to finding posts for middle-aged clergy classified advertisements are probably a waste of money.

In one case regarding which the facts have been made available to me exactly two replies were received.

One was from a private individual belonging to a tiny parish in a small and far distant town, at loggerheads with his bishop and avowedly hoping that an outsider would be prepared to overlook features which were causing a succession of local clergy to refuse to consider a call.

The other was from an equally tiny mission, the writer being genuinely interested but clearly

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describing a post hardly suitable for a mature man with years of experience, and in any event much too distant.

Neither were in any position to offer more than the bare minimum of salary, more appropriate for a man at the beginning of his ministry than for one at its height.

Since the advertisements are inserted by men who have given their lives to the service of the church, we are not entitled to treat them casually. When we consider what they mean in human terms, there is pathos and possibly tragedy behind these anonymous pleas for help.

Why Seek New Job?

THE MATTER becomes more serious when we remember that such advertisers undoubtedly represent only a fraction of the middle-aged clergy anxious for a new appointment of one kind or another. Others feel such an approach to be either undignified or futile, or lack the intitiative or money to make it. For every such advertisement as has appeared since fall there must be a considerable number of other clergy who silently share the same longing.

It cannot be too strongly emphasized that their reasons for seeking a change are usually both understandable and honorable.

After a number of years in one place a man may be very conscious that he has made his maximum contribution and is getting into a rut. At that point a change becomes beneficial to all concerned, a fact which is recognized by other branches of Christ's church.

As the parish ministry is one of the relatively few remaining occupations in which a man has no choice regarding his place of residence, so that the occupants of the rectory are tied down almost as firmly as galley slaves were chained to the oars, there are occasions when reasons of health or consideration for wife and family make it imperative that a new sphere be found.

Population changes may compel a man to face the fact that his once substantial parish has become redundant, and that he is spending his life in the struggle to keep solvent a congregation which ought to be amalgamated with another in the near neighborhood.

Sometimes a man is inescapably aware that he is a round peg in a square hole and that he ought to move on to find greater scope for such God-given talents as he may possess.

Such feelings are wholly legitimate and often entirely justifiable. When several of them combine, as may easily happen, the result is a degree of tension which may become well-nigh unbearable.

Nothing to Offer

PECUSA has nothing to say to the middle-aged priest in such a plight, however, other than that he had better grit his teeth and make what creative contribution he can in a situation from which he longs to be free.

That the Holy Spirit can bring forth fruit under such circumstances is undeniable, but that does not excuse our indifference to the welfare of the human beings concerned. While some priests rise to great heights in a wholly uncongenial environment, others rot away their days in quiet desperation.

It is a peculiarly devastating discovery that experience and ability count for nothing when "youth" has gone. Thus mature men are prevented from making their full contribution to the life and work of the church, particularly if the early years of their ministry have been spent overseas. The subsequent frustration is destructive to both body and soul, most especially when accompanied by the knowledge that no-one cares.

Even more appalling is the fate of the clergy wife who finds herself trapped in an intolerable setting from which the only apparent prospect of release is her husband's retirement or earlier death. While the male can always develop some wider contacts in the diocese and beyond to keep him sane, for his spouse it is not always so easy.

While yearning to lead a normal home life in a reasonably congenial community, sometimes her mental salvation rests in the fact that economic necessity compels her to leave her immediate depressing surroundings each day in order to augment her husband's salary. Under such circumstances only by the grace of God, and the heroism of clergy wives, do clergy marriages break down as rarely as they do.

Nor should we be surprised by the occurrence of nervous breakdowns, in one form or another, when the strain and tension prove too great. Although it is not generally mentioned, there have even been cases of clergy driven by despair to take their own lives. The number is mercifully small, but the fact that there have been any should cause the rest of us to think long and seriously. If we were not protected by incredibly thick skins and astonishing insensitivity to the

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feelings of others, we should have many sleepless nights at the thought of the agony through which these tormented souls must have passed.

Bishop Warnecke

THAT ALL THIS is no exaggeration is demonstrated by the experience of the bishop of Bethlehem, when in 1963 he urged that steps should be taken to deal with "the quiet tragedy, the despairing frustration, and the senseless waste of life that continues in the Episcopal Church because we have preferred to muddle along with a situation that almost everyone agrees is not right, rather than face the problem."

"The tragedy and demoralization of the present situation cannot be overestimated," was Bishop Warnecke's comment regarding the many "significant and touching letters" which he received in response to his tentative suggestion that a greater measure of responsibility be given to bishops, enabling them to intervene "constructively, creatively and compassionately."

After giving some details of what was involved in terms of human suffering, the bishop went on to add strongly: "this personnel chaos is a festering sore in the fair body of Christ which needs to be lanced and healed."

Nearly two years have passed since these words were written and there is no reason to believe that the situation is any different today. If it be argued that it betrays impatience to have hoped that in so short a time a firm beginning might have been made, the answer is that two years is a long time in the lives of unhappy men and women. It is too long a time for a professedly Christian body to remain inactive in the face of suffering about which it can no longer plead ignorance.

Infected with the impersonalism of our age at its worst, we are treating our senior servants with more indifference than a decent commercial concern, and according them a great deal less economic justice.

If we read them with understanding imagination the advertisements in the "Positions Wanted" column constitute an urgent plea for help from men and women for whose welfare we have a very special responsibility. It is up to the entire church to see that they — and their like — are not left unanswered.

PRAYERS FOR NASTY PEOPLE

By David R. King
Assistant Minister, Grace Church, New York

OF ALL the words spoken by Jesus "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" appear to be the hardest to realize in the thoughts and lives of his followers. St. James and St. John, members with Peter of Christ's inner circle of friends, suggested once that Jesus call down fire upon an inhospitable Samaritan village. St. Paul could be quite bitter at times; and while he clearly reflected his Lord's spirit when he told the Roman Christians, "If thine enemy hunger, feed him; if he thirst, give him drink . . . be not overcome of evil, but overcome evil with good", yet his obscure reference to "coals of fire" seems still to smack somewhat of vengefulness. We could wish for more examples like that of St. Stephen, who superbly followed his master when he prayed for those who stoned him, "Lord, lay not this sin to their charge."

An examination of our American Prayer Book would indicate that Episcopalian Christians also find it difficult to come to terms with Jesus' imperative. Only twice in the book are petitions voiced for one's adversaries; once in the Litany, where we pray nobly "that it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts," and once in the Family Prayer section, where we ask God to "pardon all those who have done or wish us evil, and give them repentance and better minds." To be sure, every time the Lord's Prayer is said it reminds us of our obligation to "forgive those who trespass against us," and the collect for St. Stephen's day expresses our desire to "learn to love and bless our persecutors." But we look in vain in the Prayer Book for single prayers entirely devoted to those who hurt and hate us. The Holy Communion service in particular is strangely silent, except for the implication latent in the phrases "Thou shalt love thy neighbor as thyself" and "in love and charity with your neighbors."

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Limited Vision

REFLECTING the same limited vision, the Forward Movement booklet, Prayers New and Old, contains only one prayer for evildoers, in this case for persecutors of Christians, while in the companion pamphlet, Prayers for All Occasions, petitions for one's enemies are absent even in the special section entitled "In Time of War," and in the thorough plan for daily intercessions wrongdoers again are entirely omitted.

As we look farther afield, the situation does not markedly improve. In John W. Suter's Prayers for a New World, only two such petitions occur, and in that fine devotional aid, John Baillie's Diary of Private Prayer, we can discover at most three intercessions for antagonists.

Is it that prayers for ourselves, for those we love, and for the needy and afflicted, come naturally to our lips, but that we still find God's concern for the truly unlovable well near impossible to share?

Be that as it may, to fill this breach I submit the following samples of the kind of prayer we need so much to have on our tongues and in our hearts in these days of personal, racial, national and international tension.

For the Spirit of Forgiveness

O GOD, who hast commanded us to love our neighbors as ourselves and to be merciful even as thou thyself art merciful; save us, we pray thee, from the poison of grudge-bearing, hatred and bitterness, and help us to forgive from our hearts all who have offended us, even as we, quite undeserving, have been forgiven by thee; for Jesus Christ's sake.

For Petty, Poisonous People

ALMIGHTY FATHER, look with pity, we pray, on all who spoil our peace, the gossips who let rumor loose, the slanderers who stain our reputation with lying tales, the stubborn and prejudiced who thwart our designs for good, the haters and bigots. Restrain their selfishness. Make straight their crooked thinking. Help them to see that in harming others they also do great hurt to themselves. Cause to well up in them springs of compassion, and kindle in their hearts the fire of love; that they and we may live in harmony one with another, and thy will be done on earth as it is in heaven; through Christ our Lord.

For Disagreeable Neighbors

ALMIGHTY GOD, our heavenly Father, who hast entrusted to us the taxing responsibility of loving our neighbors as ourselves; give us grace, we pray thee, to understand and care for those who differ with us, to tolerate the disagreeable, and to put up with the petty. Let our example inspire in our difficult and troublesome fellow-citizens greater civic responsibility and genuine and generous good-will. Overcome in all who try and vex us the sway of selfishness, prejudice and cure us likewise of our faults, that a true spirit of community may rule us all; for Jesus Christ's sake.

For Hateful Relatives

O HEAVENLY FATHER, who in thy wisdom settest persons in families; help us, we pray, to live creatively and constructively with difficult relations. Smooth the rough edges of their personalities; temper their tongues; and against all obstacles enable graciousness, forbearance, and good will to spring up in their hearts. And remove from our own souls all sources of irritation, misunderstanding and resentment, that harmony may eventually prevail within our whole family circle; through Christ our Lord.

For Unscrupulous Business Rivals and Competitors

ALMIGHTY GOD, who in thy mercy sendest down rain upon both the just and the unjust; give us, we beseech thee, the patience and the strength to bear with those who by dishonest methods enrich themselves and threaten our business enterprise. Against the background of thy righteousness let there dawn on them a glowing vision of integrity. Bridle their ruthlessness and greed. Endue them with a spirit of fairness and good will. And hasten the day when our economic system is free from the blight of avarice and selfishness; through Jesus Christ, our Lord.

For Political and Social Extremists

O GOD, we pray for all those enemies of our accustomed way of life whom we both fear and hate. In loathing their ideas and methods help us still to see them as persons, made and redeemable by thee. Teach us the lesson they may possibly be bringing to us, even if in unpleasant fashion. Grant us to understand how ignorance, emotionalism, misinformation, and demagogic leadership have victimized them. Enable us to

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pray our Saviour's prayer, "Father, forgive them for they know not what they do." And breathe on them, we beseech thee, thy Spirit of wisdom and love, that their eyes may be opened and their malevolence overcome; through the same Jesus Christ, thy Son, our Lord.

For the Brutal

O SAVIOUR of the world, who thyself hast borne the pain of lash and rod and hammered nail, and even more cruelly, the smart of verbal sneer, abuse and scorn; we pray thee for all who are tempted to wield force brutally, and so to rend and maim their fellowmen. Free them from that contempt for personality from which the curse of sadism springs, and from that inner insecurity and insensitivity out of which bullies are made. And provide them with patience and self-restraint in the face of provocation, with fairness in the administration of discipline, and with genuine respect at all times for other people, even their enemies; for thy tender mercies' sake.

For the Underminers of Society

O ETERNAL GOD, who knowest all the dark secrets of men's hearts; bare thy mighty arm, we pray thee, and smite with vigor the human parasites that sap our nation's life. Restrain all those who prey on man's perverse desire for quick money, hard drink, cheap sex and numbing dope. Support and strengthen all agencies both of law enforcement and of personal rehabilitation. And so cleanse and change the character of our society, that among us vice may never take root again. All of which we ask in the name of the Lord of righteousness himself, our Saviour, Jesus Christ.

An Open Letter to a Friend

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

25¢ each **$2.00 for ten**

THE WITNESS
Tunkhannock, Pa. 18657

For National Enemies

O HEAVENLY KING, in whose hands the nations of the world are as drops in a bucket; we pray thee for those governments who plan evil against our country. Overcome their ignorance and eliminate those misunderstandings which breed suspicion. Dispel their envy. Rid them of that lust for power and greed for possessions which tempt them to imperialistic ventures. Arouse in them a proper hatred of bloodshed, violence, cruelty and war. And do thou also forgive us our faults and change whatever in our nation's policy and posture is amiss; so that by thy grace both they and we may enjoy the fruits of a just and lasting peace, as members of one human family. All which we ask through him who is the Prince of Peace, Jesus Christ, thy Son, our Lord.

For Enemies in General

O LORD CHRIST, who didst shed thy blood not for our sins only but also for the sins of the whole world; forgive all men their trespasses, including the people we hate, and shower upon mankind everywhere thy gracious Spirit of humility and love, that among men reconciliation may take the place of alienation, and good will the place of wrath; for thy tender mercies' sake.

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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HIT DISCRIMINATION —

(*Continued from Page Six*)

third committee on social affairs.

It was pointed out that the Pope had stressed, "Never one above the other. This is the formula of equality . . . Men cannot be brothers if they are not humble. It is pride, no matter how legitimate it may seem to be, which provokes tension and struggles for prestige, for predominance, colonalism, egoism . . pride disrupts brotherhood."

GUT-LEVEL SET-UP FOR TWIN CITIES

★ An urban training center to involve metropolitan area laymen in "gut-level" Christianity is being sponsored by the Episcopal Church for the Minneapolis-St. Paul area and surrounding counties.

"Gut level" Christianity was the way Foster Dunwiddie, president of the greater urban parish, described the kind of Christian mission that was needed in the urban area.

It meant "going where the action is," and rebuilding contacts with ever-increasing numbers of metropolitan residents that are unchurched or unaffiliated with a Christian congregation.

The project is concerned with the church in trouble, dying congregations and failing Christian witness and mission in the twin cities urban areas.

The plan is supported by the American Lutheran Church, Disciples of Christ, the Methodist Church, United Church of Christ, United Presbyterian Church and the Evangelical United Brethren Church.

The Eastern Orthodox Association of Minnesota is a participating observer, and ex-officio members are the Minneapolis council of churches and the Minnesota council of churches.

The first prospectus for the center has been approved by the greater urban parish, and is the work of four ministers, three of whom have trained at the Chicago urban training center for Christian missions.

They are the Rev. John Fischer, United Church of Christ minister to metropolitan missions; Canon George F. LeMoine, director of social relations for the Minnesota Episcopal diocese; the Rev. Warren A. Sorteberg, pastor of Our Savior's Lutheran church; and the Rev. Richard W. Bauer, a Presbyterian minister who has left the twin cities area since the prospectus was written.

The budget for the first year was $24,500, including $13,000 for a director and $4,500 for his secretary.

Dunwiddie said they could hire a director when $15,000 was pledged, and possibly open in September in a rented building.

The center would offer two basic programs. The first would be for urban and suburban laymen — and ministers — from the metropolitan area. They would "live-in" for a week during which they would get an exposure to urban living and problems. Then they would have lectures on how to apply the liturgy, theology and sociology of Christianity to these problems through active weekly participation in a group of their choice.

Weekly involvement in these groups, and bi-weekly seminars would follow for at least nine months.

Short courses for upper midwest laity and clergy would be held at the center for 10 days.

"We serve those who serve the Church"

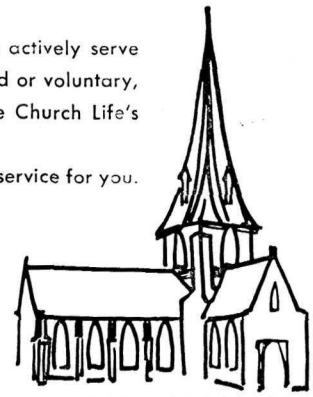
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condensing the experiences of the longer program, and attempting to expose these mainly rural Protestants to the troubles of the urban Christian and congregation.

DESTRUCTION OF CROPS HIT BY STUDENTS

★ Americans "of all viewpoints" were called on by leaders of the National Student Christian Federation to "private and corporate penitence" over such Vietnam war methods as reported chemical spraying of rice fields controlled by the Vietcong.

A telegram signed by top officers and staff members cited a New York Times report that U.S. air force planes have been engaged in a crop destruction, or herbicide, campaign.

The spraying of a non-toxic weed killer on the rice fields, the wire said, "further illuminates shocking inconsistencies" of U.S. objectives in Vietnam.

Americans were asked to be penitent "over the increasingly vicious acts which we have come to tolerate in the defense of freedom."

The student group is an autonomous organization related for administrative purposes to the NCC.

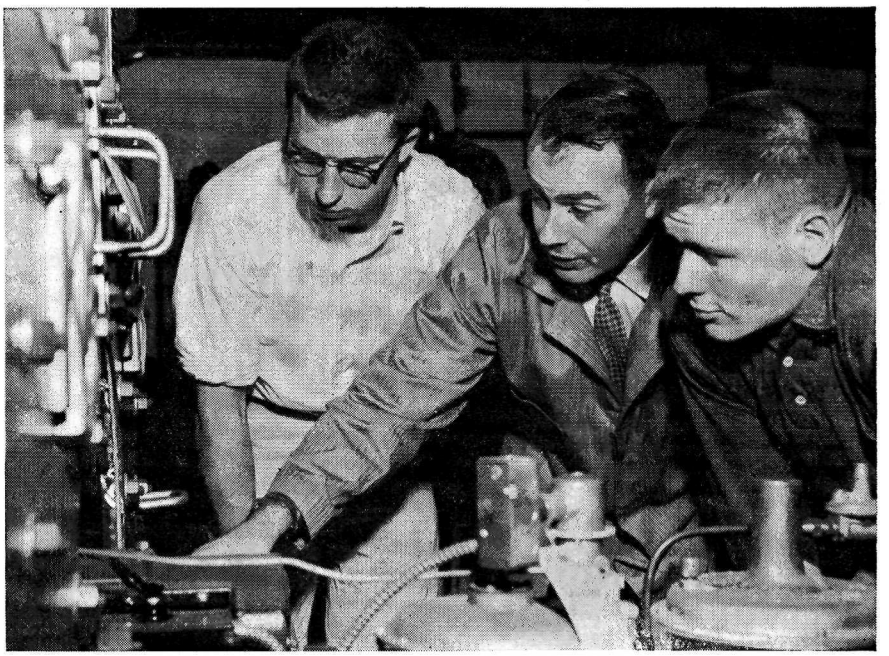
The telegram was directed to the managing editor of the New York Times and copies were sent to President Johnson, state department officials, R. H. Edwin Espy, general secretary of the NCC, and Eugene Carson Blake, sponsor of an NCC general board action calling for a halt to Vietnam bombing in order to create an atmosphere for negotiations.

Also, student spokesmen said, the action would be communicated to the World Student Christian Federation and other student Christian movements.

RAYMOND MAXWELL TAKES NEW JOB

★ The Rev. Raymond Maxwell has accepted appointment as executive secretary for world relief and inter-church aid of the Executive Council.

In this position he will work with the division of social relations, particularly in the field of refugee relief. Before he came to the Episcopal Church Center in New York, Maxwell was associate executive secretary in the United States for the World Council of Churches.



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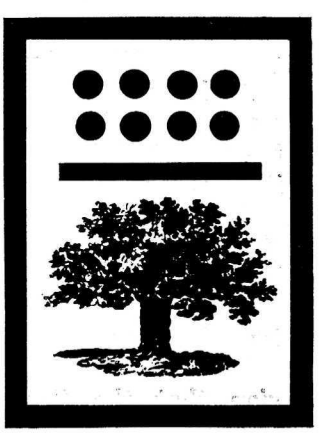
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APPRAISAL OF COUNCIL BY ARCHBISHOP

★ The Vatican Council has narrowed the gap between the Anglican communion and the Roman Catholic Church, the Archbishop of Canterbury said in an interview.

But he said he didn't know what the possibilities were that the Roman Catholic Church might now lift its ban on Anglican orders in effect since Pope Leo XIII.

"I think there are Roman Catholic theologians who are dissatisfied with the present negative attitude and who would like to have the matter reconsidered," the Anglican prelate told Willmar Thorkelson, Minneapolis Star religion editor, in an interview in Lambeth Palace, London.

"On the other hand, the question of orders is only one item in the whole sphere of dogmatic relationships. The mistake of previous generations has been to single it out. There needs to be discussion of all dogmatic questions."

The chief obstacle to reunion of Anglican and Roman Catholic churches, Dr. Ramsey said, is "the claim of the Roman Catholic Church to be itself in toto the Christian church in this world.

"Next I would put the modern mariological doctrines as they constitute matters of faith. The dogma of papal infallibility as currently understood (the Archbishop emphasized 'currently understood') also serves as a great stumbling block."

Archbishop Ramsey said his main disappointment regarding the recent Vatican Council was its failure to modify Roman Catholic policy on mixed marriages. A change in this policy, he indicated, would greatly help practical relations between the two churches.

He said he had the impression that the Council "hasn't altered the dogmas of the Roman Church, but it has shifted the proportion of the presentation of doctrine in such a way as to put greater emphasis on dogmas we share."

He praised the Council's "strong affirmation on holy baptism as that we all share as Christian brethren in the body of Christ."

Also helping to forge a closer practical bond between Anglicans and Roman Catholics, he said, was the council's emphasis on participation of laity in the liturgy and in evangelism and on use of holy scriptures.

The archbishop hailed as "a significant step forward" the council's statement on religious liberty and welcomed the new possibilities for joint prayer and common worship provided for by the decree on ecumenism.

Disestablishment

Dr. Ramsey said the whole question of whether the Church of England should have greater freedom would undoubtedly be discussed by a commission on church-state relations about to be set up.

Earlier, the archbishop had said he did not foresee disestablishment of the church within the near future, although he said if establishment provides a stumbling block in unity negotiations it would go.

Questions regarding Christian unity "inevitably" will be on the agenda of the 1968 Lambeth Conference.

Christian education, he said, also will have a prominent place — both in the specifically religious meaning and in the church's relationship to the secular world through education.

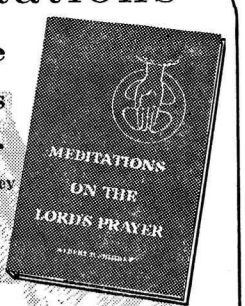
The archbishop said he hadn't yet decided which bishops will be invited to the Lambeth Conference but he expects it will be the same as 10 years ago when only bishops heading dioceses were asked.

It may be that suffragans and assistant bishops from Africa and Asia also will be invited to give better representation to that part of the world, he said.

The Lambeth Conference will convene for a month in mid-July, 1968, after the World Council of Churches holds its general assembly in Sweden, the primate revealed.

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- NEW BOOKS -

E. John Mohr
Book Editor

CALVINISM AND THE POLITICAL ORDER, edited by George L. Hunt; Consulting Editor, John T. McNeill. Westminster. $4.50

The shocking spectacle in contemporary America of conscientious clergymen being told that the church must not endeavor to speak to the political power structure or the business community shows how far and how sadly segments of American thought have drifted from the tradition which underlies American political institutions.

This book, consisting of essays prepared for the Woodrow Wilson lectureship, is a valuable antidote to that heresy which alleges that Christianity should not be the conscience of the nation. It reminds us that reformed theology has always had a concern for politics and economics, a concern which is a perfectly normal aspect of Christian ethics. And reformed theology is the ultimate source of many of the ideas behind American political philosophy.

John T. McNeill, in his essay *John Calvin on Civil Government*, which is the second chapter in the book, remarks: "No responsible Christian can be without concern for civil government. This follows not only from the fact that governments are obliged to take measures affecting the Christian community, but also from ethical principles inherent in original and historic Christianity . . . Political indifference on the part of Christians is not a mark of superior piety but of defective ethics."

Professor McNeill shows how deeply Calvin himself was involved in the European politics of his day. Through it all he remained a patriotic Frenchman who continued to honor the king of France, but this did not prevent his criticizing Henry II and openly pressing for religious freedom for the French evangelicals. Calvin was one of the most formidable enemies of tyranny which Christian civilization has ever produced. He firmly defended the freedom of the pulpit against any kind of encroachment, and he defended the autonomy of the church in matters of ecclesiastical discipline.

There is an interesting essay by Prof. Paul Fuhrmann on the French Huguenots, a community which, after the revocation of the Edict of Nantes, contributed a marvellous emigre leadership to Protestant countries, including the British colonies in North America. Especially after the massacre of 1572, the French Protestants became increasingly hostile to the principle of royal absolutism, and thus sowed some of the seed which grew into the French Revolution. It is a mistake to imagine that all the ideas leading to the events of 1789 had Voltaire as their author.

Prof. Sydney Ahlstrom of Yale Divinity School contributes one of the most interesting essays in this volume, *The Puritan Ethic and the Spirit of American Democracy*. Puritan thought and practice differed in many ways from original Calvinism, and it is a mistake to equate Calvinism with Puritanism. In the generation between Calvin's death and the rise of English Puritanism many changes took place. Most Puritans did, however, think of themselves as loyal Church of England men who simply sought further reform. As Perry Miller has so persuasively demonstrated, hardly any thought of themselves as separatists or sectarians. And the American Puritan colonists thought of themselves as loyal to the crown, while at times obliged to differ from its policies. And, of course, their basic theological and political ideas were inherited from Calvin, even though ultimately modified in form.

Ahlstrom shows quite convincingly that American political ideas and institutions derive from Puritanism. The Puritans received from Calvin the ideas of the divine sovereignty and the divine vocation. "The Reformed and Puritan outlook as a whole," says the author, "provided a kind of inner, subjective support to faithful and serious performance of these worldly callings — whether they be in the family, the marketplace, or in the state." While adopting the Calvinist doctrine of salvation by grace only, the Puritan also had a developed sense of the demands of the divine law. The law was for the ordering of a sinful world and the restraint of sinful human pride. It was a "guide to holiness under the covenant of evangelical obedience."

The Puritan understanding of human sinfulness prompted a certain distruct of placing too much power in the hands of any single human being. The congregational church-meeting and the town-meeting are reflections of this tendency to disperse power. The church was very much the conscience of the community, and its guidance was regarded as essential to the good health of society.

Although the immediate authors of the American Declaration of Independence and the Federal Constitution were more Deist than Puritan, it is easy to recognize their heavy debt to Puritanism and to Calvinism.

There are essays on Abraham Lincoln and Calvinism by William J. Wolf, an Anglican theologian and on President Woodrow Wilson. All in all, this book is of considerable interest, and should be required reading for all those church people who somehow imagine that it is "the American tradition" for the church to keep silent about politics.

— GEORGE MORREL

The reviewer is Adjunct Professor of Anglican Theology, Bloy House Theological School, Los Angeles.

TEACHING IS COMMUNICATION: An Audio-Visual Handbook for Church Use, by John Harrell. Seabury. $3.95

Harrell illustrates communication theory with the aid of diagrams and pictures and relates it to the creative and redemptive acts. He then discusses kinds of experiences and relates them to the standard array of audio-visual aids. Throughout his book there are suggestions for further study and also references to specific audio-visual productions.

It is an excellent handbook for teachers of teachers, be they clergy or directors of Christian education.

— LEE A. BELFORD

Dr. Belford is chairman of the department of religious education of New York University.

THE WORD OF GOD AND MODERN MAN, by Emil Brunner; translated from the German by David Cairns. John Knox. $1.50

This is an excellent short book, and is filled with many pregnant ideas. It is probably a summary of the theological position of Dr. Brunner, written in a language that any educated person can understand. Dr. Brunner is one of the ablest critics of Karl Barth. In this book he does not mention Barth, but he is answering him, and what he says, to this reviewer, makes more sense than Dr. Barth does.

One quotation may give the flavor of the book. "Therefore we are created in the image of God. Every man is created in this image: this is what makes every man a man. To be created in the image of God is precisely the same thing as to be human, and to be human is exactly the same thing as to be created in the image of God. The Bible at least teaches nothing else than that every man is created in the image of God, and that precisely therein lies the singular excellence of human nature."

OSCAR F. GREEN

The reviewer is chairman of the division of ecumenical relations, Diocese of California

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The WITNESS

JANUARY 13, 1966

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Episcopalians in Action

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Two Kinds of Ecumenicity

Frances Witherspoon

Revision of the Marriage Office

Kenneth Hughes

Love Me, Daddy, With All Your Tubes

W. B. Spofford Jr.

NEWS: --- Spell Out Spending $41.6 Billion on Civil Rights. New Advance Step for Clergy Pensions. British Papers Rap U.S. on Vietnam

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VOL. 51, NO. 2

The WITNESS

FOR CHRIST AND HIS CHURCH

JANUARY 13, 1966

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

Story of the Week

Multi-Billion Dollar Budget Proposed for Urban Program

★ A 32-member steering committee of Negro and white civic and religious leaders has detailed a massive $41.6 billion-a-year national economic program as a "first priority" project to attain civil rights in the country's big cities.

Called "Metropolitan Development for Equal Opportunity," the proposal is in fact a policy statement by the New York Pre-White House conference on civil rights. It will be presented at the White House conference slated for next spring.

The 14-page document proposes an attack on inadequate jobs, housing and education available to Negroes and deprived minorities, using public and private resources above and beyond current funds and programs.

It has the backing of some of the most widely known clergy and professionals in civil rights, among them Eugene Carson Blake, stated clerk of the United Presbyterian Church, who told a press conference: "This is more serious than any outcome in Vietnam. It is more important than getting a man on the moon. . .

"We must mobilize people to see that this is the most important long-range problem facing the United States, its society, its culture, its future. Unless we take this problem seriously, we are just kidding ourselves."

The steering committee's proposal called for development budgets, initiated in major cities starting with New York as a "showcase," over a five-year period. These would come to an estimated total of $41.6 billion each year. The sum would be used for industry-linked job training, education for an automated society, tripling the number of physicians trained annually and an end to slum living.

The committee estimated that the expenditure of $41.6 billion each year would generate an estimated 5.2 million new jobs, concentrated in construction and allied industries and in occupations and professions where there are shortages.

Details of the plan are the result of a pre-White House conference held by civil rights leaders under auspices of the Protestant Council of New York and the National Council of Churches.

That meeting placed a $32 billion price tag on the yearly economic development program. It also took the position that "the question of 'family stability' be stricken entirely from the agenda of the upcoming White House conference.

This was a reference to the Moynihan report — a resource paper by former assistant secretary of labor Daniel P. Moynihan — which concluded that because of the instability of Negro family life, massive civil rights efforts should be focussed on the Negro family.

Appearing with Blake at the news conference was Benjamin F. Payton, chairman of the steering committee and new executive of the NCC commission on religion and race; Seymour Melman, professor of industrial engineering at Columbia University; and J. Oscar Lee, chairman of the New York Pre-White House conference on civil rights.

Melman said that if the position paper were implemented, New York City — and other metropolitan areas — would have established a commission on industry-linked job training. This would draw up estimates of job requirements "industry by industry, firm by firm, trade union by trade union" to find out where jobs were scarce.

He appealed for a vast change in "the whole framework in which job discrimination is handled." Melman noted that "all kinds of barriers" between races were toppled during world war two "simply because men were needed."

He indicated that with such a shift of thinking — described by Blake as "revolutionary" — the incoming administration of New York Mayor John V. Lindsay might have a sympathetic perspective to the proposal. At

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another point, Blake called New York "the city" which "sets patterns" in race relations.

The committee suggested this breakdown in budget allocations for the program: job training and placement toward new jobs, $1.05 billion per year; education, from nursery through college, $24.9 billion; housing, both rehabilitation and construction, $8.4 billion; health, for training of greatly increased numbers of doctors and nurses and other services, $8.3 billion.

The document termed these outlays as "minimum budget" requirements for racial justice in big cities.

In employment, the document called for training in job skills needed in the immediate future and based on industrial estimates; training of 4 million unemployed and schooling to the high school diploma level for 2.5 million former dropouts.

In education, the proposed budgeting asks for job training, upgrading of the quality of elementary and secondary school training, a network of nursery schools, new construction, higher teacher salaries and remedial education.

In housing, it said $30 billion would be needed to replace completely 3 million slum homes and another $12 billion would be needed to refurbish thousands of others.

On the health front, it urged a 30 per cent increase in physicians and at least 130 new medical schools.

New Advance Step for Pensions Announced by Church Fund

★ Pension payments for retired and disabled clergy in the Episcopal Church, and those for their widows and children, will be increased annually hereafter under a new plan adopted by the Church Pension Fund, the official pension system for all clergy of the church.

An innovation in ministerial pension systems, the scheme provides for yearly adjustments in all outstanding and future pension allowances, as well as other benefits, to the extent that the averaged salary of clergy in active service increases from year to year.

The objective of the plan, described in a report issued by Bishop Mosley of Delaware, president of the fund, is to cope with the problem common to fixed pension benefits, that of shrinkage in purchasing power. It will operate within the 15% assessment the Church Pension Fund receives from the parishes, missions, and other institutions paying clergy salaries.

Studies made in preparation for the new step have shown that the averaged clergy salaries in the past 35 years have more than kept up with the rise in consumer prices. In the last 15 years these rose 32%, while the salaries rose 57%. Pension allowances under the fund's system are directly related to a clergyman's average salary in the active ministry. As a consequence, new allowances for retirement and disability have risen from year to year, corresponding to the increase in the average salary. Once granted, however, the pensions were fixed at a specific level, the result being that they decreased in value as the cost of living has risen.

Since the increase in the average salary of clergy in active service has maintained a relationship to that of consumer prices it provides a workable basis for the annual adjustment in pension fund benefits. In each of the past three years the salary average has risen 2.8%, a figure indicative of the adjustments that may be anticipated from year to year.

Periodic upward adjustments have been made in the past in the fund's minimum retirement benefits, presently $2,100, as well as in that for widows, which is now $1,400. However, since 1958, when the whole pension structure was expanded by 20%, no adjustments have been made in those pensions which were above the minimum, though they were equally affected by the shrinkage in purchasing power. These will now receive the benefits of annual adjustments, along with the minimum allowances.

Special emphasis will be placed on the older pensions in correcting for the shrinkage in past years.

Once a given pension payment is adjusted to a higher level it will not be reduced. However, the extent of subsequent upward adjustments is dependent upon the average salary levels, as well as economic factors affecting the fund.

Beneficiaries of the fund will receive their first adjusted payments under the new plan in the late spring.

BISHOP PROCLAIMS 1966 AS A PASTORAL YEAR

★ Bishop John Tiarks of Chelmsford declared 1966 a "pastoral year" in a determined attempt to increase personal relationships between clergy and laity.

In an announcement in his diocesan journal, he wrote: "I do not believe in the dictum that a house-going parson makes a church-going people; but I am very sure that it guarantees that the parson remains a pastor. The most significant effect is upon the man himself.

"So let the clergy be relieved of all but the most essential ad-

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ministrative tasks — not forgetting that St. Paul included 'administration' among the 'gifts alloted by God's grace'. Let them cut deanery and diocesan committees at which they have no special contribution to make.

"Let them have the chance of tasting the joy of a ministry founded on person-to-person relationships."

He condemned as "utterly wrong" a widespread assumption in Anglican circles that a pastoral ministry based on visiting the homes of the people is no longer possible or useful.

"The truth that all Christians have pastoral responsibility is as old as the church itself but it is easily overlooked in the pressure of 'keeping the show going,' he said.

"I know the pressures under which clergy and laity are working, but I still believe that to give priority to personal relationships is the best way of running the machinery. I ask therefore that 1966 be regarded throughout the diocese as a pastoral year."

Kids from Episcopal Parishes Go to New York to Study City

★ White and Negro Episcopal youths plus staff members of the home department of the executive council held a pioneer five-day interregional conference in New York to study "the city" and its problems.

What did the visitors from five dioceses, north and south, like best? The subway — when it was running and before Transport Workers Union president Michael Quill set off a crippling citywide subway and bus strike.

How did they think the church had advanced their thinking in race relations? By having them mingle together at a conference dance, in discussions, as roommates — Negro and white boys were assigned rooms together at the Hotel Paris — and during after-hours bull sessions, they said.

The experience of living together, one white youth from a fashionable New York suburb conceded, was something of a surprise. He found himself more and more "relaxed" with Negro boys at the conference, which had headquarters at the cathedral.

The textbook for the youths' get-together, ending Jan. 2, was Harvey Cox's book, "The Secular City" in which the author urges that "we must learn to speak of God in a secular fashion" to reach city people.

Teenagers, chaperoned by adults, not only tested the Cox tenets by what they saw in Harlem, where they visited Exodus House, a narcotics treatment center, among other places, but by what they observed in Manhattan churches, the automat, in the subway, on Fifth Avenue and in Times Square on New Year's Eve.

The 49 participating youths are teenage leaders in their own parishes in the dioceses of Tennessee, Southern Virginia, Mississippi, Upper South Carolina and New York.

According to Canon Walter D. Dennis, Jr., a Negro on the cathedral staff, several youths from wealthy New York suburbs were invited because "they have had no more real integration than white kids from the south." The group from Upper South Carolina were all Negroes, those from Southern Virginia were white, and the rest were racially mixed.

The conference was welcomed by Dean John V. Butler of the cathedral as a breakthrough in the "long and arduous" evolution of interracial justice.

In an introductory talk, Tollie L. Caution of the executive council home department, noted that New York and its swarms of commuters had been compared with a "beast" which inhaled people in the morning and exhaled them in the evening.

"In this day, in which so much emphasis is placed on life in the city," Caution observed, "we are mindful that in the beginning, in Genesis, we started as a rural society. But in the Book of Revelation, we look forward to a great city . . . We want, then, to appreciate the life of a place in which people have to pool so many of their interests, as for example transportation, in the basic things of life."

In their own words, three white boys and one Negro girl gave these opinions of big city life, with emphasis on the race revolution:

David Hornsby Bowditch, 17, of Yorktown, Va.: "I think, in the last four years, that my views have changed considerably about race. I'm glad of it, and I've met some great colored people. Of course, I come from a southern family — although Virginia is a border state and things are changing fast there — and four years ago I might have felt that Negroes are inferior, won't work and are always demanding something.

"But a combination of a few people have helped me change. We still haven't solved the racial problem in the church itself . . . But I think, from what I can see, this conference has been very effective . . . I still have some barriers, for instance dancing, and it takes time to break them . . . "

Deborah Harmon, 17, a Negro senior at a high school, Mem-

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phis, Tenn.: "I've been shocked at the things I've seen in New York, but I like what I see. I wouldn't stay here, because I don't see how people are people here — they don't care. They throw paper on the sidewalk and they have 'don't walk' signs and it's noisy. We're friendly in Memphis and, yes, we have interracial things and they seem to work just fine. This conference is a good idea and I'm in love with all the kids. I think, in race, it depends on the people who make the start, who make the first impressions. . . "

David M. Hart, 17, of Yorktown Heights, N. Y.: "My roommate at the conference was a Negro from Jackson and I've never met any Negroes from Mississippi. I've found they're more like kids in the north than I thought. With all the prejudice that's going on, I'd imagine they'd feel pretty strongly against whites. But we had a lot of fun together, and I was very relaxed with them. It was surprising. . . I think that because the kids here are connected with the church, they follow what the church says. I don't think they're prejudiced."

Ronnie B. Weiss, 15, of a high school, Newport News, Va.: "The racial thing doesn't bother me. I've never lived with a Negro, and having been placed with a Negro may be somewhat artificial . . . but not completely. I was surprised at Harlem. I got the picture, before, that it was a lot more broken down than it seemed to be."

News Stories Involving Church Rank High in 1965 Summary

★ Church interest and activity ran high in connection with many of the top 10 stories of 1965 selected by member newspapers and radio and television stations of the Associated Press.

In order, the AP's major stories were:

Escalation of the war in Vietnam; Watts district riots in Los Angeles; great society legislation; power failure in the northeast; U.S. and Russian space flights and probes.

Civil rights Selma-Montgomery march; Dominican Republic crisis; death of Sir Winston Churchill; Pope Paul's peace mission to the United Nations and visit with President Johnson; India-Pakistan conflict.

Religious concern over the Vietnam war was vividly evident as the year neared its end. Numerous churchmen and church groups were strongly urging all possible effort to bring the conflict to the negotiation table as soon as possible.

The largest public demonstration in behalf of negotiations was a November march on Washington by some 25,000 persons, called together by a committee that included religious leaders.

Protests to the Vietnam war included the self-immolation of Quaker pacifist from Baltimore and a Catholic peace worker from New York — events that, with draft-card burnings, sparked new consideration of the "just war" concept and definition of conscientious objection.

Pope Paul captured the imagination of the world with his peace plea at the UN; was credited with major responsibility for bringing about the Vietnam Christmas truce, and was lending his diplomatic power to new negotiation efforts.

Civil rights developments in the year saw prompt and widespread interreligious involvement in the Selma voting rights march after television screens documented police brutality in Alabama.

Casualties of the racial conflict included Unitarian minister James Reeb of Boston, beaten to death in Selma, and Episcopal seminarian Jonathan Daniels, shot to death in Hayneville, Ala. In both cases, white local juries acquitted the alleged killers.

The devastating Watts district riot was followed by charges from some clergymen that churches had been negligent in serving the area. In the aftermath, churchmen were deeply involved in new efforts to prevent a recurrence of the riot.

Among legislative measures, religious interest probably was highest concerning the education measure which, for the first time, permits state aid to some students of parochial schools.

Churches also were prime supporters of the voting rights bill, the revamped immigration legislation, medicare, the $1.1 billion Appalachia bill and other facets of the anti-poverty war.

RELIGIOUS NEWS WRITERS

The 45 writers of religious news for secular papers, in their annual release, did not vary much from the AP story. Dialogues between churches was in their list, also Luci Johnson's rebaptism and the God-is-dead theology discussion.

At Syracuse University school of journalism the students made up a list of ten firsts, with five deaths recorded: Schweitzer, Buber, Tillich, and the two murdered in Alabama, James Reeb and Jonathan Daniels.

Bishop Pike got into only one release, the students thinking it was smart for his fellow bishops not to try him for heresy.

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EDITORIALS

Episcopalians in Action

VOICES, in crescendo, warn that the church must get into the world or die. It is stated in various way. "Go where the action is," cries a slum priest. "God is more interested in justice than he is in religion," a bishop tells us, and spells it out in terms of race relations, urban renewal, international peace.

So at the year's end we did our research and found so much "church in the world", even when limited to Episcopalians, that we have to give them in headlines. However there were — and are — two areas of action which concern Christians throughout the world:

★ Vietnam, with official church bodies doing everything possible to end the war. This effort was stepped up as 1965 drew to a close but throughout the year the church universal was urging peace. An exception was the executive council of the PEC which sidestepped the NCC's "Peace in Vietnam" documents when some members said they had not had time to read them (Witness 12/30). Nor were there any Episcopalians among the 100 religious leaders to call at the White House to urge President Johnson to negotiate a cease fire and peace.

★ Race relations, again across the board, official Christian pronouncements have been on the side of the angels, whether dealing with situations in the U.S. or elsewhere, like South Africa and Rhodesia — this in spite of let's-take-timers and racists.

So we present the headlines of 1965 action by Episcopalians, with no attempt to list them in order of importance.

The Delta Ministry continues to be one of the major action programs of the churches, directed by the National Council of Churches, with support from the World Council. It has helped organize workers in factory and field; registered voters; carried on an extensive educational program for adults as well as children. Now it is aiding the Poor People's Corp. which is setting up coops for the manufacturing of wearing apparel — a self-help program of significance about which the Witness will report presently. There are two Episcopal clergymen working full time for the Delta Ministry; the Rev. Warren H. McKenna of the diocese of Mass., and the Rev. Harry J. Bowie of the diocese of N. J. At the top level this work in Miss. is directed by a commission headed by Bishop Paul Moore, suffragan of Washington.

The visit of Bishop Chittenden of Erie to Vietnam, with a team organized by the Fellowship of Reconciliation which is headed by another Episcopal clergymen, Nevin Sayre, was action which brought little-known facts into the headlines.

Selma and what it accomplished for the civil rights movement is too well known to need repeating. Literally hundreds of Episcopalians took part, including Jonathan Daniels, martyr. Washington, D. C. was a part of this picture, with over 1,000 religious leaders picketing the White House carrying signs demanding federal action to end police brutality. Bishop Moore led a large group of Episcopal clergy in the line while Dean Sayre and others of the cathedral staff called on senators and congressmen to press for action.

A great job was done in connection with Selma by Frederick Sontag, Episcopalian and newsman. Charges of sex orgies, drunkenness and general misbehavior had been charged to the Selma-Montgomery marchers on the floor of Congress. Sontag lined up an interfaith team to disprove the charges. It was a four-page special in the Witness for May 20 and also got wide tv, radio and newspaper coverage.

Two southern bishops acted quickly in difficult situations. When St. John's, Savannah, sought to withdraw from the Episcopal Church rather than admit Negroes, Bishop Albert Stuart of Georgia issued a pastoral calling for a day of penitence and intercession for peace and unity. Coupled with it was a resolution passed by the vestry of Christ Church, Savannah, condemning "the political activities of the National Council of Churches." In Louisiana, Bishop Girault Jones read a lengthy statement at the diocesan convention which called for loyalty when parishes wished to withhold funds going to the NCC. He reminded them that the General Convention "has acted on this matter in as careful and as responsible a way as a legislative body knows how — our loyalty to the church leaves us no further ground for objection."

Likewise in the south, eight bishops in six dioceses have moved together in a non-profit

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set-up to tackle the complex economic, social and cultural problems of Appalachia — Tenn, W. Va., SW. Va., Va., Lexington, W. No. Carolina.

In the St. Louis area, Bishop Cadigan of Missouri and Bishop Chambers of Springfield are leading their people in tackling the multitude of problems facing the sprawling area.

Indianapolis, after consolidating a number of enterprises now has an entire block, known as the Episcopal Urban Center, where the diocese will carry on its social service and welfare programs. Director is the Rev. Frank Carthy, and his assistant, the Rev. Alden Powers, has the special job of ministering to the unchurched, the atheist and the cynic.

Central New York, with the combined urging of Bishops Higley and Cole, voted $30,000 to be in on the Syracuse program to mobilize the social and political pressures of the unorganized poor. Said Bishop Higley to the convention; "the revolution is on — old ways are worn out."

In Arkansas Bishop Robert Brown has lined up rice farmers who will send $30,000 worth to Hong Kong to keep alive through the winter children of refugees.

Throughout the church are committees in dioceses and parishes trying to care for refugees from Cuba.

Alcohol and dope are being dealt with effectively at several institutions, including the North Conway Institute and the Samaritan Halfway Society. New York cathedral also is dealing with a variety of problems through a series of seminars, the most recent one being on dope. A bow also to Bishop Donegan who stayed with integration in spite of loss of millions crossed out of legacies.

We haven't forgotten peace, unity, the liturgy where important things happened in 1965. But we have attempted here to draw a line between action and talk. This would also of course bring in a discussion of the new theology and the new morality. But all of these matters are largely talk, either in books or otherwise and may well be the subject of another editorial since Episcopalians have made great contributions in all these fields.

TWO KINDS OF ECUMENICITY

By Frances Witherspoon

WHAT A MAN AND WIFE TEAM DID IN LATIN AMERICA AND IN ROME

ECUMENICITY is in the air these days. And those fortunate enough to have heard Pope Paul's ringing "Never Again War!" at the U. N.'s General Assembly, or to have recognized at his celebration of the mass at New York's Yankee Stadium some of this country's foremost Protestant clergy — Episcopalians prominent among them — must have gained a new vision of what such getting together of once sorely divided Christians could mean for the future.

But to extend the term from its more usual meaning of reconciling religious groups to its larger world-wide implication, there is surely another kind of ecumenicity desperately needed and sorely lacking in today's economically divided world. This is due, of course, to the ever-widening, ever more painful, gap between the "haves" and the "have-nots" among nations, and, even more conspicuously, among the inexcusably exploiting rich and the suffering poor — white and black alike — who at long last are raising bowed heads to struggle for the rights so long denied.

Hildegard Goss-Mayr, recent welcomed visitor to the United States, and honored guest as October's Seabury House conference of the Episcopal Pacifist Fellowship, is one of today's most ardently committed workers in this double field — the religious and the socio-economic.

Born in Vienna in 1930 of a deeply spiritual Roman Catholic family, the growing girl was surrounded by evidences of the oppressive Nazi regime. But she refused the hatred it engendered, so imbued was she with the truth and power of Christ's command to forgive, even to love one's enemies.

After graduating and obtaining her doctorate in philosophy — she is also a gifted linguist — Hildegard Mayr began to travel for the Inter-

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national Fellowship of Reconciliation and work from its peace center in Vienna.

Undeviating opposition to all war and to every form of violence, and aided by a most winning personality — those who met her at Seabury House would remark on the radiance of a truly lovely face and the charm of a figure youthful still at 35 — make it possible for Hildegard Goss-Mayr, as she had now become, to cross apparently closed barriers and gaily wave aside iron curtains. Indeed, she and her husband, Jean Goss, who had belonged to the union of railway workers in France before joining the staff of IFOR, when they attended a youth festival in Moscow, distributed hundreds of leaflets listing FOR peace principles translated into Russian, in Moscow's Red Square! Police looked tolerantly on. Some actually aided!

In Poland, Yugoslovia, Hungary, Italy, Spain and Czechoslavakia this vibrant young woman, sponsored by a few courageous church leaders, drew to her lectures students and seminarians whose tradition was Catholic like her own. But it was not long before she was also attracting disgruntled workers and young intellectuals become avowed Communists, committed to world-wide armed revolution to cure the world's ills.

Non-Violent Revolution

WITH THAT INNATE ability to unite opposing elements, Hildegard Goss-Mayr succeeded in getting opposite groups together. She left converts pledged to work for a new social order, resting not upon coercive military power, but upon universal brotherhood, an order in which grinding poverty and injustice would neither be tolerated nor overcome by further sacrifice of human life, but by persistent appeal to the decency latent, as she insists, in even the most selfish and autocratic of men.

Non-violent revolution to transform economic systems that divide populations into classes and crush millions of the human family on every continent — this it is, then, that the Goss-Mayrs began to promote in those parts of Latin America especially where extreme poverty, illiteracy, disease and early mortality prevail to an almost incredible extent.

Equally noteworthy has been their work in Rome during the sessions of the Vatican Council. For it is the ardent hope of these young Christian apostles to persuade their beloved church to abandon forever the concept of the "just war" as utterly contrary to gospel teaching. They urged it to condemn war unequivocally for any cause whatsoever together with not only the use, but likewise the production and stock-piling of nuclear weapons for so-called "deterrence."

With exemplary patience, Hildegard Goss-Mayr met time and again with such church liberals as Cardinal Suessens, whom some of us heard interpret to the U.N. Pope John's momentous Pacem in Terris. The final statement of the council, which condemned the arms race and acts of war involving weapons of mass destruction and criticized the theory of deterrence, emerged from protracted study and discussion. In initiating preliminary discussions and striving for a sound theological groundwork, the Gosses played a vital role.

In South America

PRELIMINARY TOURS during the winter and spring months of 1962 through the Spanish-speaking countries of Columbia, Chile, Argentina, Uruguay, Peru, together with parts of Brazil, countries where Catholicism prevails, though with Protestantism growing, revealed so alarming a situation that the Gosses determined to concentrate further efforts in this part of the world.

Two instances illustrate. In Peru, not far from the city of Lima, they learned of some half-million Indians living in conditions of filth little better than the pigs they tended for the cities' pork! Again, in the high Sierras, where often no rain falls for eight months, a Methodist minister reported a desperate case, all too typical. An absentee landlord, who had long since ceased to cultivate his hacienda, one of the few places where water was still to be had, turned a deaf ear to the pastor's plea to allow the starving workers to return, use the water and plant the soil. Whereupon the brave pastor himself led the pitiful procession onto the land and faced arrest and trial. Fortunately, the court upheld him, and he was at length able to persuade the reluctant owner, moved at last to a degree of pity, to sell the land to the "invaders" for prices they could manage.

Near Recife, the Gosses themselves came upon a similar situation. They found some 1500 dispossessed men, women and children building crude huts with sticks and palm-leaves, prepared to settle on forbidden land. Accompanying the leaders, they joined in appeal to the mayor. Moved by such distress, he induced the govern-

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ment itself to buy the land and sell it cheaply to the hungry people.

In conditions like this, Jean and Hildegard were dismayed to find that with notable exceptions—such as here and there a truly devoted bishop—even cardinal and Catholic leaders who should have been first to plead the cause of the poor and most eager to direct the rising tide of rebellion into nonviolent and constructive channels, were often standing aside. Unsupported, then, by their church and perceiving few signs of willingness on the part of owners and industrialists to surrender privilege, it was well nigh inevitable that labor leaders, young intellectuals, even some of the sincerest of the younger clergy, should look for solution in a violent Marxist revolution to overthrow Latin Ammerica's power-structure and free its common people—in short to civil war!

Theology of Peace

TO THIS TRAGIC PROSPECT the Gosses offered their theology of peace based upon God's divine love for all his sinning and suffering children. First, they presented introductory letters to the Catholic hierarchy. Doors of universities and seminaries were opened for lectures and meetings where discussion, even with those of opposing views, augured well for better understanding.

Next, the Gosses sought out Protestant known to be working for social and economic reform but opposed both to violence and to undue political pressure. As an organization, the Fellowship of Reconciliation is not yet organized in the continent's northern sections though growing in Southern Brazil as the Movimento de Reconciliaco.

In a number of places, however, such as Montevideo, Uruguay, where the Rev. Earl Smith was doing telling Christian work, individual FOR members lent valuable aid. Orthodox church leaders were also induced to attend joint meetings. This real ecumenicity was promoted between the three religious groups, to the double end of harmony among themselves and for more effective efforts toward bettering the human situation.

Far from complacent about their accomplishment in a scant two and one half months but hopeful that when they should return to South America for a longer stay, they would find the seeds planted beginning to bear fruit, the Gosses left for Rome to work, as described, for peace among leaders in the Vatican Council.

In April, 1964 they returned to South Brazil, accompanied this time by a Protestant assistant and — vital to their personal happiness — by a pair of delightful twins, a girl and a boy of four years! Five of the next eleven months would be spent in Rio de Janeiro and Sao Paulo, chiefly in the latter.

In 1962, year of their earlier visit, this humming industrial city of four million people of all colors and nationalities, had presented scant unemployment, despite the steady stream of exiles escaped from the poverty-stricken north. Favellas, or slums, were less in evidence than in beautiful Rio, overlooking the sea. Still, beneath surface calm under paid workers were stirring, aware of the contrast between their lot and that of their employers. Yet, with the political situation apparently stable, the "right" — conservatives and military — and the radical "left" were not thus far in open conflict.

Religious Groups

AMONG RELIGIOUS GROUPS the visitors had found to their disappointment that many of those most active for reform, such as the socially-minded Dominicans, possessed little awareness of the possibility of a revolution of faith and persuasion to achieve their goal. Students from state, Protestant and Catholic universities were conducting endless strikes to open education to the whole people, not merely the 2% comprising the privileged classes. The Christian Democratic Party, led by an aggressive deputy, conducted bitter debate in Parliament.

Yet it was this same deputy who had made it possible for the secretaries to attend a large conference in Belo Horizante, composed of lawyers, doctors, scientists and theologians. Here the Gosses had had opportunity to urge the building of bridges of good will and of appeal to the military to forego the use of violence to put down popular unrest.

There had been other encouraging signs. A big meeting in cathedral square had brought together Christian churches, the Jewish community, and even awakened Negro associations in a true ecumenical effort to combat discrimination by non-violent means. Working committees had been formed. The Gosses had left in hopeful spirit.

But in 1964, political skies had seriously dark-

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ened. The March 31st Revolution had deposed Goulart, reputed leftist but unsuccessful in promised reforms. The military had taken over. Peaceful petitioners, roughly handled months earlier, still languished in jail without trial.

Bravely the Gosses set to work to organize all the forces, religious and secular, determined to continue the struggle. They appealed to those within the churches to realize how their apathy had been at fault, how their failure to show to the world more than a facade of Christ's teaching, had been in large part responsible for continuing evils. To the young Marxists they pointed out that non-violence, "truest weapon of the poor", would prove the most effective course.

Christian Go Underground

LEAVING Sao Paolo for the time — they would return later for more extensive work—the Gosses made a second trip through Brazil's northeast, that part of the country first settled by the Portuguese. Besides the few scattered cities, this is the vast rural section where agricultural methods even today are of the most primitive — the hoe is still chief instrument — and where the feudal system, imported by the colonizers, practically unchanged through the centuries, holds twenty million half starving people in a state of bondage amounting to practical slavery.

Now seven months after the "revolution", as in the south, a worsening situation presented itself. The city of Recife seemed to concentrate in its borders every conceivable problem. Conservatives and radicals could no longer hold dialogue. Many of the finest young Christians, seeing no way out save through violence, had gone underground.

On the other hand, Natal, one of the poorest cities, had developed a genuine forward movement. Priests, nuns, and lay-people, working together, through radio-schools were educating the illiterate, training them in crafts, encouraging them in unions, to assume responsibility to gain the justice and equality that should be theirs. Here again, the Gosses could feel that despite almost overwhelming odds, the concept of a non-violent revolution based upon New Testament teaching, was gaining ground.

What they had experienced in north and south alike, convinced Hildegard and her husband that the vital need throughout the entire continent was for a network of training-centers where reconciliation principles could be taught to those who would work in future in the churches, in political groups, and in the colleges. Once more in Sao Paulo, they were happy to announce the appointment of a permanent secretary to carry forward the work. An impressive conference of some forty persons prominent in the new, non-violent approach, marked the high point in their Brazilian sojourn.

Leaving last April to return to Vienna and then to the Vatican Council, Hildegard Goss-Mayr flew to New York in October for the Seabury House conference and a six weeks visit to the United States. Her story of spiritual adventure was related with her characteristic vivacity and charm to absorbed audiences all the way from New York to California.

"She is a marvelous emissary for the IFOR" was the comment of W. H. Ferry, vice-president of the Center for the Study of Democratic Institutions. A Presbyterian minister in the east was struck by the "vivid color" and "spiritual depth" of her message. But perhaps the simplest and truest word came from a teacher in a fashionable New York girl's school who wrote, "She lives in Christ so thoroughly that one can't help feeling he is speaking through her."

Revision of the Marriage Office

By Kenneth Hughes
Rector of St. Bartholomew's, Cambridge, Mass.

WE HAVE an enviable and in some respects an incomparable office for the solemnization of holy matrimony. It is used over radio and tv whenever a wedding is broadcast. We are therefore prone to believe that it is the perfect ritual. The commission on liturgical revision seems to think so too. They have proposed only two minor revisions in this office.

I propose two major deletions: the charge to the contracting parties, "Be ye well assured that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful."

This simply is not true today. Any thinking parson must say this with tongue in cheek for he knows differently. It was true in the middle ages and for some time beyond when bishop and judge sat side by side on the same bench dispens-

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ing canon and civil law which were co-equal. The only place where this pronouncement is true today is in Spain. That is because present-day Spain is still in the middle ages. The church there still does have the authority to declare on the lawfulness of marriage. The children of all non-Roman marriages are officially bastards and their parents are living in "sin."

Happily, this is no longer so elsewhere. The church can no longer declare on the lawfulness of marriage. Its function is only to invoke God's blessing upon marriages pronounced legal by the state under one law. The state has accorded the clergy the privilege of being marriage officers but their say-so is not final. The state dictates the terms of legality. The license it issues, and without which the clergyman cannot act, is often "otherwise than as God's word doth allow." The church can but take it or leave it. Those who do not wish to take our terms go freely to city clerks, justices of the peace or other officers of the state. And their marriage is lawful no matter what the church says.

In trying to declare a marriage "not lawful" we are holding on to a long-lost authority — an authority that is well lost. Scores of marriages are being made every day in utter disregard of God's word and they are lawful because the state says so. The canon law is now subservient to the civil law. So let us stop kidding ourselves and delete this medaeval pronouncement from our marriage office.

The second deletion: the charge to the congregation, "Marriage is instituted of God..." good, but here's the rub, "and is commended of St. Paul to be honorable among all men."

Second-Class Citizens

LET US EXAMINE this "commendation" from Paul's own writings. Is this true? "It is well for a man not to touch a woman." "It is better to marry than to lust" . . . "would that all men were even as I am — single." By what stretch of the imagination can this be called commendation? It is rather condemnation. Paul did damage to marriage. He is the inspiration of Christian monasticism. He gave advice to wives about "submission," and prohibitions to women contrary to the equality of all persons in God's sight which have retarded the equal status of women in our society. Women are still rebelling against this second-class citizenship in the kingdom of God where we are assured "God makes no distinction." He wants the best brains, the best devotion and insights to govern his church whether housed in the form of a male or female.

The exclusion of women from our House of Deputies and from the priesthood can be traced to Paul. He put the authoritative stamp of scripture upon the anti-feminist mores of his day — mores which would long since have died a natural death were it not for his formidable imprimatur. Paul has no place in any marriage office. He would, of all persons, be the most surprised by what our marriage office ascribes to him.

Our Book of Common Prayer cries out for revision. It is out of date in many ways and nowhere is this more urgent than in the marriage office.

LOVE ME, DADDY, WITH ALL YOUR TUBES

By William B. Spofford Jr.
Dean, St. Michael's Cathedral Boise, Idaho

H. G. WELLS, George Orwell, Aldous Huxley, Kurt Vonnegut, Rick Raphael, Ray Bradbury and Rod Serling have been introducing us to the twilight zone for quite a piece now. And, both subliminally and a bit consciously, we've known that the world of taped Nothingness has been moving in on us with an electronic smile and outstanding efficiency. Day by day, the data accumulates. But that's o.k., really, because we can't be touched.

Automation and cybernation, we whistle, only hits the low level jobs which no man can do with dignity anyway. You know — turning nut 870356 on the auto line, loading a piece of cargo on the freighter, running elevators, cleaning the floors and spraying the windows. We simply have to program education and retain those folk into occupations with more substance and value. But, honest now, there will always be a need for us — the lawyers, the doctors, the priests, the writers and the artists. So what's new?

Speaking to the American Association for the Advancement of Science, Dr. Kenneth M. Colby, psychiatrist at the department of computer

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science at Stamford University, announced that "there are many people who would rather talk to a machine than to a psychiatrist" and machines are being developed which can do the job. He reports that so sensitive could such a computer be that alcoholic businessmen, illegitimate mothers, anxiety-ridden parents and the distraught of all varieties could get instant psychotherapy, hundreds at a time.

The distressed person could either type out his message of conflict directly into the machine or speak into it. Meanwhile, his facial expression and attitudes would be observed via closed-circuit tv, and a pychiatrist would sort of assist the machine in making evaluations. The machine would deal with such items as tone of voice used, the groupings of words and the sequence of ideas. And then, voila, a new being and an adjusted person. No more twenty dollar sessions every day for three years, brother. It sounds cheaper and promises to be helpful.

It appears to me that law is, fundamentally, the remembering of precedents and putting them in the right order and sequence to make a logical case. Recently, I visited the bowels of one of our larger legal firms. There, in an impressive library, at least ten legalists in training were pouring over tomes, avidly jotting down notes and distilling legal memories contained in the books. One good machine, with adequate lights, blips, burps and tapes could do it a hundred times faster and a thousand times more accurately than all of them put together.

Dietrich Bonhoeffer talked about "cheap grace." His words, as always, had force and power. Now, how about "instant grace." We brain-stormed a bit and decided that we could spend a lot of time on the ski-hills and golfing and in the garden with the addition of a couple of machines. No more need to announce that we'ld have a time for the sacrament of penance, if anyone wanted to share it. Just go into the chapel and there would be our new canon — old No. X-007-520-B—plugged in and ready to go. And the seal of the confession would be complete, because the tape would automatically be erased on completion.

Fundamental, of course, would be to have the eucharist computer. That doesn't even have to be in the cathedral. After all, old P. K. Wrigley supported the Cubs by collecting pennies with automatic salesmen in the subways for years. Same principal, really. Sort of like the do-it-yourself portrait kits in an amusement area. Go in, make your offertory in the slot, and the appropriate words would be said and the appropriate elements distributed. Issuing forth would be the New Being, raring to go.

Marriage? Heck, our new canon would be even more unctuous and callous than a Nevada marriage merchant, and IT would have it's own built in music. No need to call Mabel, the little woman, out of the back parlor to render "O Promise Me".

And I bet that, with the help of a mathematician — or, God save the mark, a machine — I could easily tape all of the great thoughts and words of theologians and thinkers from Socrates and St. Paul through William Temple and Bonhoeffer and Paul van Buren and tell IT to produce a sermon. The product, I'm sure, would be a shoo-in for inclusion in "Master Sermons, 1968-69". As a matter-of-fact, I guess that all the sermons would have to be by-lined with the phrase "by The Rev. No. C-504-007-X" and his kin that year.

As my Christies became more graceful from those many free hours on the top run of Mt. Baldy at Sun Valley, I would probably come to the conclusion that, while God is not dead, Man sure as hell is. And the anthem sounding through the cosmos wouldn't be Eight Little Preludes and Fugues by Johann S. Bach but the Hallelujah Chorus A Go-Go as redone and revitalized by "IT".

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE EPISTLE TO THE HEBREWS, by Hugh Montefiore. Harper and Row. $5

Clergy, and other concerned persons who do not pretend to detailed technical knowledge in the area of biblical studies, often inquire as to the best commentaries currently available. As far as the New Testament is concerned, they can do no better than to have at hand the volumes presently at hand in the Harper's New Testament Commentaries series, of which Hugh Montefiore's *The Epistle to the Hebrews* is the latest to be published.

These commentaries are uniformly excellent, and without exception written by scholars of competence. In format they parallel the older Moffatt New Testament Commentary series, offering the reader a running connected exegesis, and making judicious reference to the original Greek text, but in such a way as to create no problem for those who do not know the language of the early church. This later series, however, has the advantage of more recent scholarship — e.g., frequent use is made of insights proffered by the discoveries of the Dead Sea Scrolls —nor are the individual writers required to use as their base one particular translation of the biblical text, as, of course, was the case with the older series (Moffatt's translation).

Prof. Montefiore's recent contribution — he is the distinguished canon theologian of Chichester Cathedral and vicar of the Church of St. Mary the Great, Cambridge — is of a high order. Of special interest is his contention that Hebrews was, in all probability, written by Apollos while he was in Ephesus to the church at Corinth sometime between A.D. 52 and A.D. 54. Apollos' chief concern was to prevent a threatened backsliding of Jewish Christians in that community into the Judaism from which they originally came.

Authorship of Hebrews by Apollos, of course, is not a new idea. It was first proposed by Luther. But of particular interest is Montefiore's attempt to demonstrate that the first four chapters of St. Paul's 1 Corinthians are best to be understood against the background of Hebrews. That is, Apollos had written first to this community; and his words had been twisted and misinterpreted by the readers in such a way as to serve as ammunition in their repudiation of Paul's leadership. Montefiore writes as follows: "Paul is, in 1 Cor. 1-iv, defending himself against the charge that he is inferior to Apollos. Cephas enters the argument (1 Cor. 1. 12, iii. 22) but the real question of the moment concerns only Paul and Apollos (1 Cor. iii. 5, iv. 6). Possibly this is because Apollos was Paul's friend and so he had a real chance of winning over the 'Apollos party'. Paul seems to have been in a difficult position. He had apparently the highest opinion of Apollos, who seems later to have been his friend and companion (Titus lll. 13). He did not write a word against him, yet it would seem that he alluded to the Epistle [Hebrews] that Apollos had written, and to the wrong use that was being made of this letter by the mutinous Corinthians."

The author himself readily admits that his arguments fall short of proof, and that they must be judged by their cumulative strength. And the over-all value of his exegesis of the text is not dependent upon whether or not one accepts this new thesis. It is striking, however, how frequently it does throw light upon texts in both Hebrews and 1 Corinthians (see, e.g., his discussion of the references to baptism and the laying on of hands in Heb. 6:2). This reviewer finds Montefiore's arguments worthy of serious consideration.

Turning to other matters, the author finds much in this document that betrays the influence of the Alexandrian Jew, Philo Judaeus. He notes that Apollos was a native of Alexandria, and adopts approvingly the earlier words of Menegoz and Spicq to the effect that the writer was "a philonian converted to Christianity."

More important, perhaps, is the manner in which Montefiore repeatedly stresses this document's close relationship with the remainder of the New Testament. Not only are there frequent, and expected, references to the Corinthian correspondence, but also to the Lucan and Johannine traditions. Hebrews is not, as is sometimes imagined because of its special stresses and language, a document semi *sui generis* and standing in a kind of splendid isolation apart from the remainder of the New Testament. Actually — and this quite apart from whether Montefiore's thesis as to authorship, etc., is correct — it is a closely and imaginatively reasoned exposition of that primitive kerygma which lay at the ground root of the primitive Christian faith.

Lastly — and here the importance of the author's thesis is apparent — there is the matter of Hebrews' "high" Christology. More than one scholar has suspected that the Johannine Logos Christology represents not something entirely new, but rather is the development and systematizing of a tradition that had already been around for a long time, and of which we find evidences in an embryonic form in such texts as Hebrews 1:1-4, Col. 1:15-20, and 1 Cor. 8:6. Now if in fact Hebrews was after all written in the early fifties instead of at the turn of the first century, we have here further evidence of the very early rise of serious and detailed Christological reasoning in the life of the primitive church. For that matter, as the author notes, "If the general hypothesis here put forward finds favour, Apollos rather than Paul may have been the early church's pioneer in the realm of Christology."

It would be gratuitous for this reviewer to point to isolated instances where he disagrees with the author's interpretation of particular texts. This volume is a distinguished addition to the series of which it is a part.

O. SYDNEY BARR

Dr. Barr is Professor of New Testament, General Theological Seminary, New York City.

JESUS, HISTORY, AND YOU, by Jack Finegan. John Knox. $1.95

The strangest thing about this book is that it is written by a professor of the Pacific School of Religion, which as always been a stronghold of liberal scholarship. Another strange thing is that it purports to deal with history, and makes no effort to evaluate the historical data. It is a fundamentalist interpretation of Jesus, bolstered by innumerable quotations from modern writers.

Dr. Finegan's first three chapters accept the Davidic lineage of Jesus, the star of Bethlehem, and the Virgin Birth. These are clearly matters of faith, but not of history. He also accepts both the genealogies of Jesus as given in Matthew and Luke, although they do not agree and are traced through Joseph rather than Mary. If Joseph was not the father of Jesus, it is hard to see what importance the genealogies have. But, says Dr. Finegan, Jesus was the *legal* son of Joseph. Is there evidence for this? But granted that Jesus was the legal son of Joseph, that fact would not alter his lineage. Dr. Finegan also notes that the Lucan genealogy contains 77 names — denoting generations — and goes all the way back to Adam; 77 generations between Jesus and

(*Continued on Inside Back Cover*)

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With...deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

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British Religious Journals Urge U.S. to Rethink Vietnam Policy

★ United States policy in Vietnam was sharply questioned by two British religious periodicals which agreed that the time had come for some rethinking.

One was the Catholic Herald, a weekly with more than 100,000 subscribers, and the other was the new interdenominational fortnightly, The New Christian.

The Catholic Herald devoted a long editorial entirely to Vietnam, declaring that "the most urgent necessity now is for Mr. Johnson to get his objectives on Vietnam straight."

"Is the U.S. there to fight indefinitely a war it cannot possibly win and yet cannot afford to lose?" it asked. "Is it there to bring the North Vietnamese and the Vietcong to the conference table? Is it there to help the Vietnamese people, who are the real victims? Or is the whole business an elaborate tactical exercise on the part of China and the U.S., a game of testing one another's nerve and stamina in advance of a possible world war three as the Spanish civil war was a prelude for world war two?

"Whatever the U.S. policy is, it should be spelt out clearly for Americans themselves and the whole of America's allies to understand. For unless it is, more and more thinking people — and this will include more and more Christians — will be forced to obey a conscience which tells them that the present slaughter is both unnecessary and immoral, so that they can have no part in it."

The New Christian devoted its lead editorial to Vietnam. It said both America and Australia are afraid that if the whole of Vietnam goes Red it would lead to a Communist take-over of the whole of Southeast Asia, and "there can be no disputing the validity of that belief."

However it said that whether that justifies the U.S. policy in Vietnam is "quite another matter; for the fact that their presence in that part of the world has strengthened the Communist hand is beyond doubt. What is more, the entire U.S. policy in that country has done more to bring discredit to the democratic way of ordering society than anything devised by Communist propagandists. On at least three counts their action and policy in Vietnam stands condemned."

The New Christian listed these three counts as:

- American support for the Diem regime and the succession of weak governments that followed their refusal to implement the provisions of the 1954 Geneva agreement for free elections by July, 1956
- the build-up of U.S. army forces in the south, for which

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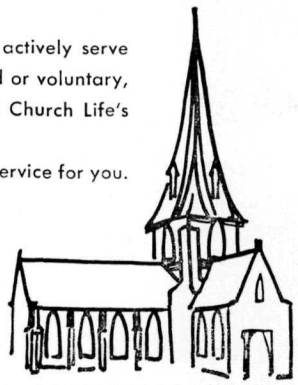
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Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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"there can be no moral justification;"

• American contentment in proping up whatever administration emerged from the series of plots and counter-plots among the administrators of the south, no matter how oppressive or dictatorial the attitude of each has been.

On an inside page, the New Christian published a letter signed by 33 members of the Church of England's Theological College of the Resurrection at Mirfield, Yorkshire, which declared: "We, the undersigned majority of the college common room, have become increasingly concerned about the methods of warfare used by the United States air force in Vietnam.

"We are now satisfied that numerous non-combatants have been subjected (intentionally or otherwise) to bombing attacks of the most barbaric nature, including the indiscriminate bombing, with napalm and other chemicals, of villages suspected of harboring Vietcong, with the consequent deaths in a hideous manner of many civilians; the bombing of hospitals and medical centres; and the bombing of the Red River dam complex."

The letter called on the British government to dissassociate itself from, and strongly protest against, "all United States atrocities in Vietnam." It further pleaded with all readers to register their disapproval of the British government's "silent condoning of these atrocities by writing to their MPs and church leaders."

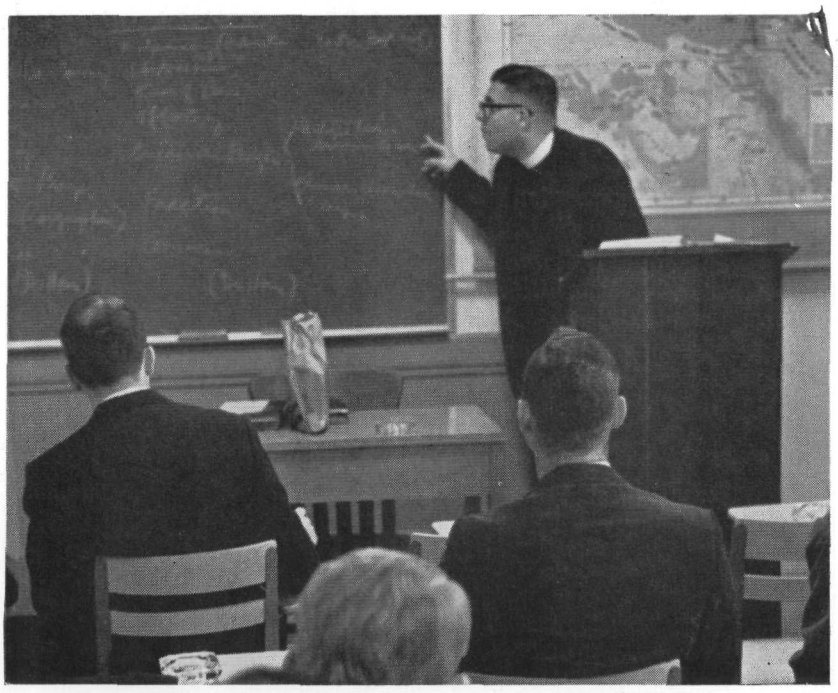
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Edited by Massey Shepherd

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Pope Paul Sends Peace Appeals To Heads of Communist States

★ Pope Paul sent New Year's messages to Soviet President Nikolai Podgorny and Red China leader Mao Tse-tung urging them to help end the war in Vietnam which "constitutes a grave threat to the peace of the world."

The occasion marked the first time that a Roman pontiff had addressed peace pleas directly to the Russian or Communist Chinese governments. He sent similar messages to the Presidents of North and South Vietnam.

Pope Paul told Mr. Podgorny he had been encouraged to address his "respectful and pressing appeal" to him by "the recollection of the sufferings and the sorrow endured by the Russian people in the course of the last world war."

Declaring that "the conflict bloodying this unhappy land (Vietnam) constitutes a grave threat to the peace of the world," he said "we are convinced that an intervention of your government would honor your government before history."

"It would," the Pope continued, "weigh greatly in leading the belligerents to a cessation of hostilities as a prelude to a final pacification envisaging the work of reconstruction of the country in independence.

"Interpreting the anxious aspiration for peace which animates all humanity, we address this appeal to you with confidence at the same time that we express to God on the threshold of the new year the most fervent wishes for the prosperity of the Russian people, who are always so dear to us."

Pope Paul, in his message to Mr. Mao, said he was appealing to him "in the hope that you will want, in this painful crisis, to help favor a just solution safeguarding the independence of the country."

"The prestige that China has today rightly draws to itself the world's attention," he said. "An intervention on China's part would honor her in the eyes of humanity and would permit a hard-tested people to resume in peace the work of reconstruction made impossible by the continuation of the war. We beg you to accept this appeal, as well as the best wishes that we make before God for the Chinese people on the eve of the new year."

In his message to President Ho Chi Minh of North Vietnam, the Pope urged that "nothing be neglected to attain a peace so deeply desired and which will deliver humanity from a terrible menace."

In addressing Gen. Nguyen Van Thieu, the South Vietnamese chief of state, the Pope referred to the interruption of air bombings of the North, and said this allowed "hope that nothing will be ignored to spare new sufferings and sorrows to peoples who are particularly dear to us and who have already been so tried by the war."

NEW BISHOP DEFIES GOVERNMENT

★ Bishop C. E. Crowther, newly-consecrated bishop of Kimberly, created a stir in Johannesburg, So. Africa by publicly announcing that he intended to apply for a permit to visit the Negro reserve north of Kimberly "to continue humanitarian work for needy Africans there."

He said he had decided to ask for the permit after reading in a local newspaper that the authorities would refuse his request.

The 36-year-old bishop — English-born but an American citizen — had earlier caused an outcry in pro-segregation quarters by his visits during Christmas to 85 Negro families who had been moved to the same reserve from a squatters' camp in a disused diamond mine in Kimberly.

After seeing the families, Bishop Crowther issued a statement saying he was shocked at their "indescribable suffering" and would organize an emergency food relief program for them. The bishop himself distributed food among the families after a storekeeper was prevented from doing so.

Local authorities afterwards issued a statement denying that the living conditions of the families were bad.

In announcing his intention to visit the Negro reserve, Bishop Crowther said: "The idea that a bishop can be refused permission to minister pastorally to people in his ecclesiastical jurisdiction presents the priest or bishop with an issue of principle. If a dying man were to request the priest or bishop, would I have to apply to Pretoria — the capital — for permission to minister?"

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- NEW BOOKS -

(*Continued from Page Fourteen*)

creation. The doctor seems to accept Bishop Ussher's chronology. How strange for an archeologist!

The book contains some pleasant homilies on the life and teachings of Jesus, but can hardly be considered a contribution to our knowledge of the Jesus of history. We really don't need a biography of Jesus. In the gospels we have his basic teachings. What we need is that mind in us that was in him.

OSCAR F. GREEN

The reviewer is chairman of the division of ecumenical relations, Diocese of California

THE TRUE WILDERNESS, by H. A. Williams. Lippincott. $2.95

"The true wilderness", which is both the title of this book and one of its chapters, is that wilderness which is inside of each one of us, that "sense of being alone—boringly alone, or saddeningly alone, or terrifyingly alone." "Christ's glory", on the other hand, "is his full and satisfying communion with all that is." The theme that runs through these twenty-one superb sermons is that through Christ, and like him, we too may pass through this wilderness to the glory.

Here is preaching at its best, the proclamation of the word with clarity, conviction, painful honesty, timeliness and concern, by the dean of chapel and tutor of Trinity College, Cambridge, to the body of students, and from where he is to where they are. With such a preacher how could they fail to hear? These sermons are a joy to read, and they read like sermons, living things. This reviewer could not resist reading several of them aloud to a willing listener.

They cover explicitly or implicitly the course of the Christian year, though originally they seem to have been delivered as a Lenten course. They glow with devotion and commitment to the Lord Jesus Christ. They are a personal testimony of faith, as the paper cover puts it, "a deeply personal book on the Christian adventure of discovering our true selves." Of his own true self and of us the preacher speaks, one makes no doubt.

Those who have read other books by this same author, or essays, or the startling press reports of some of his public statements may be inclined to feel that he is a more satisfactory pastor than he is a theologian. In the background of these addresses, and often in the foreground is "new theology" indeed. "Lent we discover is Easter in disguise" may well be true in "old" theology, but in the "new" — and often in these sermons — it seems rather to suggest a stoical "grin and bear it" kind of solution to the human situation which to a good many of us is not too easy to bear! Beyond the author's words, and through them, I see the old-fashioned Risen Christ, and I have a suspicion that this preacher does, too.

— LESLIE J. A. LANG

Dr. Lang is Vicar, Chapel of the Intercession, Trinity Parish, New York City.

THE SPIRITUAL DIMENSION OF PERSONALITY, by Agnes Sutherland Ronaldson. Westminster. $3.95

Dr. Ronaldson develops her thesis that man is not merely a psychophysical organism, but also should be seen as a psycho-physical-spiritual unity. In order to substantiate her thesis much in modern thought relating to this topic is examined. The result is a worthwhile effort that should be useful for religious education courses, introductory work in the relation of psychology and religion, and other allied endeavors.

Except for a brief discussion of Frankl's logotherapy, no other considerations is given to what is perhaps the most important development in this field at present: existential psychoanalysis as expressed by Binswanger, May, et. al.

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, The Divinity School of the P. E. Church is Philadelphia.

THE NEW TESTAMENT: ITS BACKGROUND, GROWTH, AND CONTENT, by Bruce M. Metzger. Abingdon. $4.75

This volume, designed primarily as a basic textbook for preparatory and first year college students, is a well written and lucid introduction to the area of New Testament studies. Its concern is not with meaning, but, as the author himself states, it seeks to "supply basic information concerning the content of the New Testament and important aspects of its historical background, as well as to let the reader see something of the critical processes by which scholars have sought to solve some of the chief literary problems of the gospels." And its somewhat conservative stance is due, at least in part, to the writer's expressed intention "to avoid extreme or partisan positions which — as past experience teaches — are almost certain to be modified or abandoned in the future."

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The author is presently George L. Collord professor of New Testament language and literature at Princeton Theological Seminary. He has lectured and written widely, and is known especially for his highly significant research in the field of textual criticism.

O. SYDNEY BARR

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The WITNESS

JANUARY 20, 1966

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VOL. 51 NO. 3

The WITNESS

JANUARY 20, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Vatican Council is Challenge To People Throughout World

By Claud D. Nelson
Religious News Service
Special Correspondent

★ Those who are most enthusiastic and thankful because of what was accomplished in the way of statements by the second Vatican Council seem to be unanimous in saying that the end of the council is the beginning of the real task of the Roman Catholic Church. The task and the hope of Catholics cannot be separated from those of other Christians nor, in large measure, from those of other theists and of the secular world. If the real and permanent usefulness of Vatican II is still to be determined we need to examine — briefly in this article, but continually and earnestly in all our discussions and planning — who must respond and how.

First let us look at Christian unity, since progress there is a condition precedent to much of the progress that may be made in implementing schema 13, the Church in the Modern World. Progress toward Christian unity depends in large part on the collective and separate responses of the more than 200 church bodies that work together in the World Council of Churches. Much is to be hoped from the consultations and recommendations of the joint working group authorized by the World Council and the Vatican. It has already held two meetings, registering real progress. The world bodies to which it reports will necessarily move slowly: there is every indication that they will move.

The same sort of study, discussion and planning must take place locally, regionally and denominationally. Much of this is taking place and must continue to take place within and among the churches associated with the World Council. If the Eastern Orthodox and the Anglicans come to an understanding about the orders of the Anglican clergy, it will help in the discussion of orders between Anglicans and Catholics.

Much will also depend on the actions and reactions of the large Protestant bodies not affiliated with the WCC. Missouri Synod Lutherans, Southern Baptists, Adventists, to name only those eligible for membership in the conciliar movement, have every reason to be circumspect with regard to their relation with the ecumenical movement. But there seems little reason for them to be skeptical as to the direction of the ecumenical movement or its sincerity, and no reason for hostility. It is conceivable that for a period they may contribute more from the outside than from the inside of the councils, but they cannot be indifferent to them. There is no intended implication here that to be outside the councils is to be outside the ecumenical movement.

The heavier burden perhaps falls on Catholics, individually and collectively. Dr. Arthur Michael Ramsey, the Archbishop of Canterbury, has recently observed that the chief obstacle to the reunion of Anglican and Roman Catholic Churches is "the claim of the Roman Catholic Church to be itself in toto the Christian Church in this world." It is exceedingly difficult for a Catholic to believe anything else, but Catholics must at least ponder what the archbishop has said. If they examine all the acts of Vatican II and have been sensitive to its atmosphere, they will see that their church shows many signs of comprehending first, that many non-Roman bodies have undeniable characteristics of Christian churches. It will be difficult for Catholics to maintain over a long period that any "merit" attributable

THAT JANUARY WEEK

We are supposed to skip one — which would have to be the one dated the 27th. The purpose of this bit of a break is to enable the country folk from the hills of Pa. to get to New York for a few days to waste money. But things being as they are there at press time we're putting off the visit for a spell. We'll let you know the date of the issue that's not to be.

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to non-Roman Christians and churches is derived from or through the Roman Catholic Church, unless they accept the idea of a larger church. This may continue to be Roman in their thought and feeling, but they will find it difficult to deny that much of it belongs to a church not yet completely visible.

Any careful consideration of the role of Christianity in those areas still considered missionary will heighten the sense of need for Christian unity. The same thing may be less evident but even more compelling when one considers the impact of Christianity, and of all religion, on society. Christians too readily and too generally fail to be moved by the implication in Jesus' final prayer before his trial and crucifixion that his followers might be one so that the world might believe in his divine mission.

Much of the growth toward Christian unity may take place by doing those things together which can be done even under the limitation to which Dr. Ramsey referred. This includes both work and worship. The demonstration of common worship in St. Paul's Outside-the-Walls on the Saturday before the close of the council will both sanction and inspire many similar occasions. There is the seed of unlimited growth toward unity in every instance when Christians join in the prayer which Jesus taught them.

Role of the Laity

Before looking at some aspects of the Christian task in the world it is well to consider what the Vatican Council said concerning the place and function of lay men and women in the church. It is obvious that the clergy cannot carry the whole burden, and were never meant to. It begins to be understood, as the Eastern Orthodox have long known and recognized in practice, that laymen cannot make their proper contribution if they are relegated to fund raising and financial administration and other tasks that carry no necessary spiritual implications. Stewardship, properly understood, is of course full of spiritual implications, but this is not always recognized in practice.

Catholics and other Christians should familiarize themselves with chapter four dealing with the laity in "De Ecclesia," the constitution on the church. Its expressions and its spirit go a long way toward creating the role for the laity that it has among the Orthodox, and might have in Protestantism if lay men and women lived up to their responsibilities and opportunities.

We quote from section 33 of De Ecclesia:

"The laity are gathered together in the people of God and make up the body of Christ under one head . . . they are called upon . . . to expend all their energy for the growth of the church and its continued sanctification . . . The lay apostolate, however, is a participation in the salvific mission of the church itself . . . Now the laity are called in a special way to make the church present and operative in those places and circumstances where only through them can it become the salt of the earth."

Other sections deal with the priestly function and the prophetic office of the laity. Considerable stress is laid upon their duty and opportunity as pastors in their own families. Furthermore, "They must diffuse in the world that spirit that raises up the poor, the meek, the peacemakers — those whom the Lord in the Gospel proclaimed blessed."

Church in the Modern World

As far as words are concerned, Vatican II probably went further in its statements toward preparing the way for dialogue with non-Christians in general and with non-believers than it did with other Christians. Much of the dialogue in every case is carried on informally through the actions and reactions of lay people. Much of the dialogue, especially this informal dialogue of every day activities, will involve all Christians without distinctions. But dialogue in relation to the social tasks of believers is primarily useful in creating a climate in which there can be understanding and cooperation — among Christians, between Christians and Jews, and among all men of goodwill.

Genuine dialogue with mutual respect, and therefore with possible results in cooperation for the benefit of the whole community, can take place only under conditions of genuine religious liberty. Catholics, Protestants and Orthodox are not likely to be very persuasive in their appeals to governments for religious liberty unless they practice and defend it where they are in the majority and can exercise some direct influence on governments. Since Communist governments are not likely to make distinctions between denials of religious liberty and our denials of civil liberties, our appeals to Russia to enlarge the liberties of Jews, or to Communist China to enlarge those of Christians will not be valid, and will not be heard, as long as our own people are guilty of discrimination against Negroes, Jews, American Indians or others.

There are basic declarations of the Vatican Council and of World and National Councils of Churches in favor of religious

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liberty and against anti-Semitism. They must be studied, understood, accepted with all one's heart, mind and soul, and implemented by individuals, local congregations, communities and nations. These declarations are truly historic documents, but they will be historic hypocrisies if we fail — Catholics, Protestants, Orthodox — to live up to them.

Answering Complaints

There are many complaints — some of them very impressive — by conservative Christians that the whole orientation of the constitution on the church and in the world, and kindred declarations by Protestants and Orthodox indicate a neglect of the real task of the church, which is to prepare people for the next life. It will, however, always remain a mystery how anyone can be saved as a saint in glory who has practiced bigotry and discrimination, who has refused to share, even minimally, with the poor, who has not joined in efforts to render poverty unnecessary, who has sanctified every war in which his country becomes involved, and has done nothing to strengthen the peace structures and efforts of his generation. Conversely, it is hard to imagine why anyone who is "saved" would not want to save his neighbors from the torments of this life as well as from those in the life to come.

The constitution on the church in the modern world runs to 30,000 words. It and the record of discussions and sub-commissions related to it are still only a small part of the 27,000 or so pages which will constitute the written record of the council and preparations for it. This record will keep Christian scholars busy for many years. For the more immediate implementation of the practical recommendations which must occupy both clergy and laymen and, to be effective, both Christians and non-Christians, we may perhaps confine our attention to the war on poverty and the struggle for world peace. Pope Paul has coupled these two tasks together in his speaking and they are indeed closely related.

Returning from his brief but momentous visit to the United Nations, Paul VI told the council fathers gathered in St. Peter's, "the time has come to move from words to action . . . From here on we must be more attentive to the poor for it is the inequality of material means that causes unrest and provokes wars." The council provided for a secretariat for world justice and development to educate and trouble the conscience of Catholics. Pope Paul further observed: "One must build peace in the courageous revision of faulty ideologies, of selfishness, of struggle, of power . . . One must know how to forgive and start all over again a new history . . . " Referring to the council, he said: "The Church in a sense came out of herself and went to meet the men of our time living in a world of tremendous and bewildering progress." He referred to the need for more food, physical and spiritual, for a hungry world.

Banish Want

It would now seem conceivable, even possible, that poverty could be banished in the industrially advanced countries within a generation. It is inconceivable that one can preserve a worthwhile faith if he does not join in the effort. It would be much more difficult to adjust the resources of the world to a population which in many parts of the world will grow much faster, with outside material and technical aid, particularly in health, than their own native production of food.

War and Poverty

It is quite possible that some reduction in standards of living among affluent populations will be required temporarily in order to narrow appreciably the difference between their standards and those of less affluent populations. If necessary, this would be economically and politically justifiable. Could one with a genuine religious faith refuse to tighten his belt if necessary for his neighbor's welfare? The abolition of poverty, however, does not depend primarily on individual sacrifice. It depends much more on one's advocacy and support of national and international policies. These policies must avoid not only direct political imperialism, but also economic imperialism, which can be just as deadly without being nearly as obvious.

There is a reciprocal reaction between poverty and war. War spends on logistics and supplies, and still more on manpower, with no visible compensating addition to the world's wealth: war impoverishes. Reciprocally, as Pope Paul and many others have pointed out, poverty provides a fertile soil for war, especially in an age when the most impoverished populations are becoming aware that the world has natural and technical resources sufficient for the basic needs of all people everywhere. Catholics cannot abolish poverty or war; all Christians together cannot. But all men of faith united and working together with all other men of good will can abolish poverty and with it remove one of the surer causes of war. To abolish war we must not only abolish poverty, we must quit fighting long enough to devise and render enforceable means of keeping the peace.

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The Vatican Council by overwhelming vote has enlisted the Roman Catholic Church on the side of human welfare and peace. There have been similar calls from other Christian bodies. As we achieve Christian unity we can respond better to those calls. As we respond better to those calls we shall grow in our desire for unity and our achievement of it. The task of Christians and of all believers is to work for tolerance, understanding, cooperation in the spirit of each faith in its best moments: when we do, the world will respond.

Bills of Religious Interest Before the New Congress

★ Possibly one of the first major pieces of legislation which will be passed by the new Congress now in session is a bill coping with the mounting world food crisis. Indications are that the White House wants a drastic revamping of its food program and a new one will be presented before the end of January.

Any step in this direction is believed certain to have the endorsement of numerous church agencies involved in cooperative efforts with the government in distributing food and other necessities of life to the unfortunate around the world.

While this problem is, with an estimated 10,000 persons dying daily from starvation, most dramatically critical, several other pieces of legislation also are expected to arrest the attention of churchmen during the second session of the 89th Congress.

Repeal of Section 14 (b) clause of the Taft-Hartley act, home rule for the District of Columbia, a possible "equal justice" provision aimed at fair trials for Negroes in the south, curbs on pornographic materials, and measures aimed at rehabilitating drug addicts will occupy the spotlight.

Also expected to command considerable attention again this year is Senator Everett M. Dirksen's announced intention of permitting one house of bicameral legislatures to be apportioned on other than the "one-man-one vote" dictum of the supreme court. The bill is opposed by the National Council of Churches.

Revamping of current food distribution policies would appear to be forthcoming, despite what is expected to be considerable opposition from a key Senate committee and a bevy of Republicans wishing to present their own problems.

On Jan. 11, just a day after Congress reconvened, the Senate and House agriculture committees began hearings on the food crisis. Increased aid to India, where the crisis is most poignant, is certain to be a pivotal area of discussion.

In the past, the Senate committee chairman, Sen. Allen J. Ellender (D.-La), buttressed largely by other Southern conservatives on the committee, has been cool to revision of the food program, particularly the food for peace project.

Sen. George McGovern (D-S. D.), director of the program, now in its 11th year, and a member of the Senate agriculture committee, recently said: "There is no doubt in my mind that we can win the race of population and famine in the years ahead. We have the tools and the knowledge to drive hunger from the earth within the next decade."

It is notably under this program that voluntary church agencies and such organizations as CARE distribute millions of dollars worth of food to the world's famished areas each year.

Although Sen. McGovern may face opposition in his own committee, the Senate as a whole appears to agree in principle with his pleas and those of Sen. George D. Aiken (R.-Vt.) in revamping and accelerating the food program.

In October, the House Republican task force on agriculture gave indications there might be resistance, at least as far as 1966 is concerned.

The group is pushing for establishment of a bi-partisan food study commission to determine the world's needs, America's part in supplying them, and recommendations for corrective legislation. This would not be submitted until Jan. 2, 1967.

Repeal of Section 14 (b) of the Taft-Hartley act, which, as it now stands, permits states to allow non-union workers the right to work in a shop that has been organized by the union, is expected to meet stiff opposition but eventual passage.

Besides the inherent question of states' rights in the issue, again this year much of the argumentation is expected to center around a provision to exempt "coerced" membership in a union on those who refuse on religious grounds.

Seventh-day Adventists, Mormons, and several small denominations object to this "coercion" on the basis of established religious creeds. Last year they were supported by the NCC and the Catholic welfare conference, although the Catholic Church and those denominations repre-

(Continued on Page Fifteen)

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EDITORIAL

Leave Well Enough Alone

BISHOPS aren't much good. They are not chief pastors, they do not lead, they are, at best, administrators and confirming machines. Something ought to be done about it, which the Living Church did by presenting the views of three priests under the heading of Church Leadership Today.

S. A. Seaton-Elliott, rector at All Saints, Highland Park, N. J., spelled out what a bishop should be: a man in whom the spirit of prophesy lives; eminent in wisdom and strong in moral spine; a man of authentic holiness of life. Archbishop William Temple was such a leader but, says the writer, "it was unconscious leadership. It was an amalgam of integrity, intellectual power, disarming simplicity, humility, transparent goodness."

Few would quarrel with the attributes Fr. Seaton-Elliott thinks a bishop should have. But as a practical matter any clergyman with sense —let alone humility — would promptly withdraw his name if nominated for an office requiring such a combination of virtues.

Prof. James A. Carpenter of General Seminary offers what he calls "a practical proposal" which is to have a lot more of what we've already got. To quote:

"My plan is initially very simple. It is that each convocation in the present diocesan structure have its own bishop, who at the same time would be rector of the principal parish church and would additionally be asked to assume the office and work of a bishop."

After saying a bit about costs, with a vicar or curates for that parish church, Dr. Carpenter says that such an arrangement "would, if nothing else, allow the bishop to function as a true pastor to his whole flock, not only to his clergy but to his laity as well. The local parishes and missions could come to know the bishop as bishop, could establish real rapport with him and enjoy a real relationship with their chief."

We went to the shelf of diocesan journals, picked one with eyes closed, to see how this would work. It was New Jersey with five convocations, so there would be five bishops, in addition to a diocesan and a suffragan in Trenton. Dr. Carpenter does not define "principal parish church" — communicant strength?; budget and how the money is spent? — there are of course many factors.

In the Atlantic City convocation there are 21 congregations with St. James in that city presumably the "principal" although St. Augustine's there has more communicants.

Burlington-Trenton convocation has 31 congregations where the "principal" would be Trinity, Princeton. With the diocesan office and cathedral in Trenton this would require a bit of working out. Maybe Dr. Carpenter had such a situation in mind when he wrote that the diocesan might act as president of the bishops in his formerly exclusive jurisdiction and represent them in the House of Bishops and in General Convention.

Camden-Woodbury convocation has 44 congregations and from the figures several could claim the title "principal parish church" since they are nip and tuck people-wise and money-wise: St. Mary's, Haddon Heights; Holy Trinity, Collinswood; Trinity, Moorestown; Grace, Merchantville.

Monmouth convocation with 30 congregations likewise would have several parishes on the list; St. George's, Rumson; St. Uriel's, Sea Girt, or maybe Trinity, in the metropolis of Red Bank, would qualify.

Finally there is the Northern convocation which has 46 congregations where the figures in the journal would give the nod to Grace, Plainfield; Trinity, Cranford, or maybe Christ Church, New Brunswick — not as large as the other two but it is an important educational center.

What it adds up to, it seems clear, is that Dr. Carpenter or somebody will have to come up with a formula for picking these principal parish churches which are to be presided over by all these chummy bishops who are going to be "true pastors." For one thing, even though less is being said about it these days, there still are wide differences in churchmanship in the Episcopal Church. Our present diocesan bishops readily adjust to these differences in customs, etc. when they made annual visitations — like-

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wise the parishes adjust to the bishops. To have Bishop Smith, who is also rector of St. Paul's, the principal parish in the convocation, dropping in to function "as a true pastor to his whole flock" probably would cause a few nervous breakdowns. Better leave well enough alone.

Study the journal of your own diocese and we think you will agree.

There was a third article, as we said — a very snappy, name-calling job called "Won't Somebody Please Lead?" which we'll have something to say about in the next issue.

THE FUNDAMENTAL THREAT TO PEACE

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

INCREASING POVERTY OF THE MASSES IN VAST AREAS OF THE WORLD WILL NOT BE SOLVED BY BURNING HOMES WITH BOMBS

A SOCIOLOGIST has suggested that if the history of mankind were to be represented by one day of 24 hours there has been more revolutionary change in the last five minutes and ten seconds than in all previous time.

A few illustrations of what this means would be that three-fourths of the human family are now under different forms of government than they were at the beginning of the century; some 800 million colored people have gained their freedom and independence; 41 independent nations have been established since 1950 and of this number 32 since 1960! Many new types of communication have been perfected, of which Telstar is a striking symbol, and this has made the world physically one.

This type of change has affected every phase of life including the church and theology. The influence of the Vatican Council not only on the church of Rome but upon all Christendom is an illustration of the former and the extraordinary sale of Bishop Robinson's paperback, Honest to God, is a good example of the current radical ferment in theological thinking.

I believe, however, that the most revolutionary change has taken place in the economic field. In saying this I do not refer to automation or cybernation, but to the rise of nations of ever greater affluence while at the same time other nations have been sinking into ever-greater poverty; and most serious of all, the disparity between the two groups of nations has been steadily increasing.

This has resulted in an entire change in the world situation. Until 1960 most of the conflicts in the international field occurred where the differing ideologies of communism and capitalism confronted each other face to face, as, for example, at the Berlin wall or at Quemoy and Matsu. Now the United States and Russia have learned to coexist despite their differences. Hence today there is a far sharper disagreement between Moscow and Peking than between Moscow and Washington.

At the same time both the Western world and the Communist world have been modifying and changing so that the basic threat to present and future world peace lies not primarily in ideological differences, but rather in the existence of dire poverty and misery in many countries and the threat of starvation which always breeds hopelessness and despair. Wherever there is misery and hunger, violence will break out, as we have seen in recent years in Africa, South America, the West Indies and southern Asia.

Thus the world situation has changed so that today the severest conflict is not between East and West but between North and South — between the standards of living in the affluent nations of the north, such as the United States, Canada, Europe and Russia, on one hand, and Africa, South America and Southern Asia on the other.

Why Revolutions?

EXPLOSIONS in the form of revolutions and wars are all south of the border, except for pockets of poverty in the midst of affluence such as Watts, for that is where the masses of people

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face hunger and misery and the despair that go with them. In these southern areas we find many people in such intolerable conditions that they say to themselves, "I have nothing to lose so why not join the Communists."

If my analysis is correct there are two ways "we the people" and our government must change the lenses in our glasses, that is, the way we look at the world about us:

Generally speaking we have become accustomed to thinking that wherever there are outbreaks of violence they must be due to communists, whether the outbreaks happen to be in Brazil, Santo Domingo, the Congo, Vietnam or Watts. In all these places there are some communists ready to take advantage of the situation and try to make it worse by pouring fuel on the fire, but the important thing for us to remember is that the fire is there in the form of the misery of the masses of the people. That misery, poverty and intolerable economic conditions would result in violence and revolution even if there were no communists. Therefore today the primary threat to world peace is poverty and hunger.

The second way in which we must change our thinking as we view the world is in believing that we can stop communism by B-52 bombers, that is, by military power. We must realize that we cannot stop the spread of ideas — ideology — by military might. We cannot stop the guy who doesn't know where his next meal is coming from by burning his home with napalm bombs.

Vietnam is a good illustration of this. No matter what government the country might have been under, Diem or Ho Chi Minh, or any other, if, since the Geneva 1954 agreements when France withdrew from the country, we had spent a quarter of the money we are now spending on the Vietnam war in building up the country and putting it on its feet economically, the people there would not consider Communism as a philosophy or form of government. Vietnam with improved industrial, agricultural, educational and medical conditions might have become a place in which people of all Southern Asia would be eager to live.

Ideological Battlefield

UNFORTUNATELY, we actually have made Vietnam an ideological battleground. For example, Vietnam is known as the "rice bowl of Asia." It's economy was sustained by exporting rice to larger Asian countries. The war, however, has so ruined this basic agricultural product that the people of South Vietnam are now dependent upon importing rice from the U.S. and elsewhere.

I believe the most astute analyst of the present world scene is Walter Lippmann. In a striking column syndicated on Tuesday, December 21st, entitled, "The Reckoning Begins" in which after surveying how our government had extended its commitments in so many directions — the war on poverty, the great society, Vietnam war — he said, "We are in deepening trouble because we are too proud to face up to reality, too proud to recognize a mistake . . . It must be said that high policy today is in the hands of men who know the value of freedom, peace, righteousness, and justice in human affairs, but are all too little aware of the price that must be paid to defend them and promote them. For this there will be a reckoning."

The greatest threat to peace today is the increasing poverty of the masses of people in certain areas of the world, and a secondary threat is our belief that we can solve all problems by military power.

YOUR FREE TIME --- A CHALLENGE

By Paul Moore Jr.
Suffragan Bishop of Washington

LEISURE time, when one can choose one's activity, is a time for pleasure as well as a time for the development of religious and civic responsibility.

The blending of pleasure with social concern is fortunate, for if the dreadful puritanism, so deeply rooted in our culture, takes hold of our view of leisure, we will erect dreadful projects to feel worthy about — dreadful and dull enough to assuage the guilt of having time, beautiful free time, on our hands. And in obeying the proverbs of childhood we will keep these naughty hands from satan's mischief and make sure that as many other hands as possible miss the fun, too.

To have a sound philosophy of leisure, even

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that use of which would generally be called "constructive," you have to exorcise the puritan ghosts of "the American way of life." Those ghosts are so familiar that we allow them to run in and out of our life like the pets of some sunny Anglish vicarage.

Out! Ghosts!

ONE LOOKS like Aunt Suzie, great-aunt Suzie, peering down with pursed lips at funny-paper reading on Sunday. Another is old Father McGillicuddy, scolding the living daylights out of you for having a dirty face and saying, "Cleanliness is next to godliness." And then there is that old bearded German, Dr. Freud, taking all the fun out of kissing by making it scientific . . . Or the doctor who tells you to play golf for your health, or to be sure to take a drink before dinner to help your blood pressure.

What fun is that? Get rid of these ghosts quickly, before a permanent bias about leisure time develops which will have as its goal the making of all leisure time unleisurely, unfun, unjoyous.

Joy is certainly, Mr. Calvin and the pilgrim fathers notwithstanding, as high a value as is work. Even the Calvinist would hope to prove himself saved by hard work — but saved for what? For heaven's sake, I imagine, and who ever heard of work in heaven? No, heaven, the ultimately perfect state of being, is the enjoyment of Almighty God. Worship is the response in praise and joy to the glory of God. Love is the coming together of two separate beings, human or divine, for the joy and in the joy of coming together.

Joyous Worship and Love

YOU SEE, the primary purpose of life, and therefore of leisure, which is that part of life you can choose to do with as you wish, is the worship and love of God — which is only worship and love when joyous. From the constructive use of free time can come a joyous development of the common life. The participation of people joyously in whatever project they undertake together will, in turn, tend to make the outcome joyous, or, at the very least, healthy.

Before you sign away your free time to some challenging project, however, examine it carefully. Much busy work exists, set up by Mr. Parkinson in cooperation with satan, who often finds work for busy hands to do. You have one life only. Make it count and enjoy it.

Is it really worthwhile to spend a thousand hours organizing a bazaar where people make things — many of which are useless — for each other to buy at inflated prices so that a few bucks can go to the Girl Scouts? Or would it be better to spend time with some girls on the other side of town, taking them on rides, helping them to learn to read, and enjoying their company?

Second, try to work out some social philosophy that you, yourself, believe in and understand, so that whatever you do, in however small a way, you can see it as part of a great sweep of ideals which you hold in your heart and imagination.

Building and Healing

NO SATISFACTION compares with the thrill of seeing some community effort come to flower in which you have had a part. It is a creative act; the satisfaction compares with that of an artist. Its accomplishment is the profoundest recreation. And nothing can touch the joy of feeling that you have been part of healing a broken body, mind and spirit.

As time passes this healing ministry of love and building ministry of social action will grow more and more necessary, for institutionalized care of the sick grows apace — efficient, clean, loveless. Institutionalized society grows apace —efficient, clean, noncontroversial, stultifying.

Your leisure time is an answer to both, your Christian leisure. The Christian way — outside of the kind of puritanism to which we have alluded — has the genius to bring together people, their leisure time, and the performance of highly responsible tasks, in a way in which a spirit of joy prevails.

Sighted Rat, Subdued Same!

I HAVE OFTEN seen this happen—so have you. Look at a clean-up campaign in an inter-city neighborhood. Everyone arrives early Saturday morning armed with rakes, brooms, mops, and buckets. They roar off to their assignment; it is an army with a marching song. The enemy appears in the shape of a rat. View haloo! Tally-ho! Mops, brooms, clattering pails. An urban Tom Jones is in full cry. Well, by four o'clock the lustre is off the apple, to be sure, but a lot has happened besides the clean back yards —new friendships, new racial understandings, a new value system. New "good guys", new "bad guys" — maybe even a beginning of a start of an idea to do something about this horrible mess.

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Changed city governments have started from less.

One of the hardly touched dynamics of social change is the crossing of the high social barriers of American life. Not just a polite and occasional Sunday afternoon visit of a black family on a white, pleasant and constructive as this might be, but rather a real coming together in friendship of those old categories: rich and poor, diplomaed and undiplomaed, colored and uncolored, on an equality basis. This has been said a hundred times but no one ever lets on how time consuming this process is. It takes days and months, of trial and error, of washing away misunderstandings, of crisis and forgiveness. It takes much leisure time, unhurried time, to muse and ponder, time to waste, to offer up friendship. Now, if you allow this thing to grow, unbelievable changes occur.

Fighting the Power Structure

ANOTHER unacknowledged fact is that a few, tightly organized and undiscouraged people, with little money and no prestige, can radically alter a community if they know how to go about producing social change. I have seen and been part of it. I remember a process begun by the threatened eviction of a family in our parish. It ended up three years later with a desegregation of the public housing in the city. At most, three hundred dollars was spent, and none of the participants was part of the power structure. They just kept at it! No recreation compares with the joys of fighting city hall!

A philosophy of leisure becomes necessary when free time overwhelms a culture as it threatens to overwhelm ours. Christians must think of this free time seriously if they are to find enduring joy within it. For the very forces which produce free time for the advantaged, produce unemployment for the unskilled: namely automation, cybernetics, and massive organization.

Thus a Christian may well feel that the increased leisure he has been given should in turn be given as service to those who, because of modernization, have been disadvantaged. Here we open up the whole tremendous field of the ministry to the aging and to the mentally ill, as well as the ministry of organizing and training for full employment.

I can think of no paradox more profound than the fact that spending time with the very old and sick or the emotionally disturbed, with cripples of body or mind, is one of the most joyous of occupations because of the warmth of their response and because of the deep mystery of Christ's presence within them.

Creative Free Time

THE VERY LIFE of our society depends upon the creative use of free time in the public sector of life. It is the non-professional in politics, on boards, on juries, serving on commissions and committees who will guide our society and save it from the invertedness each profession can develop. It is the volunteer speaking the part of the free, untrammeled and disinterested person who elevates and gives perspective to the enterprises of a free society.

The church must motivate and, if necessary, train her members to become involved in public life as a duty and as a joy. The Christian's vocation is in the world, both on the job and during his free hours, to be the salt, the leaven, the light.

The Passing of a Pooch

By Wm. B. Spofford Jr.

Dean, St. Michael's Cathedral Boise, Idaho

ACTUALLY, he only got into the orbit of our family as a second-best choice. We had been promised one of a litter from a choice hunting dog but, sadly, the three who were born all died within a day. The parishioners who had promised a gift of a puppy to the vicarage family felt terrible about it. They scurried about and found that, at the same time, some neighboring hybrid had thrown a brood. They liberated one of the lot and showed up at the house carrying a box, containing the little brown mite. Throwing back a blanket, they asked whether we would accept this one instead. Trapped, we, of course, said yes.

When he arrived he looked exactly like the creature in Pogo which never talks but communicates beautifully by saying such things as "Brxquics". The name, I suppose, was inevitable. And, thus, Grundoon joined the family.

Straightway, he got distemper. To nurse a two-week old puppy through distemper, complete with night watches, feeding with an eye dropper and pulling him out of corners where he is blindly trying to push a wall down, is to build a relationship of concern and commitment.

That was thirteen years ago and, since that

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time, Grundoon has been able to make his claims on the family structure. Picayune in size but big in spirit and vitality, he acted as though he knew the classic text from the Book of Ruth . . . whither we went, he went and our customs were his customs. Several times he has had to cross country, camping out in all sorts of strange and wonderful places such as in the middle of a chicken farm in Illinois. We had pulled in in the darkness of the night and didn't realize where we had thrown our sleeping bags until, with the dawn, all of the roosters in creation began to acknowledge the rising sun. Grundoon went wild —yipping, dashing, barking and knowing that all of this cacophony was merely for his exuberant pleasure. Or the time when we had pulled into a roadside park in the midwest and then, in the darkness of the night, two trucks pulled up and began to load pigs for the market in Omaha. Again, Grundoon had to join in the doings, dashing about and raising hob in the middle of the squeals and oinks.

And then he nearly got us thrown out of the camp ground in Glacier National Park when he thought he was protecting us from a maurauding bear. One swipe of that big paw and Grundoon would have had a sudden exit from this existence. But he didn't know that he couldn't take on the bear and, beside, his footwork was more than reminiscent of Sugar Ray Robinson in his classic days. The bear was disturbed but he never got close to landing a good swipe. The ranger, we must admit, was very nice about the whole thing and simply said: "Keep the little so-and-so tied up."

Or how about the night when we returned from an evening meeting in a country church in Idaho and, as we approached the tent, he started to bark and to dash in and out of the tent. Yes, there was something there all right. We had been fishing in the Lemhi River before the meeting and had left the catch hung up, ready for breakfast. The skunk had wandered by seeking a hand-out and had gotten behind all of the gear in the place. Grundoon dashed in and out while we spent a couple of hours casting lures into the tent, trying to hock sleeping bags and hauling them out of harm's way. No damage done . . . and Grundoon figured he had saved us all from a miserable fate. How right he was.

Twice he was lost. Or better yet, he was left behind, since he knew where he was all right. The first time we had to drive thirty miles back into Maine to pick him up only to find him playing delightedly with a black mutt he had found by the edge of a forest. The second time, he stayed right by the ice machine in the town in Oregon so that we could rescue him after we had, unknowingly, speeded fifty miles west. You know, it was sort of "Well, I knew you'd show up but I must admit you had me a bit worried for a minute."

And then there was the time that we all got stoned in Canada. But that is too long a story . . .

Anyway, yesterday, because he was getting pretty deaf, he was heading home and didn't hear the car coming up on him. And that was all.

That night, on the late tv show, a movie of James Street's novel, Lady Goodbye, was shown. It was about a boy, his uncle and a dog in the swamps of Mississippi. I thought it was a fine, sensitive film, but maybe our critical faculties weren't of the best on that occasion.

Death occurs regularly in this existence. And even the passing of a pooch leaves a gap . . . .

Traveling in Reverse

By Kenneth E. Clarke

Rector of St. Thomas, Terrace Park, Ohio

ALTHOUGH there are some who question whether St. Paul actually wrote this Epistle to the Ephesians I can't conceive of it as from any other hand. He wrote; "I, therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace."

Who else but Paul could so appropriately be called a prisoner for the Lord, and who would have been more apt than he to so regard himself? A prisoner, he was, of course, in the most literal sense, but we may be sure that he did not use this phrase simply to remind men of his physical confinement. He was a prisoner by choice. It was for him a badge of honor, not of disgrace. And the reason for this was that the imprisonment of his body was a sign of the victory which had been won over those forces within which had once made him his own jailer.

To his friends and neighbors Saul of Tarsus must have seemed to be a most admirable young man. You know the story. The best schools, the best teachers, an outstanding academic

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record, a good job, a move from Tarsus to Jerusalem to work directly with the bosses and so on until he wound up as the chief hatchet man for the priestly hierarchy. Such was his early history. It happened several thousand years ago, but it has a familiar ring to it. And what is familiar, unfortunately, is not mainly the success story, if you can call it that, but the fact that so often it seems to have been set in motion and furthered by the most unsavory unconscious drives. In Saul's case, his zeal for the law was nothing more than a socially acceptable way of giving vent to his pent-up hostility. He built himself up by tearing others down. His life was propelled by a negative force. The only trouble with this is that sooner or later you are bound to discover you've been running in reverse.

Thus, the Apostle's appeal to us to live up to our calling grew out of his own experience. He knew what traveling in reverse can do to a man. It destroys his calling. He becomes less than a man. Now there is nothing secret about our calling. We, you and I, the Christian community, have a calling to cooperate in God's design for society. Our lives, both in their inner motivation and outward expression are meant to contribute to his ultimate purpose of understanding, unity and peace among men. The trouble is that we, like Saul of Tarsus, are often running in reverse. We are motivated by negative forces. To the extent that this is true we, too, are prisoners — not of Christ but of a whole host of enemies: pride, jealousy, guilt, resentment, hostility, censoriousness and cynicism.

Poisoning the Spirit

IN A SENSE all of these are inter-related, but in so far as possible, I would like to single out just two for our consideration. These twins are called censoriousness and cynicism. There are some, I know, who have escaped from their clutches. These folks' good fortune may simply be due to the fact that they inherited the sort of temperament that isn't subject to their wiles. Others, like St. Paul, may have won the victory over them only after a long struggle which culminated in an influx of the grace of God. Obviously what I have to say won't apply to either group. Every article can't be applicable to everyone. It is certainly safe to conclude, though, that many Christians are restricted and confined in the fulfillment of their calling by indulgence in censorious and cynical thinking and talking.

Indeed, one of the main problems is that the two C's are such common currency among us that we underestimate their power. There is even some evidence that the person with a particularly sharp and biting tongue acquires status this way. Other people tend to tred lightly in his presence; they fear his ridicule and may even court his favor. But make no mistake about it, the New Testament takes a very different point of view. St. James in his general letter to the early church said: "Do not speak evil against one another, brethren" and St. Peter also stressed the necessity of "putting away all malice and all envy and all slander." And, of course, Jesus' words about the danger of indulging in judgments, are familiar to us all.

The reason for the New Testament's united opposition to censoriousness is plain. It poisons our own spirit and spreads ill will and bitterness. The most common reactions to it are resentment and retaliation by the strong and discouragement and self-pity by the weak. What is less commonly realized is that it is almost invariably a revelation of our own problems. Our pet peeves, our low boiling points, and our sneers, snorts and snide remarks are a rather accurate gauge of our own soft spots. As psychologists point out: our emotions are usually directed against ourselves. In the Old Testament, the prophet Nathan trapped King David in just this way. He told him a story about a rich man who had many flocks but who, when visited by a poor traveller, took the man's only lamb and killed it for dinner. David was furious and commanded Nathan to reveal the name of the man so he could make him restore fourfold and punish him. Nathan replied: "You are the man."

After first acknowledging the detrimental and insidious nature of censoriousness, the next most important step in being released from it is to come to an awakening such as was forced upon David. This probably won't happen, though, unless we make a regular habit of self-examination and confession.

Way of Release

WE NEED to get on our knees where we have to measure ourselves not against our neighbor, but in relation to the standard of divine perfection. When our neighbor is the only basic of comparison, he always comes off second best. This is well illustrated in the diary of a Roman priest. Speaking of his bishop, Leo Trese says: "My over-weening conceit will tell me that I could run

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the diocese better than the one the Holy Spirit has chosen for the task; it will tell me that all bishops are unjust and unreasonable by nature and capricious by choice; it will assure me that the Holy Spirit has made his selections solely on the basis of providing the required daily cross for the Son's disciples."

Those who are not in the ecclesiastical line of work can easily make their own substitutions for the word "bishop". The point is that this kind of thinking is fairly common, and the best antidote for it is a hard look at ourselves in the presence of him "unto whom all hearts are open and from whom no secrets are hid." If my own experience means anything, I'll wager that the chances are better than even that such self-examination will reveal that our censorious remarks and cynicism are engendered more by our pride and jealousy than by the behavior of our fellows. "You are the one," Nathan told David. If we would but listen to that still small voice we might hear the same words.

There is yet another key to being released from the constriction of censoriousness. Aside from recognizing its evil and being more honest with ourselves in the presence of God, we can be helped by the cultivation of simple reasonableness. We are generally much too quick to reach our conclusions about other people. If we would but reserve our judgments, we would often discover things are far different from which they appear on the surface. No one is in a better position to know this than a clergyman. Not infrequently I hear one parishioner talking about another, and there are many times when I could say: "Well, if you knew both them and their circumstances better, I am sure you wouldn't feel that way."

So and so is such an aloof and cold person, someone says. No doubt that is the impression he gives, but if we had grown up in a home where any show of affection was taken as a sign of weakness perhaps human relations might present some problems for us, too. My, but he is a tight wad, another remarks. As a matter of fact, he is, but once again if money had ever been as scarce in our house as it was in his for so long, perhaps we, too, would have a problem adjusting to it in abundance. So it goes, there is no end to the examples which could be given to indicate the hastiness of our judgments. Often we even fail to distinguish between deliberately mean behavior and sick behavior. The alcoholic's mate, for example, often thinks the other person drinks simply to annoy him, but the truth is that most alcoholics hate themselves, not others.

Antithesis of Faith

AT THE OUTSET I linked censoriousness and cynicism together. The reason for this was that one leads to the other. A carping, censorious tongue creates a churlish cynic, and, of course, cynicism is the antithesis of faith. We must not underestimate the danger, then, of this enemy. It needs to be recognized for what it is, expurgated by confession and guarded against by reason. But as important as all this is on the one hand we must never cease, on the other hand, to endeaver at the same time to cultivate those virtues which St. Paul has told us are consistent with our calling — humility which never fails to acknowledge the virtue and achievements of others; meekness and gentleness which extends acceptance to others even as God in Christ has given it to us; long-suffering which finds retreat impossible and retaliation too easy, and love which never ceases to look and work for the highest good.

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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BILLS BEFORE CONGRESS—

(Continued from Page Six)

sented by NCC have no religious proscriptions against union membership.

The bill passed last year in the House without the exemption clause, but was bogged down in the Senate. Sen. Wayne Morse (D-Ore.) served notice at the close of last year's session that he would fight for the exemption measure.

Home rule for the District of Columbia, generally conceded to be a "church movement," will occupy much time. Two conflicting bills appear to be far from reconciliation. If reconciliation fails, attempts at new bills, heretofore nearly barren, would have to follow.

A Senate version, generally backed by the administration, calls for an elected mayor and city council charged with governing the city. The House bill calls for referenda on whether home rule is really wanted, and if wanted, provision is made for naming a charter-writing commission. Congress would have veto power over a charter thus prepared.

Home rule for the city of approximately 815,000 — at least half of whom are Negroes — has had the active support of Martin Luther King; the D.C. coalition of conscience, a group of about 40 church, civic and civil rights organizations in the city; and such local clergymen as Dean Francis Sayre of Washington Cathedral.

Dean Sayre deplored Congressional rule of Washington, saying the city's interests are subordinated to the interests of a small band of businessmen and their coterie of friends on Capitol Hill.

Rep. John L. McMillan (D-S. C.), chairman of the house district committee, recently renewed his opposition to home rule, claiming there are a number of "Communist sympathizers" behind the measure. He commented: "Don't get me wrong — there's a lot of good and well-meaning people in it (the home rule drive), but a lot of people would just like to take the nation's capital over. Some of these are known to be Communist sympathizers."

Although nothing has been formally announced on it, the administration is expected to ask for legislation which would in some way guarantee "equal justice" in southern courts for Negroes.

This legislation would encounter what would appear to be almost insurmountable legal hurdles latent in the American jury system, a matter left to the discretion of the states. Many observers feel little can be done to get a bill passed which would stand up under scrutiny of the supreme court.

But that some relief is necessary has been made evident, many observers say, by recent trials involving Negroes and civil rights workers in Alabama. Many newspapers in that state joined the chorus of others in denouncing trials — in which clergymen figured prominently — as "travesties to justice."

One concept of possible legislation is to change the scene of civil rights cases from the locale in which the incident occurred to some "neutral" area such as the District of Columbia.

As usual, numerous bills dealing with pornography will appear on the record, but again, very little is expected to be done. Even church groups do not present a solid front on this issue, involving the question not only of morals, but constitutional questions of freedom of speech and press in relationship to the powers of censorship.

The administration is seeking a measure in another realm, which should have a salutary effect in treatment of drug addicts who have not committed crimes against the U.S. If passed, churches would have leading roles in rehabilitation efforts, as provided specifically in the bill.

A bill before the House would authorize civil commitment of narcotics addicts in place of prison sentence. If a court determines a narcotics user is an addict, he could be given rehabilitation treatment for up to three years. Upon completion of rehabilitation, criminal charges would be dropped.

The administration feels that such rehabilitation, where feasible, is consistent with the value American's place on the worth of the individual. A cured person, the reasoning goes, is better for society than fostering of a hardened ex-convict who might retain his addiction.

Bills introduced in the House by Rep. Emanuel Celler (D.-N. Y.) and in the Senate by Sen. Robert Kennedy (D.-N. Y.) would go further. They would eliminate the compulsory minimum sentences, denial of parole, probation and suspended sentences to most narcotics offen-

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ders. The measures also provides for grants-in-aid for building facilities to rehabilitate addicts, numbering between 40,000 and 100,000 in the U.S., and provision of rehabilitation programs for drug users.

Sen. Dirksen's bill on reapportionment is expected to go down to defeat again this year, despite its new packaging. The NCC is among opponents to the bill, which, it contends, would make the votes of some persons votes of more value than others. This violates a principle, NCC maintains, of the equality of men.

RUSSIAN PATRIARCH SAYS U.S. TRAMPLES JUSTICE

★ Singling out particularly the United States, Patriarch Alexei of Moscow, head of the Russian Orthodox Church, appealed to all governments concerned with developments in Vietnam to show "true wisdom" and end the conflict there.

For a message issued in connection with the Russian Orthodox Christmas (Jan. 6), and published by Tass, the official Soviet news agency, the patriarch echoed the Russian policy on Vietnam in his references to the U.S.

"In these days of Christmas," it said, "our eyes turn to the country whose people experience great suffering. Strangers are waging a bloody war in South Vietnam, making air raids on the territory of a sovereign state, democratic Vietnam.

"The storm of war spares neither women, children nor old people. Buildings erected as a manifestation of the religious consciousness of the people of Vietnam are being razed from the face of the earth. These tragic circumstances cannot but agitate mankind.

"They raise the question: In the name of what has a power with old democratic traditions such as the U.S.A., embarked on the road of trampling justice underfoot and preventing by violence in Vietnam, people from settling their domestic affairs themselves, as was done by the American people in the period of the struggle of the northern states against the slave owners of the south?

"We appeal to the government of all countries which have any connection with the developments in Vietnam, particularly the U.S. government, urging them to understand the wisdom, which consists in knowing their way, and to embark on the path of life."

After urging the U.S. government to abide by the 1954 Geneva agreement, Patriarch Alexei went on to say:

"Obedience by these decisions, in which we see the manifestation of God's will, will give wisdom to the wise and knowledge to them that know understanding, and should lead to an immediate end of military operations in South Vietnam and of the bombing of North Vietnam, and to the subsequent withdrawal of foreign forces from that country."

Patriarch Alexei concluded by calling upon all Christians to pool their efforts for "the establishment of a much-desired and durable peace on the greatly-suffering soul of Vietnam."

CHURCHES HAVE BENEFIT TO AID YOUTH PROGRAM

★ Episcopal and Roman Catholic churches in New York will jointly sponsor an "ecumenical benefit" Jan. 21 to help support the work of the interreligious and interracial youth

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employment program in poverty areas of the city.

To be held in the Maritime Union Building, the entertainment will include dramatic readings, musical selections, and choir and folk singing.

Behind the program are Trinity Parish and the Chapel of Saints Faith, Hope and Charity. Under leadership of the Rev. Donald Platt of Trinity and Father John G. Donahue of the Catholic chapel, parishioners have been holding ecumenical talks and "suppers" since May.

The youth employment program is sponsored by the city-wide coordinating committee, an interreligious group formed after the 1964 race riots in Harlem and Bedford-Stuyvesant.

Recognizing the church's responsibility to minister to "youth in protest," Protestant and Catholic clergy leaders met under auspices of the New York City Mission Society and launched the committee.

In 1964 and 1965, the committee formed an emergency summer youth program to provide jobs for young people. The program, now permanent, was conducted the first year with private funds and in 1965 with the aid of federal funds through the economic opportunity act.

Last year 144 churches and agencies participated in the program, employing 3,555 youths and 320 staff supervisors.

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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THE WITNESS
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Other committee activities have included helping churches to open coffee houses, cultural and recreational centers, and to give courses in Negro heritage, civics and government.

DEAN LAWRENCE ROSE RESIGNS AT GENERAL

★ Lawrence Rose has resigned as Dean of General Seminary, a position he has filled since 1947. In submitting his resignation for reasons of health, he asked that it be made effective at the close of the current academic year and no later than July 31. The standing committee accepted his resignation with great regret according to the chairman, Dean John V. Butler of the Cathedral of St. John the Divine, New York.

In the 18 years he has been dean, over 1,000 men have passed through the seminary and have been ordained to the ministry of the church. Under his guidance the department of graduate studies has been strengthened and expanded and the faculty increased to the greatest number in the seminary's history. The material fabric of the seminary has also been substantially improved during his administration with the construction of three new buildings: A residence for faculty, a library for the Seminary's 150,000 volumes, and a residence for the dean; and three apartment buildings for married students and their families were purchased.

Following his retirement at the close of the current academic year Dean and Mrs. Rose will make their home in Kent, Connecticut.

BISHOP PARSONS ANTHOLOGY

Edited by Massey Shepherd

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BISHOP GONZALEZ OF CUBA DIES

★ Bishop Romualdo Gonzelez-Agueros of Cuba died January 9 of cancer. He had been hospitalized in the U.S. since October.

He had been in charge of the missionary district since 1961, with his entire ministry spent in Cuba.

GARDINER DAY TO LEAVE CHRIST CHURCH

★ The Rev. Gardiner M. Day announced last week his resignation, effective Sept. 1, as rector of Christ Church, Cambridge, Mass. Having been rector of the historic 206-year-old parish for 25 years, he expressed the belief that the church "will benefit greatly from the leadership of a younger man."

He stated that he has no immediate plans for the future, but at 66 he would "pause for reflection and renewal."

SOUTHWEST SEMINARY GETS LARGE SUM

★ The Seminary of the Southwest has been willed a large sum by Jones L. Crump who made a fortune in oil. It will provide scholarships, endow a new faculty chair, bring to the seminary each year a college professor to study the relationship between Christianity and his own discipline.

There is also a revolving fund from which Texas churches may borrow to build churches, including additional facilities at the Seminary in Austin.

NEW OFFICER AT WORK

★ The Rev. Kenneth W. Mann is now the head of pastoral services at Episcopal headquarters in New York. He was formerly a chaplain at the Good Samaritan hospital, Los Angeles.

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Students Have Right to Protest Vietnam War Bishop Declares

★ An Episcopal bishop who opposes escalation of the war in Vietnam told a group of students in Houston, Texas that it is "not treason to disagree with the government" over U.S. military policies in that Asian country.

Bishop Daniel Corrigan, head of the home department, said he was against use of the draft to punish students and other youths who demonstrate against the war effort. Attempts to discipline students in this manner are "absolutely reprehensible," he said.

Illegal acts, such as the burning of a draft card, should be punished by due process of law, the bishop said, and not by reclassification to 1-A status.

Bishop Corrigan, who was among a group of churchmen which met with secretary of defense Robert McNamara to protest escalation of the Vietnamese war, spoke before the southwest regional conference of the National Student Christian Federation.

He went on to say that there would be "no hope" for the church if students were interested in such things as parish card parties and bazaars and the erection of "tremendous" religious buildings that may be idle most of the time.

But, he emphasized, students are interested in issues which they consider to be relevant to the times. If the church is to be meaningful today, he added, it must discover what situations and problems are real to people.

Referring to elaborate churches, Bishop Corrigan said the church is wasting its resources by purchasing land and erecting impressive structures. Instead, he said, a church should rent space in a shopping center or in a high rise apartment and use money thus saved for the people.

The bishop noted that his home department has started successful apartment or shopping center ministries in at least three major cities.

Bishop Corrigan concluded by observing that while the church may be a "dwindling enterprise," this definitely does not mean Christianity has no future. "Some of the most exciting things are not hooked up with the church," he said.

Revolt of Youth

★ The church must not turn away from the "dramatic revolt" of today's youths on and off the college campus, declared a report presented to the Methodist board of education at its annual meeting.

Most of the students and teenagers in revolt "are not within the influence spirit of our churches," said Leon M. Adkins, general secretary of the board's division of the local church.

"They are deaf to an answering church," he said, "but a servant church may find response, in their questioning and doubting spirits, to ultimate meanings and values of life."

Adkins said that among the youths are "hell's angels, homosexuals, social deviants, as well as the maturing, responsible, committed Christian young adults."

Observing that two hundred years ago John Wesley gave Methodists a mandate to "go where the action is," Adkins said the church today "must listen as well as speak, and see its students as allies, not threats."

Methodists, he continued, "must learn to communicate acceptance and love to the disenfranchised and those who differ from the church's declared positions."

Adkins went on to say that he saw a "grave danger that adult apathy will be imposed, in the guise of parental authority, upon young minds, at a time when controversial issues are more evident and more articulate."

Christians, he added, have no place to hide from the "revolution against revolting conditions in human relations, against pharisaic ecclesiasticism, and Parkinsonian bureaucracy, against the wilfull insanity of war among nations and against the violation of human values by things and extremes of the prurient and the puritanical."

Another report to the board emphasized that Christian education is too big a job for the minister and education leader alone and must have the involvement of the entire church congregation.

"Christian education," the report said, "is integral to the total life and mission of the church, and within the membership of every congregation are untapped resources of leadership, skills, and concern — enough to bring about authentic Christian renewal and new life in the community of faith."

EPISCOPAL CHURCH TOO SMALL

★ Because there is no Episcopal Church in Charlotte large enough, the Covenant Presbyterian Church will be the scene for the installation of Bishop Fraser as diocesan of North Carolina. It is expected that 1,300 will attend the service on Feb. 1.

Presiding Bishop Hines will install with other bishops of the 4th province taking part in the service.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE CHRISTIAN FAITH, by F. W. Dillistone. Lippincott. $2.95

This clear-sighted and thoughtful little book is an essay on behalf of the pertinence of Christian theology, somewhat along the lines of *Honest to God* and *A Time for Christian Candor;* however, it is more successful than either, being more honest than the one and more Christian than the other. Dr. Dillistone points out that Christian theology is addressed to four fundamental aspects of the human situation: the question of security, the question of freedom, the question of order, and the question of meaning. Each of these four things is an object of human quest. That which fails to answer any one of the four fails to answer. Dr. Dillistone understands the behavioral sciences and is mindful of their attempts to supply answers, but answers which do not take into account the pressures of the transcedent are in time seen to be no answers.

Our author is well aware of the limitations of symbols, including verbal symbols. "The fact remains that no pattern of words devised by man can possibly constitute an exact map of ultimate reality." Some of the Greek Fathers of Christian antiquity said in effect the same thing. But when Christian doctrine is presented to the imagination vividly and in terms which are related to the human situation, the dismal quarrel about words is left behind in the cloud of theological dust which it raised, while the people of God press on to the vision of their homeland.

The author's sensitivity to the attitudes of the secularized mind does not move him to regard that mentality as normative, or even normal. His lucid analysis of biblical imagery provides a wholesome antidote to the secular tendency to caricature religious symbolism. Israel's witness to God as spirit and as wisdom is shown to be the fruitful ground of Christian revelation. "Can it be that the quintessential pattern of the wisdom of God is *new life through suffering and death?*" (Author's italics) The wisdom of God is revealed to man in *personal* terms, culminating in Jesus, who is Emmanuel — God with us.

The biblical images of family relations, fatherhood and sonship, of social life, city and king, of liberation, ransom and deliverance of the ordered life of the body, are among those which are used to reveal the biblical answers to the great questions of human existence. Dr. Dillistone handles biblical material in a thoroughly sophisticated, and yet reverent, fashion. He sees in the truths represented by Trinity and Incarnation the heart and source of the kind of theology which is alive.

This book should be of immense value to parish clergy and to teachers of religion. It would make an excellent introduction to Christian doctrine for the college-level adult. Dr. Dillistone is a well-known Anglican of the evangelical type, fellow and chaplain of Oriel College, Oxford, and former professor in the Episcopal Theological School at Cambridge, Mass.

— GEORGE MORREL

The reviewer is rector of St. Simon's Parish, San Fernando, Calif., and instructor in Anglican theology, Bloy House, Los Angeles.

YOUR CHILDREN'S FAITH: A Guide for Parents, by Florence M. Taylor. Doubleday. $3.95

Florence Taylor, a superb teacher with at least nine grandchildren to keep her on her toes, has written a simple guide to help parents make their homes more Christian. Her prose is uncomplicated and devoid of jargon and her illustrations homey as she talks about the functioning of the family in the context of faith. How does one teach religion — how does one deal with the content and yet create such a situation of love that a child can express honest doubts? Mrs. Taylor gives some excellent clues.

To teach children the Bible is a problem in itself and becomes the concern of the second division of the book. A little parent education is necessary along the way, so, in an appendix, she gives a chronology of the Bible writings; a partial concordance of biblical material; and bibliographies for those who want stronger meat. Her book is not for the clergy and other professionals but for parents who want to do a better job, and it is excellent for that purpose.

— LEE A. BELFORD

Dr. Belford is chairman of the department of religious education of New York University.

REVELATION, by Werner Bulst, S. J. Translated by Bruce Vawter, C. M. Sheed and Ward. $3.95

This is one of the exciting works being produced today by Roman Catholic theologians who have been influenced to a certain extent by the revival of interest in biblical theology and in large measure by the new spirit of openness that is abroad within the Roman Church since Vatican Council II was planned for and executed.

Father Bulst addresses himself to the basic questions concerning revelation: its nature, its forms, its essential content. "What is therefore entailed in the response of man to God so revealing himself, that is, in *faith?*" He is impatient with the "classic definitions" of relevation that have come out of the highly systematic theologies of recent centuries, and argues for a concept of revelation such as the following: "Supernatural revelation is an act of grace, the personal, salvific self-manifestation of God to man in the realm of his history . . . first of all in Israel, then definitively in Jesus Christ, and present to us in the word and work of the Church."

He sees the revelation of God as reaching man at the level of "the response of faith." He defines Christian faith as "the response of man to God's revealing and saving activity in history . . . a personal response of man to God and his Son, who in revelation manifests and gives himself to us as our salvation."

Father Bulst and many Protestant theologians have such insights in common. The wall between the Churches seems to be being breached mightily by such mutual understandings. Many are learning to speak in such a way as to be understood by brothers in Christ across the ancient lines of demarcation.

— KENDIG BRUBAKER CULLY

Dr. Cully is Dean of the Biblical Seminary in New York.

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The WITNESS

JANUARY 27, 1966

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EDITORIALS: — The Editorial Board holds monthly meeting 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.

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The WITNESS

JANUARY 27, 1966

FOR CHRIST AND HIS CHURCH

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Story of the Week

Archbishop of Canterbury to Meet With Pope Paul for Conference

★ The Archbishop of Canterbury is scheduled to visit Pope Paul in Rome on March 23, it has been announced. The date will be Wednesday of Holy Week.

This will be the second time since the Reformation that the spiritual head of the Church of England has visited a Roman Pontiff.

Dr. Geoffrey Francis Fisher, the former Archbishop of Canterbury who is now Lord Fisher, conferred with Pope John XXIII in December, 1960.

"My visit to Pope Paul," Archbishop Ramsey said, "will be one of courtesy, made in the spirit of the renewed fellowship between all the Christian churches.

"Since the time when Archbishop Fisher took the first step in 1960, observers from many different parts of Christendom have been welcomed at the second Vatican Council as brothers in Christ, though separated from the Roman communion.

"I greatly welcome the increase of friendship and theological understanding now evident amongst the churches of Christendom in spite of the divisions between us."

"It is my hope," the Anglican leader said, "that my meeting with the Pope will afford opportunity for speaking of some of the matters which emerged from the Vatican Council."

The Archbishop of Canterbury is recognized as titular head of the Anglican communion, which has 40 million members throughout the world.

He will be accompanied on his visit by Ralph Stanley Dean, bishop of Cariboo, Canada, chief executive officer of the Anglican communion.

Others in the party will be Bishop John Moorman of Ripon, England; Canon John Satterthwaite, secretary-general of the Church of England's council on foreign relations; the Rev. John Andrew, the archbishop's private chaplain; and John Findlow, the Church of England's permanent representative at the Vatican.

It was expected that Dr. Ramsey would remain in Rome two to three days.

His impending visit also was announced in Rome by the Vatican secretariat for promoting Christian unity, headed by Augustin Cardinal Bea, with whom the Anglican primate was expected to meet.

Press Comments

Roman Catholic and Anglican newspapers front-paged under banner headlines the announcement. Secular newspapers also featured the report.

The news was particularly welcomed by John Cardinal Heenan, Archbishop of Westminister, who said that "no Archbishop of Canterbury in modern times has been held in such esteem by English Catholics as Dr. Ramsey."

"Many of our clergy and laity," the cardinal said, "regard the present archbishop with affection. The news of his visit to the Pope will be greeted with warm enthusiasm. The hierarchy is cooperating with the Holy Father in order that the archbishop's stay in Rome will be both happy and memorable."

Dr. Ramsey will fly to Rome on March 22nd and after seeing the Pope the next day, will return to London on March 25th, traveling by way of Geneva, where he will inspect the new headquarters of the World Council of Churches.

The Anglican Church Times, greeted the news with evident gusto, saying: "Only the most passionate and blinkered Protestant extremists would be disposed to detect anything sinister in so friendly a gesture. Though it seems unlikely any formal discussions will be held on this occasion, any throwing of personal bridges across the Anglican-Roman gulf is bound to do good. And there could be no surer sign of recent improvement in the climate of relations which have been strained for centuries than that the announcement of his graces' pro-

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posed visit to Rome should be accepted now as a perfectly natural thing."

The widely influential London Times commented that although Dr. Ramsey had described his visit as a courtesy one in the spirit of renewed friendship between all Christian churches, "it is not without significance that he is being accompanied by Bishop Dean."

The equally influential Manchester Guardian said the news of Dr. Ramsey's visit was less dramatic than that of Dr. Geoffrey Francis Fisher in 1960, because this established a precedent.

"However," it added, "the visit is still an important stage in the growing rapprochement between Rome and the rest of Christendom."

A Guardian columnist said it seemed likely that Dr. Ramsey and the Pope would discuss in particular four Vatican Council documents — the constitutions on the church and on the liturgy, the decree on ecumenism and the declaration on religious liberty. Also, he said, it was "almost certain that Dr. Ramsey will want to test the Pope's views on the subject of mixed marriages."

Upper South Carolina Sponsors Debate on National Council

★ Divergent views on the National Council of Churches were expressed by nationally-known speakers at a debate sponsored by the diocese of Upper South Carolina.

Opponents in the debate were J. Erwin Miller, business leader and onetime president of the NCC, and Fulton Lewis, Jr., conservative radio commentator and columnist and Episcopal layman.

Lewis charged that the Council had "no legitimate existence," while Miller held that the radio personality's comments were "false" in assessing NCC activity in public issues.

"My contention," Lewis said, "is that the NCC has no legitimate existence in fact beyond a group of individuals representing the 38-39 churches they represent. They claim they represent all of us. Well, they represent just themselves."

He contended further that the Council had endorsed a proposal that the U.S. withdraw from Vietnam, that the Council had accepted a $200,000 gift from the CIO, that it opposed universal military training and the House Un-American Activities Committee, and that it "supported the international Communist conspiracy."

"They are supporting the policy of the liberal left," Lewis charged, "and I contend that when this liberal left sometimes gives support to the international Communist conspiracy, then they (the Council) also support the international Communist conspiracy."

Miller, in answering Lewis, called him to task on his history of the Council and various charges he made against the body. Miller is also a member of the executive committee of the central committee of the World Council of Churches.

"We have not stated our desire to immediate withdrawal from Vietnam," Miller said. "Mr. Lewis is completely false on the Council going on record for unilateral disarmament — we call for a universal disarmament.

"When Mr. Lewis calls us down for not truly representing the 40 million Christians, I can only say that the Council knows itself, and it goes without saying it does not do this. The NCC, as a representative, acts as a representative — it doesn't suppose that everyone will agree with its decisions."

The sharpest exchange, however, came over the question of the Council and its relations with labor. Lewis said the NCC was inviting "graft under the table" in supporting a situation where "labor and management deal across the table with 10,000 people as if they were chattels or cattle. It is an evil situation."

The radio commentator said the Council had "gone on record" favoring repeal of section 14-B of the Taft-Hartley act and had passed on a resolution opposing the Bricker amendment. Miller denied the statement.

The Bricker amendment would provide that a treaty, whether signed by the President and Senate or not, could not constitute a constitutional amendment or have the force of overruling the constitution.

"I deny that any action was ever passed concerning the Bricker amendment," replied the former NCC president. "Mr. Lewis said he has, in his records, proof that the National Council of Churches passed a resolution opposing the Bricker amendment. The burden of proof rests with Mr. Lewis."

Miller took the position that the new problems of the world were so overwhelming that no church group could go it alone and prove of any value to the needy at home or abroad.

He said the Communist challenge was enough to frighten anyone and is a problem from which there is no escape. He also cited the population explosion and the vast increase in human knowledge as current social problems. "Nothing is more frightening to me than to

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live in 1966. We can't go back to the good old days—they are never coming again."

Human behavior and voluntary restraint have major roles to play, according to Miller. Literally quoting from the Bible, he pointed to the words of social concern — "Ye shall love one another."

He said the churches must concern themselves with those people in the world who suffer the most, that only through joining together can the churches meet the many needs of the people throughout the world.

He described the financial structure of NCC, saying that 50 per cent of its $16 million budget comes from the member churches. He said 55 per cent goes for relief and rehabilitation to churches in need all over the world.

The Council sends money where needed by Christian churches everywhere except behind the Iron Curtain, he said, and pointed with pride to the literacy program which he described as the best in the world.

Miller said that 95 per cent of the Council's work was done quietly—not in the newspapers. The other five per cent brings forth sharp public notice and comment, he added. This is good, he said, because it indicates someone is listening and considers what the Council says to be important. "Responsible criticism is needed but it is not good if aimed at muzzling the voice of the church and disturbing the work of the church in the community."

He also said each denomination is represented by elected officials and that no matter comes before the National Council that has not first come before an individual church.

Each speaker was allowed 45 minutes to present his views, with 15 minutes for rebuttal, and questions from the audience were answered by the speakers. Judge John Grimball presided.

Although sponsored by the Episcopal Church, the assembly was an open meeting.

As a result of the interchange of viewpoints, a committee named by Bishop John A. Pinckney of the diocese will report and offer recommendations to the diocesan convention which will meet in Columbia, Feb. 11-12.

The work of this committee grew out of a resolution passed at the 1964 convention which referred to "two divergent resolutions — concerning the NCC — held by sincere Christians" and which "would require a great deal of sympathetic study" in order to be reconciled.

Episcopal Church Society Offers Plan for Action in Race Riots

★ A detailed plan of action for use by Episcopal dioceses in the event of race riots in nortern cities has been drafted and sent to nearly a thousand church leaders by the unofficial Episcopal Society for Cultural and Racial Unity.

The board designated a committee of five Episcopal priests with experience in northern racial tension areas to prepare the report, "The church and the riots; guidelines for diocesan strategy in northern urban areas."

While the report stressed the need for the church to redouble efforts at removing existing causes of racial tension in northern urban areas, it asserted that a realistic evaluation of conditions in many places leads to a reasonable expectation of violent outbreaks.

"With everyone else, we hope that such will be avoided, but an ostrich-like posture will not keep a Watts from happening again and on an even larger scale," the report stated.

The emergency plan is predicated on careful pre-planning by diocesan officials. "Our bishops must have action plans set up in advance — who goes where and does what. And those plans must be ecumenical, interracial and impartial," the report said.

Central to effective church action in the event of a riot, it asserted, is the placement of clergy "on both sides and in the middle. We should have clergy who are part of the rioting neighborhood, clergy who know the rioters and are known by them, clergy who are trusted by them. We should also have clergy who know the police, the politicians, the businessmen, clergy who will be consulted at such a time. And our bishops, and others, should be the men in the middle."

An "emergency staff" of five or six persons, one of whom is the Episcopal bishop, is recommended to deal with five major areas: government agencies, communications media, the crisis area itself, ecumenical action and pastoral care.

One member of this staff, the report recommended, should confer before a crisis is at hand with various government officials — "mayor, FBI and justice department . . . the commissioner of police, chief of police and national guard commander" to determine "what plans if any, have been made and who the key persons will be in case of a crisis." The bishop is advised to let governmental officials know of his readiness to act.

Should a crisis occur, the report continued, the bishop should issue a public statement

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"as soon as possible in order to indicate his involvement" in the crisis area and with government and police officials.

"Calls for law and order are gratuitous" at this time, the report pointed out, since in such circumstances restoration of law and order usually implies perpetuation of the conditions which precipitated the riot in the first place.

If an ecumenical institution is available, the report continued, "an appropriate joint statement can be encouraged. If not, the bishop might immediately call together religious leadership and announce that in his first statement."

It is noted that "the period of crisis may be an opportunity for new institutional commitments at the top level of religious leadership and a new involvement in the affairs of the city . . . Active involvement of the 'religious community' may provide a non-partisan source of disinterested influence that can make the difference between increased hostility and bitterness, and creative use of the forces of reconciliation."

When a racial crisis develops in a city, the report said, bishops "should be prepared to get a pastoral letter into the hands of all the clergy of the diocese at the earliest opportunity. In a major crisis, most clergy will have to speak to the hopes and fears of their individual members and to their congregations as a whole — by and large without much first-hand involvement or information."

Another point of the report advises that contact be established "immediately" with the commission on religion and race of the National Council of Churches and with the Episcopal Executive Council.

The report acknowledges that the Episcopal Church tends to be handicapped in dealing with ghetto racial minorities "by being outsiders looking in."

"We are alien to the rioters," it said. "The rioters are not 'our people.' We do not know them and they do not know us. 'Our people' are to be found among the police, political figures, and businessmen. Appeals come to us, not from the rioters about their grievances and about how we can help them, but from mayors and governors and policemen and businessmen who ask us to help put out the fires . . .

"What all this adds up to is that if we want to deal with riot in accordance with our vocation, then we must prepare to do so by repentance and reformation. We are almost helpless to deal with riot now because we have failed to minister to the whole city."

To overcome this handicap, the report maintained that "clergy must cease to be middle class or upper class or lower class or whatever and become catholic men, men apart . . . And the bishop, who is the father-in-God to us all, the pastor of us all, must himself, personally, publicly, austerely be catholic. We invest our bishops with the trappings of high standing — their homes, their automobiles, their offices, their methods of communication, their social standing. This must no longer be."

Members of the committee drafting the report were the Rev. Malcolm Boyd, a former member of ESCRU's staff, currently roving chaplain to Episcopal students on college and university campuses; the Rev. James Breeden, New York; the Rev. Morris Samuel, Church of the Epiphany, Los Angeles; the Rev. Warner White, Church of the Redeemer, Chicago; and the Rev. Layton Zimmer, representative of the bishop of the diocese of Pennsylvania in areas of racial tension.

Dr. de Blank Elected to Hong Kong Where He Will Stress Welfare

★ Dr. Joost de Blank, former Archbishop of Capetown, where he became known as a vigorous critic of South Africa's apartheid policies, has been elected the new Bishop of Hong Kong and Macao.

He will replace 70-year-old Bishop Ronald Hall, who is resigning this year after 34 years as head of the 390-square mile diocese off the China mainland. It was announced last August that the Archbishop of Canterbury had relinquished authority over the see to the council of the church in Southeast Asia until such time as the Church in China, to which the diocese used to be attached, was reunited.

Dr. de Blank, who is 56 and of Dutch parentage, was Archbishop of Capetown from 1957 until 1963, when he resigned because of ill health and was made a residentiary canon of Westminster Abbey.

During his six-year tenure in Capetown, Dr. de Blank became one of the severest critics of the governing nationalist party's treatment of the country's huge non-white majority. In 1960 he infuriated the government when he placed a sign at the entrance to the Cathedral of St. George which proclaimed in letters a foot high: "This cathedral is open to welcome men and women of all races to all services at all times."

The prelate even brought

(Continued on Page Fifteen)

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EDITORIAL

Everybody Out of Step ---- But Bill!

A LIST OF FAILURES in the Episcopal Church was presented in a featured article in the Living Church of January 2, written by the Rev. E. W. Andrews, rector of St. Mark's, Plainfield, Indiana, who gets around as a reporter for that publication.

He starts off with three Presiding Bishops, all having notable gifts, "yet none of them, I believe, accomplished one thing during their tenures which the world, or even the Christian community, will much note or long remember."

Bishop Sherrill's regime saw the establishment of the Seabury Series — not much good, says Andrews — and the opening of Seabury House and the establishment of the Episcopal Church Foundation, shrugged off with a paragraph or two which add up to a "so what?"

Bishop Lichtenberger at his installation went overboard for integration, but during his first year of office, "he played his ecclesiastical cards close to his rabat", with Andrews finishing off this Presiding Bishop with "though I followed his career with some care thereafter, I never felt that in this respect any change was apparent."

Bishop Hines, wise, strong and skillful, as Andrews as a reporter has watched him preside over governing bodies of the church, and "his post-election press conference in St. Louis, like Bishop Lichtenberger's in Washington, seemed to ring with a challenge to combat social evils. But when I asked Bishop Hines at Glacier Park in September what is the most significant issue before the church, he said, 'Becoming more relevant.' I submit in all respect, that becoming relevant is not a policy, but only the fruit of a sound policy."

But Andrews, looking for somebody to lead and to come up with a policy which will send us all marching with banners, does not limit his disappointments to Presiding Bishops. Bishop Pike, wresting with his uncertainties, may "make the church seem more relevant to a few intellectuals. Me he only confuses!"

Malcolm Boyd, with his mass communications stuff, is dealing with something important but doesn't know what he is talking about.

Bishops Moore and Myers in their efforts on behalf of the inner-city have the author's sympathy, "but when I try to react positively to their call I find myself confronted by a lack of advice from those I suspect are most informed, a plethora of advice from amateur enthusiasts, and a defensive professionalism from the social workers, in and out of holy orders."

Andrews then takes care of the special pleaders who beat drums for their own particular worthy causes — integration, liturgy, ecumaniacs, and a few others. "Perhaps such groups influence policy structure," writes Andrews, "but the existence of pressure groups in a self-governing body is not a substitute for statesmanship in the body's (as distinct from the lobbyists') leadership."

MRI has possibilities but it hasn't gotten off the ground. "Even the despair of a bureaucracy faced with the necessity of making progress reports hasn't managed to turn up a good face-saver, much less a program-saver."

Andrews does say of his article that he fears it "must sound like just another of those look-how - everything - is - going - to - hell - and - why doesn't - everybody - do - something - about - it-right - now essays to which I have so loudly objected."

But there is a difference, he says. And what do you suppose he comes up with? Bishops, believe it or not.

"The need of the church is for leadership, beginning at the top and including always those strong and able diocesans who are, in our polity, a part of a most loosely-knit but nonetheless genuinely collective leadership body, to choose some targets, assign some missions, and then with courage and vigor call the church to action. I have sufficient confidence in the virtue and commonsense of our top men to leave the choice of targets to them."

If that isn't an anti-climax we never saw one. Three Presiding Bishops have been busts, which means Andrews does not even read his own paper. Bishop Lichtenberger did issue a ringing call for action in race relations, which was published in these pages in the summer of 1963 — and was the lead story in the Living Church in the June 3 issue. What's more important, he implimented his statement with action during his term as PB — and since — all of which has been reported in the church press.

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Similar records of action could be reported about all the other men who are castigated in the article. Presiding Bishop Hines had to call a special order of business of the executive council to thrash out how race and religion funds were to be used.

And at the last council meeting, reported in these pages in the Dec. 30 issue, and in the Living Church the week after the article by Andrews appeared, it was abundantly clear that that "self-governing body" is split right down the middle on some of the most important issues facing the world — and therefore the church — today. Andrews, as a reporter, is fully aware of this.

But he came up with not a single hint of a policy or program. He merely calls for others to do so, presumably the "strong and able diocesans." To these Author Andrews gives his blessing with the words, "I will trust these gentlemen not to mislead us."

If and when these stalwarts meet, we are sure they will make every effort to come up with something that Bill Andrews wants—if they can find out what it is.

PRAYER AND SILENCE

By John E. Skinner

Professor at Philadelphia Divinity School

THINGS THAT ARE ESSENTIAL IF YOU REALLY WANT TO PRAY. THREE STEPS IN THE LIFE OF PRAYER ARE HERE PRESENTED

CHRISTIAN people are usually perplexed by the phenomenon of prayer. Jesus was often asked by his disciples, teach us to pray? In the history of the Christian church libraries full of books on the subject have been written. One should think by now that the question of how to pray would have been answered, but seemingly it has not been. This does not mean that if you desire an answer, no one is around to furnish you with one. Experts in prayer and the spiritual life abound throughout the church, but there are a few sensitive people who find an "expert" in prayer the one person not to approach for instruction. Something incongruous lifts its ugly head when one ponders the expression, "an expert in prayer."

This is perhaps because the request "teach us to pray" is similar to the request "teach us to be wise." Wisdom is a by-product of serious involvement in life and thought and as such cannot be taught, although many modern religious educators think otherwise. In ancient Greece the Sophist was one who taught wisdom and virtue, but a perusal of the Platonic dialogues will show that Socrates made mincemeat out of the so-called teachable wisdom of the Sophists — so much so that today the term is a synonym for "phony teacher."

The sensitive Christian believer is in somewhat of a quandary. He wants to learn how to pray because everyone who is spiritual prays. The one vulnerable spot for the religious man in certain quarters is to be told that he isn't spiritual. Mediocrity in the Christian ministry is often covered by the facade of spirituality and the espousal of prayer as the specialization of the ministerial expert.

Special Prayer Group

THIS is not always limited to the priests. Laity often indulge in this too. I remember an evening Ladies Auxiliary who had a special prayer group that always met at 7 p.m. — one hour before the regular meeting. Their object: to pray for those who came at 8 and not at 7. Prayer and the spiritual life in such cases tends to become a mockery and an offense. The prayerful man in the movies is often portrayed as an ethereal dope or as a stupid fool. Good reason exists for this; many "prayerful" people are just as they are often portrayed to be.

This problem is not new. Jesus faced it in his own time. Here is what he has to say on the subject: "Be careful not to make a show of your religion before men; if you do, no reward awaits you in your Father's house in heaven. Again, when you pray, do not be like the hypocrites; they

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love to say their prayers standing up in synagogue and at the street corners, for everyone to see them. I tell you this: they have their reward already. But when you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you. In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard. Do not imitate them. Your Father knows what your needs are before you ask him."

Jesus has some harsh things to say about prayer and the practice of the spiritual life. His thoughts are directed against the phoniess of much public prayer, and he suggests to his hearers the secret place for prayer and meditation. Not that the public prayer is evil, but it can be the occasion for babbling on as he says. But private prayer can also be a one-way conversation not with God but with oneself — an infernal babbling which does nothing more than confirm one's prejudices with a seal of divine approval thought to have been achieved by much talking.

Confession of St. Paul

ST. PAUL did not know how to pray. He did not approach "experts in prayer" in his own day — as a parenthesis one would think that an apostle and saint would have been an "expert in prayer" — but from what he says this is not the case. Paul states: "We do not even know how we ought to pray, but through our inarticulate groans the Spirit himself is pleading for us, and God who searches our inmost being knows what the Spirit means, because he pleads for God's own people in God's own way."

The confession of St. Paul that he did not know how to pray, but that he placed his entire confidence in the Holy Spirit who would transform his inarticulate groans into a plea for God's own people, should help those persons who demand they be given lessons in the prayer life. The classroom for teaching the prayer life is the arena of life itself. The question, "how to pray," is intimately connected with the question, "how to live." The prayer life is, then, the response of the total man, guided, influenced and animated by the Holy Spirit; it is a response to God's self-expression throughout the totality of the creation, and particularly and definitively in Jesus the Christ.

Posture of Prayer

TO BE A SLAVE to the self-expression of God is the proper posture of prayer. But the proud and arrogant man finds himself the principal obstacle in achieving such a state of bondage — a slavery that frees the spirit of man, since the Spirit of God comes to the aid of our weakness.

One of the ways in which the weak and arrogant man escapes the liberating bondage of God is paradoxically in the noisy practice of the so-called prayer life. Prayer is used as a means of projecting a screen of noise that separates the person from the tender slavery of the Holy Spirit. This observation could be made in another way. The noise without us conceals the tumult within us. As long as we orient ourselves externally to actions without, to the noise that distracts us from the inner soul, we are never aware that our soul may be a noise of multiplicity rather than a unity of silence. What are, then, the three steps in the prayer life?

The Three Steps

THE FIRST STEP is the cultivation of an external quiet, an external silence. This means that in the midst of all the noise and hubbub surrounding one, a genuine retreat into the quiet of the sanctuary, whether it be closet or chapel, the secret place or the public place, is essential. Only when the noise without is dissipated, can we begin to hear and be confronted with the noise within us.

As the first step in the prayer life is the elimination of external noise and the creation of silence without, in order that the noise within our heart can be heard, the noise that comes from our manyness, the noise that results from our legion of selves, the tumult that is insensitive to the tender and delicate work of the Holy Spirit, the inner panoply of noise that drowns out the still, small voice of God; so the second step is the cultivation of the silence within that corresponds with the silence without. The second step in the prayer life is also the crucial step in the personal life, the discovery of the self by centering the multiplicity of impulses, drives, desires, into a unity, a oneness which is the very center of the personal life. The closer a person approximates this center, the closer one comes to the inner silence; the inner quiet that is the basis for genuine selfhood and a transparent life in prayer.

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The third step in the prayer life is the word that arises from the inner silence, the word that is uttered by the centered self, the word that is directed toward the source of the self's unity, directed towards the transcendent power in which each of us must find our individual oneness; the word of prayer directed to the one addressed in prayer, the Lord God, the Father of all, the one beyond the many, the holy of the holies. As Max Picard writes: "In prayer the region of the lower human silence comes into relation with the higher silence of God; the lower rests in the higher. In prayer the word and therefore man is in the center between two regions of silence." (The World of Silence)

To sum up: The silence without reveals the noise within. The closer we come to a oneness of selfhood, the closer we approximate the silence within. From the silence within must arise the word of prayer, the word directed to the source and center of individual and corporate life. Our weakness, however, is in the fact that this word of prayer is only an inarticulate groan. But we must remember the words of St. Paul: "In the same way the Spirit comes to the aid of our weakness."

THE REBELLION AGAINST CONFORMITY

By Corwin C. Roach
Director of School of Religion, Fargo, N. D.

IN A RECENT reference in one of our church papers to a confirmation service a typographical error changed confirmation to conformation. The two words which differ by a single letter are wide apart. There is all the difference in the world between standing firm and going along with the group. That error sounds like Freudian wishful thinking. Historically as well as sociologically and psychologically we are the church of conformity.

But here there is a striking paradox. The established Church of England can absorb a wider range of nonconformists among its clergy than the so-called free churches of our own independent Episcopal Church in this country. How many American bishops would have tolerated the Red Dean or even the earlier Gloomy Dean?

Rare is the American bishop who welcomes a priest who deviates from the diocesan norm of doctrine, discipline and worship, as the bishop conceives it. Almost as rare is the parish priest who accepts with equanimity a layman who does not hew to the priest's party line, whatever that may be. The laymen in turn are as rigid in their "think alike" demands on the clergy although their areas of concern are somewhat different.

We live in a world in which man is being regimented more and more. I have an uneasy suspicion that much in the trend to union in the church today is due to this same secular drift toward uniformity and togetherness. A monochrome church would be an even greater disaster than a totalitarian state. A clerical friend of another communion boasted that their 3,000 ministers thought and preached exactly alike. If this were true, which I hopefully doubted, it would be carrying conformity to the disaster level. Such conformation shrieks aloud for a new reformation.

The relation of the one to the many has been the perennial problem of philosophy and morality ever since man began to wrestle with the thorny questions of human existence. It is our Protestant heritage going back to Greek philosopher and Hebrew prophet that continues to stress the place and importance of the one. We surrender it for any kind of ecclesiastical organization man at our peril.

Cozy Conformity

DO WE AS PRIESTS encourage our members to think for themselves or is our confirmation instruction an indoctrination into a cozy conformity? Confirmation is a strengthening and encouragement. What are we inspiring our people to think and to do? The experience of Jesus as a boy of twelve in the Temple is often compared to our confirmation and the Jewish bar mitzvah. It is significant to note that when his parents came upon him, they found him "sitting among the teachers, listening to them and asking them questions". Jesus was confirmed, strengthened and inspired to raise questions. I wonder what questions he asked. We know those he raised

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when as a mature man of thirty, he confronted the Pharisees and scribes and challenged their tradition. We know the courage and strength it took, spiritual as well as physical, to attack the entrenched conformity of the day. I would hope that our young confirmands might be strengthened to ask the same kind of questions concerning our tradition.

I know that when I held confirmation classes, I was often disturbed at the poor kind of questions I was asked. Usually they were of this variety, "Why do we have two candles on the altar?" or "Why are there purple hangings during Advent?" I think that our young people today are asking more profound and relevant questions than these. They are concerned about such things as civil rights and the whole concept of freedom, with the war in Vietnam, with the relation of personal to political morality and integrity, with the ultimate goals and purposes in life. Unfortunately most of our young people are raising these questions with little or no support from their elders. A decade ago adults were criticizing youth for their political apathy. Now they are condemning them for questioning the status quo.

How far has the church been a party to the conforming trend? How much of the questioning has been done within the church and within the context of the Christian faith? Certainly there have been bright spots. Yet at the same time the conformists have been vociferous against the theological ferment going on in our own church. Ironically enough this is at the very time that the stresses and strains within the seemingly monolithic structure of Roman Catholicism is a witness to a real power resurging.

How many priests in their confirmation instructions still use or refer to the familiar Catechism? I must confess that I approach the section on "My duty towards my neighbour" with mixed feelings. Surely there are certain high ideals toward which we should all conform, the golden rule, love of parents, basic honesty and decency. Indeed much which masquerades as the new morality seems only the old barnyard promiscuity back under a new name. Yet at the same time, there are other clauses about my masters and betters which strike a strangely archaic Tudor note, much as the Jewish kosher laws must have affected St. Paul. The church can be strong only as it repudiates these outworn patterns of past social thinking at the same time holding to the basic verities.

CERTAINLY there must be a fundamental conformity in life, certain primary rules of the game agreed upon at the start or we would be in chaos and anarchy overnight. Jesus who questioned so much insisted upon the two absolutes, love God and love your neighbor. Even the modern noncomformist has his uniform of protest, the beard and bluejeans, which raises some interesting questions. Often the doctrinaire liberal can be most dogmatic and unliberal in the way he thinks and acts. As we avoid Scylla let us not fall into the Charybdis of a conformity to noncomformity.

The danger that faces us as a church and as individuals is that we so concentrate on the nonessentials and the accompanying picayune, that we forget to conform to the really important demands. The not-so mythical high school administration, which seems more concerned about the length of the boys' hair than about the pilfering from lockers, cheating on exams and the social attitudes of the students, falls into the same category as the priest who insists that the female members of his congregation wear hats and that the members of the altar guild bow each time they pass the altar. In both cases we are tithing mint, anise and cummin and neglecting the weightier matters.

St. Paul who has been used as authority for a host of these petty conformities would be the first to be shocked with his modern disciples. In Romans he is wrestling with this same problem of conformity. In words which appear as part of the epistle for the first Sunday after Epiphany he urges his readers "be not conformed to this world: but be ye transformed by the renewing of your mind". I commend this to our bishops as an apt confirmation text. The opposite of conformity is not deformation but transformation. Man is raised to a new level of experience. He sees life from a new perspective. This is not easy. It involves testing, reasoning, a renewing of one's mind, as St. Paul points out. In the last analysis, confirmation is a reshaping, a rethinking, a re-formation. The true strength and inspiration of the Christian comes out of strife and tension, questioning and searching. We can settle for nothing less.

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WHAT'S IN IT FOR YOU?

By Terence E. Finlay
Dean of Residence, Renison College, Canada

MANY CAUSES WAIT FOR CHRISTIANS TO GET BEHIND THEM — HERE ARE A FEW CALLING FOR HELP

WHEN WE are asked to undertake any special responsibility or when an appeal is made on our time, probably one of the first questions which the majority of us ask is: "What's in it for me? What am I going to get out of the time and trouble that may result from accepting such a request?" Perhaps an employee is asked to undertake some new project. The reasons for accepting may be many: perhaps a raise in salary, perhaps retaining the employer's good favor; perhaps the hope that it will lead to a promotion. Perhaps it is something that he has wanted to do for a long time. Regardless of what our reasons are, many of us initially look at any appeal in terms of the question: "What's in it for me?"

When we are asked to assume some special responsibility or work within the life of the community or of the church, my experience has indicated that many of the same reasons are usually considered: "If I serve on that committee, perhaps I will widen my area of interest or of friends. It might be good from a business point of view." Or some people accept, hoping that perhaps the rector will stop badgering them to do this or that. And then a person may accept for the simple reason that he may see the job as part of his duty or obligation, or just to get the job done. Naturally there are many reasons, some good, some perhaps not quite so good, which all of us consider when an appeal is made on our time or our money or our concern.

New Year's is traditionally a time when one reconsiders his motives for doing certain things. In a sense we make a personal stock-taking. We make a few new promises for the new year, hoping that, if they are not too many, it will be easier to keep them. It might be worthwhile to ask yourself the question, Why am I a Christian? Or are you quite happy just to drift along easily? Some of you may have made a conscious decision to be a Christian; but the majority of us never ask the question. We are Christians, and more particularly, Episcopalians, through our family background. There is nothing wrong with us, in fact, it is a good thing, for, if we were left on our own to decide for ourselves, we would have no personal experience through which even to ask ourselves the question, Why am I a Christian?

Therefore, I would like us to look at this basic important question. Why are you a Christian? What is the appeal of Christianity for you? What's in it for you? This question, of course, is not new. Even that great apostle, St. Peter, asked Jesus the same question, as recorded in the Gospel according to St. Matthew, which tells of the rich young man coming to Jesus and asking him what he had to do to inherit eternal life.

The Answer of Jesus

JESUS with his usual clarity of thought saw that it was not the question of rules and regulations that was holding this man back, but that he could not let go of his property, his wealth, his possessions. He must go and sell all that he had before he could receive riches in heaven. So he went away disappointed.

"Then Peter said unto Jesus, behold, we have forsaken all and followed thee; what shall we have therefore?" Peter and the apostles had given up everything in order to serve in Christ's task force. They had left the security and the warmth of their homes; they had left the "pension plan" and the years of "seniority" behind.

Jesus could have dismissed Peter's question as being irrelevant and selfish; he might have said, "Any person who asks such a question has no idea of what following me means." Instead, with his unfailing courtesy and understanding, Jesus answered Peter; he said in effect that the man, woman, boy, or girl who sacrifices to share in Christ's campaign will share in Christ's victory. To wear the crown a man must be willing to bear the cross. Moreover, a Christian soldier will receive far more than he gives up. The rewards will be spiritual and, therefore, more enduring than material prizes which decay and disappear.

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The Christian will have eternal life with all its surprises. This was Jesus' answer.

But what about us two thousand years later? Today, as followers of Jesus Christ, what are we to have? I think that there are at least four gifts for the Christian to receive.

First of all, comfort. This is not precisely the same as comfortableness. Truly to follow Jesus and to be committed to his way of life is not the easiest thing to do. In fact, for the majority of us it is very difficult. But if we do, we shall know what it means to be forgiven of our blackest acts and thoughts. We shall know that some one cares; that, in spite of all our failings, we are accepted by God, whose love is pure and holy and transforming. Today all of us want deeply to know that some one cares for what we are doing. A husband wants the strength of his wife's love and concern when he spends day after day being used by his employer. A wife wants to know that her daily round of tiresome duties is appreciated. A young boy or girl wants the concern of mother and father, even though he or she may rebel and seem indifferent to it. Nothing hurts a child more than suddenly to realize that mother and father do not really care. Jesus realized man's basic desire for care, for strength, and therefore he said: "Come unto me, all ye that travail and are heavy laden, and I will refresh you." What strength this invitation provides in the midst of our world conditions today.

The Cross is a Gift

BEING A CHRISTIAN does not mean that we have the secret, the magic cure-all for the world's problems, for the tensions of daily living. Rather it means that we have the strength to live through these problems, these troubles, these difficulties. Jesus speaks words of comfort and strength to our condition. He shares the yoke with us, and we find the load lighter; our shoulders and hearts are no longer sore. He gives us the assurance that all is well for those who put their trust in him, who obey and follow him.

"What's in it for us?" Secondly, a cross. Samuel Rutherford, an eighteenth century Scottish minister, said, "If you have not got a cross, you have not got Christ, for it is one of the first of his gifts." A cross is a voluntarily accepted burden. It is a road you may evade or an obligation you may escape. It is a cause you are not forced to support except by your own free choice. We all tend to evade crosses today. It is so much easier to let someone else do it! Usually the person who bears a particular cross has felt that his or her life gained purpose, meaning, direction because our Lord promised that a man who is willing to lose his life shall find life. Christians tend to forget this promise of Jesus. But the person who is willing to do this will soon learn that to bear his cross is one of the greatest gifts of the Christian. People have different crosses. Some of them make the headlines in newspapers; others go unnoticed. But the Christian knows that shouldering his cross for Christ's sake and for the gospel brings Christ near.

Of course, many of us may run away from his cross. We may deceive ourselves into thinking that we are not worthy. But surely that is not for us to decide; that is up to God. What are the crosses we evade? Inter-racial understanding; neighborhood or community peace; Christian unity. This is a topic about which we hear a great deal today but how many of us are willing really to enter into a discussion of it.

Christian education is a cross that we evade today. We prepare our young people for university with a Sunday school education; then we wonder why they become agnostics and atheists. A real concern and action regarding juvenile delinquency — is this a cross you bear? Countless causes wait for Christians to get under them and behind them.

What's in it for us? Thirdly, companionship. In this era there has been a great deal of fuzzy thinking. Some people see Christianity as a cozy club where people come together and have their consciences pricked, receive some sort of warmth and fellowship from the group, and then back to the harsh, realistic and cruel world. In part this is true but what the critic usually misses is that the fellowship of the group is based on a commitment to God, to the Infinite, to God in Christ.

Committed Christians

THE MAJOR REASON why many people find so little real help from their religion is that they have never really committed themselves. Tepid commitment brings lukewarm rewards. Sideline religion is no religion at all. Commit yourself to God in Christ and you will be united to the love of God. The strength of Christ will be the living experience of every member of his church.

Christian companionship is based on our commitment to God in Christ. It is found in our saying, "God, I need thee every hour." It is

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seen in a practical way when each one of us can say to the person sitting next to him, "I need thee," and know that it will not be treated as gossip or sensationalism. Christian companionship will only come when we lower our protective coats, our masks of independence, and admit that real life will only be found in life with God.

What's in it for us? Fourth and finally, certainty. We Christians will always have doubts. There will always be things we do not know. There will always be questions. But there are some facts about which we can be sure. Those who are perhaps of the more radical school of sociology may think it absurd to say that there are facts of which we can be sure. Today it seems to be the style to express doubts in all areas of religion. Just look at the books being produced. You and I are living in a "God is dead" age. It is no use shutting our eyes to the fact and trying to explain it away. But rather what we can say is that there is certainty in Christianity.

Many people experiment and dabble in Christianity as if it were some fashion of the hour to be followed; then discarded for something else. You can never test Christianity like this. If you would become aware of its meaningfulness or its relevancy for 1966, then you have to commit yourself to it to the point that you would be willing to die for it. Christianity is not a style of hair or of clothes; it is a way of living.

Belief in God

THERE HAS BEEN great discussion on the relevancy of our creeds. Much of this discussion went on back in the first three centuries A.D. I think that if many people would do a little reading or study, they would find that many of the things that are being said today were said, and were answered, back in those days. Certainly language is symbolic. The resurrection of the dead — what does that mean? Perhaps if we said "the resurrection of the person," would that satisfy some of our linguistic scholars? The creed is a great symbolic affirmation of our belief in God. It begins by saying: "I believe in God." Of this we are sure. More importantly, it is a belief in which we are willing to place our trust.

We do not say, "I believe that God exists." We say, "I believe in God." This is a completely different kind of belief. Our creeds affirm the great truths of Christianity. When you and I have placed our faith in God completely, then we shall be able to say as did Paul when he was imprisoned in Rome, "I know the one whom I have trusted, and I have confidence in his power." When you place yourself in God's hands, no matter what pain or suffering you may pass through, you will be able to say with Job, who suffered so greatly, "I know that my Redeemer lives." Of these things, a Christian can be sure.

"And Peter said, What's in it for me?" Comfort, a cross, companionship, and the certainty that life has its fullest meaning in relationship, in communion with God in Christ.

Talking It Over

By William B. Spofford Sr.

DICK MORFORD is being honored at a dinner in New York this week, marking twenty years that he has held down the difficult job—thankless job might be better — as director of the National Council of American-Soviet Friendship.

Difficult at the beginning because lots of people didn't want friendship between the two countries so it was hard to get the money to carry on the work. Also official agencies like the Un-American Activities Committee and the Subversive Activities Control Board were so determined to crush the organization that Dick has had to spend a large part of his time fighting for its existence. The former outfit got him locked up in a federal prison when he refused to turn over the names of contributors. This business lasted about five years, with two trials and appeals to the supreme court — costly and time consuming as you may well imagine.

This was hardly over than the other agency went after the Council as a "communist-front" so from 1953 until the charge was dismissed by the unanimous decision of the U.S. court of appeals in May, 1963, the Rev. Richard Morford spent hours that ran into years defending — not himself — but the agency which he believes is making a major contribution to world peace.

"Go Where the Action is" is the cry today of church leaders all over — get out of the sanctuary and into the world. This "modern" exhortation, which I read somewhere originated with John Wesley, must amuse Dick Morford a little.

He's never done anything else. Thirty years ago he was running an ecumenical and integrated agency in Albany, N. Y., before many of our present-day crusaders got going in these vital areas of Christian action.

Next he headed the United Christian Council

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for Democracy, a national federation of six social action church groups which battled for peace, civil liberties, fair employment practices, end the poll-tax, back UN and a few other things. And do you know what wrecked it? Ideologies — battles between the "right" and the "left" which have put out of business so many useful outfits, including several of recent days.

So Dick is getting a salute and as this is written I'm told there will be 1,000 on hand to do him honor. They are paying $10 for the meal, which I imagine won't be much in the way of food, so there ought to be something left over for the important work of the Council. There will also be a collection "for Dick", but everybody knows what he will do with it — put it in the kitty.

So if you can't make the dinner, maybe you'll want to send in your bit to the Richard Morford 20th Anniversary Committee, 156 Fifth Avenue, New York, N. Y. 10010.

You couldn't back up a nicer or more self-sacrificing guy.

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BISPOP OF HONG KONG —

(Continued from Page Six)

down the wrath of some of the clergy when he warned the Dutch Reformed Church of South Africa that unless it repudiated the government's strict racial segregation, it would "condemn itself to extermination."

Dr. de Blank was elected Bishop of Hong Kong by about 200 Anglican clergy and lay delegates in the British colony.

Informed of his election, he said he would devote much of his time in his new post to social welfare. This, he noted, is a vital need in one of the most densely-populated areas of the world, thanks in large part to the heavy influx of Chinese from the Communist-controlled mainland.

In committing himself to this program, Dr. de Blank will be following in the footsteps of Bishop Hall, who has been responsible for hatching many social welfare projects which are now accepted features of the life of the colony. For example, he pioneered low-cost housing on the island, was one of the founders of Chung Chi College which is the Christan answer in Hong Kong to the problem of higher education, and recently launched a program for providing a meal daily for 80,000 children who, he estimated, had been going to school daily on an empty stomach.

When he was named to the Captetown see, Dr. de Blank had served as bishop of Stepney, London, since 1952. During the last war, he was a chaplain with the British eighth army and then became associated with the secretariat of the student Christian movement for a time. He was subsequently appointed vicar of St. John the Baptist, Greenhill, Harrow, which became one of the most flourishing parishes in the London diocese.

As Bishop of Stepney, Dr. de Blank was a familiar sight in his purple cassock in the industrial and dockland parishes of East London. He has long continued to be in great demand as a speaker both in Britain and abroad. Last July he was guest preacher at historic Trinity Church in New York. He emphasized that the "family of God" transcends all natural barriers" and said that in this family "we are all brothers and sisters of those alongside of us, regardless of color or creed."

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TEENAGERS TELL WHY THEY QUIT CHURCH

★ One in six youths sever all connections with the church during their teens, according to a survey reported to the national Sunday School association.

The Rev. Roy B. Zuck, executive director of the scripture press foundation, sent questionnaires to more than 2,000 pastors of conservative Protestant churches throughout the United States. He received 331 responses.

Zuck asked the pastors to have recent teen-age dropouts list reasons for leaving the church. He also asked their opinions on why they had drop-outs.

Pointing out that 56 per cent of the teen-age drop-outs considered themselves Christians, Zuck said: "To me, this says something is wrong with our Sunday schools."

He listed the reasons for quitting the church in order of

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their frequency with which the youths mentioned them:

- There are not enough youth activities in the church.
- "Adults in church are hypocrites." An 18-year-old girl in Minnesota said: "There were too many people who were so 'holy' on Sunday, but the rest of the week you would never know they ever went to church."
- "Church is boring." An Indiana high school graduate wrote: "I got bored with sermons and the Sunday school class. They did not speak to me or my needs."
- "Too many other conflicting activities."
- "Parents didn't encourage me." A Minnesota boy said: "I just quit going. It was easy to stay at home because my parents didn't attend."
- Lack of religious interest.
- Too much schoolwork and school activities.
- "None of my friends go to church."

Zuck said the survey showed that 70 per cent of the drop-outs came from homes where neither or only one parent was Christian.

Small churches suffered the most from youth drop-outs. Surburban churches had 55 per cent of the drop-outs in the survey; downtown churches, 18 per cent, and rural churches, 27 per cent.

Influence of Religion

Confidence in religious beliefs decreases as teenagers grow older, according to a survey of young persons 15 to 18 years old living in the twin cities area made by the Minneapolis Star's metro-poll.

More than six of every 10 teenagers responding (62 per cent) say they are reasonably confident about their religious beliefs. But 28 per cent indicate they have some real religious doubts.

The highest percentage who expressed confidence were 15-year-olds (67 per cent). It drops to 56 per cent among 17-and 18-year-olds.

Forty-one percent believe religion exerts "a great deal" of influence in their lives. An additional 51 per cent credit religion as having "some" influence on them, while 8 per cent believe it has little impact on their lives.

Young Roman Catholics are more inclined to think religion has a strong influence on them than teenage Protestants. Forty-seven per cent of the Catholics say religion has "a great deal" of influence in their lives compared with 37 per cent of the Protestants.

The survey said 65 per cent of the respondents believe it is better for a person to set out on an independent course, rather than to keep the religion he was reared in, when he is dissatisfied.

But nearly seven of every 10 youths who believe an individual should stick with the religion he grew up with are confident of their own religious beliefs.

Two-thirds believe churches are set up to be of help to young persons: this feeling declines slightly as youths grow older.

Of those who feel that churches are of help to youth, 36 per cent list organizations and activities provided by the church as primary reasons. One-third say churches help youth solve problems through guidance and counsel. Twenty-one per cent point out that churches help youth to understand religion better through religious education. One per cent say the church inspires them.

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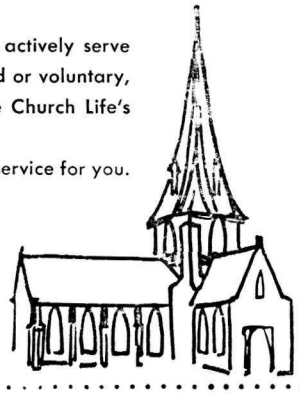
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Presbyterians, Anglicans Weigh United Church of Scotland

★ Proposals aimed at the creation of a United Church in Scotland which would eventually be in full communion with a similar Church in England were carried a step forward at a conference of top Church representatives in Edinburgh, Scotland.

The conference was attended by more than 100 representatives of the Church of England (Anglican), the Church of Scotland (Presbyterian), the Episcopal Church in Scotland and the Presbyterian Church of England. Observers also attended from the Methodist, Congregationalist and Roman Catholic Churches.

Although the sessions were closed, a preliminary report was issued which revealed that the Church of Scotland and the Episcopal Church in Scotland had been urged "to try to find a way forward to unity."

At the same time, the Church of England and the Presbyterian Church of England were asked "to engage in direct conversation to develop the understanding already achieved between them."

The preliminary report was expected to be followed by a 40-page document early in March which will detail the moves towards closer relations between these churches in the past few years and outline specific proposals for further action towards the creation of single autonomous churches in full communion with each other.

Proposals will not be binding until ratified by the parent churches themselves. However, as one observer put it, "it is considered that the first stage of the more intensive dialogue on unity, begun in 1960 between the four, is now ending amid substantial areas of agreement."

Conversations in their present form began in 1960. Previous conversations among the four churches had been halted for a period of reflection following rejection by the Church of Scotland in 1959 of a report which sought to find a way of transforming presbytery moderators into bishops.

In 1962 another conference of representatives of the churches was held in Durham, England. This led to establishment of four regional study groups through which the conversations have continued. Reports from regional groups formed the basis of much of the discussions at the 1966 conference.

Subjects groups had been asked to study and report on included the meaning of unity as distinct from uniformity in church orders, the meaning of "validity" as applied to ministerial orders — there being a widespread feeling in the Church of Scotland that Presbyterian ministers are regarded as quite "valid" in the eyes of Anglicans — the doctrine of Holy Communion, the meaning of "Apostolic Succession" as related to all these matters, the place of the laity in the church and the church as royal priesthood.

Representatives of Churches were Bishop Oliver Tomkins of Britsol, a noted ecumenist, chairman of the Church of England panel; Dr. J. W. C. Dougall, convener of the Church of Scotland's special committee on Anglican - Presbyterian relations; Bishop F. H. Moncrieff of Glasgow, primus of the Episcopal Church in Scotland; and the Rev. E. W. Todd, secretary of the Presbyterian Church of England panel.

Their preliminary report advocated appointment of a joint committee "to explore the way forward to a United Church in Scotland."

- NEW BOOKS -

E. John Mohr
Book Editor

THE HERMENEUTICS OF PHILO AND HEBREWS, by Sidney G. Sowers. John Knox. $2.75

The Epistle to the Hebrews is undoubtedly one of the least understood of the books of the New Testament and therefore is usually recognized with only a polite nod or else avoided altogether. The present book, arising from a doctoral dissertation, is thus to be warmly welcomed. The author sets himself to compare the methods of interpretation used by Philo of Alexandria with those employed by the writer of Hebrews.

He places them both in the allegorical tradition and states boldly that the New Testament writer has come from the same school of Alexandrian Judaism as did Philo. To prove his point he adduces an imposing number of parallel references. However, he proceeds to characterize the Epistle as an attempt to prevent a Christian congregation from lapsing again into Judaism. Whereas Philo desired to show that Judaism was not opposed to Hellenism but rather supported it, the author of Hebrews is seen to set forth the finality and uniqueness of Christianity. Except for the fact that it was composed in the Greek language the Epistle has nothing to do with the Greek world. It is thoroughly Hebraic even as it is anti-Judaic. Judaism is the necessary but imperfect fore-runner of Christianity, which both fulfills and supplants it.

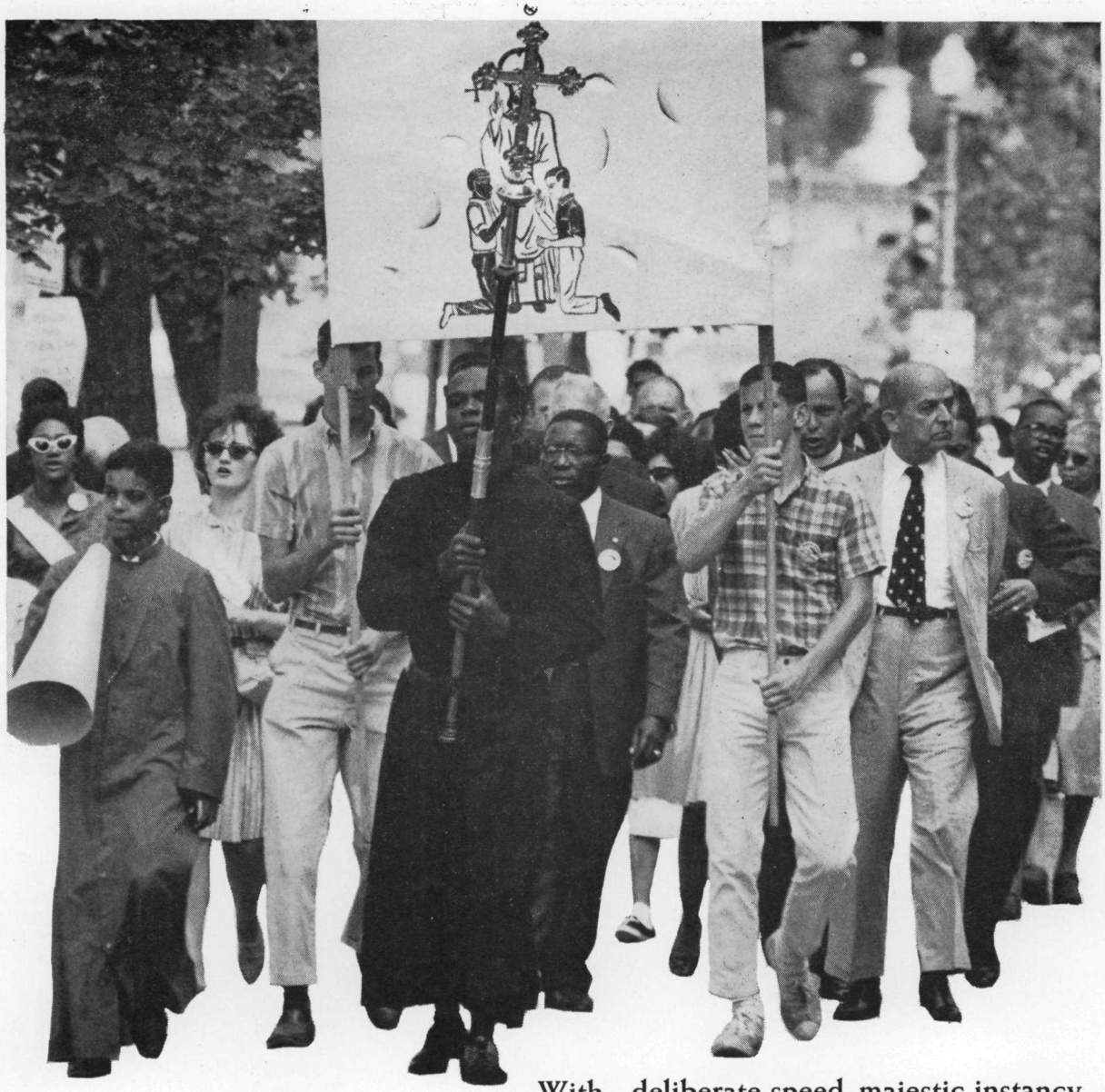
This study by Dr. Sowers provides much help for a fresh reading of Hebrews. His positions regarding authorship, provenance and purpose will still be debated, but they must be considered. If he is right, then Hebrews is a basic document for defining a sound view of the relationship between the Old and New Testaments, and it merits a more central place in current Christian thought and practice than it now enjoys.

— HENRY M. SHIRES

Dr. Shires is Professor of New Testament, Episcopal Theological School.

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- BACKFIRE -

Carlson Gerdau

Clergyman of Manistique, Michigan

Procrastination and the Backfire from Albert E. Allen of Eastern Oregon prevented me from completing my long blast against your Dec. 9th editorial in favor of proportional representation at General Convention. Mr. Hood has stolen some of my thunder when he came out for a sense of stewardship and against the banquet circuit at General Convention and when he spoke of the need for each diocese to have at least two delegates at General Convention because of the role which seniority plays.

But though I am aware of some of the hazards of General Convention — I was a delegate at St. Louis—I wonder whether some proposed revisions might either cure nothing or create a whole new set of problems. First the matter of size. I don't see that a reduction in size to 472—New England synod proposal—or to 560 — Allen proposal — from 678 would make much difference in the effectiveness of General Convention. Certainly Convention would be no more effective a debating society nor would there be much change in the ability to legislate. I don't see that these reductions in size would cure much.

Most important though the proposed proportional representation scheme of the New England synod might make General Convention less representative of the life of the church. Doubtless proportional representation would make Convention as far as numbers are concerned more representative than now, but would it make it more representative of the life of the church than at present. What evidence is there that the change of method of election might not make General Convention older, more conservative, and more representative of just certain areas of the church's life than at present.

There is, in fact, evidence that at present General Convention is representative of the church as it is. In the report of the joint commission on structure of convention as recorded in "The Green Book" for 1964 there was a study made of the delegates as to background, size of community and size of church from which they came. The following two conclusions were made " . . . there is good proportional representation when number of communicants is considered . . . their geographic distribution is representative of the whole church".

To be personal, at the last Convention, I always felt that I did not just represent the clergy of Northern Michigan or my churches, but also all the other younger clergy — I was 31 in 1964—from all the smaller churches who never seem to be elected from the numerically large dioceses but who are elected from the numerically small dioceses. If proportional representation became "the cry" in the Convention would it not also be consistent that delegations be elected from within dioceses on some form of proportional representation as to age, type of ministry, nature of congregation, etc. so that enlarged delegations do not mean larger numbers of the same kind of faces.

Like everybody who attends General Convention I have my pet ideas about how the present system can at least be improved. Like Mr. Allen I would like to see the side shows cut out of the program. By side shows I mean not just the dinners but also the trips to seminaries, the speeches of visiting firemen, and the needlessly long ceremonial occasions. I would also assume that the National Council — as it was called in 1964 — has been heard of by all who attend Convention and so there would be no need for long hours explaining to delegates what it is. Such stream lining could at least make the present system more effective.

Basically though I wonder what proportional representation would prove and solve. Might not it either solve nothing as to size or actually reduce the present representative nature of Convention as a body.

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Clergy Concerned about Vietnam

Harvey Cox on True Piety

Clergy Back Poverty Campaign

Talks about God in the World

IMPATIENCE OVER UNITY. CRITTENDEN ON VIETNAM. DANIEL NILES RAPS U.S. CHURCH CENTER IN PANAMA. NEW BOOKS

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VOL. 51, NO. 5 **The WITNESS** FEBRUARY 3, 1966

FOR CHRIST AND HIS CHURCH

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Story of the Week

Clergy Concerned About Vietnam Launches Campaign Across U.S.

★ A recently-organized national emergency committee of clergy concerned about Vietnam has mounted a city-by-city campaign across the U.S. to bring pressure on President Johnson to negotiate a peace in Vietnam and resist escalation of the war.

Religious leaders in some 150 cities have been telephoned and asked to rally support for the administration's peace efforts and against pressures on the chief executive to renew bombing of North Vietnam.

Serving as acting executive secretary of the committee is the Rev. William Sloane Coffin Jr., Protestant chaplain at Yale University and civil rights leader.

Coffin, a Presbyterian, appeared at a press conference with these committee leaders: John C. Bennett, president of Union Theological Seminary; Rabbi Abraham Heschel, professor at Jewish Theological Seminary of America, and the Rev. Donald Campion, S. J., adjunct professor of Woodstock (Md.) College and director of the Fordham-Nativity project on the lower east side of Manhattan. Father Campion was formerly on the editorial staff of America magazine.

Coffin said that since the committee started its telephone marathon Jan. 10 from an office in the Interchurch Center New York to religious leaders in major cities, they had received an "over-whelmingly enthusiastic" response and virtually no opposition.

The religious leaders at the news conference declined to be called co-chairmen of the national group, whose roster includes Richard Cardinal Cushing, Archbishop of Boston; Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, and Rabbi Jacob Weinstein, president of the central conference of American rabbis, the Reform Jewish rabbinical organization.

The Committee membership includes many of the same names as those on the New York committee concerned about Vietnam, one of whose co-chairmen, the Rev. Daniel Berrigan, S. J., associate editor of Jesuit Missions magazine, was allegedly sent on a long assignment to South America for his participation in activities protesting U.S. policy in Vietnam.

Rabbi Heschel and the Rev. Richard J. Neuhaus, pastor of St. John the Evangelist Lutheran church in Brooklyn, are the other co-chairmen of the New York committee. Father Philip Berrigan, S. J., of Baltimore, brother of Daniel, is on the national emergency committee.

To a question as to why religious leaders should involve themselves in the concern for peace in Vetnam, Coffin suggested that religious leaders often become too concerned with "micro-ethics" and added: "We should cease being so concerned with free love and so indifferent to free hate. A blood brother of apathy is the incapability of giving priority to what is important."

The Yale chaplain cited a "growing consensus of concern" among clergy on the issue. With each telephone call, he said, the interreligious leaders urged top ranking local clergymen to telegraph President Johnson and members of Congress giving their views, and to hold local meetings.

Many public meetings and press conferences, he said, have been scheduled in cities such as Boston, Philadelphia and San Francisco.

Working with the committee have been groups with similar aims, among them the theological students for peace in Vietnam, who are holding a vigil in front of the Jefferson memorial in Washington until Jan. 24, and the international committee of conscience on Vietnam of the Fellowship of Reconciliation.

"We welcome the change of climate in this country which the initiatives of the President in behalf of peace have created," Dr. Bennett commented in a prepared statement, "but we fear that . . . people will become impatient if there is not a favorable response from Hanoi and

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(they will) press for all-out military action with the idea of achieving victory." He cautioned that military success will not achieve victory and "may cause political and moral defeats."

Father Campion cited several passages from the constitution on the church in the modern world of the Vatican Council and the Oct. 4 plea by Pope Paul VI at the United Nations for "war never again."

"One cannot beg off one's own responsibility," Father Campion commented, "to arrive at a judgment on this matter. Everyone has a responsibility here. No one can sit back and feel he has no opinion on the subject."

He said that there was a "pressing need" for public education on the Vietnam issue and that was "not enough" to leave all the decisions to Washington. The Jesuit said later during questioning about Pope Paul's peace efforts in Vietnam that "I'd be amazed if there weren't efforts being made to speak to Hanoi, to give every consideration to this."

Rabbi Heschel said reconciliation in Vietnam is the "demand of the hour." He urged: "We will all have to strain our energies, crack our snews, tax and exert our brains, cultivate understanding, open our hearts and meet all Vietnamese, North as well as South."

Rabbi Heschel added:

"The war in Vietnam is a strange affair, in which there can be neither victory nor defeat in the classical sense of these words.

"The President has initiated efforts to bring about negotiations and we pray for his success. A major stumbling block to these efforts in distrust in our desire for peace. The atmosphere on both sides is infected with suspicion. The golden rule of contemporary society seems to be 'suspect thy neighbor as thyself.' "

Rabbi Heschel said that "our task is to create a climate of reconciliation" and that "the initiative for peace" must come from "the strong." He continued:

"The direction of our policy must be containment of communism where possible, but, where not, to help the Communist system to rid itself of suspicion of others . . . to aid in the purification of its policies. This is implied in President Johnson's call for trade with Communist countries."

The rabbi called for a "massive effort for friendship for Vietnam," observing: "Only a few men are marble-hearted. And even marble can be pierced with patience and compassion."

But, he warned, "a few months from now it may be too late" and "our folly may be beyond repair, sin beyond repentance."

Dr. Cox Says True Piety Emerges From the Church in the World

★ The kind of personal religious faith appropriate to today's world must be a by-product of the church's involvement with the world, a Harvard Divinity School professor told an inter-religious audience.

"It's a mistake to cultivate piety," said Harvey G. Cox Jr. "Only as the churches become involved, through the ministry of the laity, in the life of the modern metropolis can true piety emerge. True piety emerges from the church in the world."

Cox's addrss at the institute for religious and social studies, sponsored by the Jewish Theological Seminary of America, drew a record crowd of clergy, lay men and women and nuns. Because all chairs were filled, seminary students perched on the edges of the platform from which he spoke.

"Personal salvation is a gift which comes to him who identifies with God's work in the world," Cox declared. "It is not a prerequisite" for that work.

One of the mistakes churches tend to make, he said, is that "we're always preparing everybody for mission but we never get going."

The clergyman - professor, whose book, The Secular City, is a record-breaking best seller, had high praise for the Catholic worker-priest movement as an example of the kind of religious involvement with the world that is needed today. The priests provide, he said, the "kind of model of political piety; of faith engaging in politicality" that is relevant today.

He defined "politicality" as the "restoration of man to his community" and added: "and piety which is non-political or a-political cannot possibly help us."

According to Cox, the process of continuous change is one of the "characteristic qualities of contemporary life." In the Catholic Church, he pointed out, this process of change and aggiornamento has led to the "crisis of authority" for many simple believers.

"Today any Catholic who can read can read Xavier Rhynne and Michael Novak and press reports from the Vatican and see that matters of belief and practice are being debated openly," he said.

Citing the question of artificial contraception as an example, he continued: "The

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individual Catholic, who has to make decisions on this from day to day or from night to night, is assured that the question is being discussed and that a decision by the church will be made as soon as possible. But to him this doesn't seem soon enough."

He quoted a Catholic friend as saying: "I wouldn't mind if it were a red signal or a green signal; it's this flashing yellow that I can't stand!"

"But we're entering a period of permanent flashing yellow," Cox continued. "The simple believer who is used to red and green must now respond to the flashing yellow. It throws onto the believer the responsibility for personal decision-making for which his previous piety didn't prepare him."

He emphasized that the condition of "permanent flashing yellow" applied not just to the Catholic Church but to all churches and to the entire culture. "The necessity to live with shifting and changing religious symbols will be with us from now on."

Asked during the question period how to prepare children for a world of continuous change and pluralism, Cox conceded that "we don't know how to teach pluralistically either in public schools or in Sunday schools." He added, however, that he differed with the view that the public schools should not teach about religion. "I believe that we should start teaching children in the first grade that some people celebrate Christmas and some people celebrate Hannukah and some don't celebrate . . . We must find ways to teach children that some people make decisions one way and some another."

Asked about the "death-of-God" theology, Cox acknowledged that for some people once-meaningful symbols of religion have lost their significance. "But when they say God is dead, they are talking more about their own experience with God than about God."

Problems arise, he continued, when experiences become institutionalized. "In Protestantism we have had structured ways of union with God — conversion, confirmation, communion" and, he added sarcastically, "watching the sunset."

When the laughter subsided he continued seriously: "The death-of-God theologians tell us that these ways no longer touch or move many of our people."

Bishop Bayne and Hans Walz Talk About God in World

• Declarations that "the days of Christianity in human history are near their end" should not cause alarm, a leading German churchman said at the second North American conference on the ministry of the laity.

Hans H. Walz, general secretary of the laymen's German Kirchentag movement, told some 450 delegates to the National Council of Churches-Canadian Council of Churches conference that Christianity and secularism are no longer mutual enemies but partners.

"To be sure," he said, "Christian conquest either by force of violence or by the power of social and moral coercion, Christian domination and even education is something which modern society will suffer less and less."

At the same time, the churchman stressed, the "ministry of the laity is realizing the secular world by thought and action in faith, and through this, realizing the Christian faith by action and thought in the world."

He warned against any tendency for Christians to denounce the word as "alien" and which must be conquered or left alone. Instead, he said, Christians "are called upon to understand the nature and changes of this socity better than secularism can do it.

"In this ministry all churches, church groups and non-church groups, theology, the social sciences, business, intellectuals and simple people have their due and full share."

Another speaker, Bishop Stephen F. Bayne, also emphasized the role of Christians in the world.

The churchman, director of the Episcopal overseas department, declared that "rebellious" theologians who proclaim "religionless Christianity" are correct in rejecting the idea that Christians choose their own God.

"The essence of religion is to choose God," he said. "But the essence of Christianity is to be chosen by God. There is therefore genuine doubt whether Christianity is a religion at all.'"

American churches, the bishop declared, have been motivated by the "feeling that if we don't stick with God he won't have any friends left. He has already been kicked out of Russia and China, and we are trying to build a nest for him where he can be safe."

But, he added, "our job is to run fast and catch up with God, who is already at work out there in the world. He has chosen us, not we him; he doesn't need religion."

"The ministry of the laity in the world is not a question of how laymen can best serve the

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church," Bishop Bayne said. "It is not even a question of how the laity and the clergy together can serve the institutional church in its mission to the world.

"But it is a question of what God is doing in the world and how we can identify with his purpose and serve it here and now, wherever we may be."

VAN DUZER CONSECRATED IN NEW JERSEY

★ Canon Albert W. Van Duzer was consecrated bishop suffragan of New Jersey in Trinity Cathedral, Trenton on Jan. 24 by Presiding Bishop John E. Hines with Bishop Alfred L. Banyard, Diocesan, and Bishop Jonathan G. Sherman, senior suffragan of Long Island as co-consecrators.

Bishop Van Duzer as the suffragan will assist Bishop Banyard in the administration of the diocese which consists of 177 churches in the 14 southernmost counties of New Jersey with a membership of 90,000 parishioners.

The sermon was delivered by Bishop Albert E. Swift, assistant to the bishop of Pennsylvania. Other bishops participating in the service were Bishop Charles F. Boynton, suffragan of New York; Bishop Charles W. MacLean, suffragan of Long Island; Bishop Horace W. Donegan, Diocesan of New York; Bishop George E. Rath, suffragan of Newark; Bishop DeWitt, Diocesan of Pennsylvania, and Bishop Stark, Diocesan of Newark.

NEW ORGAN AT ASCENSION IN NEW YORK

★ The Ascension, New York, is to have a new organ it was announced by the music committee of the vestry, Mr. Harvey A. Basham Jr., chairman. Installation of the new organ, built by the Holtkamp Organ company of Cleveland, will take place during the summer and early fall and is scheduled for completion by Christmas. Bequests and gifts have already provided approximately $70,000 of the cost of $130,000 and the balance, together with an estimated $20,000 cost of preparation, will be the object of a fund raising drive which is now being carried on among parishioners and friends of the church.

According to Dr. Vernon de Tar, organist at the church since October 1939, the plans call for a basic organ tonal ensemble along the lines of the great organs of the 17th and 18th centuries, characterized by brillance and clarity. A small number of distinctive voids from the old organ will also be retained.

Services of music, a feature at the Ascension for many years, will continue during the time of the installation with programs in which a capella works will predominate, according to Dr. de Tar.

YOUTH IMPATIENT WITH OLDSTERS

★ A growing minority of younger churchmen around the world has become so completely disillusioned with the pace of ecumenical progress as the movement is guided by older church leaders that they have started to accept the "one church" as a reality, the World Council of Churches youth secretary said.

The Rev. Albert van den Heuvel of Geneva told the program board of the National Council of Churches' Division of Christian unity that in the eyes of many younger priests and ministers denominational loyalties already have been put aside.

To illustrate his point, the clergyman told the board that he knew of instances in countries throughout western Europe where Protestant ministers and Roman Catholic priests are "celebrating the Eucharist together."

Also, he maintained, such joint practices have taken place in the United States — not only by "young firebrands" but by "serious young people who have carefully and thoughtfully read the arguments against this that we in the 'establishment' have been turning out for years."

van den Heuvel — who did not offer names of persons involved or locations of the Protestant-Catholic joint communion services he mentioned—stressed to his predominantly middle-aged audience that the upcoming generation of churchmen is seeking its own tradition as it departs from the ways of its fathers.

"There is nothing new in this," he said. "Each succeeding generation has always had to fight for its own voice."

To the older churchmen, van den Heuvel said, the development "is going to hurt and disappoint us as much as we had to disappoint our fathers. What hurts us most is the lack of respect and sympathy for the hard work we are doing."

The younger churchmen, who accept the "one church as a reality," the youth official said, see the denominations as "just a necessary evil."

"Our lives in the denominations become unendurable," he went on, "and we are ready to pray for their disappearance."

The official called on older churchmen to applaud the daring new experiments in church unity by younger people and support their efforts with both moral and monetary encouragement before judging them.

"Experimenters cannot work without evaluators," he said. "But at the same time, it is just as necessary to say 'hurrah' as it is to say 'no'."

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Religious Leaders Cooperate To Spur Poverty Campaign

★ A committee to be composed of 45 clergy and lay leaders — the inter-religious committee against poverty — has pledged its influence and actions to "encourage, evaluate and coordinate efforts" in the national war against poverty.

The organization, composed of leaders of the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America, conveyed its intent and pledge of support to President Johnson in his legislative efforts at eradicating poverty.

In a six-point statement by the co-chairmen, the committee outlined its purposes:

- To symbolize and communicate to the constituencies represented and to the nation as a whole the moral conviction that the "persistence of involuntary poverty in a society possessing the resources and the technological capacity to eradicate it is both economically and politically indefensible and morally intolerable."
- To identify major issues and areas of moral concern which emerge in connection with the total effect to eliminate poverty in the U.S., and to study and evaluate current policies and experiences in the anti-poverty program under both governmental and voluntary agencies.
- To apply "the common ethical insights" of the three religions to formulation and application of goals and standards for the nation's anti-poverty efforts.
- To "stimulate and coordinate" anti-poverty efforts of religious bodies and institutions and to provide facilities for communication and liaison between such religious groups and the poverty-combatting activities at the community level, both from the governmental and non-governmental stance.
- To encourage formation of corporate or other instrumentalities "as it may find wise and necessary" to register the impact of the national and local influence of the religious groups upon the elimination of poverty in the naton.
- To encourage creation of instrumentalities for utilizing private and governmental resources in fighting poverty where it is evident such means are either not existent or else are proving inadequate.

The spokesmen said "the combined efforts of both voluntary and governmental agencies are required for the successful waging of a total war upon this social and moral blight."

Last June, the general board of the NCC authorized the organization to enter into league with the other participants.

While there are already a large number of churches and their agencies involved in separate efforts in the poverty war, the new group was seen as a synthesis of force with the potential of giving all efforts a more coherent sense of direction, with a stronger cumulative impact. It also was expected to ferret out errors already cropping up in the programs.

The co-chairmen saw anti-poverty efforts as "deeply imbedded" in the Judeo- Christian tradition. Among these concepts are the idea that man has the "obligation of trusteeship" over the natural resources of earth, and that the will of God for man embraces "abundance of life, justice in human dealings and sharing of his gifts in charity and equity."

The 45-member panel will be assisted by a professional staff assigned by the sponsoring organizations.

DEDICATE CENTER AT PANAMA UNIVERSITY

★ The first Episcopal university center in Latin America was dedicated at Panama University by Bishop R. Heber Gooden.

Located directly across the street from the campus, the $55,000 center includes a chapel, a nave, a large general meeting room, individual study rooms and a large library. There is also a kitchen and provision for entertaining, as well as limited dormitory space for four student aides.

In charge is the Rev. Anselmo Carral who has been appointed Episcopal chaplain of the university. He said school authorities were happy about his appointment and wished that other Christian churches would follow the Episcopal pattern.

The center will be open to all students, regardless of religious affiliation. Counseling will be available from Mr. Carral.

Cost of the center was met by donations of $37,000 from the diocese of North Carolina and the balance from Episcopal women under the MRI program.

The fact that so much of the money came from the US may have a bad effect, according to Carlos Franklin, a Panama University student who spoke at the opening. He said the radical element who are the elected leaders of the student body would probably accuse the center of being a source of propaganda.

Bishop Gooden said at the ground-breaking that "this center will not be a ghetto for our Anglican students, but will be open to all men of good will. It will be a place where students will be encouraged to develop both their academic and spiritual talents."

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In his dedicatory address Bishop Thomas A. Fraser of North Carolina said that "members of the university communities of the world possess the people and the power to move the countries of the entire earth out of the orbit of fear and poverty and war into the way of courage, dignity, prosperity and peace."

But, he added, "a university education that is not committed and put to work is nothing more than a museum piece. We must study and we must achieve with a goal in mind and that goal must be one for the benefit of all mankind in a world that can easily explode through population or bomb or by fear."

ILLEGITIMATE KIDS GET A BREAK

★ Immediate reform of England's laws so that illegitimate children may be able to acquire a legally recognized status as sons or daughters of both parents is urged in a Church of England report.

Entitled "Fatherless by Law?" the report was prepared by the Church's board for social responsibility. It follows a study of the need for new legislative provisions designed to give maximum security and protection to children born out of wedlock who are not likely to be legitimatized by the subsequent marriage of their parents.

In the present state of English law, no legal relationship is recognized between an illegitimate child and its father, although the law recognizes that it has a mother. To remedy this the Anglican agency advocated two major reforms:

• That provision be made for men who father children outside wedlock to assume voluntarily the legal paternal responsibility for them — in other words, to recognize them legally as their own.

• That there be provision for social action to be taken through courts and child care authorities in the interests of illegitimate children whose fathers do not voluntarily recognize their legal responsibilities.

The board's study was led by Bishop Ronald Williams of Leicester. It included an examination of biblical and theological background which brought out this point: "Apart from all other considerations, there is one fundamental difference between the sociological conditions in Bible times and our own: that is, that then all babies were wanted; now not all babies are. Some are unwanted. Hence the totally different situation."

After examining Old Testament references to adultery and illegitimacy, the board's report commented: "The only real light to be thrown on our modern problems in this field from the Bible is the quite consistent view there that fatherless children are a necessary object of care and compassion."

AUSTRALIAN TIES TO US RAPPED BY NILES

★ Daniel T. Niles of Ceylon, general secretary of the East Asian Christian conference, charged that Australia was helping to build an image of America as "a big brother with a big stick."

He told a luncheon group of religious, business, educational and political leaders that the presence of Australia and New Zealand troops in Vietnam is "entirely irrelevant," and that most Asians see this Australian policy as "uncritical support of the American line."

"That the Americans themselves want critical support is more evident than ever," Niles said. "You do not strengthen the hand of America by simply giving uncritical support because, when you do this, you are building up their image as a big brother — somebody you do not dare criticize because eventually you may want their help."

Niles said the current American "peace offensive" seemed "unrealistic" to Asians, who saw the Vietnamese war as a conflict between the Vietcong and the South Vietnamese government.

"Peace approaches to Hanoi implied that they controlled the Vietcong — a claim they have never made," he said.

He declared that peace could only come about through talks between the Vietcong and the South Vietnamese government. Asians feel, he said, that Australia and New Zealand are in Vietnam only "to be in the good books of the American people."

Niles warned, however, that the U.S. must not simply unilaterally pull out of Vietnam. This, he said, would "solve nothing."

BISHOP CRITTENDEN SPEAKS ON VIETNAM

★ Economic aid, propaganda and negotiation with the National Liberation Front were cited as "better ways than military to win the war in Vietnam" by Bishop William Crittenden of Erie. The bishop spoke to a capacity audience at the Carnegie Center, New York at a dinner sponsored jointly by the department of social relations and Churchwomen of the diocese.

Bishop Crittenden is a vice-president of the National Council of Churches and chairman of the international peace advisory committee of the Executive Council. He is one of nine clergymen of various faiths who undertook a 10-day goodwill mission to Vietnam last summer under sponsorship of the clergymen's emergency committee for Vietnam.

The bishop, who states that he is not a pacifist, is not a

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member of the sponsoring group.

Saying that "the Vietnamese now live in a military dictatorship under martial law," he traced much of their present misery back to the failure of American-supported Diem, who "could have been the George Washington of his country, but chose instead to become a dictator." He said that the National Liberation Front began as a good cross-section representation of Vietnamese life. Now it becomes more Communist-dominated every day the war continues, though he stated his belief that it does not yet take its orders from Hanoi.

Declaring that North Vietnam has a legitimate claim on the rice fields of South Vietnam, with the only alternative to get its food from China, the bishop pointed out that support from the villagers is implicit in such a guerilla operation as the Viet Cong's. While the American involvement has been going on since 1956, there were no Chinese armaments in Vietnam until 1963, he said. Altogether, he concluded, "we Americans have allowed ourselves to be cast in the role of the enemy to many Vietnamese who fight against us not for belief in the cause of Communism, but simply because it is their country and they want some say in what happens to it."

The bishop said that both sides in the Vietnam war are wrong when they insist on withdrawal of troops before negotiation, that any withdrawal of our troops must be "phased", and that any negotiation must be "honorable". He urged support of our fighting men by morale-lifting projects from home, and support of our objectives in Southeast Asia by such instrumentalities as Church World Service and the church-sponsored youth volunteer teams which operate much like the



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Peace Corps. He emphasized that Christians must not evade their duty to be informed on questions of war and peace and to express their opinions, whether popular or unpopular.

NIGERIAN CHURCH BEING STUDIED

★ Special committees to consider the Church of England's relations with the projected United Church of Nigeria are to be set up in Britain as a result of decisions taken at meetings of the convocations of Canterbury and York.

The projected United Church, embracing Anglicans, Methodists and Presbyterians, should have been inaugurated Dec. 11, but the ceremonies were deferred to a date still to be fixed, following difficulties over the transfer of property belonging to two Methodist congregations in Lagos, the federal capital.

There is little doubt that the new church will materialize and it was in anticipation of this that its future relations with the Church of England were raised at the convocations. In each case, full synods of bishops and clergy were asked to approve resolutions calling on the archbishops of the two provinces to appoint joint committees to "examine the constitution of the United Church of Nigeria and to consider the future relations of that church with the Church of England." Both synods did so unanimously.

The Convocation of York passed unanimously a resolution which has the effect of urging all Church of England workers to strive harder towards solving color problems in Britain.

The resolution was introduced by Bishop Eric Treacy of Pontefract, who said it was the church's responsibility to see that Commonwealth immigrants received a Christian welcome and that any attempts to exploit them or turn them into second-class citizens were resisted. He added that it was impossible to measure the shock it must be, particularly to West Indians, to come to Britian and find a way of life which was "far away from Christianity" and moral standards which seemed more appropriate to a pagan society.

Bishop Treacy conceded that problems were created by such colored immigrants as Indians and Pakistanis, who formed their own communities and preferred to retain their own cultures and languages, but this, he said, did not absolve the Church from making continuous efforts to break through to them and ensure that they were shown justice, fair play and sympathy.

CATHOLIC CATHEDRAL HEARS BISHOP CADIGAN

★ Preaching at a Christian unity service in Roman Catholic Cathedral, Bishop George L. Cadigan of Missouri called for establishment of a "Committee of 100," composed of people of various church bodies, "to tell the church about the world and the world about the church."

The Episcopal leader was the first non-Roman clergyman to preach in the Catholic cathedral. He spoke at the closing unity prayer service of a series of eight daily services in the St. Louis area, sponsored by the Metropolitan Church Federation and the Archdiocese of St. Louis.

Methodist Bishop Eugene M. Frank of the Missouri Area read the scripture during the service, and Auxiliary Bishop George J. Gottwald of St. Louis led the Protestant-Catholic congregation in prayers for unity.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE REAL GOD by Alfred B. Starratt; Westminster Press, 1965. $1.45

Through the years, in several settings, the current rector of Emmanuel Church, Baltimore, has been wrestling with the Christian faith in terms of contemporary insights and ideas. Having taught both in China and at Kenyon College, he has been made aware of the scientific and intellectual ferment of both the Orient and the Occident and, in such settings, he is aware that many classical formulations and expressions of the Christian community just have no 'communication value' in today's age. Believing that the fundamental task of the priest is to be an educator, this paperback book is a distillation of his thoughts.

He makes the judgement, largely true, that many individuals remain on a "now I lay me down to sleep" level of Christian faith and committment, whereas they move ahead in all other realms of existence. Thus, we preach and relate to individuals who have a split personality when they come into contact with religion, since they can't — or feel they can't!

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This book should be welcomed by all who seek to have intelligent discussion and study groups in their parish, and it is commended to all who want to comprehend, not only the church, but the climate of the world which confronts the church.

— WILLIAM B. SPOFFORD JR.
Dean, St. Michael's Cathedral, Boise

THE LIFE AND TEACHING OF JESUS, by William Neil. Lippincott. $2.95

This book seeks not to break new ground, but is a well written summary for general reading. The author, who is lecturer in biblical studies at the University of Nottingham, and also editor of the series of which the present volume is a part, devotes the first third of the book to a summary of the current methods and judgments of biblical scholarship. His final few pages seek to state briefly the meaningfulness of Jesus' life and teaching for today.

Many readers will question the numerous generalities to which this writer gives voice. Some of these fly in the face of conclusions long since accepted by the best of biblical scholarship. Few today, for example, would agree that "There is good reason to believe that much of [Mark's Gospel] is based on information derived from Peter the Galilean fisherman". Or, to take another instance, to say that "The synoptic gospels give us a series of photographs of Jesus, the Fourth Gospel provides us with a portrait", is a simple refusal to accept the facts that for all that the Synoptics — the Fourth Gospel, too, for that matter — are rooted and grounded in certain historical events, they are nevertheless — and, again, like the Fourth Gospel — not "photography", but proclamations of the meaning of those events.

Even more questionable, however, at least in the eyes of many, are such presuppositions as these: that "myth" equals "untrue"; and that there is a logical — and necessary? — equation between "miracle," in the popular sense of that word, "supernatural," and "divine." And what kind of theology is this: "The two sides of Jesus' personality as evidenced in the gospels would seem to be most adequately accounted for if he had a divine father and a human mother"?

This volume represents a viewpoint still held by many today, and one that has every right to make its voice heard. And it will reassure those who, for whatever reason, see biblical scholarship as a threat, and believe that its conclusions are in the main unwarranted.

Those, however, who have learned that to welcome without fear the insights of historical criticism is vastly to enrich both one's understanding and living of the church's traditional faith, will find this book disappointing reading indeed.

O. SYDNEY BARR
Dr. Barr is Professor of New Testament, General Theological Seminary, New York City, and author of "From the Apostles' Faith to the Apostles' Creed", Oxford University Press.

THE DIVIDING OF CHRISTENDOM, by Christopher Dawson; with a foreward by Douglas Horton. Sheed & Ward. $5.95

Many readers will remember with pleasure and gratitude the books of Professor Christopher Dawson, English Roman Catholic historian, and first Charles Chauncey Stillman professor of Roman Catholic studies at Harvard. Several of these earlier studies dealt with the story of the Christian church in the midst of the world of barbarian Europe, at the opening of the middle ages. In the present volume, originally presented as lectures at Harvard, Dawson tells the story of the church at the end of the medieval era, and continues it down to the beginning of our own: from about 1300 to the beginning of the nineteenth century.

In this book, as before, the reader will note Dawson's keen interest in presenting the nature of the relation of religion to culture. His theme here, however, is concerned with the separation of the Catholic and Protestant communities within Christendom, of which the separation in cultural as well as religious terms between North and South America is a conspicuous example today. As a result of this separation among Christians, western culture has been secularized; religion has been "pushed out" of social life, to become simply a private affair of individuals; and Christians, in paying this price for their divisions, now realize their own responsibility therein.

Dawson's theme is stated in his opening chapter. The first half of the subsequent discussion is concerned with the loss of medieval unity among Christians, which comes to its climax in the Reformation schism. The story then sets forth the ways in which European life takes increasingly less account of the Christian faith and its cultural implications. At the same time, the Christian enterprise is not without vitality, shown in the revivals of personal religion and accompanying missionary zeal, hindered as these are by the competition among "separated brethren," and by the same unhappy lack of communication with the cultural world.

It is a vast and complicated panorama which Dawson puts before his reader. And for this reason alone one may feel that the book as a whole makes a somewhat uneven impression. Certainly a number of insights and arresting connections are brought out along the way. The story itself is well told, and the interpretations of it are often enlightening, particularly so for Erasmus and John Wesley. There is much here to inform and delight the general reader of history.

Dawson's discussion of the Protestant reformers, however, lacks the same sort of incisiveness and attention to the whole, even for a discussion as general as this one is forced to be. The point which this reviewer missed in the presentation of Luther concerns Luther's personal experience at his life's turning point, and his view of justification derived from it. Dawson apparently does not realize Luther's awareness of sin in relationship to God: he defines Luther's concept of sin as passion, and Catholicism's concept as in the will; but the agony of Luther's consciousness of having offended God, and his tremendous joy over release from penalty by God's grace, are alike not taken fully into account. As a result, Dawson's critique of Luther sets the reformer over against the Catholic faith in the "individual's revolt against Church authority" view of the traditional polemic: unfortunately so, since the book as a whole is not written in the polemic vein, and yet the presentation of a key figure seems one-sided.

Undoubtedly an historian runs certain risks of over-simplification and compression in presenting so vast and complex a story in this limited and interpretative format. At the same time, the author's wisdom and knowledge, and his overall arrangement of the material render this book both a useful and stimulating introduction for student and general reader alike.

— SAMUEL M. GARRETT
Dr. Garrett is professor of church history, Church Divinity School of the Pacific.

BISHOP PARSONS ANTHOLOGY

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The WITNESS

FEBRUARY 10, 1966

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For Christ and His Church

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The WITNESS

FEBRUARY 10, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Clergy and Laity Must Team-Up To Get Pressing Jobs Done

★ Men and women of North America's Protestant churches reexamined in the cold light of 1966 one of the Reformation's most fundamental historic tenets: the priesthood of all believers.

The conference on the ministry of the laity in the world drew more than 450 churchmen from all parts of the U.S. and Canada, meeting for four days in plenary sessions, 22 occupational groups and 26 working groups charged with formulating the conference message.

As finally debated and adopted, this document called for closer working relationships between clergymen and laymen, more decision-making power for laymen in the church's life, greater lay involvement in social action, and careful overhauling of budgetary policies in local churches and national denominations alike with a view to helping the layman realize his role as a Christian minister in the world where he lives and works.

Affirming its belief that life in the 20th century is "exciting and full of hope" despite "confusing and even terrifying" problems, the message urged all Protestants to combat poverty, ethnic and economic discrimination, and threats to world peace —whenever possible in full cooperation with their Roman Catholic counterparts.

Participants in occupational groups — discussion sessions convened according to jobs and professions — ranged from industrialists to "marginal workers" or the chronically unemployed.

Reports from each group, received but not debated or voted on by the conference as a whole, reflected a general feeling that individuals at their jobs are ultimately responsible for their own ethical decisions —that they can not, in the final analysis, "pass the buck" to an employer or "system."

Christians at work in secular jobs labor under a double yoke —they are commanded to love, understand and serve the world they live in; but they are also called to act in the light of individual conscience, and thus to judge the world through their means and style of serving it.

For example, the group on "health services" puzzled over the dilemma of euthenasia as follows: "The individual faced with (this) problem must rely upon his own conscience to determine his course of action, recognizing that through his Christian faith God stands beside him and will share in his decision. There appears to be no method by which organized religion can provide specific answers, but each situation must be dealt with in the light of its unique factors and the Christian message of hope and love."

Other occupational groups were: attorneys, business administration, clergy, farm operators and leaders, government services, higher education, homemakers, lay church executives, mass communication media, public schools, sales and service, scientists and technicians, social work, students, volunteer com-

ABOUT THE ADDRESS AT THE EPIPHANY

★ John C. Danforth came to the pulpit wearing a business suit and tie. He prefaced his remarks with the statement that his attire was perfectly normal for him throughout the week when he practiced law with a large Wall street firm, adding that he was concerned with the relevance of Christianity to man's worldly occupation, and also the occupation of the man in relation to his Christian beliefs.

Danforth graduated simultaneously from the Yale Divinity School and the Yale Law School. During the week he practices law and on Sundays is at the Epiphany.

Lee Belford of the Witness editorial board also functions similarly, being on the staff of the Epiphany and chairman of the department of religious education at New York University.

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munity services, labor, insurance and office workers.

Plenary sessions of the conference, co-sponsored by the U.S. and Canadian councils heard a series of addresses ranging in scop from theology to economics. A report on addresses by Bishop Bayne and Dr. Hans Walz of Germany appeared in the Witness last week.

Martin H. Work of Washington, D. C., executive director of the National Council of Catholic Men, told delegates that Vatican Council II proclaimed a "new theology" which places the layman "at the very center of the universal church and not in the last pew." The Council also gave Roman Catholic laymen a historic mandate for cooperation with Protestant and Eastern Orthodox laymen, he said. Catholics now have a share in "the common priesthood of the faithful."

A recent conference on the laity held in Milan, Italy, by the World Council of Churches and the Roman Catholic Church concluded that "nothing should be done separately that could as well, or better, be done together," Work said.

"I would like to see that agreement spread across the whole field of the lay apostolate, especially here in North America," he declared.

Another speaker, executive dean for international studies and world affairs of the State University of New York, said the current revolution in higher education has turned traditional values "upside down."

Glenn A. Olds of Oyster Bay, N. Y., claimed it is "morally irresponsible to send a boy to Vietnam with a gun in his hand and nothing between his ears to help him understand what is happening in Vietnam."

The Rev. Richard Fagley of New York, executive secretary of the World Council of Churches commission of the churches on international affairs, warned delegates that true peace among nations is not a "static state" but an ongoing process — orderly rather than violent social and economic change.

National revolution, social revolt, rising expectations of the poor, and the population explosion are racking the countries of the southern hemisphere with explosive force and irresistible momentum, he declared.

The Christian's unique role in world affairs must be his understanding of these forces and his conciliatory efforts to promote change which serves, above all, the "claims of justice," he said.

Summing up, Mark Gibbs of Manchester, England, associate secretary of the association of lay centers in Europe, said the Protestant lay movement in America is suffering from inadequate planning, poor research, insufficient budget, education failures and the lack of a "revolutionary style."

He told American laymen they should not look for "slick answers" in their search for a more effective lay movement, but assured them that by "sufficient effort and discipline" solid answers can be found.

"In the United States — as distinct from Britain — your secular genius is on your side," Gibbs said. "Ever since 1776 you have been accustomed to change."

The most difficult problem is the "pace of secular change," he said. "Time is not on our side: the matter is urgent."

This week's conference is the first of its kind since 1952, when the first North American conference on the laity was convened in Buffalo, N. Y.

Of the delegates in attendance, some 85 per cent were laymen. There were six official Roman Catholic observers.

The conference was sponsored for the NCC by its division of Christian unity, chief administrator was the Rev. Cameron P. Hall, director of the commission on the church and economic life.

Rector Wayne and His Tiny Flock Cross the Street for Mass

★ The tiny congregation of St. Edmund's Episcopal church in a middle class section of the Bronx, New York did something as a group that they had never done before in their collective lives. They crossed a street to attend a Roman Catholic mass.

On the Sunday of the week of prayer for unity, seven years to the Sunday after Pope John XXIII announced the second Vatican Council with Christian unity as one of its aims, the Episcopalians were guests of the large St. Margaret Mary church, joining the responses of the English liturgy and attending a coffee hour given by the parish.

The ecumenical encounter was a miniature example of what was going on all over the Christian world.

The handful of 30 Episcopalians who braved freezing rain to go to St. Edmund's for a truncated morning prayer service and then slosh across the avenue into a side entrance of St. Margaret Mary's for the 11 o'clock mass received a warm welcome and VIP treatment.

They were given a special front section of pews. The collection baskets by-passed them. Children from two grades of the parish school sang now-familiar Protestant hymns, among them, "Praise to the

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Lord" and "Now Thank we all our God."

But the rest of the mass, celebrated by Msgr. Stephen A. Seccor, pastor, at a new altar from which he faced the people, did not lack in Bronx-Irish qualities and accents. There was an announcement about a high school dance, a letter from Francis Cardinal Spellman about an extra collection and a set of rapid-fire Hail Mary's for the souls of the faithful departed.

Msgr. Seccor welcomed his guests at the door and after the mass he raced down the aisle toward them with a handshake for the Rev. David B. Wayne, rector, and a broad grin: "Well, how was it?" he asked. Just before his sermon, the monsignor had cited the "tremendous revival of the desire that there may be peace in the fold of Christ" after four centuries of differences.

In the coffee hour in the school cafeteria, Episcopalians and Catholics reacted enthusiastically to the experiment, which had been initiated by the Episcopal parish.

They felt at home, they reported, particularly in the new liturgy's frequent exchange of "The Lord be with you." "And with your spirit."

Some of the parishioners of the 85-year-old Episcopal church had approached the whole project with some lingering misgivings. Would any of the 3,000 to 4,000 parishioners of the busy dark red brick Catholic church return the visit? And, as one Episcopalian entered a side door of the Catholic church, she murmured audibly to rector Wayne, "May the Lord forgive me . . . "

"I'm sure he will," the Episcopal priest assured her.

Later during the coffee hour, Mrs. Eleanor Olton of St. Edmund's was busy proposing to several Catholics that the altar and rosary society might come over to see some of the work of the altar guild, of which she is a member.

"I was a little apprehensive," conceded Msgr. Seccor, "but when Father Wayne took the initiative, well I was delighted. It worked surprisingly well."

"The important thing is that now we're trying to accentuate the positive," commented Henry McCormick, past president of St. Margaret's Holy Name Society and chief of the division of charitable institutions of New York City.

"This is the only way we can find out what's really going on in other denominations," declared John Murphy, chairman of the Episcopal Laymen of New York.

"The service was fabulous," Wayne said, "and I like the American English."

"It's a start—that's the main thing," observed Michael McElroy, 21, a senior at Fordham University and a lay commentator at St. Margaret Mary church. "I don't think I'll live to see the day of unity, but my children and grandchildren might."

Ohio Pastors Convocation Urged To Face-Up to Modern Problems

★ Churchmen who addressed the annual Ohio pastors convocation emphasized that the church is challenged by widespread domestic and overseas poverty, critical problems of racial justice and an increasing unrest among the laity.

The three-day meeting on the theme, "The Church and the World in Dialogue," was attended by an estimated 2,500 clergymen.

Referring to internal pressures of the ecumenical movement, the new place of the laity and the "confusion and frustration" of pastors, and to external pressures of war, race, poverty, urbanization and cybernetics and moral relativism, Eugene Carson Blake, stated clerk of the United Presbyterian Church, set five priorities for the church in the next decade.

The church must more radically identify herself with the interests of the poor, the "losers," the outcasts and the alienated, he said.

Admitting that the church's direct line to the power structure is one of its great strengths, he warned against backing away from the tentative course it has begun in civil rights and community action to preserve its influence "undiminished" on the power structure.

Blake also cited the need for further development of specialized ministries to cities, colleges, industry and other areas of life and insisted the church must pursue "unity in mission and service."

The only alternative to the councils-of-churches approach, he said, is "to proceed at once toward church union. Sectarian mission is not a viable alternative in 1966."

He also called for increased involvement of laymen and laywomen.

A national civil rights leader told the ministers the church should be at war with the world because war means action but dialogue may mean only talk.

The Rev. Andrew Young, executive assistant to the president of the Southern Christian Leadership Conference, said the church's involvement in the civil rights struggle in the

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south began "to make democracy live again" and urged similar involvement by northern city churches when civil rights action is at their doorstep.

He charged that economic exploitation of Negroes in large city ghettos of the north is "domestic colonialism."

"The colony of Harlem is not much different than Belgium's colony in the Congo . . . Just as Belgium took the natural resources of the Congo without giving education in return, American free enterprise takes human resources out of Harlem without giving education in return," he declared.

Young said it has been almost impossible to provide a "creative ministry" for southern Negroes who are "men of God" in the church pews but "boys" when they go out into the world. This is one reason southern Negro churches have traditionally provided an "emotional catharsis," he explained. "This isn't very good Christianity, but it provides for some type of sanity and it's cheaper than psychiatry."

A Charlotte, N. C., minister charged that the current unrest of the church's laity is really "a rebellion against the clergy rather than a flowering of partnership between the clergy and the laity."

The Rev. Carlyle Marney, pastor of Charlotte's Myers Park Baptist church, warned that anti-clericalism is gaining strength and said pastors are to blame because they try to keep laymen busy when the pastors, themselves, hate "busy work" and because they use laymen when laymen dislike to be used.

Reuther Gives Warning

Walter P. Reuther, president of the United Auto Workers, called for a "positive contest of social systems" between nations to replace the "negative arms race" and outlined the requirements to make the U.S. a contest winner.

To win the social systems contest with the Communists, Reuther insisted, the U.S. must translate the 20th century technological revolution into a 20th century revolution of human fullfillment.

Charging that methods to help men culturally and spiritually lag far behind methods to clothe and feed them, he said, "It's the know-why that gives meaning and purpose to the know-how."

Slogans and platitudes won't work in the race for the friendship of peoples of underdeveloped nations who, he said, "are the balance of power between the forces of democracy and the forces of tyranny." Instead, the U.S. "must speak the language of the democratic deed."

Reuther's charge that at a time when much of the world is hungry, "it is morally wrong to pay our farmers for not producing food" which could feed these hungry people was greeted with loud applause from the pastors.

He held that the U.S., as well as other nations, is politically, economically and spiritually "imprisoned" by the arms race and said Communists are confident they will "bury us" because they believe Americans are incapable of rising above the pressure of group loyalties to a common national purpose without war.

One national priority, he said, is achievement of full employment and full production in peacetime — a move which means creating 80,000 new jobs a week for the next 10 years to stay on top of the unemployment problem.

The Communist doctrine is "morally bankrupt" because it preaches an inescapable struggle between groups to divide up scarcity when the real challenge, Reuther said, is to create abundance and then share it fairly.

Underdeveloped nations will not judge the U.S. "on what we have, but on what we do with what we have," he warned.

Heading his priority list was "bold action and adequate resources" to upgrade education. "As a nation, we have been more concerned with the adequacy of our plumbing than with the adequacy of our school systems."

He also urged heightened concern for the nation's 17 million older persons and renewed and expanded civil rights efforts to "bridge the gap between American democracy's noble promises and its ugly practices."

The AFL-CIO leader concluded by suggesting that American business and industry which "has placed all its efforts on making work productive . . . had better start on making work more meaningful."

If Americans aren't careful, he added, they will "end up with a nation in which the outer man is overfed physically and the inner man is starved spiritually."

MEETING OF CLERGY IN C. NEW YORK

★ The mid-winter conference of the clergy of the diocese of Central New York was held at St. Paul's Church, Syracuse, January 31 & February 1.

The leader of the conference was the Rev. Robert N. Rodenmayer, of the executive council staff. He lead three sessions on the general theme, "The ministry et al." After these sessions, the clergy went into small discussion groups reassembling later to hear reports.

Following dinner the annual swap fest was held. Articles swapped may be anything from old pews to prayer books to clerical and choir vestments.

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EDITORIAL

Al Starratt Finds The Real God

WITH ALL THE TO-DO about the new theology we wonder why a lot of attention has not been given to The Real God by Alfred B. Starratt, the rector of Emmanuel, Baltimore.

Time and later Newsweek each gave several pages to the so-called Death-of-God theologians — Harvey Cox, Paul Van Buren, John Robinson, Thomas Altizer, and others, all of whom now get standing-room-only whenever they speak.

Starratt's solid paperback, we think, offers a more challenging and exciting presentation of the new theology than anything written by these men who made — and continue to make — the headlines.

The Baltimore rector is as "new" in his writing as Einstein's theory of relativity, and says early in his book that theologians will get nowhere if they ignore the established conclusions of physicists. Until the relationship between modern physics and modern religion is worked out "we shall continue to be saddled with what Bertrand Russell called 'Sunday truths'. For an hour on Sunday morning churchgoers talk and act as if God were a kind of glorified human being who lives somewhere about the blue sky. During all the other hours of the week they know this isn't so. The consequence is that churches seem to be antiquarian societies for the preservation of ancient superstitions."

Starratt smashes our notion of God by presenting a new understanding of the universe which we must accept because of modern science.

God is love, and he that dwells in love dwells in God, and God in him. That statement from St. John's epistle is not quoted in the book, but that is the real God, according to the author. "To love is to break out of ego-shaped isolation (which he had previously said pushes man toward a final plunge into the abyss of nothingness) and experience the vital connection, the unity of the self and the non-self in the Self of God. For this is what the word God means. It is a word that refers to the one ultimate reality known in abstract and theoretical scientific construct as the energy which differentiates itself into all the numberless variety of forms of the universe, and known in the personal experience of the loving individual as one infinite, creative, living consciousness which is an unlimited Self including all other selves as well as all creation."

If this sounds abstract or philosophical or theological — the fact is that it is all of these, and more. But before Starratt gets through he comes up with some very much down to earth talks about what this Love-God is up to in this world with the help, of course, of the knowledge-by-acquaintance people who are on his side.

There are some surprises in this book which we would have thought would put some people on the warpath. His chapter on the Real Christ is packed with the latest conclusions of scholars in various fields — historical research, psychology, mysticism.

His conclusion about the resurrection: "Jesus of Nazareth truly lives and he was truly known by some men after his death, but this affirmation is not grounded in any effort we may make to believe in supernatural miracles. To the degree that we are able to love, we know he lives precisely because we recognize God in him."

The virgin birth is out as well as the bodily resurrection and also the creeds "in the strictest literal meaning of the text." So he can say that the "ultimate authority in religion is simply the authority of a loving heart — my love, and your love. Such an authority cannot be passed on like a badge of office. Those who have it will not be very much aware of it, and they certainly will not be tempted to use it as a way of manipulating other men to their personal desires. But it is real nonetheless, and he who wants to hear the scriptures rightly interpreted will do well to search out a teacher who has not only intellectual integrity but also a deep and inclusive ability to feel affection for other men."

The chapter, Life in the Real, answers the question, "what it means to be a real Christian."

"He demonstrates by his way of life that he cares intensely for a very large number of people for a very long period of time, without a mixture of egocentric motivations, and in such a way that they are truly better and happier people because of his love for them."

A large order, certainly, but Starratt handles it tellingly, both in personal and social relations, with several fine pages on what he calls "Social Problems of Our Time." If the real Christian succeeds, fine, — "If not he can accept this negative result, for he knows in his experience

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of love that beyond the cross lies a glorious destiny for those who find their life in God regardless of the success or failure of their earthy enterprises."

And then he adds, "perhaps this may seem a surprising statement in view of the emphatic rejection of aupernaturalism that is characteristic of my view of reality" — a surprising statement indeed, which makes his discourse on "Love and Death" all the more interesting.

The practical consequences that follow from the new theology are then dealt with, largely as he and a staff have done it at Emmanuel, Baltimore. The headings are Preaching and Teaching, Study Groups, Prayer, Creeds, Sacraments, the Church as a Community, Counselling, the Vital Truth. These should be read by clergy and laity alike to their lasting profit.

John M. Krumm, our editor and rector of the Ascension, New York, calls this book "Decidedly readable, striking, memorable, original in many ways, and a useful and very persuasive book."

It is all of these so we return to the question we asked at the start — why hasn't it received more attention — even hot anger?

Maybe because Westminster Press published it first-off as a paperback, retailing for $1.45. Pay $5.95 for a hardcover book and purchasers— and reviewers — think they have something important. Why, incidentially this tremendous price difference merely for a hard cover?

Here is something important for $1.45 and we strongly advise you to buy it and give it careful attention. Having done so we think many will want to use it with study groups, in or out of the parish.

Out of the parish, that is, if the rector does not approve of the book, which is possible.

PROCEDURAL CHANGES FOR THE CHURCH

By John C. Danforth

Staff of the Epiphany, New York

COMMENTS ABOUT THIS ADDRESS AND A FEW WORDS ABOUT THE PREACHER WILL BE FOUND ELSEWHERE WRITTEN BY LEE BELFORD OF WITNESS BOARD OF EDITORS

ONE OF THE MOST NOTICEABLE characteristics of Protestantism in the 1960's is its growing self-consciousness. It is self-conscious because it has become more and more aware of its ineffectiveness in getting the gospel across to the world, and awareness of its failure has engendered much thought in recent years on how to present the Christian message more meaningfully to modern man.

Self-consciousness on the part of the church has resulted in two different approaches to the problem of making the gospel more relevant to the world. One approach is substantive and the other is procedural.

The substantive approach is typified by Bishop Robinson's book, Honest to God. In essence, it is a restatement of Christian doctrine in terms thought to be more readily comprehensible to modern man. It is said that the concept of God as a person who lives "up there" is unacceptable to the scientifically informed, and that it is much more meaningful to speak of God as within, as depth, or as the "ground of all being".

Many of you have heard Bishop Robinson criticized so often that more discussion would seem both repetitious and tiresome. For that reason, I do not intend to use this occasion to press the matter further, other than to say that in my opinion Bishop Robinson has effected a substantial change in the gospel with which I do not concur and which does not forward the cause of making Christianity more comprehensible to the average man.

Today let us turn our attention not to the substantive approach to relevance, but to what may be a more fruitful subject for exploration — procedural changes. By procedural changes I mean new methods of conveying the church's message which may be employed without changing the message itself. There are many methods which could be discussed, but let us confine our thinking to the function of the ordained ministry.

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Seminary Courses

A GOOD CASE can be made for the proposition that the reason clergymen often fail to make an effective presentation of the gospel is that they have not been properly trained to do so. In the seminary curriculum there is a notable cleavage between highly theoretical courses on one hand and highly practical courses on the other.

At the seminary, subjects such as theology and ethics are taught on an extremely abstract level, while preaching, religious education and parish administration courses tend to be taught on a how-to-do-it level. A certain amount of abstract theory is necessary in some courses, and it is probably inevitable that practical training in pastoral duties be a part of the curriculum. What is significant is not that seminary education contains both theoretical and practical aspects, but that there are few points of contact between the two types of courses.

When the seminarian studies theology he is normally concerned with rather sweeping general principles, and when he is studying specific details that he will have to cope with in the parish the subject matter normally lacks real intellectual content.

As a result of this cleavage in the seminary curriculum, the clergyman is equipped to think about theology in the abstract and to deal with the daily chores of parish administration, but he is not trained in the ability to bring theological principles to bear on the specific problems both he and his parishioners must face in their lives. His sermons tend to be composed of theological jargon lacking in concreteness one week and practical but irreligious words to live by the next. His pastoral counselling is characterized by circular and irrelevant nonsense in some instances and meddlesome practical advice in others. And the one thing the average clergyman has great difficulty doing is what people come to him to do — to show the application of Christ's gospel to their lives.

Steps to Take

THE QUESTION, then, is what procedural steps can be taken which would facilitate the task of the clergy in applying theology to the specific problems of life. It is suggested that the first step might be a radical revision of the seminary curriculum which would eliminate or at least minimize the cleavage between the theoretical and the practical. Perhaps it would be well to experiment with the problem solving method of teaching theology so that source materials would be read with a view to what light they shed on the kinds of problems men face. But whatever means are implemented, it is important that theology be studied not as a set of ivory tower concepts but as a relevant factor in determining how men live.

Hopefully a clergy trained in the relevance of theology to every day life will not be the final repository of this training. The clergy is not an end in itself, but it is a catalytic agent for the ministry of the whole church, and by far the most important part of this total ministry is that of the laity. The purpose of training the clergy in the relevance of doctrine is so that doctrine will be of significance for the whole church. Therefore, if the clergy understands the practical importance of the Christian faith, it should be able to show laymen the ways in which they can inform their lives by the gospel.

This sort of approach to making Christianity relevant requires no substantive changes in doctrine itself. What it does require is that knowledge of the faith and an awareness of our practical problems exist simultaneously.

Clergy and Laity

A SECOND TYPE of procedural change is an alteration in the distinction between clergy and laity. St. Paul in writing the church in Corinth suggests that during the early years of the church, there were many functions of the church's ministry and that no single function should be exalted above the others. Today, however, it is widely assumed that the chief function of the ministry is sacerdotal — the conduct of public worship.

Sunday worship is and should be an important element in church life, yet the most difficult chore for most Christians is not sitting through an hour long ceremony once a week, but getting through the daily routine. For this reason, it is important that the church make it known that its ministry is not for Sundays alone, but that it affects all of life.

If the total ministry of the church includes not only that of the clergy but also that of the laity, we should reexamine the respective roles of those who are ordained and those who are not. Under current practice, the distinction between Sunday Christianity and weekday Christianity is emphasized by the fact that, generally

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speaking, the clergy does not participate in the work-a-day world of the laity and the laity assumes a spectator's position on Sundays. To some extent, this is unavoidable, since parish duties often force the clergy to absent themselves from the events of the outside world, and since the laity is precluded from some sacramental functions. But it is well to raise the question whether it is wise to exalt that which is sometimes a practical necessity into a general rule from which there can be no deviation.

Part-Time Parsons

ONE TENTATIVE APPROACH to eliminating purely formal distinctions between clergy and laity has been the ordination of men who continue to hold secular positions — for example the ordination of lawyers or businessmen. In my opinion, this approach deserves more extensive use. Too many people think it odd when told that a clergyman has a worldly job, and their reaction reflects the general feeling that an ordained man is a different sort of person who should not stray from the church building.

In addition to increasing the number of clergy who take part in the affairs of the world, it might be well to increase lay participation in the conduct of public worship. Several months ago, Red Barber made a tremendous impression at the Epiphany by leaving his pew to preach a sermon, but more often than not, the only time a business suit appears at the front of a church is when money is transported to the altar. Lay reading of lessons and prayers would be an effective way of removing artificial barriers within the church. Another step worthy of consideration would be the elimination of needless ecclesiastical trappings such as clerical collars, cassocks and surplices.

Some of these suggestions may sound strange to you, yet the mission of the church is not the perpetuation of extraneous customs of the past. The task of the church is to proclaim effectively Christ's gospel, and if this task can be furthered by changes in method, it is up to us to make the changes. Let us not begin by changing the church's historic message. Let us begin by improving our procedures for putting the message across.

A LETTER TO A FED-UP CHRISTIAN

By Corwin C. Roach
Director, School of Religion, Fargo, N. D.

YOU HAVE WRITTEN saying that you have become anti-church at the same time that you still regard yourself as a Christian. I can understand what you mean and I can somewhat appreciate your position. The temptation to divorce Christ from the church is not confined to the laity. I must confess that I am disturbed by the number of priests who have left the parish ministry for places on the periphery of the church or even outside its doors.

Certainly the church in so far as it is composed of human beings is subject to the errors and foibles of humanity. The very New Testament itself tells us about James and John — or was it their mother?—angling for the places of honor within the apostolic band. Paul did not mince matters when to told off Peter at Antioch and wrote to the quarreling Corinthians. And I can imagine that Paul himself was hard to get along with on occasion.

In self-defense against the isms and ologies of the day the early church had to set up some kind of organization. So the old Catholic church emerged towards the close of the second century against the Gnostics who would have vaporized Christianity into an ethereal cult. This was a calculated risk. In the stress and strain that followed I am not convinced that the good guys always stayed inside and the bad guys were the ones who left. In our day not all those who wear white surplices are among the saints nor those in black Geneva gowns, the villains.

If we wanted to go on a flea hunt and look for stupidity, selfishness and secularism in the church we would not have to go far. Its follies always make a good press. I think of the House of Bishops, our spiritual leaders, choosing as their meeting places for the last decade or more the plushiest resorts in the country. Then there is the liquor bill run up by the deputies at General

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Convention which would support an overseas diocese including all its clergy. Our Executive Council spends its time discussing the renovation of its conference center, not forgetting the ice machines on the second and third floors and what price MRI now?

We might go on with the conferences and their games of role playing, but that would take up a letter in itself. Let us grant the folly and futility of much that passes for the work of the church but then let us turn the page and look at the hundreds of priests and thousands of people who carry on the real backbreaking work of the church without benefit of a public relations counsel. Certainly they make mistakes but they are in there pitching, giving it everything they have.

I do not know what has happened in your local situation to cause you to get out. If everyone were perfect in the parish, there would be no need for it. The rector has his faults, but so do the people and there are so many more of them! Which may be the reason why clergy are leaving the parish ministry and why both the quantity and quality of those going to seminary have suffered. We are all sinners together and if we start from that premise, there may be some hope for us. It is as true in religion as it is in government, we get the kind of leadership we deserve.

What We Owe Religion

YOU SPEAK of yourself as a spectator Christian, but there is no such thing. A Christian cannot stand on the sidelines. In spite of Whitehead there is more to religion than your solitariness. You cannot be a Christian in a vacuum. A Christian is like a ball player. He must be on some team or he is not really a ball player. How did you learn about Christ? What about your children? How are they learning about him? You have a Bible but where did the Bible come from? You are fed up with all this ecclesiastical nonesense and wished the church would get on the ball? Who was it that agitated for civil rights and has taken the unpopular side on one social and political issue after another? I remember that when Hitler took over Nazi Germany the church was about the only voice raised in protest. I think of Bonhoeffer who gave his life in Germany and of Jonathan Daniels in Alabama and I am grateful.

I would not like to live in a community or a country where there were no churches. We have too few agencies speaking out for basic morality, sympathetic understanding and toleration. Perhaps I am prejudiced, but it seems to me that our lot in life here in America owes a great deal to our Christian-Jewish heritage as you compare it to that in other nations where a cow or an elephant has rated more than a man. This is no basis for self-congratulation. We have not done it by ourselves. Indeed we have made a lot of mistakes and the church has blundered woefully in the past. It is not doing too well in the present. I grant all that and I realize that part of it is my fault, too. We do not need to apologize for the church's program, just our own performance.

Christianity began because Christ was dissatisfied with the religion of his day. Yet he remained within Judaism, worshipping in the synagogue, observing its great pilgrim feasts, paying the temple tax, building a new way of life on the basis of the old.

This is what it means to be a Christian, as I see it, and the church is the only organization that can help us even as in turn it needs our help. It can take all the fed-up and discontented, the critical, and skeptical and put them to work. It needs them desperately. It has an oversupply of the other kind, the content and the complacent. You have sat out too long. I hope that you will get back into the game and fight.

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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THE CHURCH MUST COME ALIVE

By Paul Moore Jr.
Suffragan Bishop of Washington

ADDRESS AT THE CONVENTION OF WASHINGTON DEALING WITH THE LIFE OF THE DIOCESE AND REACTIONS TO WIDER PROBLEMS

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EVERY HUMAN INSTITUTION survives in tension between the needs and desires of its members and the reality of the world around it. The success or failure of any institution depends upon its ability to deal with this tension. Members of a business institution desire growth, but if they try to grow faster than the market will sustain, bankruptcy follows. On the other hand, if they do not expand as rapidly as possible, they will lose investors. There may be members of the management team who are wedded to the classic products on which the company has built its reputation. However, if they continue to resist producing new products, now in more demand, they will fail.

The ability to deal with this kind of tension is based, it seems to me, on two principles: clearly holding fast to the basic purpose of the institution without allowing any subsidiary purpose to interfere, and maintaining a vital management spirit, which is appropriate to the organization which it serves, allowing for differences of opinion, variety of operation, and flexibility of process. Thus, if a business once loses sight of its primary purpose, namely, making a profit, its days are numbered. And by the same token, if its management becomes inappropriate, rigid, and monolithic, failure is inevitable.

Last year at convention, I spoke about the changes going on in the world and the need for the church to have a mechanism of change built into her structure. The planning commission report alludes to the laborious process of one instrument of orderly change on the diocesan level. I also indicated last year the need for a dynamic, planning church life on the local level, because our institution is decentralized in its responsibility. I would like to discuss this need at greater length because I am convinced increasingly that the momentum of our life is lost somewhere between the administrative levels of the parish and the diocese.

Buckets of diocesan tears are wept bemoaning the bottleneck of the rector's desk. Thousands of vestry groans are recorded by vestries whose rectors interfere with the running of a smooth institution and whose dioceses keep increasing the assessment. Hundreds of dollars of doctors' bills are spent on priestly ulcers sustained because of recalcitrant vestries. I think that tears, groans, and ulcers are rather unproductive, to say the least, and they arise from: a misreading of reality in the world; a confusion of purpose; and an improper use of the institution as it now exists.

Misreading of Reality

NO MATTER how often we are told that life has changed more in our generation than in two thousand years, we will not believe it and act on it. We do in business, or the business fails. We do in household appliances, because no human being would insist on washing clothes by hand when a washing machine is available. And yet we do not change the shape of the church, because we can get away with not changing it. A little parish or mission is allowed to continue ministering to exactly the same number of people as ten years ago, despite the fact that the area covered has grown ten-fold. If a business did this, it would have closed down long since.

Members of such a congregation either are blind, stone blind, to what is going on around them, or they misread the purpose of the church.

Confusion of Purpose

HOW OFTEN must it be said that the church is not an institution set up merely to serve its members, any more than an industrial corporation is a golf club. When the church is run as a service for its members — whatever service they desire from it — it will fail as disastrously as a steel mill which admits employees on the same basis as a golf club and sets its personnel policy on the basis of the comfort and pleasure of its

employees — whatever they state that comfort or pleasure may be.

The purpose of the church is set forth clearly in the baptismal office. The scripture read at baptism quotes Jesus as saying:

"All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

At the baptism itself, these words are said:

"We receive this person into the congregation of Christ's flock; and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen."

I submit that if every mission and parish in this diocese accepted the purpose for the church thus laid down by Christ, we would look very different. May I propose to the vestries the use of these texts as criteria for planning priorities? Our purpose is not to provide the spiritual atmosphere people enjoy on a Sunday morning and the social activities they enjoy during the week. Our purpose is to confess the faith of Christ who was crucified for it and to go forth and make disciples of all peoples, baptizing them. If the little mission mentioned above took this seriously, would it not have changed and grown in ten years?

Improper Use of Institution

WE ARE NOT the Roman Catholic Church nor the Methodist Church, though soon, pray God, we will be both! We are the Episcopal Church, with a particular polity or form of church government with which you are all familiar. This Anglican kind of government attempts to combine order with democracy. This system is not bad when it works, but it is completely dependent upon the fulfilling of responsibility on every level. Unlike the state, the church has very few reprisals which can be used against those who will not fulfil their responsibility . . . no draft for her soldiers, no reality factor in its tax structure, no jail or fine for its law-breakers. Thus cooperation must be largely voluntary. However, we often attempt to run the church as if it were a corporation or a monarchy, and we wonder why it does not work.

Various church bodies send out suggestions or even requests, and they are not followed. Another thing: a parish and a diocese are democracies, and yet there is no real politics in the church. Thus, a parish will often elect a very unrepresentative vestry for years and years, simply because no one attempted political action within the parish so that its governing body would truly represent the congregation.

A bureaucracy cannot run without authority; a democracy cannot run without politics.

Need for Local Action

THERE IS a third factor which lies at the base of our ineffectiveness, it seems to me. We exercise the irresponsibility of both worlds: because we have a diocesan structure, it can be used as an excuse to avoid local initiative; and because we have autonomous parishes with the archaic delineations of parish boundaries, the interests of the church as a whole are prevented from being implemented with dispatch and with the resources of the whole church behind such implementation.

What, then, is the answer? One answer would be the revision of the canon law. We must proceed, gradually, to do this. But it will take time and is no final solution in any case, because no matter how strict its interior discipline, the church will continue as a voluntary institution. The other answer is this: that missionary responsibility be assumed where responsibility and authority now lies, namely, with the local parish, with the cooperation and coordination of the bishops and the diocesan staff, who represent the concern of the whole family. Thus, each parish will say to itself, "We are the church of Christ in this place. It is our responsibility to go forth and make disciples. It is up to us that the faith of Christ crucified be heard here."

To determine mission in that place will mean coordination with other parishes in the convocation and with other Christians in the community. Often it will mean, also, help from the diocesan staff, which stands ready to cooperate up to the limit of the available resources which are your resources. It is up to you on the local level, however, to see a need in the community and, if necessary, ask help in thinking through how to meet that need. It is up to you to find an area

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which should have a local mission and ask help in establishing the work. It is up to you to discover some local miscarriage of justice and stand against it, no matter how unpopular you may be, knowing that the whole diocese stands behind you.

You are the church. You are the church. You are the Church where you are. This is what our polity is built on, and it is only thus that our strength can grow. Be clear: this in no way draws back from our interdependence or the need for the most intricate cooperative planning. It does, however, cry for local initiative to go along with local authority.

This is no utopian cry, for much local life is bubbling up in our diocese from the rural areas to the inner city. It can happen. We are urging that this pattern be the rule, not the exception, for you — everyone of you — are the church.

War in Vietnam

AND NOW A WORD about the world in which we live. We are faced in the coming year with grave dangers at home and abroad. The dangers are massive in their force, but subtle in their threat. We are in the midst of one of the largest undeclared wars in our history, which dwarfs the declared wars of the past. One nuclear-powered carrier could buy Nelson's whole navy and more. I do not intend to bring one more inexpert analysis of the nation's Vietnam policy to your ears. But I can say that there are many churchmen who, because of their Christian convictions, differ with the course the administration has followed. These are men of high intelligence, as fully informed as possible, and of varying political backgrounds. There are others, members of the churches too, who agree whole heartedly with the administration, and some who would push the war with even more aggressiveness than the President sees fit. I have my own convictions, as, I am sure, has each of you, nor do I feel that every viewpoint is equally valid for a Christian to hold. However, my plea today is for mutual understanding and tolerance of these various views within the body of the church.

First, I urge each Christian to re-examine his point of view about the war periodically, starting from scratch and under the sensed presence of God, the Father, who made all men and our Lord who died for all men, forgiving his executioners, and God, the Holy Spirit, who seeks to make men free.

Second, I urge each one of you to communicate your view to your representatives at appropriate times, so that the impact of God's action can be felt through you. Your voice may be small, but it is a voice.

Third, I bid you to remain calm and as objective as humanly possible. Resist with all that is in you the least vestiges of war hysteria, for neither reason nor the will of God can be made known in such an atmosphere. We owe it to our leaders to keep cool heads so that they will not be driven consciously, or unconsciously, into untenable positions because of emotional pressures from the electorate.

Finally, I ask each of you corporately and individually to continue to pour out, with all the faith and trust which lies within you, prayers for peace, that our beloved brothers in Asia may know security, peace and freedom, that our own men who are forced to carry out our mandate, who are asked to kill and be killed in our behalf, may be brought home.

Problems at Home

AT HOME many problems still face us. Civil rights is a war still far from won; Washington is a city full of the most desperate inequities; our Maryland counties have within them pockets of poverty as bad as any the inner city knows and even more of the invisible poverty of the elderly.

Whatever the controversiality of the issues which lie before us, let us continue to respect and trust each other within our diocesan family and realize that out of such differences comes the vitality of our life together.

Yes, we need all of our strength, individually and corporately, to shoulder the work which lies ahead this year. Our Lord said, "My burden is easy and my yoke is light." If you are with him, this is so. May the Lord be with you.

An Open Letter to a Friend

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

25¢ each **$2.00 for ten**

THE WITNESS
Tunkhannock, Pa. 18657

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New Population Flow Reducing Church Membership Growth

★ A study, "Profile of Oregon Churches," by John W. Berry, professor of sociology at Pacific University, indicates that almost half the adults living in Multnomah County — which includes Portland — are members of churches. However, statewide membership is estimated at 30.7 per cent, one of the lowest in the country.

The report explained this, in part, by saying that the large number of people who have migrated to Oregon has reduced church membership growth — in 1960, 54.1 per cent of Oregon residents were born outside the state.

"People who have thus pulled up roots, and their Oregon born children, are possibly not ideal prospects for church membership," said the report, published by the Oregon council of churches. "It is very easy to postpone action as to church membership while one gets settled."

However, this fact may spell trouble for churches elsewhere in the United States, because "Oregon may indicate the beginning of a national trend" in an age of high mobility.

Other reasons cited for low church membership were: difficulty in reaching sparsely-settled populations; conflict between church activities and the average Oregonian's love of outdoor sports; and Oregon churches' evangelical teaching.

On the latter, the report noted the above average educational level in Oregon and suggested that churches may not be "adequately reaching the upper educational segments."

The report also commented on the need for improved church facilities:

"In modern Oregon, older and inadequate churches are likely to be by-passed. Modern homes, schools, supermarkets must be matched by churches.

"Several inadequate churches — in smaller communities — compete for the few who are interested. Some mergers in these communities would appear likely to develop more effective churches."

But the larger metropolitan areas also have problems. "The central and other well-located church will thrive in the midst of plenty, often exploiting rather than serving the fringe populations."

In some areas of suburban Portland, for example, as much as 80 per cent of the population is unreached by churches, Berry's report noting that "no denomination can afford to build churches in all segments of the peripheral area."

Need for development of an interdenominational program of neighborhood churches for these smaller communities and suburbs was stressed in the report.

In Multnomah County itself, church membership grew 57 per cent between 1952 and 1962, as against a population rise of only 8 per cent. Greatest growth was registered by the Mormons during that period (125 per cent). Roman Catholics make up the largest religious body, with Presbyterians second.

WANTS TALKS WITH LOW CHURCHMEN

★ The Roman Catholic Primate of England, in citing the growth of friendship with the Anglican Church, remarked that the dialogue had been somewhat "one-sided," almost exclusively with the "high church."

"The time has come," said Cardinal Heenan, Archbishop of Westminster, "to seek friendly intercourse with the whole of the Church of England. The low church and the evangelicals know little of us and we little of them. The fact that they have less taste for ritual and vestments than their high church brethren does not make them any less acceptable partners in a dialogue."

"Nor must we forget our friends in the free churches," he added in a sermon. "I shall be meeting their leaders, both clergy and laity, in a few days and I hope this will be the beginning of a fruitful encounter."

UNIQUE SERVICE IN BETHLEHEM

★ More than 200 clergy of the Episcopal diocese of Bethlehem and the Roman Catholic diocese of Allentown assembled in an unprecedented service for Christian unity.

Episcopal Bishop Frederick J. Warnecke and Catholic Bishop Joseph McShea of Allentown led the clergy in unity prayers in the Episcopal cathedral in Bethlehem.

Fr. John L. Elias, acting principal of the Catholic high school, preached the sermon. The service consisted of a procession, reading of two scripture lessons, three hymns, prayers in unison and the blessing of the two bishops.

CLERGL UNHAMPERED IN CZECHOSLOVAKIA

★ A declaration that God is "far from dead" in Czechoslovakia was voiced in Wilmington, Del. by a Protestant clergyman from that country.

Rev. Jan Urban, a minister of the Czech Brethren Church in Bruno, told a forum that clergymen are not hampered in preaching and visiting and that "in fact, religion is taught in public schools, if the parents wish it."

The teachers, he pointed out, are clergymen, "not lay teachers."

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Urban told the forum that the main restriction on clerical activities is against preaching "in the streets or open air."

However, neither the press nor radio support the churches, he said. "We don't expect sudden changes in Marxist policy or Communist practice, but we see some results. The Communists are taking the clergy more seriously."

A strong emphasis is being placed on family life by the governments of eastern Europe, he said. "If an official becomes divorced, he must resign," he pointed out.

"In such an atheistic society, people feel a vacuum in their hearts," he said. "Atheists are struck by the message and converted to Christianity."

In the U. S. as a representative of the ecumenical council of churches of Czechoslovakia to the church center for the UN, Urban warned the audience to beware "the demon of propaganda on both sides."

Before deciding "you should be rather dead than red . . . come to Czechoslovakia, Poland, Russia . . . try to smell something of what is in the air. Stay two or three months," he said.

Fear of communism is much keener in the U.S. than in countries where it exists, he added.

CHURCHES IN TROUBLE MINNESOTA STUDY HOLDS

★ "Open country" rural congregations are in trouble, according to a study made by a University of Minnesota rural sociologist.

Glenn Nelson, who studied religious organizations in a typical Minnesota county (Meeker), found that only 62.9 per cent of the rural residents belong to churches, compared to 94.1 per cent in the county's only urban area and 79 per cent in the small towns.

The typical rural church in Meeker county reached its peak membership 40 years ago, he said, adding that open country congregations are plagued with inefficiency.

There is a "crisis," he said, in the rural congregation's "inability to provide a sufficiently active youth program, because the total number of teenagers in the congregation may be extremely small."

Rural churches, with small congregations and meager budgets, also find it hard to support full-time pastors, he noted. Hence, more than half of the open country churches are part of multiple-church circuits.

Many of these pastors supplement their incomes with second jobs. The median rural pastor's tenure, 18 months.

Nelson also found that:

- The average town and urban congregation is about twice as large as the rural church.
- Church - affiliated youths are less likely to move out of the county than unchurched youths.
- Rural members are more aware of their ethnic backgrounds than urban churchgoers.

But the rural churches need not be dismayed, Nelson said, holding they merely need to face their problems aggressively.

One solution, he said, might lie in merger or federation of congregations "where doctrinal considerations do not prohibit it."

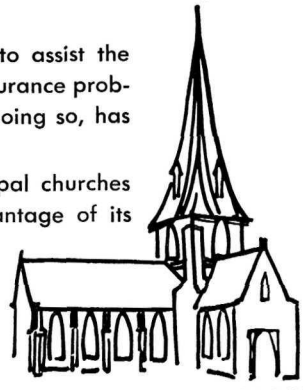
Another would be for open country churches to conduct door-to-door religious censuses, as well as cooperation among

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the churches in meeting social problems.

In addition, he said, rural churches must develop new ways to prepare youths for migration to the cities.

SEWANNEE CHAPLAIN GOES TO ATLANTA

★ Rev. David B. Collins, chaplain of the University of the South since 1953, has accepted a call as dean of the Episcopal cathedral in Atlanta, succeeding the late Dean Alfred Hardman, who died last December.

AUSTRALIAN CLERGYMAN JOINS DELTA MINISTRY

★ A Presbyterian minister from Australia this spring will become a missionary to America, joining the staff of the Delta Ministry in Mississippi.

Rev. Ian Birch, 30, of Joondanna in West Australia, is the first overseas clergyman to be named to the staff of the NCC's long-range relief and rehabilitation project. He is to arrive on March 1 and then go to a project director position in Mississippi.

Assignment of the Australian clergyman to the U.S. project is a first step toward fulfillment of an initially announced goal of the Delta Ministry, to involve Churches around the world in the effort by this country's religious groups to ease racial tensions.

PRAISE FOR STUDENTS WHO SOUND OFF

★ Pressure toward conformity is "a curse no society can long endure," Carl T. Rowan, former director of the U.S. Information Agency, said in St. Peter, Minn.

Rowan said the "hysterical fear of communism" can override "three centuries of sober judgment" and a fear of "too-rapid Negro progress threatens to erase decades of painful and plodding progress."

Speaking of the war in Vietnam, Rowan said that while he supports the United States position, he is not "so sure of my own infallibility that I am willing to brand as a traitor" those who disagree with him.

"So I say, 'Sound off!' and the more Americans sounding off the better. I am particularly pleased that American students are speaking out," he added.

As USIA director, Rowan said, his biggest problem was to convince foreigners that Americans "are not all contented fat cats, fearful of and working against all social, political, racial or economic change."

"Many of today's students may be misguided, irritating or deliberately troublesome," Rowan said, "but one thing they are not is contented. They project no image of protectors of the status quo. And that is good for them and the nation, in both the short and long run."

URGE NEW POLICY WITH CHINA

★ Resolutions calling for a review of the United States' policy on Communist China and for relaxation of bans on trade and travel between the two nations were adopted by the Methodist board of missions.

President Johnson was urged to establish a citizens commission to re-study the nation's present policy toward mainland China. The resolution advised that "the autonomy of the Republic of China in Taiwan must be fully recognized" in any such study.

Another resolution asked the government to study the possibility of permitting free travel between the United States and mainland China, sale of food and other non-strategic items to Red China through regular commercial channels and cultural and student exchanges.

It also called for inclusion of Red China in negotiations on



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disarmament and nuclear weapons and for cooperation in technical matters such as exchange of information on food production, population control and irrigation.

A third resolution asked continuing exploration of "all possible means of establishing contacts between Christians from the United States and from the People's Republic of China."'

BISHOP DeWITT GETS AWARD

★ Bishop Robert L. DeWitt of Pennsylvania has been named winner of the 1966 Philadelphia fellowship commission award for the outstanding contribution to human rights in the Philadelphia area in the past year.

According to a Fellowship commission spokesman, Bishop DeWitt was selected for his personal example of religion at work on issues of vast moment to the community, for keeping a sharp focus on the moral issues involved in human rights struggles, for helping to unite the community in support of human rights efforts, and for enduring contributions to peace and community building among persons of all races, religions, national origins and socio-economic backgrounds.

BISHOP OF POLYNESIA IN LOS ANGELES

★ The diocese of Los Angeles is holding its convention February 8-10 with more than 1,000 clergy and laymen representing 187 parishes and missions in attendance.

The diocese, largest in the church in number of members, covers the eight southern counties of California. Delegates will decide the 1966 program and budget for the diocese.

It will be the first convention of the diocese at which women will be delegates.

A special guest and featured speaker at the convention is Bishop John Charles Vockler of Polynesia, which has a partnership tie with Los Angeles under MRI.

SOUTH AFRICA BARS ANOTHER PARSON

★ The Rev. David Whitaker, an Anglican clergyman in Basutoland, has been barred from entering South Africa in future without a visa and a special entry permit.

Mr. Whitaker said he believed the ban resulted from the fact that he was the treasurer of a committee in Basutoland which gives financial aid to political refugees from South Africa.

BISHOP PIKE RETURNS FOR CONVENTION

★ More than 600 leaders, clergy and lay, gathered in San Francisco at Grace Cathedral, February 4 and 5, for the convention of the diocese of California.

Their meeting took on special significance when Bishop James A. Pike addressed them at the opening session after interrupting his Cambridge University sabbatical to fly home from England for a personal report on MRI.

He also offered a first-hand account of the circumstances of his recent expulsion from Rhodesia when he sought to visit the Anglican diocese of Matabeland, companion diocese in Africa.

Immediately after the convention the bishop returned to his studies at Cambridge, where he will remain until the end of March.

STEPHEN IWAI ELECTED IN JAPAN

★ Rev. Stephen Katsuhiko Iwai was elected Bishop of Yokohama diocese — former name South Tokyo Diocese—on the 4th ballot to succeed Bishop Isaac Hidetoshi Nosse, whe retired November 23, 1965, due to illness. The special convention was held at St. Andrew's, Yokohama.

Iwai, 53, was born in Nagano prefecture and is a graduate of St. Paul's University and the Central Theological College.

ARMED FORCES SET-UP HAS NEW EXECUTIVE

★ Rev. Edward I. Swanson is civilian coordinator in the office of the bishop for the armed forces, Arnold M. Lewis.

In his new post, Swanson will have responsibility for strengthening the Episcopal Church's ministry through its civilian clergy and lay people to Episcopalians involved with the armed forces. He will be charged with organizing the training diocesan armed forces commissions, assisting in the recruiting of chaplains, helping parishes and dioceses develop pre—and post—induction counselling programs, and aiding parishes adjacent to military bases minister more adequately to the installation personnel.

TO ASSIST WITH POVERTY PROGRAMS

★ Rev. Charles L. Glenn Jr. is staff assistant for poverty programs in the division of community services of the department of social relations, of the Executive Council.

He will devote a major share of his time to assist dioceses, on request, to determine appropriate involvement in programs against poverty under governmental or voluntary auspices.

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- BACKFIRE -

F. F. Norman
Rector Emeritus of St. Stephen's,
Grand Mere, Canada

As you will see from the enclosed parochial letter I ended my active ministry and perhaps it may interest you. As a matter of fact, bits of it may be familiar to you for they are taken from the Witness. However, my purpose in writing is not to send the letter, which, as you will see is not very profound, but, to find out how long I have been subscribing to your paper — if you keep records as far back.

Actually, I must be one of your longest continuous subscribers. My first contact with the Witness began when I was taking my arts course at McGill. At that time I used to spend my Sundays taking services at Fort Covington, N. Y. in the diocese of Albany. During the summer I used to spend my holidays there. On my first visit to two old parishioners, just outside of Hogansburg—part of my parish —I came across a copy of the Witness. I'm not sure just how soon I began to subscribe after I was ordained in 1925 but it can't have been very long for I was intrigued with the editorials of Bishop Johnson, and its presentation of the news, together with the splendid articles, which, I am glad to say, have continued.

Incidentally, thanks for repeating Studdert-Kennedy's articles. S-K's stuff can bear repeating. I can truthfully say that I owe more to S-K. than to any other priest I have known. I first came in contact with him at Indianapolis when I attended a student volunteer convention, and shall never forget his opening address, "Be still and know that I am God". After that I read everything he wrote. Well, I'd better not get started on that or I'll never end.

I intend to continue subscribing to the Witness; perhaps, I shall achieve some thing of a record!

Frances (Mrs. D. B.) Graff
Churchwoman of San Gabriel, Cal.

Thanks to Dean Leffler for his little gem on, "True Godliness" in The Witness—12/30/65.

Those of us who have the privilege of knowing some of the professed nuns of our church as friends and counselors, have sought their advice and help because of their wisdom, faith and love; and because their knowledge of the faith has filled a woeful gap — a gaping hole which has been caused by the very misconceptions and prejudices mentioned by the good dean.

A few months ago one of our bishops wrote that "the bugle" of the church was giving forth an uncertain sound, and that as a result "the troops" were getting profoundly confused. Since our church often professes to be both catholic and protestant, it seems to me that now is the time for all Episcopalians to sing it loud and sing it clear — We are both catholic and protestant — and we want the whole of the "faith once delivered to the saints", with all the implications which the words catholic and protestant involve.

It is no secret that women are becoming increasingly resentful of the idea that the best role for "do gooders" is to let them raise money. We-in-the-pews ought to be allowed to learn more about the spiritual riches of our "tradition". We should be encouraged to understand the meanings of words as the church uses them and we certainly should be taught how "catholic" and "protestant" apply to us as a church, and how to apply both words to ourselves as people.

God grant that we Episcopalians can give up our pride of intellect; our stubborn hardness of heart, and our personal bias, so that we may be willing to learn "True Godliness" in redemption and humility; grant that those who work for liturgical renewal and reunion may keep us moving strongly down the center of these two words, and that we may continue to learn and to work as a catholic-protestant church.

W. E. C. Vollick
Rector of the Parish
Lloydtown, Canada

A few years ago, in a note accompanying a subscription renewal, I remarked that I enjoyed reading The Witness even if I failed to agree with all its contents at times.

My opinion remains the same — and this note is inspired by two things:

First, the occasional items with which I disagree are such as to stimulate my thinking and challenge my interpretation, even if they may not alter my views.

Secondly, let me commend you for the issue of November 25, which for me contains three important highlights — John Peacock's discussion of "Temporary Bandwagons," William L. Dols' ordination sermon, and Corwin C. Roach's "We Try Harder."

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The WITNESS

FEBRUARY 17, 1966

10¢

Editorial

Fighting a War on Fictions

Articles

Is There Something the Matter with You?

George W. Wickersham II

They Stay Away in Droves!

Paul T. Shultz Jr.

But the Name is Mine . . . .

W. B. Spofford Jr.

NEWS: --- Anti-Negro, Anti-Jewish Extremism Among Young Republicans. Race Issue up again in Louisiana. Urban Ministry in Detroit

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VOL. 51, NO. 7

The WITNESS

FOR CHRIST AND HIS CHURCH

FEBRUARY 17, 1966

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Story of the Week

Anti-Negro, Anti-Jewish Extremism Among Some Young Republicans

By Frederick H. Sontag
Special to The Witness

★ A young Episcopal Idaho churchwoman, Mrs. Hope Kading of All Saints Church, Boise, has brought to national attention and investigation alleged anti-Jewish and anti-Negro songs, activities and attitudes among some Young Republicans in New Jersey and, in all likelihood, in other places in the country. An investigation of Mrs. Kading's charges and documentation will take place in the near future in New Jersey, as ordered by national and state senior Republican officials.

The Episcopal churchwoman's concern and charges became public through the efforts of moderate-liberal Republican leaders and through information supplied by the Anti-Defamation League, B'nai Brith, the American Jewish Committee and the American Jewish Congress. Private investigations and some public statements and letters urging a full cleanup of this extremist racial situation were also made by members of the Episcopal Society for Cultural and Racial Unity, the National Negro Republican Assembly and the Council of Republican Organizations, the latter a co-ordinating group of over ten progressive constructive Republican organizations. National press comment, from front page stories in the New York Times and the Newark News to west coast newspapers have made this a major news story. Editorials, some written by churchmen, have appeared in leading newspapers such as the New York Tribune, the Newark News and others.

In May 1965 Hope Kading attended the annual New Jersey YR convention at Wildwood, where she saw copies of extremist songs and heard them sung. Examples of the songs included the following: "Jingle Bells" — "Riding through the Reich, In my Mercedes-Benz, Shooting every kike, Saving all my friends. Rat-tat-tat, Rat-tat-tat, Mow the bastards down, Oh what fun it is to have, The Nazis back in town." "Loch Lomond"—"Oh youse takes the high road, And I'll takes the low road, And I'll gets to Selma before youse. But me and my true love, Will never meets again, Cause they plays it mighty rough down in Selma."

The second song was particularly offensive to ESCRU members whose Selma field worker, Jonathan Daniels, was killed in cold blood in Alabama last summer while his Roman Catholic priest associate, the Rev. Richard Morrisoe, was gravely injured. The anti-Semitic song was offensive to all religious groups.

Other songs on the same page 7 of the Song Book highly praise right-wing Goldwater, Young Republicans, and Young Americans for Freedom leaders and ideas, church officials who have seen the full text stated. At the national Young Republican convention in Miami, Florida, these and other songs and activities were reportedly repeated and expanded, including songs urging the hanging by the neck from a tree of New Jersey's respected senior Senator, Clifford P. Case; long-time fighter against extremism, Gov. Nelson A. Rockeffeller of N. Y.; and Gov. William Scranton of Pennsylvania.

Hope Kading was defeated on a moderate slate for Young Republican national co-chairman at the Miami convention by a ticket which church groups feel was supported by many extremist groups and headed by Kansas State Senator Tom Van Sickle, who has now appointed nearly half the investigating team for the N. J. hearing. From the first time she heard the songs and saw printed copies of them lying around in N. J., the young Episcopal matron was deeply disturbed. Church sources told this publication that, in Mrs. Kading's opinion "The pertinent fact in this situation was that to keep silent would be a form of approval . . . I am most distressed by any activity within

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the Republican party that smacks of minority and ethnic prejudices, and I feel that every conscientious Republican must assume the responsibility for stopping it."

Lack of Action

The Idaho Episcopalian attempted to interest senior and junior national and state Republican officials in doing something about the situation by curing it privately and/or publicly, this publication learned exclusively. It was also revealed that she was turned down by so-called moderate leaders as well as discouraged and brushed off by those more friendly to right-wing groups. A period of weeks and months followed in which she was blocked from having these charges properly acted on, church sources have indicated. After further consideration, Mrs. Kading obtained legal advice and some of the information was made available to the Seattle, Wash. office of the Anti-Defamation League of B'Nai Brith during November 1965.

Group Research

Republican Episcopal sources said that the absence of any purely Republican investigation and fact-finding anti-extremist agency forced Mrs. Kading to turn to the respected national Jewish organizations. Republican Episcopalians, such as Republican national committee chairman Ray Bliss and Republican Senatorial campaign committee chairman, Sen. Thruston Morton, among others, have attacked Group Research, Inc. of Washington, D.C., which is used and financially contributed to by the major religious groups in the U.S. — Roman Catholic, Protestant, Anglican and Jewish — as well as prominent moderate Republican leaders in addition to many Democrats. Accordingly, the use of Group Research by her was not possible and any comparable organization which the present so-called Republican leadership would find comfortable to them was lacking. Therefore, she turned to the Anti-Defamation League.

This publication learned in good authority that a moderate Republican organization, affiliated with the Council of Republican Organizations and having close ties to Episcopal lay leadership, has been trying since the summer of 1965 to undertake a meaningful preliminary study of extremism in the Republican party prior to suggesting possible remedial action. Shortage of funds and manpower, an Episcopal prelate stated, has delayed the project consistently. Although considerable material has been gathered and preliminary drafts have been prepared, it was learned that no final report or recommendations have yet been privately issued.

Reasons for Delay

Mrs. Kading's persistence and patience during the trying period that followed her November action and the subsequent difficult months are credited to her deep personal religious commitment. The eight-month delay in this whole matter becoming public and a preliminary investigation being launched into Republican extremist activities in only one state organization — New Jersey's — has been a matter of deep concern to religious officials. At the time this article is being written, this publication has been given various reasons for the delay. Some feel that the matter was so complex and involved such prominent names and such outlandishly extremist activities, including the use of guns and planned violence, that legal caution prevented public discussion of this matter. Others feel that foot-dragging and lack of interest by some Republican officials were the cause of the delay. Still others state that Democratic party interest in the matter being dragged over into 1966 for use against Republicans in general, and Republican moderates in particular, was a reason.

Jewish Organizations

Religious observers continue to be puzzled by the reported delay of the Jewish organizations in bringing this matter to the attention of Republican officials and the press, especially in view of the experience and competency of the organizations involved. Right-wing individuals claimed the delay was part of a giant liberal Communist conspiracy designed to blacken the name of what they call Republican "conservatives." In private numbers of the most thoughtful religious leaders state frankly that they do not understand the delay and that this is just a red herring to divert public attention from the curing of the cancer which they feel exists in part of the American political system. Some church officials, including members of ECSRU, feel that prayer and dedicated effort to clean up the situation is what is really needed in this connection in 1966.

Unanswered Questions

What troubles religious leaders and progressive Republicans much more is the fact that no New Jersey Young Republicans or senior leaders stepped forward, exposed the situation or cleaned it up and that it remained for the faraway Idaho churchwoman to show the courage and integrity to do it herself. One of the biggest unanswered questions is in how many other states similar and worse situations exist which may not come to light for months or years or ever.

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The intensity of feeling about this matter was dramatically revealed in a washroom at the Roger Smith Hotel, New Brunswick, N. J., when, not knowing that a church observer was present, one individual said to another, with anger, guilt and frustration, "That goddam kike Senator and his red buddies. If they had only kept quiet a bit longer we wouldn't be in this now." It is assumed they were referring to Jewish Republican State Senator Nelson Stamler and the others who urged full public inquiry and correction — Sen. Clifford P. Case, Congresswoman Florence Dwyer and others.

All-White Team

At the New Brunswick YR press conference, an all-white, seven-person investigation team was named. The absence of a qualified Negro shook up religious officials as well as Grant Reynolds, national director of political activities of the National Negro Republican Assembly. Civil right leaders who hoped Reynolds' letter of February 2 to Republican chairman Webster Todd would result in the prompt addition of a Negro to the N. J. panel, were greeted instead with "an old Uncle Tom" statement that things would probably turn out all right. The failure at the press conference to express appreciation for the time, effort and money spent by three outside organizations in gathering facts together on this alleged situation and quietly bringing them to the attention of N. J. Republican state leaders also disappointed church sources. The lack of genuine repentence on the part of many N. J. YRs and some senior leaders and the antagonism and bitterness towards some sections of the secular press, including the New York Times and Herald Tribune, as well as the church press; the insistence on closed-door hearings barring interested responsible Republicans from witnessing the testimony; the exclusion of the press and therefore, U.S. citizens, all came as a shock and disappointment to thoughtful observers.

Tactics Used

While moderate Republicans were quietly and respectably trying to marshall their forces for what they hoped would be at least a partial cleanup, this publication learned exclusively that much of the skill which was shown in the Goldwater campaign in organizing people, ideas and cooperation was put to work on behalf of those who could be hurt by full exposure of all the facts in many states and dioceses of the U.S. By effective use of the telephone and reported strategy meetings, some evidence yet unrevealed may well have been destroyed. Also it reportedly was made clear that individuals were discouraged from speaking up for fear of being smeared and having their "sincerity and truthfulness" doubted, as has already been the case with Mrs. Kading. Some new evidence, however, has allegedly come to the attention of organizations involved officially or unofficially in the inquiry.

Information Needed

The absence of a central moderate Republican clearing house for information on Republican extremist activities was still being severely felt. Bipartisan organizations, some with heavy Democratic membership and orientation, were still being forced to carry a good share of the work load, extremist experts noted. Because this matter is of major importance to all dioceses, church people were urged to submit any evidence they had of infiltration extremism by members of the John Birch Society, Minute Men, Ku Klux Klan, National States Rights Party, Young Americans for Freedom, and the Communist party and its allies to their local church officials who would hopefully know by then to what national office to forward this material. As one Episcopal official stated, "We need over a thousand Hope Kadings to speak up and produce evidence of what is happening from Maine to California and from Chicago to New Orleans."

The Rat Finks

Although the N. J. so-called extremist activities have to date been attributed to a group called "The Rat Finks" within the YRs, serious doubts exist as to whether this is the extent of the limitation in other states. Episcopal young people are probably involved in the innocent and guilty sections of both the Democratic and Republican parties' extremism factions, in the opinion of church sources. The failure of moderate and liberal Republican organizations and individuals to send to Miami a mature, competent team of experts on extremism is a fact for which a heavy price is being paid now. This is in sharp contrast to the efficient, effective inter-faith Roman Catholic, Anglican, Protestant and Jewish team which was put together to answer the false charges made by Congressman William Dickinson of Alabama that the Selma-Montgomery civil rights clergy and lay marchers engaged in drunkenness and sexual debauchery.

Birch Society

Extremism experts covering the N. J. John Birch Society meeting in Newark Feb. 4 pointed out that a period of

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over four weeks had elapsed since the Hope Kading charges became known in the Republican and extremist establishments and that judging by the speed and thoroughness of the N. J. Birch groups, a strategy of clampdown, deny, destroy, distort, smear and postpone would in all likelihood have been thoroughly developed and executed. At the Newark meeting the main speaker, Tom Anderson, a member of the ruling council of the John Birch Society, and other Birch officials declined to answer questions about the N. J. YR extremism inquiry. Yet they discussed just about everything else. Similarly, these experts noted, petitions were being signed in the lobby for a candidate who would oppose progressive Republican Senator Clifford P. Case in contrast to the gentle and really brush-off, "let's avoid talking about him" treatment he received from the speakers who attacked many other individuals. A private briefing that reportedly took place on the way to the hotel and in the hotel was no accident. The thoroughness of organization by right-wing extremist groups represented at the meeting and this included N. J. Minute Men and others who favor use of arms against fellow citizens—was impressive.

Elected to Office

Inquiries made for this publication indicate that some of the matters which were discussed behind closed doors at the January 29 New Brunswick YR meeting are close to what is now believed to be the facts, i.e., that some who may turn out to be identified as extremists have run, and in some instances won, local and county office. The attacks made on the present N. J. YR president, Clark Allen, and the legal counsel, Michael Rubin, are being intensified. Reports of what took place at the private meeting between the three human rights organizations and the N. J. Republican leaders were reportedly within hours in the possession of individuals who have been identified as extremists — a term increasingly difficult to define. The warning of the three human rights organizations, "You clean it up yourself within the party or we'll be forced to go public," is still not being taken seriously by many in N. J., in Washington and in other affected states.

Notable Tie-in

It was learned on the highest authority by this publication that ranking Republican officials and members of their families were present when the above mentioned songs were sung. Their political supporters and successors naturally cry for party unity in order to try to prevent a major operation to cure the Republican body of the cancer of extremism, students of the anti-extremism fight conclude. Political scientists are fascinated with the possibility of finally having aired the tie-in between extremism groups and the disastrous Republican gubernatorial campaign in N. J. in the fall of 1965, which resulted in a Democratic legislature for the first time in many years and swept out in defeat a number of distinguished fighters against extremism. Some of the latter had taken part earlier in the year in the N. J. Conference to Preserve the Democratic Process, a bi-partisan interracial, interfaith citizen's organizations-type conference which in half a day made a good beginning in surfacing at least some of N. J.'s extremism problems in various walks of life and did not focus only on the Republican party, which the conferees agreed certainly was not the only organization infiltered. The same tactics used in San Francisco, Miami and elsewhere, however, can clearly be interrelated.

Reform Movement

Public and press discussion in N. J. was caused by the reported dissatisfaction of moderate and liberal Republican leaders with the tone of some statements issued at the launching of the investigation and the way it was proposed to conduct it. The most catholic thought leaders in N. J. feel, in fairness, that this is not just a Republican problem, although that party unfortunately is receiving the major share of notice at this time. It is felt that the overall extremism problem is one in which all religious, civic, political, educational and racial organizations interested have to pool their resources in order to try to uncover the very skilled and often experienced extremist elements. New Jerseyans most familiar with the current hearings state that events of the last month have shown that the fear of being labelled "squealers and reformers" must be surmounted so that other Hope Kadings will overcome their sense of hopelessness and fear and be persuaded to speak up. A reform movement to persuade moderates and progressives to run in local conventions and counties as part of a widely respected, forward-looking, problem-solving Republican political ticket headed by the distinguished Republican senior Senator Clifford P. Case, up for reelection in November 1966 for his third Senate term, is being given some preliminary consideration by New Jersey thought leaders.

Cardinal Booed

Part of the deep religious concern about the N. J. situation is based on what recently took place in Baltimore, Maryland, where Roman Catholic Lawr-

(Continued on Page Eighteen)

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EDITORIAL

Fighting a War On Fictions

THE RESUMPTION of the bombing in North Vietnam by the Johnson administration was inevitable. It was made so by the administration's inability to do what it wants most, to make peace, and its inability not to do what it wants least, to make a war which can only end in failure. The bombing action was taken despite explicit urging to the contrary by a group of 15 senators and by 14 additional senators speaking individually.

The much-vaunted peace offensive involved far-flung negotiations around the globe with all except the adversaries themselves: the Ky regime in Saigon and the National Liberation Front of South Vietnam. Senator John Sherman Cooper of Kentucky, joining Senators Fulbright of Arkansas, Aiken of Vermont, and McGovern of South Dakota, pointed up the futility of these procedures when he urged that "the President state explicitly that negotiations include the Vietcong. Although it is distasteful to do so the reality must be faced, for it is obvious negotiations or settlement are impossible without their inclusion."

Secretary Rusk has rejected this because it is this reality which the Johnson administration cannot face or admit, since it is in thralldom to fictions of its own making. The resolute maintenance of these fictions are essential for a justification of the military and political intervention in Southeast Asia. The fictions in turn require a continuation and escalation of the military action lest they themselves be thought to be questionable.

These fictions are

- that there existed two sovereign states, North and South Vietnam, each foreign to the other, ignoring the reality that there are only one Vietnamese people
- that there was no political, civil, or economic conflict indigenous to South Vietnam, ignoring the reality of dictatorial regimes there which, for change, would respond only to force
- that the conflict was the result only of an aggressive invasion of South Vietnam by North Vietnam, ignoring the reality that the conflict turns on violations and lack of fulfillment of agreements affecting the Vietnamese in common, and that according to the Pentagon's own reckoning as late as last December there were only between 14,000 and 18,000 North Vietnamese troops in South Vietnam, though this is not admitted by Hanoi.

Although the realities are hidden from the Johnson administration by the fictions obsessing it others cannot be unaware of them. The administration is seeking a supplemental appropriation of 12.7 billion dollars to support the invasion. In challenging Secretary of State Rusk on the legality and purpose of the administration's actions Senator Fulbright, at a hearing of the senate foreign relations committee, said:

"In my long career in congress I've never seen so much apprehension over a military involvement. I've never encountered such a complex issue. This is a subtle thing — unlike the invasion of South Korea by communist forces from the north or the bombing of Pearl Harbor. There is lack of understanding of the situation in Vietnam. But it must be understood before we can approve these large sums."

The Johnson administration will in all likelihood continue to use simple and misleading slogans about freedom, aggression, and commitments to cover its lack of understanding and the confusion in its counsels. Understanding is more likely to come from the admonitions of Pope Paul, U Thant, and the National Council of Churches. They do not merely cry "peace" but seek to recover it where the conflict actually is. For the sake of all, it will be hoped that the Johnson administration will yet heed them. It must not, it surely will not, continue on its present course.

If it were to do so, dragging a captive nation with it, it will not gain life, peace, or honor. It will lose vast resources, human, moral, and material—just as it will destroy them in Asia. It will not destroy communism, since it was not born in South Vietnam, nor in Asia, and will not die there. It will not prevent a general hegemony of China over the surrounding areas for neither threat, nor domination, nor nuclear power, can forever hem in a resurgent sub-continent of 600 million people — even when, or especially when, these are wielded by the government of 200

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million white Europeans on the North American continent.

The administration's military forces may succeed in subduing the half or more of the Vietnamese people in South Vietnam not now under control of the Saigon regime. They may blow the Vietnamese people in North Vietnam and their lands to smithereens. They may even bring the Chinese themselves to heel.

The irony is that the greater the success the greater the failure will be. It will be the last attempt of the Europeans to subjugate the Asians, and the failure of its success will never be forgotten.

IS THERE SOMETHING THE MATTER WITH YOU?

By George W. Wickersham II

Minister of the Tamworth Associated Churches

GUILT CAUSES MANY PHYSICAL AS WELL AS MENTAL ILLNESSES. SOME SUGGESTIONS ON HOW TO DEAL WITH THEM

THERE CAN be little doubt that many of our ills and ailments are the direct results of improper diets. We eat too much of this, not enough of that. The body, gorged with what it does not need, — candy, cake, ice-cream, soda-pop—starved for what it does need, whole grains, vegetables, fruit, meat, milk — simply gives up under the strain.

There are other reasons for poor health. Lack of adequate exercise is one of them. Excessive smoking, immoderate drinking, neglect of cleanliness: these take their toll of health. One of the most common sources of illness is insufficient sleep.

A pastor, visiting his people regularly, finds himself constantly wishing for an M.D. degree, or a degree in nutrition, or both: anything which would give him authority to advise his people in matters of health.

There is one sort of illness, however, in the face of which he has all the authority which any man can have. Further, it is an illness which, to a greater or lesser degree, affects almost everybody. This illness is guilt. Its symptoms are manifold, ranging from chronic lethargy to total paralysis. They include blindness, deafness, intestinal disorders, lung troubles. Indeed, almost any symptom brought about by other causes can be duplicated by the illness to which I refer. Guilt is a scourge without parallel.

Man, unlike his cousins in the animal kingdom, does not live in the innocence of a Garden of Eden. He is possessed of an uncanny sense of right and wrong. I say that he is possessed of it. I might state with greater accuracy that he is dogged by it. The second chapter of Genesis is absolutely correct in tracing most of his many troubles to his knowledge of good and evil. Genesis is wrong in not seeing in it also the source of his glory. It is right only in perceiving the burden which it places upon him. We must remind ourselves, however, that this intriguing book was written centuries before we had the knowledge, the marvelous knowledge, which we obtained through the coming of Christ.

Yes, we do distinguish between right and wrong, often in a most rudimentary way, but always in a way sufficient to convince ourselves that our feelings towards various other people are sometimes filled with resentment, hate and the desire to do them violence. Perhaps there is every reason for us to entertain such feelings, but their intensity and their obvious evil so terrify some of us that we are overcome with impulses to repress them.

Disease of the Mind

HAVE YOU encountered the person who is forever telling you how good he or she is? He has never done a wrong thing. His life is "the Christian life". He is always "doing for others". His sanctity is positively sickening. You need not be told by any expert that something is very wrong with this person. Thank Heaven that many church people regularly refer to themselves, at least formally, as "miserable offenders"!

Self-righteousness is a disease of the mind, crippling a man's usefulness, separating him from

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his fellows, effectively barring him from participation in reality. Its cause is guilt.

Guilt always afflicts the mind. One way or another it usually finds its way into the body as well. There are at least two reasons.

The first reason for guilt's afflicting the body is fear: fear that, if let loose in the workaday world, one will not be able to control the purple passions with which he is consumed. Obvious physical illness provides a perfect excuse for withdrawal from life's arena. Obvious physical illness soon develops. Make no mistake about it, it is real. It passes the clinical tests.

The second reason for guilt's afflicting the body is self-punishment. We all know the martyr type: the man who never has a moment for himself because he is busy saving the world. This, I believe is but the first stage of a malady in which a man tries to salve his conscience by torturing himself. Disease, pain and the self-denial of confinement, these become the last desperate efforts to assuage the pangs of a burning conscience.

The fact that those who have to care for us when we are reduced to this condition are punished also only gives a certain amount of gratification to those resentments and jealousies which are the very causes of our guilt. And so our illness is intensified as our guilt becomes greater. The circle is vicious and apparently closed.

Consideration of this human plight, which is actually common to us all, brings us back with uncommon force to St. Paul's classic cry, "Wretched man that I am! Who will deliver me from this body of death?"

How to free ourselves from the iron grip of guilt?

"And when Jesus saw their faith, he said to the paralytic, 'My son, your sins are forgiven.' Now some of the scribes were sitting there, questioning in their hearts, 'Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?' "

The scribes, in their narrow legalistic thinking, did not have the slightest idea of what was going on.

Need for Forgiveness

THE HATE which engulfs people, the guilt which overwhelms them, the withdrawal from life which they impose upon themselves: all of these things take place deep in the subconscious. Therefore to say to a man, "Your sins are forgiven," is not enough. Such people are not aware of having any sins. Most of them fairly wallow in the Golden Rule. Some of them have a stereotyped idea of punishment for sin, but usually disclaim any knowledge of what their particular sins have been.

What, then, did Jesus actually do for this man? As I see it, he did three things, all of them necessary for the man's recovery. First, he was concerned about him. Second, he understood him. Third, and most important, he accepted him. All of these things were apparent to the man. Such was the power of Jesus' personality. It was enough. The paralysis, whatever it was, lost its hold. The man arose, took up the pallet and went out before them all.

In affect, Jesus was saying, "You are precious. There is no need for your disease. Put it aside."

Why had the paralytic come to Jesus in the first place? What is it that we see in the people to whom we turn? Acceptance — is not this the pearl of great price? How much does happiness and health have to do with self-respect? And from what source do we derive sincere self-respect?

"Who can forgive sins but God alone?"

Truth is that no man can forgive the enormities which occur in his own soul unless he knows for certain that he is forgiven by someone wiser, better, higher — if you will — than himself. With his mysterious knowledge of good and evil he condemns himself until he discovers that he is not condemned. For this discovery he must go beyond his fellow humans. Ultimately he trusts God alone. This I believe to be true of every human being, Christian or atheist. Who will deny it?

The scribes literally — and the scribes certainly were literal — were right. Basically, God alone can forgive. Once human beings realize that God does forgive them, however, they are able to forgive themselves and one another.

How desperately important to every living mortal is that little phrase in the Apostles' Creed, "I believe . . . in the forgiveness of sins"! Health, happiness, sanity, peace: the achievement of all of these universally-sought goals depends upon it.

Helping Others

WHERE THE SCRIBES were wrong lay in their inability to measure the stature of the man who stood before them. The paralytic measured him

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and believed. Maybe the sick man did hold a harrowing hate for his mother or for his father or for his sister, but in the light of the majestic love which was focussed upon him by the man from Nazareth, he found it virtually impossible to hate anybody, including himself.

Once we are convinced of the divine love, we are endowed with an authority over our own ailments and over the ailments of humankind which no degree in medicine, nutrition, or any other science can convey.

We who have heard the good news of forgiveness, we who have believed in this forgiveness, we, indeed, have all that is necessary to do in some measure the works which Jesus did.

We have the capacity for concern; we have the key to understanding; we have the capability of accepting. Before and behind these gifts we have, I believe, the spirit of God himself. There is nothing to prevent our taking people just as they are, in all of their spiritual and physical sickness, and assisting them to become precisely what they want to be.

Which, then, is easier to say? "Your sins are forgiven," or "Rise, take up your pallet and walk"?

Then follows that arresting sentence which is, I believe, deliberately ambiguous: "'But that you may know that the Son of man has authority on earth to forgive sins' — he said to the paralytic — 'I say to you, rise, take up your pallet and go home.'"

THEY STAY AWAY IN DROVES!

By Paul T. Shultz Jr.
Rector of Zion Church, Greene, N. Y.

THERE ARE MANY WAYS IN WHICH MORNING PRAYER AND SERMON CAN BE A GREAT AND UPLIFTING SERVICE

THEY STAY AWAY in droves in every parish on every Sunday. Even on Easter there are probably more Episcopalians who do not go to church than there are who do. They stay away because they do not find the Sunday service so challenging, stimulating, inspiring and relevant that they feel they cannot live without it.

Why is this so?

Often it's because we forget that the services are meant to be aimed at the people rather than the clergy.

Too much holy communion. Some of our people want the communion every week. But most don't. For those who do, we have the early service, and communion once a month or so at the late. But we should not inflict it on those who like it less frequently. There are some of us to whom it means so much that we don't want it every week. We want it on special occasions when we can really prepare for it and really receive it because it is something special. There was a time when chicken for Sunday dinner was a special treat. Today chicken is so commonplace that some of us avoid it whenever we can. Some parishes by the frequency of their celebrations seem to be in danger of making the communion too matter-of-rote. There are apparently some places where it is the only Sunday service and served two or three or more times each Sunday at that. And this in plain language simply bores many people. They find it tedious and tiresome. And the words and length of the service and often the epistles and gospels that have to be read make the boredom and the tedium and the irrelevance all the worse.

Why can't the church get really moving on a drastic revision of the epistles and the gospels? And why can't we get immediate relief on the service itself? Why can't permission be granted to use the order for the communion of the sick as a substitute until a new and real revision is worked out? A trial order for the communion is about to be released by the liturgical commission. We won't know if it is an improvement or not until we've used it several years. In the meantime we need relief now.

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Unimaginative Morning Prayer

MORNING PRAYER can be a tremendous, inspiring, strengthening, uplifting service. But it needs careful, thoughtful, prayerful preparation on the part of the minister. This may be one reason why some men avoid it and flee to the refuge of communion every time. You don't have to prepare beforehand for the communion. It's all there right in the book and you can read it by rote. But for Morning Prayer to do its real job you have to plan each part of the service thoroughly beforehand. What opening sentences? Is this an occasion for the general confession or not? What psalms and lessons? Here, the suggested lectionary 1964 and its 1965 supplement are for many a real help. (And we hope the 1966 revision will be even more h e l p f u l). What canticles? Then careful thought about the prayers, selection beforehand of "general intercessions taken out of this book" instead of reading every Sunday the prayers on pages 17-19. And a sermon carefully prepared tying together lessons and prayers. And hymns that fit and are singable.

Where the bishop is complaisant, there are other things that you can do to help the service come alive and come through to the pews. Besides the use of the suggested lectionary you can try shortening the Te Deum by singing only the first section. This with the Benedictus Es then gives you two usable canticles after the first lesson. You can try adding the Magnificat for a third choice or a brief appropriate hymn. In the prayers you can use many good resources such as Prayers New and Old, Prayers for All Occasions, the Grey Book, Rodenmayer's Pastor's Prayerbook, Suter's several collections, H. S. Nash.

You can use the litany desk for other occasions besides the prayer book litanies. Try using it some Sunday as a place for reading Thomas Merton's long incisive prayer for peace in Suter's "Prayers for a New World". Try introducing a prayer with a bidding such as "Let us pray for our country and for the United Nations and for the peace of the world:". There are many ways in which, with imagination, Morning Prayer and sermon can be made a great, feeding, need-filling, satisfying, inspiring, uplifting, relevant service.

Adoption of the fore-going suggestions won't end their staying-away in droves. But it will help to make Sunday worship more meaningful and relevant for some people who now pass it by for others who now dutifully come.

The Important Things

GOING TO CHURCH on Sunday is neither the only nor the most important thing that God wants us to do. Not every one who says "Lord" but he who does his will in serving others. When worship is seen as a means to the end of serving others it's in its proper place — but not when it is regarded as an end in itself. Our first job as parsons is not to try to get people to come to church; it is to serve people in their needs whoever they are and wherever they are.

Planning and leading services of worship is part of this service of others. Therefore it deserves the best that we can give it. Our aim should be to have the best possible service every Sunday. If in response they come in droves, fine! If they don't — and they probably won't — the best must still be our aim for every Sunday. One Sunday one irregular may attend and be really helped. He may not return next Sunday but some other irregular may be there and, if the service is what it ought to be, he too will be helped. And this really is all that matters.

The clear and present danger is that the occasional comer will encounter an irrelevant service that drives him away for months.

Some of our members feel the need of worship every Sunday. Others don't. Some feel the need of worship only now and then. We may think they are like the fabled camel who fills up on water only once in a while and makes it last for a long trek across the desert until his journey brings him to an oasis where he can fill up again. But it is not ours to judge. Each individual is personally directly responsible to God and if for one this means worship every Sunday and for another only now and then, our part is not to pass judgment but to make sure that, whenever the camel comes to the oasis, the well is full of living water.

An Open Letter to a Friend

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

25¢ each **$2.00 for ten**

THE WITNESS
Tunkhannock, Pa. 18657

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But the Name is Mine . . . .

By William B. Spofford Jr.
Dean, St. Michael's Cathedral, Boise, Idaho

MOST of the self-help organizations which I know of have the word, Anonymous, in their title. They function under some type of discipline, which invariably involves group therapy and support and identification with a problem which each member is wrestling with. Most of them, we discover, do a surprisingly good job in helping people see reality and come to terms with it.

All clergymen, I'm sure, are thankful for the Alcoholics Anonymous because, when we get stuck with helping that confused, disturbed, self-deceiving and lying toper who hates himself and, also, life and society, it is a relief to pick up the phone and let the A.A. know that we have a "mission" for them. Sometimes, depending on the honesty of the person involved — or the hell in which he or she finds himself — they help the party involved. Invariably, however, the A.A. helps the clergyman deal with his frustration, his anger, his judgment and his sense of failure. In most meetings I've been in, the spirit of God is present, although it isn't very sophisticated in its theological constructs. Most of the members seem to have felt the power of the Old Testament deity of the wrathful mountain in their contacts with this, or other, branches of the church, and they desperately seem to be trying to find the God of grace and forgiveness of the New Testament. But once bitten, twice shy! And it is judgment on most of us that the A.A. session often is more mandatory than the celebration of the eucharist for these persons. They seem to find life for themselves in the witnessing and testimony and group support of their sessions and, too often, don't find it in the whole church of God.

And so these sub-groups proliferate and, each addition, is a judgment on the witness we make and the mission we pursue. There is, now, Gamblers' Anonymous, wrestling with the person who, compulsively and desperately, seeks to destroy himself symbolically. Most Americans, in our mobile culture, have probably done the normal "sociological survey" in Vegas or Reno and come away feeling shocked and dirtied by seeing the "little old ladies playing the one-armed bandits" and the "big operators" shooting $100 chips at the roulette table. We have a friend who got to the divorce court because of his compulsive gambling and, then, made contact with Gamblers' Anonymous and the parties who "had been there" faced him up to reality.

So, too, there is Synanon which has a hard, realistic and tough love for the junkie and the pusher and, in some cases, has really helped where psychiatry has failed and where the formal community of grace has simply cast out and rejected.

This week, we read about another one, which perhaps strikes even closer home. This one is Neurotics Anonymous, described by one of its leaders as a kind of "group therapy" which is long overdue and which is destined to have even a greater impact than A.A. Among the steps in N.A.'s program, according to this leader, is for the member to make a "searching and fearless moral inventory" of himself and the program is successful for anyone "who has the capacity to be honest." At the meetings, individuals who have "recovered" tell of their experiences — how they were, how they achieved mental balance, serenity and how they are today. Founded two years ago, it has chapters throughout the western states, plus London, Toronto and New York.

Another one, we hear, is in the works. That is Parents Anonymous, which calls together those of Generation One who can't understand or communicate with Generation Two. You know the problems: "Why do they like that 'yeh, yeh, yeh' beat?"; "Why is Johnny getting picked up for drinking beer so much?"; "Why is Suzie acting 'fast' with the gang when we didn't raise her that way?"; "Where are the kids meeting tonight until 2-3 a.m.?"

The parents apparently are to come together and discover that the misunderstanding and miscommunication from which they suffer is general, and not particular, and, since misery loves company, there is both relief and a willingness to open up and confess one's failures as a human being and a parent. Supposedly, one result will be a decision to listen and feel with, rather than to strike out and dig the chasms further.

The important point seems to be that, in one deep sense, each of these groups or movements seek to work through anonymity with the purpose of giving the distraught and disturbed an identity. A name is, symbolically, a flag of identity: "Look, this is me — Tom, Mary, Clarence, Oliver or Susan!' See me, understand me, accept me, love me — give me worth!

The church, for centuries, have been pouring water on foreheads and saying "N, I baptize thee

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in the name of the Father, Son and Holy Ghost." It is our failure, however, that so many have to return to Anonymity (i.e. the bottom!) before they discover what it means to be who they are. And it is a tragedy that so many of them feel that they really discover it, not in the community where a "man's a man for all that" (in theory) but in some group which says "Be anonymous!"

Depression, Defeat --- Death of God

By Ralph A. Weatherly

Rector Emeritus, Grace Church, Kingston, Pa.

WHETHER Nietzsche influenced the Germans as much as Mrs. Tuchman says in her recent books may be debatable but his followers using his ideas and those of Schopenhauer his onetime mentor built up the image of the super-man and super-state, Prussian and Nazi, and when the image broke its disastrous after-effects tinge modern theology.

Cause and effect work in all life including of course all thinking. In despair and humiliation over defeat and realization of some responsibility for it, European theologians, philosophers, and writers in general have turned their minds inward searching for what they say is reality. Buddhists contemplate their navels for this reason. Reality is largely outside of the human mind—in all of nature, in the infinitude of stars. Schopenhauer and Nietzsche must have had diseased digestive systems, their photographs indicate it; and their hopelessness over life or their desire to control life may come from indigestion. The bowels may be the dwelling place of the human soul as the Bible indicates, and not the heart or brain. So such men howl, complain, find fault incessantly.

Dead or alive God can not be blamed rightly for human crime and its results. Or for stupidity. The Germans and Italians are not interested in government, democracy or what have you; they leave that to the experts. They follow a leader, like all serfs and slaves including the Russians, they let some one else do the thinking and deciding and ruling while they go about living as usual, attending to domestic affairs, or doing manual or scientific work, usually of the best quality. A few individuals set the pattern; others follow.

After the loss of the empire's power, Great Britain is depressed also. Why does God allow such catastrophes, tragedies, disasters to his children — 60,000,000 dead in two wars? So a bishop, a scholar in the New Testament but not a philosopher writes in sympathy with those who think that God is dead.

The New Testament is concerned with the love of God — his presence is taken for granted — and cause and effect in human behaviour for which we are responsible.

A CATALOGUE OF BLESSINGS

I asked God for strength that I might achieve; I was made weak that I might learn humbly to obey.

I asked for health that I might do greater things; I was given infirmity that I might do better things.

I asked for riches that I might be happy; I was given poverty that I might be wise.

I asked for power that I might have the praise of men; I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy life; I was given life that I might enjoy all things.

I got nothing that I asked for, but everything that I had hoped for.

Almost despite myself, my unspoken prayers were answered: "You are among all men most richly blessed."

This prayer of an unknown Confederate soldier was found in the records of an old church in the south.

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A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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- NEW BOOKS -

E. John Mohr
Book Editor

GOD WITH US, by Joseph Haroutunian. Westminster. $6

While I am myself usually suspicious of rave reviews, I am about to give one here. This book is a most important endeavor in systematic theology, designed, at least in part, to meet the frenzied "demise of deity" approach of some contemporary popular theology. It is refreshing and in no small measure comforting to read a book confidently entitled *God with Us,* particularly in view of the dire affirmations of God's death with which we are daily confronted just now.

In his incisive introduction to the volume, Dr. Haroutunian, professor of theology at the Divinity School in the University of Chicago, pleads for a fresh recognition of the church as God's people *and* fellowmen. Such a recognition, we are assured, will require us to rethink and restate the whole "body of Christian divinity." He goes on to say, wisely and well, that Christian doctrines are so interrelated that a new understanding with respect to one of them will inevitably alter our conception of all the others. "Hence, it is quite certain that the imminent acknowledgment of the Christians that they are the body of Christ, Christ's vicars in the world, will provide new ways of theology that shall be authentic expressions of the life and mind of the church. Once we fully understand that the church is a society of fellowmen under Christ, we are bound to have a new understanding of the Christian faith as a whole."

The author declares that his book is comprised of essays directed toward such a new understanding, though he admits necessarily that the book is tentative and doubtless inadequate but expresses the hope, admirably fulfiled in my estimation, that it will prove to be suggestive and encouraging.

Proceeding from these introductory remarks, Dr. Haroutunian discusses the doctrine of the church, the will of God and the doctrine of will in general, grace and freedom, the hearing of the gospel, the problem and prospect of love, freedom and liberty and finally the theology of communion, together with some highly suggestive proposals for inquiry, such as Christology conceived in the light of his doctrine of communion, sin and temptation, salvation, the eucharist, science and culture considered in the same light.

The most crucial section of the book is found in a part entitled *Communion and the Knowledge of God,* the beginning sentence of which provides us with a summary statement of what I take to be the main point of the whole: "If the church, which is the mother of believers, is the communion of saints, then we have no life without the church; if we have no life, then we have no mind or will as Christians, and therefore, without communion, we have no knowledge of God."

Communion, it is maintained, *is* the church. It is in this sense and way that the church is our mother, and the clergy are her servants entrusted with the preaching of the word and the administration of the sacraments. But if preaching is to be heard and the sacraments are to be received, there has to be a church in the sense of communion. Hence, communion, no less than preaching and the sacramental system, is a means of grace "by which is the knowledge of God."

But read the whole book. No one part of it is complete without the others, and no part can be fully understood without taking into account the whole.

— JAMES A. CARPENTER

Dr. Carpenter is Professor of Theology, General Theological Seminary, New York City.

GOD IS NOT DEAD, by Austin Farrer. Morehouse-Barlow. $3.50

"Even among people well-disposed towards religion," the warden of Keble College, Oxford, explains, "there is at present much uncertainty and much confusion of mind about the mere belief in God . . . We can scarcely establish the ground of belief without making the belief itself more vivid, relevant, and clear."

He outlines concisely a way of thinking about God and of co-operating in his creation. With humor and clarity he indicates how such matters as evolution, divine providence, free will, and religious experience fit into a mental structure shaped by the scientific method better than they do into a pre-scientific view of the world.

The evolutionary view, Farrer explains, shows God the creator at work, and that is more revealing than the view that creation was over and done before the world was properly begun. In a changeless system it was reasonable to suppose that it had always existed and needed no creating; where the highest forms of life appear to have developed from elementary systems of physical energy the case for a creative progressivity seems strong.

Though the title of the book may make it appear to be a response to "Death-of-God" radicalism this is not the case. Farrer finds such theoretical arguments stimulating but, not surprisingly, holds that they are not likely to aid in a better knowledge of God. He adheres to what is known and accepted about the world and invites readers to think along with him to learn what the facts tell about God.

"The harder and more clearly we think out the thoughts which give rise to the very idea of God," Farrer writes, "the more we shall be overwhelmed with the mystery which confronts us. Perhaps we cannot make those who come to scoff at us remain to pray with us; it will be something if we can help those who come to pray, pray with a more understanding adoration."

— E. JOHN MOHR

THE SCANDAL OF CHRISTIANITY, by Emil Brunner. John Knox. $1.25

This is a paperback edition of lectures Brunner delivered back in 1948 to students and the faculty in theology at Trinity College, Glasgow. The audience was a serious one, and the contents of this little book are meant for the serious reader.

The scandal or stumbling block of the gospel is not in the singular. As the author maintains, it includes all five subjects covered by the lectures: revelation, the Tinity, original sin, Jesus as the mediator, and the resurrection. Each of these is central to the biblical message and each is an offense to modern, rational, self-sufficient man. Brunner sets out to defend the orthodox faith, and in the main succeeds convincingly.

As he writes, those who think about it at all now-a-days prefer to think of man's knowledge of God as being of an immediate and mystical kind. God as sensed in nature, for example, or God as felt in the voice of conscience or duty. To this point of view the claim that the source and heart of all reality, the living God, chose to disclose himself uniquely centuries ago, off in a far corner of the world, through a carpenter's son, belonging to an oppressed people, is indeed a scandal, a stumbling block.

The all significant deficiency here, says Brunner, is that such thinking does not take account of the fact of sin. Through man's fault a grievous flaw, a breach, has been made in the

(Continued on Inside Back Cover)

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Racial Integration Big Issue In Diocese of Louisiana

★ Louisiana's diocesan convention ended in a new note of harmony by accepting the invitation of St. Mark's Church, Shreveport, to be the host for the convention in 1967. This was a last minute decision when it was apparent that the delegates were very much in sympathy with the opinions of the delegates from that church, though they had expressed dislike in their method of expressing them.

An increasingly conservative atmosphere was felt beginning with Bishop Jones' "state of the church" address in which he defended the right of individuals to express their opinions on political matters, but sharply condemned the actions of both the National Council of Churches and the Executive Council of the Episcopal Church for its lobbying activities in the right to work repeal currently before Congress.

The only action of the convention was to shorten the residence requirement for voting in parish meetings from one year to six months. The issue of greatest controversy was over a proposal, initiated by the New Orleans convocation to change the canons to provide for a single diocesan budget instead of the present convention and program budgets. Six churches in the diocese pay nothing to the program budget. These are led by Saint Mark's, Shreveport which has followed this practice for the past three years. These churches do pay the relatively small convention budget for the support of the episcopate, and therefore by a "gentlemen's agreement" are considered in good standing and admitted to the convention. These churches opposed any change in canon. Their move to table the resolution was defeated by a vote 180 to 56. It was then decided to postpone the debate and not vote on the issue until the following day. At the opening of the next day's session, Bishop Jones asked the coadjutor, Bishop Noland, to take the chair; and he personally pleaded with the convention to take no action on the matter until the following year. Dean Richard W. Rowland of Christ Church Cathedral, New Orleans, who had spoken most in favor of the unified budget, addressed the convention pleading that the delegates follow the bishop and postpone the matter. Only a handful of votes wanted consideration this year.

The convention left large areas of diocesan life untouched. All of the facilities of the diocese will remain racially segregated for another year, and this includes Camp Hardtner, the camp and conference center of the diocese located near Alexandria. The youth program known as Glue includes only white high school Episcopalians. Many of the parishes of the diocese have in their charters that their services and facilities are open only for members of the white race. Many of these charters will run for another ninety-nine years.

After the vote postponing consideration of a unified budget for another year, a lay delegate from St. James' Church, Baton Rouge, spoke to the effect that the majority of Louisiana Episcopalians shared the racial and political views of the vestry of St. Mark's, Shreveport; it was only their methods that offended the convention. Eariler the senior warden of St. Mark's, Mr. Murphy, had offered the diocese, then and there, a check for $24,000 if the convention would withhold $8,000 from the Executive Council — this was overwhelming voted down. The Rev. Lawrence J. Plumley, rector of St. Mark's, then rose to thank the delegate from Baton Rouge, as the first kind words that had been said about St. Mark's in years in the conventions. The Rev. Canon William S. Turner, rector of Trinity Church, New Orleans, seconded these thoughts and predicted a new harmony in the diocese.

From that moment it was clear the direction the convention was moving. The committee on ecumenical relations offered a resolution that letters be written to the representatives of the Greek Orthodox, the Roman Catholic, and the Louisiana Council of Churches expressing concern for unity in Christian life and work.

The delegation of St. Mark's, Shreveport, immediately amended the resolution deleting the Council of Churches. The amendment passed over-

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whelmingly. The prior year the convention had declined to become a member of the state council. At that time only six clerical votes favored affiliation. The Louisiana Council of Churches is predominantly Methodist, Presbyterian, and Lutheran. A large segment of the clergy object to it on the grounds of churchmanship — the local chapter of the American Church Union is unanimous in this view. The Episcopal laity look upon it with great suspicion because it is racially integrated.

St. Mark's, Shreveport, announced that it was already preparing for next year's convention and feels assured that the rightness of its position will by then be evident to the diocese, and the unity of former years will be restored.

Ministry to Urban Area Stressed By Detroit Church Council

★ Effective ministry to the city must be carefully planned on an interdenominational, possibly even interreligious, basis, the Metropolitan Detroit Council of Churches was told at its annual meeting by its executive director, G. Merrill Lenox.

Many church groups are carrying out important projects, he said, and "many of these projects are very effective. However, what is greatly needed just now is an inclusive strategy which will set forth the total needs of the total metropolis, indicate which needs are already being met and then move into those areas where needs still exist, with relevant programs of service and action."

If only a "reasonable fraction" of the money now flowing into denominational projects were to be channeled into such an effort, a comprehensive united strategy could be evolved which would assure the most economical and fruitful use of available resources, he said.

"Metropolitan mission is far too big a job for any one church and denomination," Lenox continued. "It requires the cooperation of all the denominations. Indeed, some aspects of it will best be accomplished through interfaith cooperation."

The church council leader made his plea in his report in which he also called for increased dialogue, both between member denominations and between members of the council and Roman Catholics and Eastern Orthodox Christians.

"The council is not in the business of sponsoring specific church mergers," he said, "but it can appropriately set up the framework for discussion of doctrinal agreements and differences with a view to creating better understanding and increased cooperation."

In an address to the council, Edwin T. Dahlberg, former president of the National Council of Churches, declared, "Situational morality results in tragedy beyond all human comprehension. How long are we going to put our religion on ice while we fight just one more war?"

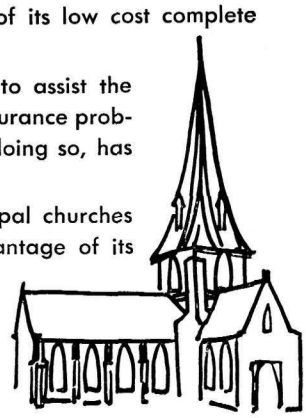
The time has come, he continued, "for the Christian church to say to governments all over the world, 'In the name of God, stop it!' There is no revolution so desperately needed as the revolution against war itself, whether in the Com-

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munist world or the non-Communist world."

Achieving this goal will require the development of new political and economic institutions and techniques, he said. "But most of all it will require repentance — far-reaching repentance for our disregard of the gospel of Jesus Christ, who came to preach peace to those who were far off and to those who were near, and to bring hostility to an end."

U THANT LAUDS PEACE EFFORTS OF CLERGY

★ U.N. Secretary General U Thant expressed his enthusiastic support for the concerted efforts of religious leaders on behalf of peace in southeast Asia, including Vietnam.

Representatives of the newly-formed national inter-religious conference on peace called upon the U.N. leader to invite him to address their opening meeting to be held in Washington, D.C., March 15.

The delegation included Catholic Bishop John J. Wright of Pittsburgh; Rabbi Morris N. Eisendrath, president of the union of American Hebrew congregations; Methodist Bishop John Wesley Lord of Washington; and Dr. Dana Greeley, president of the Unitarian Universalist association, Boston. The four are co-chairmen of the new peace conference.

Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America, another co-chairman of the conference, is in Geneva. He was represented by Leonidas C. Contos, director of the archdiocese's office of communications and interchurch relations, during the hour-long meeting with U Thant.

The secretary general was unable to accept the invitation to address the opening meeting, but promised to send a message to the gathering. He praised the "common denominator" of all religions and urged the clergymen to continue their work for peace.

Bishop Wright told U Thant that the inter-religious peace conference, built upon the spirit of Pope John's Pacem in Terris encyclical, has followed the example of Pope Paul's plea for peace at the United Nations. It is designed, he said, to develop interreligious dialogue.

The forthcoming meeting in Washington, Bishop Wright added, should be seen as a "launch-pad" for a series of dialogues to enable religious leaders, both lay and clerical, to set up workable guidelines for grassroots action on behalf of peace.

The Washington meeting will deal with such issues as the changing communist world, Red China, and Asian conflicts, the problems of peace, and evaluation of the forces of intervention.

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YOUNG EXTREMISTS: —

(*Continued from Page Six*)

ence Cardinal Shehan was booed, hissed and sworn at by people who opposed his public testimony on fair and equal housing. The Baltimore Sun and observers present identified among the groups present members and leaders of Young Americans for Freedom, Young Republicans and Democrats. The profanity directed against the Cardinal, as well as the alleged spitting on the ground by some individuals are reminiscent of the language and attitudes that some N. J. Young Republicans and others directed against Senator Case. These same persons there praised Gov. George Wallace of Alabama, a Democrat and segregationist, as "a great American patriot," it was reported.

Goldwater Backers

One very interesting fact concerning the investigations conducted to date which was revealed exclusively to this publication is that the reported extremist activities which have caused all the furor have to date been conducted by Goldwater supporters. The responsible backers of Governors Rockefeller and Scranton and Senator Margaret Chase Smith, as well as former Senator Henry Cabot Lodge, were not involved in the alleged bigotry.

Whether the N. J. investigation becomes a whitewash, a half-wash or a cleanly conducted surgical cure operation depends to a considerable extent on whether the supporters of open hearings beat the extremist-backed "lets keep out the public, the press and interested Republicans" team. Political scientists interested in learning more about extremism as well as religious, civic and moderate organizations have petitioned to send responsible observers to the hearings. Whether these persons will be kept out or will be restricted to limited briefings and cut-off questioning will be watched closely by civil rights leaders and church leaders.

The minority status on the N. J. and national investigation teams of non-Goldwater Republicans causes considerable concern as to the way the investigation will be conducted. The working majority of the so-called investigators is scheduled to be Goldwater supporters investigating other Goldwater supporters, a church source indicated. Only the Council of Republican Organizations, the National Negro Republican Assembly, and Yale Advance had part time outside-the-room observers at the New Brunswick meeting. The failure, by publication time, of national and state leaders to insist on strong and possibly even a majority number of non-Goldwater Republicans as hearing officials, persons who have a strong personal commitment to religious and civil rights movements, many of whose members are among those who were attacked, has been a source of puzzlement and disappointment to observers of the situation. No resignations by guilty members had been submitted voluntarily to the YR organization by press time, a source close to the leadership stated. "We have to assume all the guilty will plead they are innocent and figure they can get away with it and that the whole song sheet and group singing activity can be so confused in charges and counter-charges that no effective cleanup will be undertaken," one scheduled participant in the hearings said sadly.

Democrats at Work

As the hearing is largely being conducted by lawyers and organization types, religious observers believe that the absence of "cause people", those dedicated to the building of a greater and better America with moderate Republican leadership, will be in a minority at the start of the hearings. Religious and civil rights organizations and individuals active in or friendly with the Democratic party plan to work through the party for a cleanup if the above mentioned inquiries do not yield fruit. Democratic N. J. Attorney General Arthur Sills has already begun a preliminary investigation. By press time, the major fear and regretful conclusion of the reformers was that the hearings would be a good show, that party officials would be frightened and that after suitable noise and discussions, the public and the party would grow tired of the whole thing and the cancer would be allowed to eat away inside while brightly colored band-aids were being applied to scratches on the skin.

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- NEW BOOKS -

(*Continued from Page Fourteen*)

divine creation. Where there should be order, there is disorder. And only by God's forgiving intervention can the brokenness be healed. It cannot be so from our side, it must be so from God's side. Hence the incarnation, the divine self-revealing in mercy.

And to those who ask, why in the year 1 or 30? Why in Palestine and not long before in China or India? Brunner replies, "Why has God made this world and not another one? Why has he made large and small beasts?" We are not equals with God, and cannot demand an account of him.

In similar fashion he treats the other "scandals", demonstrating in each case the insufficiency of worldly philosophies which would make light of the insights of the New Testament.

It is a helpful book and deserving of the close reading required. But now and then one wishes the great Swiss theologian were not so Germanically ponderous. There are pages which are pretty hard going. But then perhaps the answer is in this quotation which comes almost at the very end: "It is one of the greatest dangers of the church in a democratic country — and one of the greatest temptations for churches which for their support are dependent on the good will of their congregations — to present the gospel message in a way agreeable and inoffensive to those who are to hear it . . . Now in the last analysis the gospel is pleasing to hear, otherwise it would not be called good tidings. But it is pleasing to hear only for those who are poor in their hearts, thirsty and self-despairing; it is certainly not pleasing to any happy-end mentality . . . Through the whole Bible runs that conception that God is near to broken hearts only and not to proud and self-sufficient minds. The gospel is that kind of religious truth which makes man utterly dependent on God and utterly un-self-sufficient. That is why the gospel will and must be unpopular — in fact the very opposite of popular — and wherever the church becomes very popular the suspicion cannot be far away that such a church is catering to the public by falsifying the gospel . . . . "

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan, New York City.

THE LAST REVOLUTION, by Louis-Joseph Lebret. Sheed & Ward $4.50

The Roman Catholic director of National Center for Scientific Research in France writes a forceful book about the conflict between west and east, armed and otherwise. A short volume of seven parts, 213 pages, it brings to mind Toynbee's *The World and the West*. C.P. Snow's thesis regarding existence today of a crisis of poverty and hunger that threaten our survival is along the same line.

The Last Revolution is an urgent call for a complete revolution that will sweep away the accumulated debris of the present social order. It must be political, economic and above all spiritual in nature. The status of under-developed peoples must be lifted; the ways and mentality of the over-developed nations must be changed. Fr. Lebret is not soft on communism. But he offers no comfort to bourgeois Americans — "liberty-lovers", he calls them — primarily concerned with their own privileges. The only solution is a "new civilization" of superior value and practice. The author forsees no early realization of this goal.

Numerous apropos quotations add interest, John XXXIII: "In some nations economic life indeed progresses, *but . . . not a few men are to be found*, who have no concern at all for the just distribution of goods..." Gandhi: "A life of sacrifice is the summit of art, and a life full of joy." The author: "The greatest evil in the world is not the poverty of those that are deprived, but the lack of concern of those that are well off."

—JOHN H. JOHNSON

Dr. Johnson is Associate Rector, St. Martin's Parish, New York City.

THE MAN FOR OTHERS, by Erik Routley. Oxford University Press. $1.50

An English Congregational theologian, well known for his books on church music, has entered the *Honest to God* debate. Inspired by a chapter in Bishop Robinson's book and adopting its title as his own, Dr. Routley aims in this short work to translate "into terms of worship and practical life" the traditional doctrine of Christ's person and work. His main thesis is that Christ's work of reconciliation is to change the human relation to God from one of hostility and grievance (Job) to one of trust and confidence. This he accomplished by being God with us through voluntary self-giving and self-destruction.

This is a curiously disjointed book, and the author's interpretation of the Old Testament is seriously one-sided. But the work contains many important and illuminating insights on Christology and ethics, especially in the last chapter on sex.

— OWEN C. THOMAS

Dr. Thomas is Professor of Theology, Episcopal Theological School, Cambridge, Mass.

NATURAL LAW. A THEOLOGICAL INVESTIGATION, by Josef Fuchs, S. J. Sheed and Ward. $4.50

In the current dialogue between Protestants and Roman Catholics, one of the most obvious differences that almost always arises is centered in the question of natural law. Roman Catholics accept such a concept as basic to any theological discussion; most Protestants reject such a concept. Much clarification is needed on this particular question, and it is precisely this task that is discharged by Fr. Fuchs in his book.

Fr. Fuchs presents a lucid and carefully documented study of the Roman Catholic perspective on natural law, and criticizes contemporary Protestant theologians, particularly the views of Barth, Brunner, Niebuhr and Thielicke.

Any person who wishes to gain new insight into the Roman Catholic teaching concerning natural law shall find Fr. Fuchs' book an excellent introduction.

—JOHN E. SKINNER

Dr. Skinner is Professor Philosophical Theology, Philadelphia Divinity School.

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FEBRUARY 24, 1966

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VOL. 51, NO. 8

The WITNESS

FEBRUARY 24, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Uping Budget and Delta Ministry Chief Concerns of Council

By E. John Mohr

Witness Editorial Assistant

★ The Executive Council expeditiously adopted the annual budget, approved the partnership principle, and changed the method of appointing missionaries when it met Feb. 8-10 at Seabury House, Greenwich, Conn., but held extensive discussions reflecting current political and economic tensions as related to the National Council of Churches.

The latter arose from a communication to the Presiding Bishop from a council member concerning the participation of the Mississippi Delta ministry in the break-in at the Greenville airforce base, and another from a parish saying it would withhold part of its missionary giving because of opposition to what it considered to be "direct political action" on the part of NCC.

Among the 8 absentees at the meeting of the 41-member body were the two vice presidents. Bishop Bayne was recovering from a virus infection, while Warren H. Turner Jr. was under treatment for what Presiding Bishop Hines called "the jitters". Although the discussions touched on many areas there appeared to be a tacit understanding not to raise the issue of U. S. involvement in Vietnam.

Council income from all sources in 1965 exceeded expenditures by $726,028, making it possible to use $468,554 of this balance for the 1966 budget, which totals $13,462,404, a sum within the limits directed by the 1964 General Convention. The remainder of the excess income, $257,474, was set aside as a fund for future program needs. The 1966 budget compares with $12,904,639 for 1965 and an actual expenditure for that year of $12,285,501.

In addition to the amount carried over from 1965, estimated income for this year includes $11,825,997 from the quotas of dioceses and missionary districts; $200,000 from UTO; $850,000 from trust fund income; $96,853 from undesignated legacies; $21,000 miscellaneous. The UTO figure is a reduction of $100,000 from last year in accordance with the plan of using this money for special projects rather than the regular operations of the council.

The sum from undesignated legacies in the budget is used for interest on the mortgage of the Episcopal Church Center. The total from legacies is expected to be larger, but, under resolutions now in effect, any excess will be restricted to capital purposes outside the budget.

Amounts alloted to various departments cannot be readily compared with 1965 expenditures because in the 1966 figures items formerly listed separately have been grouped under other headings, and the administrative costs have been budgeted on a pro-rata basis with the departmental allotments.

Out of the total budget almost half, $6,123,753, goes to the overseas department; home receives $3,586,713; education $747,842; social relations, $445,653; promotion, $803,636; research and field study $154,266; women's work, $238,205; laymen's, $75,264; presiding bishop's office—a new classification, this includes the suffragan bishop for the armed forces, which last year was budgeted for $210,811 — $693,024; MRI, $100,000; subsidy for the Episcopalian (monthly magazine), $169,048; world relief and interchurch aid, $225,000; other, $100,000. Departmental budgets, such as overseas, include substantial amounts given to projects in other churches.

The treasurer, Lindley M. Franklin Jr., reported that the receipts on 1965 pledges from dioceses and missionary districts came to $11,237,106, against the total of $11,194,889 pledged. The total mathematical quota for all jurisdictions for 1965 was $11,566,017, and this would have been the amount pledged if all jurisdictions had accepted their individual quotas. Of all the dioceses and domestic

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missionary districts 5 pledged more than their mathematical quota and paid in full, Bethlehem, Delaware, Tennessee, Ohio, and Southern Ohio; 5 pledged the quota but exceeded it in payments, Pittsburgh, Virginia, East Carolina, North Carolina, Iowa; 1 pledged less than quota but exceeded it in payments, Easton; 63 pledged the quota and paid in full; 7 pledged less than quota and paid in full; 3 pledged less than quota but exceeded the pledged payments; 7 pledged less than quota but paid pledges in full; 2 pledged the quota but did not pay in full; 1 pledged less than quota but did not meet the pledge.

Partnership Plan

The council endorsed the partnership plan of giving affirmed at the 1964 General Convention and associated itself with the recommendation of the joint committee on the partnership plan to implement it at the 1967 convention. The recommendation was brought before the council by the chairman of the committee, Bishop Burroughs of Ohio. Under the plan quota assignments to the dioceses would be replaced by voluntary pledges, the same principle in turn applying to parishes with respect to their giving to the dioceses, the objective in all cases being that each would give to others at least as much as it keeps and spends on itself. At present parishes give 13%, and dioceses 28%, to others. There was some discussion in the council seeking to clarify the relationship between partnership and stewardship, Canon Howard Perry, chairman of the promotion department holding that the latter could be looked upon as the means of obtaining funds while the former provides a method for distribution. Hugh Laughlin, of Toledo, chairman of the finance department disagreed with this analysis, taking the view that the partnership principle was itself a motivating factor. There were questions as to the extent to which funds should be expended to promote the partnership plan inasmuch as General Convention may not actually adopt it in place of the quota system. However, $30,000 was included in the budget of the promotion department to arouse support for the plan in the church, and a resolution offered by Mrs. Osborn for an additional $75,000 for promotional purposes was referred to an ad hoc committee which was requested to develop plans for submission to the June meeting of the council.

Reporting for the home department, Bishop DeWitt of Pennsylvania, the chairman, offered a resolution requesting all domestic missionary districts to apply for diocesan status at the next General Convention. Under the canons all 8 of them, with the possible exception of Utah, are now eligible for this status, unless the canonical qualifications were narrowly construed. Mrs. John Foster, chairman of the overseas department requested that consideration of the matter be held over until a study could be made to determine whether overseas districts should also be encouraged to seek diocesan status. Canon Charles Guilbert, the council secretary pointed out that in 1964 a proposal to eliminate all canonical distinctions between dioceses and missionary districts was referred to the joint commission on the structure of General Convention because of the complicated legal procedures involved. Bishop Corrigan, director of the home department, felt that Bishop DeWitt's proposal would accomplish the same result without waiting for elaborate canonical changes since the districts were presently supporting the episcopal establishments in their areas. On motion of Mr. Loughlin the matter was put on the calendar of the June meeting.

Mr. Crump's Telegram

Actions regarding the NCC Mississippi Delta ministry and the break-in at the deactivated Greenville base resulted from a telegram sent by Charles M. Crump, member of the council from Memphis, Tenn., to Dr. Hines early in February. In it Mr. Crump reported that a Memphis paper had reported that Suffragan Bishop Paul Moore of Washington, chairman of the Delta ministry commission, had admitted that the ministry had participated with other groups in planning the action, which he deemed improper. Although the Executive Council is not directly involved with the Delta ministry it gives financial support to it from the church and race fund. Reporting for the social relations department, to which the message had been referred, Bishop Marmion of South western Virginia, its chairman, said that a discussion with Bishop Moore had revealed that while the ministry had participated in the conference of some 700 poor people at Edwards, Miss., they themselves had decided to take the action as the only way of bringing pressure on the federal government to come to their aid. As a result of unemployment in the area 6,500 families have been evicted during the past few months and at the same time local authorities have impeded the distribution of food obtainable from federal sources.

Deplorable Conditions

Mr. Crump said that while he did not question the economic conditions described the report bore out the contention that the Delta ministry had participated in an illegal entry and seizure of property. He offered a resolu-

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tion deploring the actions of the Delta ministry officials in "planning, sponsoring and carrying out an unlawful breaking, entering and seizure" of government property, requesting that a current study of the ministry inquire into the occurrence and name the persons involved, and that the NCC, which sponsors the ministry, give assurance that there be no repetition of "unlawful acts" by the ministry or the NCC commission on religion and race, of which Dr. Eugene Carson Blake, the new secretary of the World Council of Churches, is chairman.

Bishop DeWitt Speaks

Charles Bound of New York, responding, said it "is inferential that the Delta ministry provided leadership", and that if illegal acts had been committed the U.S. attorney general should prosecute for them. Bishop DeWitt, expressing gratitude to Mr. Crump for affording the council the opportunity and bringing such matters under its scrutiny, said that in the circumstances of the times this kind of situation must be expected. He quoted portions of a pastoral letter of the House of Bishops expressing concern about the new poverty in the midst of affluence and the moral issue which this presented, about the fact that people in distress are often "without power to change their situation", and asserting that the "war against poverty" must be turned into a "war for the poor." This war, Dr. DeWitt added, like war in general is "not always neat, not always nice; but to this war we are called".

Poor are Competent

The Rev. Birney W. Smith, of Galveston, Tex., after making a reference to the illegal acts which preceded American independence, said that the actions in Greenville were themselves a response to the unlawful withholding of relief on the part of Mississippi officials, and that the people there were in fact seeking the enforcement of existing law. Bishop Corrigan said that while he also valued Mr. Crump's contributions to the consideration he was in error when he said that the underprivileged people were not capable of conceiving or planning these actions without the assistance of such agencies as the Delta ministry. Dr. Corrigan held that they should be encouraged, believing, as he did, "in their competence."

Mr. Crump then amended his resolution to delete references to unlawful acts.

God a Segregationist

Bishop Coadjutor Murray of Alabama made the point however, that most white people in the south go to churches where they are taught that God is the original segregationist, so that they feel justified in using the violence to uphold God's law. To condone the breaking of law, which he felt to be the question here, was therefore a two-edged sword.

Subsequently Bishop Burrill of Chicago offered a substitute resolution which would have urged that all governmental agencies provide such relief as would have made the incident avoidable. He held that it was difficult for the council to sit in judgment on a distant situation, and that the prime concern should be for the welfare of the people.

Final Resolution

After further discussion and motions to amend Mr. Crump requested Bishop Hines to call a recess so that a modified resolution could be worked out between himself and Bishops Burrill and Marmion. When this was brought in it deplored the occurrence in Greenville, urged governmental agencies to relieve the "unfortunate" conditions there, and asked the NCC to inquire into the incident and "the underlying social and economic causes". Mrs. Harold Sorg, of Berkeley, Calif., while making clear she did not approve of, and did not participate any more than was necessary in, illegal acts, said that there was a tendency "to 'deplore' small transgressions and say nothing about 'deploring' the large transgressions". The suggestion of Mrs. Donald Pierpont to substitute "deplorable" for "unfortunate" in describing the conditions of the poor in the delta was accepted, and as so worded the resolution was passed without dissent.

In the course of the discussion Mr. Crump had said that he himself was not opposed to those who supported the Delta ministry and similar works, but that he was concerned lest the church suffer because of the council's involvements and misunderstanding about them.

NCC and Politics

Related questions and attitudes were brought before the council in connection with the letter from St. John's parish, St. John's Island, S. C., objecting to NCC political stands. Prime F. Osborn, of Jacksonville, Fla., held that people like the St. John's vestry wished to see a stronger application of a resolution adopted in the 1964 St. Louis General Convention relating to the NCC. In it the Episcopal Church delegates to the general assembly and the general board of NCC were "urged" to "seek to restrain" NCC agencies from "influencing specific legislation" on which this church had not taken a

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stand. Problems arise in attempting to implement the resolution since the delegation has no veto power over the NCC or any part of it. Bishop Hines said the St. Louis resolution had been put into the minutes of the NCC general board. He felt that after having done whatever may be possible to seek restraint the delegates had to be guided by their conscience when being confronted by particular questions. Mr. Osborn could not cite any specific instance of a contravention of the St. Louis resolution, but there had been some activity in relation to the repeal of section 14 (b) of the Taft-Hartley act.

Views of PB

Dr. Hines said that if the resolution were to be interpreted so narrowly as to make the Episcopal Church delegation an instructed one there would be little point of their presence at NCC meetings. Mr. Crump was of the opinion, however, that if any issue about "specific legislation" came before the general board, for example, this church's delegation would be bound to vote against it irrespective of the merits.

Seeking further clarification after the luncheon recess, Mr. Osborn propounded a hypothetical question regarding actions of the delegates. To this the Presiding Bishop replied that it was his own view that the St. Louis resolution would not be contravened if an NCC functionary testified before a congressional committee on relevant Christian principles, provided he did not maintain that a particular bill was itself the only way of applying of such principles. Mr. Osborn was content with this declaration and requested that the St. John's parish vestry be informed of it.

In response to a request from the Episcopal Society for Racial and Cultural Unity for assistance to dioceses where racial crises may arise Dr. Marmion submitted a program report prepared by the department outlining the services now available through its divisions and other agencies. The program paper was approved with the elimination of specific references to ESCRU originally contained in it. Additionally the department recommended that the 1966 church and race appeal be raised from $100,000 to $150,000 to support an augmented urban program. This was referred to the finance department, on whose recommendation the council made an immediate appropriation of $50,000 from the new fund for future needs, since it was doubtful that the appeal would bring in sufficient response to cover the extra amount. Last year the appeal brought $84,070, to this being added an annual allocation of $25,000 from UTO.

Missionary Appointments

Missionaries will hereafter be appointed by the Presiding Bishop, as president, after recommendation by the director of the department concerned with the appointment. The new system, proposed by Mrs. Foster for the overseas department, takes the place of one originally adopted in 1943, under which an appointment committee with varying membership made the designations.

The council also:

Made an appropriation of $28,000 from undesignated legacies for the purchase of land for a farming and educational cooperative project at Lake Izobal, Guatemala.

Contributed $10,000 for expenses of the WCC conference on church and society.

Gave $14,000 from undesignated legacies for a staff residence at St. Christopher's mission, Bluff, Utah.

LATER DEVELOPMENTS ON DIVORCE LAW

★ There have been later developments in the proposed revisions of the New York divorce law since Luman Bruner wrote the article on page ten this week.

Charles Tobin of the state's Catholic welfare committee has since stated that bishops of that church would accept some reforms. This prompted Senator Jerome Wilson, chairman of the committee that drafted the bill, to tell the press that he was "heartened by Mr. Tobin's recognition of reality."

A.M.E. CHURCH JOINS UNION CONSULTATION

★ The African Methodist Episcopal Church, a Negro denomination with some 1,250,000 members, has become the seventh full participating member of the consultation on church union, it was announced.

Bishop Robert F. Gibson Jr. of Va., chairman of the consultation's executive committee, said the AME Church will formally start its relationship with the other denominations by taking part in executive committee sessions March 18 at Virginia Seminary at Alexandria.

The next full session of the consultation is scheduled May 2-5 at Dallas, Texas. In addition to the new member denomination, others participating are the United Presbyterian, Methodist, Episcopal and Evangelical United Brethren Churches, the Christian Churches (Disciples of Christ), the United Church of Christ.

In another announcement, Bishop Gibson said that participating churches have agreed to observe April 24 as consultation on church union Sunday, taking part in pulpit exchanges and union study and discussion sessions in all 50 states.

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EDITORIAL

The Call of Lent

THE LENTEN SEASON calls us to sojourn with Christ in the wilderness and, with the help of the spirit, to gain new inspiration, strength, and courage to be better Christians.

It was in the lonely wilderness, far removed from distractions of everyday living, that our Lord pondered his stupendous task. God had spoken and God must be obeyed. Our Lord, deeply conscious of a call to perform a mighty work, fled to the quiet places to be alone with his Maker.

The call of Lent is a summons to every sincere Christian to seek the quiet place where, following the example of his Lord, he may ponder anew the deeper and loftier meanings of Christian discipleship. Such meditation enlarges our vision, helps us better to discern right from wrong and brings us closer to the mind which is in Christ Jesus.

Even as Almighty God chose the valiant Nazarene to spearhead the mighty movement, culminating in ultimate triumph of the kingdom, so the Lord Jesus has chosen us, members of his church, his body, to help bring about its victorious consumation.

So Lent calls us to retreat from worldly distractions that we may consider anew the duties and objectives of our Christian vocation. Lent calls us to the rest and relaxation of quiet places, our churches, where we may renew our strength and gain clearer vision.

If we so will it, the quietude of the Lenten season may be used to great advantage in resolving some of the inner conflicts which continually disturb and mar every human personality. It was with a great inner conflict that our Lord struggled during those forty days and nights. He emerged physically exhausted but spiritually serene and confident. The flesh was subdued to the spirit, his mind was made up. He had discerned and repudiated the subtle snares of Satan. His understanding of his God-given mission was clearer and he was ready to place his feet firmly on that road which led to the world's redemption.

Following our Lord's example we, too, can use these forty days and nights to bring us peace of mind if we enter into them with the steadfast purpose of finding a clearer meaning to our Christian discipleship and a still higher source of motivation.

Our Lord told his disciples, "If you love me you will keep my commandments." The Christian life is a life of discipline. As our Lord was obedient to the will of Almighty God, so he expects us to obey him if we would be his followers. Lent calls us to consider more deeply how we better may obey and serve the Lord Jesus.

For moderns the word "discipline" is almost anathema. But discipleship definitely implies discipline and so does the Lenten vigil. Our dislike for any kind of restriction, even though self-imposed, has made the Lenten season unpopular with many and has debilitated our discipleship. But the discipline to which the Christian submits is not a super-imposed dictatorship. We aspire to keep our Lord's commandments because we revere him and he has earned our love, respect, and devotion.

Lent can be a restful vacation with the Lord Jesus that we may know and understand him better. Our ability to appreciate and enter into this seasonal discipline depends upon how much we truly love our Lord.

No matter how we may attempt to take the hardness out of "discipline", especially in connection with Lent, it always will remain a word of solid rock, defying any attempt to camouflage it. The call of Lent is like a school bell which summons us to the classroom to learn more about the job which our Lord wants every Christian to do.

The story of the temptation, the gospel for the first Sunday in Lent, is a drama which portrays the perpetual struggle of all mankind. The three temptations indicate the ways by which our Lord seemingly might have fulfilled his mission without self-sacrifice and without the cross. The same temptations come to every sincere Christian. But the Saviour of the world refused to follow dead-end paths which the spirit of selfishness pointed out. He discerned the subtle deception of the powers of darkness and bade them begone. He chose the life of unselfish service to become the servant of all, and the way of unswerving loyalty to truth to become the redeemer of mankind.

Lent calls us once again to consider with more intensity that way, truth and life to which our

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Christian discipleship commits us. It calls us to ponder anew how we more faithfully may do the work which Christ has given us to do, in truth, in beauty, and in righteousness, with singleness of heart and mind, to the glory of God and for the benefit of our fellow men.

THE MODEL PRAYER OF JESUS

By Robert Nelson Back

Rector of St. Luke's, Darien, Connecticut

THE FIRST OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEATURED IN NUMBERS DURING LENT

"OUR FATHER, who art in heaven, Hallowed be thy Name."

"Our Father . . . " Our Lord, in the prayer he gave his disciples as a model, addressed God as "Father." The fatherhood of God was taught by Jewish rabbis before the birth of Christ; there is nothing new in our Lord's calling God, "Father." In fact, there is nothing new in the entire model prayer. All the ideas in the prayer were familiar to pious Jews. Christ took the many insights of Jewish thought, simplified them, gave them new order, and best of all gave them the power of his divine personality. What he said was fresh and new because what he said was the thoughts of great men who had gone before him put into simple, thrusting terms.

The real inventor is not the innovator but the man who collects and selects known ideas and puts them into simple constructive patterns. Marconi, for example, contributed nothing new when he discovered wireless. His task was to collect and select ideas suggested by men who had gone before him. Yet he was the real inventor because from collection and selection something new emerges.

The ideas in the model prayer were not new with Jesus; yet the prayer was new because the ideas were given force by arrangement and personality.

"Our Father . . . " God is best understood in terms of familiar family relationship. God is our father in the same way our earthly fathers are fathers to us. God loves us; he provides for our wants; he completes the family circle; he judges us.

A father judges. That is perhaps the most difficult job a father has. He must stand off from his children and with some degree of objectivity judge them. He judges, not because he enjoys the role of judge, but because he must for the child's growth. When the child lies or steals, when the child is selfish or overbearing, the father judges, he reprimands, and he punishes —punishes for future goodness and not for past badness.

"Our Father . . . " — this is how the family thinks of its father. One child does not say, "My Father," and so shut out the other members of the family. The child, gathering the other members of the family to him, speaks of "Our Father . . . "

God Loves All

GOD is our father; he thinks of all his children — not just you and me. He loves us — you and me — not one whit more than the man across the street who does not even go to church. That is a fact about God we must understand: he rewards us for our goodness, but our goodness does not affect his love. The true father loves the problem child as much as the model child, perhaps even more if this is possible. That is the reason the father makes such a fuss over the prodigal son and seems to neglect the good, stay-at-home boy. That is why the finding of the lost sheep causes all the angels in heaven to sing while the other ninety-nine who carefully kept to the fold seem to be ignored.

God loves all his children. It was once proposed that as an experiment in a London hospital one ward should be prayed for and another ward not prayed for. Then clinical tests could be made to determine the value of prayer. This is the supreme insult. God is not to be mocked. He is "our Father," the God of the patients in the un-

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prayed-for ward as well as in the prayed-for ward. Intercessory prayer, prayers for other people, certainly does good, enormous good, but the result of prayer is not to be measured by clinical test. Good health is not always the result of prayer; neither is poor health always the result of not praying.

"Our Father . . . " These words are a tribute to Joseph, the carpenter of Galilee. Joseph's son had such an opinion of him that he did not hesitate to call God by his name, the name of everyday, common experiences. Jesus called God "Father." If the word had been spoiled for him he could not have called God by that name.

Some Difficulties

THERE IS always difficulty in thinking of God in human terms. A human father is fallible; he makes errors and he has faults. His judgment and his actions are fallible. He may be an uncouth and undesirable person. Some men hesitate to call God "Father" because their own fathers were impossible people. Fatherhood at its best is like God. But even fatherhood at its best is inadequate.

We try to be fathers to our children, but we quickly recognize our own incompetence. In trying to be good fathers, however, we do learn something important. We realize the difficulty of the task and appreciate quite fully the problems our own fathers faced with us. Our fathers failed us — often they failed us miserably — but we are not critical now. We know the nature of the job, and we know its pitfalls. Inadequate though our fathers were, we only pray we can be as good fathers to our children as our fathers were to us. Mark Twain left home when he was in his teens. Returning some years later to visit his father, Mark Twain said he was happily surprised to discover how much the "old man" had learned since he had been away. Our experience brings understanding, and above all it brings appreciation.

In thinking of God we have to use terms we know something about. We call God "Father," yet we know full well the inadequacy of human fatherhood. Even at its best it is inadequate. Our human best is always inadequate, and our human best is often something we are ashamed of.

Beatrix Potter, an English writer, has given us the story of Peter Rabbit and the other members of his family: Flopsy, Mopsy, and Cottontail. It is the best of all her writing. You would think she would be proud of having presented Peter Rabbit to the world. But she was not; she was so ashamed of The Tale of Peter Rabbit, the best thing she ever wrote, that as an old, stuffy lady she devoted her life to perfecting her shooting and gained a reputation as an expert rabbit hunter.

We are often ashamed of our best. We are proud of the honors in life that come undeserved, and we brag about them. But the honors we deserve, the ones we have actually earned by doing our best, we do not cherish. We do not cherish them because no matter how good the job was we know it could have been done better. We know, deeply, how inadequate even our best is.

"Our Father . . . " Lest we dwell too long on this human relationship, the model prayer hastens to the next phrase, "who art in heaven . . ." We go beyond humanness now. "Our Father . . ." — here God is among us and we think of him in homely terms. "Who art in heaven . . . "—here God is lifted beyond the mortal scene; he is placed where he belongs, apart from us — "our Father" yet our Holy God.

Where is Heaven?

EVERY CHILD wants to know. Heaven is where God is. If God is here heaven is here; if God is there heaven is there. Heaven is God's home, and the home of all who love God, and God's home is where God lives. If this is vague it is vague only because we have not experienced the presence of God. Emmanuel Swedenborg claims that "every man is received in heaven who receives heaven in himself while in the world, and he is excluded who does not."

Heaven is the mystery of life. What it is like where God lives? We cannot answer the question because "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him . . . " Mystery though it is, still "God hath revealed (it) unto us by his spirit." We wonder and shall continue to wonder about heaven. Like the little girl who whispered to her new-born baby sister, "Tell me what heaven's like before you forget," we always want to know. Whenever we feel closest to God, when we have assurance of his presence in our lives, we have our best knowledge of heaven. Life brings to us ecstatic moments which are a glimpse into heaven.

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Heaven is where God lives. He is apart from us and our earthly commonplaces, yet we belong to him and we shall return to him. We shall be in heaven, too, with God, "Our Father . . . "

"Our Father, who art in heaven, Hallowed be thy Name . . . " The prayer ascends in its understanding of the magnitude of God. "Our Father . . . " The prayer meets us where we live. We know about fathers. It moves on, "Who art in heaven;" we do not know much about heaven, yet we have tasted of it. "Hallowed be thy name." Finally we have the holy God whose very name must be reverenced. We dare not be flip or casual in our relation to him. He is the holy one and hallowed is his name.

Meaning of Hallowed

HALLOWING the name of God means more than refraining from using it in epithets. Yet we should guard our tongues lest we take his name in vain. Christopher Wren gave careful instruction during the building of St. Paul's Cathedral in London that a workman heard swearing on the job should be immediately dismissed. "Thou shalt not take the name of the Lord thy God in vain . . . " The ancient Jews would hardly write or speak the name of God so holy is his name.

But hallowing his name is more than not swearing. When we go to church to worship him it is blasphemy to go lightly and unadvisedly. It is blasphemy to sit there and think of worldly and selfish thoughts; it is blasphemy to be there and dilute worship with thoughts apart from the holiness of God. It is God's house and it is dedicated to his worship. To give less than one's self to full worship of him in his house is more serious than using his name in epithet.

"Holy, Holy, Holy . . . "—we say the Sanctus; if we believe it we are struck with wonder and awe. "Hallowed is his name . . . " The name of the Lord God is given to us for reverence and adoration.

ITALIAN-STYLE DIVORCE IN NEW YORK STATE

By Luman H. Bruner Jr.

Rector of St. Peter's, Albany, and Chaplain of the New York Assembly

A FIRST HAND ACCOUNT OF THE SITUATION AS IT STANDS TODAY

NEW YORK STATE is attempting, through its legislature, to liberalize the archaic Italian-style divorce law during the present session. The law, prepared by Alexander Hamilton in 1787 and passed over a governor's veto, has for 179 years permitted divorce to be granted in New York state for but one reason — adultery.

Although there have been fitful attempts to liberalize the law over the years, the last actual change occurred in 1846. In that year, the guilty party of such a divorce was allowed to remarry in New York state.

The stumbling block of the liberalization of the law has been the Roman Catholic Church. There are reasons to believe now that the Roman Catholic opposition has been tempered. Richard Cardinal Cushing said, for example, during the last Connecticut birth control controversy, "Catholics do not need the support of the civil law to be faithful to their religious convictions, and they do not seek to impose by law their moral views on other members of society."

The declaration of religious freedom, passed by the Ecumenical Council and its subsequent promulgation by Pope Paul VI, also has heartened supporters of divorce law liberation in New York state.

In spite of these expressions of liberalization within Roman Catholic tradition, the New York State Catholic welfare committee issued a communique to the 65 Senators and 165 Assemblymen through its spokesman, Charles J. Tobin, Jr., requesting that the effects of the joint legislative committee on matrimonial and family laws, which has drafted a bill proposing to liberalize divorce in New York state, be laid aside this particular session for greater study.

Senator Jerome L. Wilson, an Episcopalian who

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has done a magnificent job as chairman of the legislative committee and who has conducted hearings all over the state, was deeply disturbed by this action. On the floor of the Senate, Mr. Wilson charged that the action by the State Catholic welfare committee was a "declaration of war" against his efforts to liberalize the state's divorce law.

Senator Earl W. Brydges, majority leader of the Senate, a Roman Catholic, and Senator Joseph Zaretzki, minority leader, a Hebrew, both rose to assure Mr. Wilson that their respective parties would not be influenced by lobbyists such as Mr. Tobin, even though he spoke in behalf of the Roman Catholic Church.

Support Reforms

OTHER FORCES immediately came into being to support Senator Wilson. Assemblyman Percy E. Sutton of New York polled the Assemblymen and discovered that along with the Speaker, the Hon. Anthony J. Travia, they seemed to be in favor of some form of change in the state divorce law. A group of Roman Catholic lawyers in New York City also declared that Mr. Tobin, who represented the conservative State Catholic welfare committee, did not speak for them. The Episcopal diocese of New York, through its department of Christian social relations flatly endorsed in principle Senator Wilson's endeavors.

United States Senator Robert F. Kennedy, arriving in Albany a few days after Mr. Tobin's appeal, also stated that he supported liberalization in New York state's divorce law.

Actually, the timing of the communication from the State Catholic welfare committee was very poor. The very issue of the New York Times, for example, which reported in detail the contents of Mr. Tobin's letter to the legislators, requesting that the present bill proposed by the joint legislative committee be laid aside for further study, also revealed the story of Patricia Kennedy Lawford's divorce from Peter Lawford. The divorce was granted to Mrs. Lawford, a Roman Catholic, after eleven years of marriage on the grounds of mental cruelty. The divorce was granted in Idaho because such a ground for divorce obviously is not possible yet in New York state.

The spokesman for the Roman Catholic archdiocese of New York, interviewed by the New York Times, and in spite of the opposition of the State Catholic welfare committee to liberalize divorce proceedings, said that Patricia Kennedy Lawford would remain a Catholic "in good standing" in spite of her divorce.

Senator Jerome Wilson's bill has been drafted after extensive public hearings. It would broaden the adultery ground for divorce for New York state to include homosexuality and sodomy and would add four new grounds: cruel and inhuman treatment, abandonment for two or more years, sentencing of a spouse to prison for five years for a major crime, and a mutually agreed-upon separation for at least two years.

Lawyers Take Stand

THE FINAL REPORT of the Wilson commission will be in early March. The New York City bar association and the New York county lawyer's association have expressed themselves on the issue perhaps as succinctly as anyone could. They have argued that presently the adultery-only statute has bred disrespect for the law. They have pointed out that the present law is undemocratic because poor people can not afford to get out-of-state divorces. New York state, for example, issues about 8,000 a year; but California, with the same population, issues about 50,000 divorces. This simply means that New Yorkers who have the funds go elsewhere. There are about 400,000 divorces a year in the United States, and it is one of the tragedies of our life.

The most precious heritage that a state can have is its citizens. The Assemblymen and Senators of every state are charged more than any other legislative body, however, with the direct welfare of the people.

As chaplain of the Assembly, I am convinced that the legislative bodies of New York state will pass some form of liberalization of the divorce procedure.

The decision of the legislators of New York will be made shortly. They will act as individuals of integrity and certainly not in collusion with a religious group that in the past has given the impression that it has sought to impress its own concepts of morality upon a citizenry which is pluralistic in its beliefs by pressuring the representatives of the people.

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Is the Church Simply Against Sin?

By David B. Wayne

Rector of St. Edmund's, Bronx, New York

LENT is the time of the year when we are especially concerned to turn away from our sins, to resist temptation, and to turn unto the Lord our God.

There is a danger in fighting sin, in resisting temptation. The danger is that we become simply negative, with nothing positive to suggest in place of the sin we have removed.

Jesus tells the story of the man who is delivered of an unclean spirit; but for his story, Jesus takes a unique viewpoint, that of the unclean spirit. The unclean spirit was tossed out, no doubt by great spiritual effort on the part of his victim. Once out, the unclean spirit wasn't able to find any other suitable lodging: all the available souls were already occupied by demons or were resistant to them, take your pick. Finally he came back, just to see how things were at the old place. He found his old place absolutely empty, unoccupied, all neat and clean, just waiting for a taker. Our little demon was delighted. He ran and got some of his other homeless demon buddies, and the whole lot of them moved in to this nice, clean, empty soul. "The last state of that man was worst than the first," and you can believe it.

This is a little story about the danger of negativism, of the church saying only "Thou shalt not," of the church simply being against sin. A primarily negative morality will invite more demons than it dispells.

What is sin? Is it something evil in itself that you can get rid of the way you can get rid of a bag of bad prunes: you take them out of the ice box, carry them down the hall, drop them in the incinerator, and that's it. No. Sin, evil, does not exist on its own. It exists only as the perversion, the distortion of good. God created this world. He created all us creatures in it. He said, "It is good." The energy, the power, the force of life is good; only when it is twisted and distorted does it become evil. A truck is an efficient, powerful machine, made to carry large loads. It is a good thing. But a truck out of control, slamming down a hillside — that can be a terrible evil. Are we then to do away with trucks, forbid the use of automotive power?

There is one very important area of human life that does illustrate the danger of simply being against sin. For these Sundays in Lent our Epistles have warned us to abstain from fornication. One of the seven deadly sins is lust. The seventh commandment forbids adultery. These warnings are proper and important. But does this mean that human sexuality is bad? Is the church against sex? Of course not. But I am afraid that through the centuries even up until now various spokesmen for the church have done their share to give the impression that God doesn't like the fact that he created man male and female.

By fighting against the "sin of the flesh" only in a negative way, stressing only the negative aspects of the church's teaching on sex, without any affirmation of the positive teaching, these negative spokesmen have created a situation like that in the parable: a house cleaned and swept and empty. Was anyone surprised that seven devils worse than the first should come in and take over? Pornography, "dirty word" campaigns; novels and movies and plays almost boring in their concern for carnal sin; the seeming increase in sexual perversion; strained and breaking family life; double-standard morality; teenage abortions. To some extent these evils which beset our society are there because the church and its spokesmen have been heard only as a negative voice against sex.

Pornographic literature is not pleasant material, and it is especially unfortunate that this material is sold to children. But is the church's response to this to be a simply negative, anti-pornography campaign? This negative approach develops the feeling that sex is bad, without value, without purpose, that it is obscene. This is exactly the same feeling the purveyors of pornographic literature cultivate; they make millions out of it.

Instead of supporting anti-pornography campaigns, churchmen need to do more about a pro-human sexuality campaign. We do not cure the evils and distortions by condemning, by shutting the door on the subject. What we need to do, somehow, is to make clear the goodness of sex and the tremendous importance of it for our lives as persons. We are created by God as sexual beings, male and female; and it is in terms of this basic biological nature that we are to fulfill our destiny as man or woman.

Sex is not bad; it is a tremendous God given power for life, for personal expression, for love.

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To correct the distortions of this power, we must not attack the power itself. That would be like correcting a bad headache by removing the head. Instead we should help develop respect, admiration, understanding, awe for this power given us by God.

There is a danger in fighting sin; the danger of negativism. But the Christian cannot be simply negative about evil, or sin. For sin is some good distorted and twisted. Jesus Christ comes to give power to the good; to free us from the distortions and perversions, from the falsehoods of our lives.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

ONE FINE summer day about fifteen years ago I had started an oil painting in my garage studio. It was to be a fine sea-scape in the traditional manner, filled with plunging seas on rocks. I believe it even included a Maine Coast type lighthouse. Being of slip-shod nature I left the painting and the paints on a chair one afternoon when I finished daubing, together with the brushes dropped into a pickle jar of turpentine. When I returned to the painting some hours later something new had been added. Streaks of red criscrossed the green seas like jagged strokes of lightning; yellow blobs floated like great balloons in the sullen skies; a brown fog swirled around the lighthouse tower.

"Obviously," I said to myself, "this is the work of a Committee! And I imagine my five year old son was unanimously elected chairman."

It turned out there had been five members, with a singular unity of mind and purpose. They were all under six years of age, too. It was quite a dynamic group. You could see the battle of wills that had gone on between the tycoon to be who had commandeered the red paint, and the embryonic strong-jawed club-woman who went in for yellow. There was evident the chattery, random work of the member who dodged in and out between the leaders, having his inconsequential say with small blobs of veridian green, from rock bound coast to far horizon. And in one corner (the left) was the piddling of a rejected member of the committee. He (or perhaps she), with a high sense of inferiority, had drooled all over a foamy wave with tight frustrated little patterns of raw sienna. You could almost see the dominating members of the committee knocking the little squirt back in his corner every time he attempted to get involved in their loftier plans.

Suffice it to say I never did salvage the painting. The vision somehow, having been cross-hatched and distorted, never returned. But I salvaged a small spiritual lesson. Group dynamics, beyond a certain discernible point is, as we say, "for the birds". There are obviously areas of life where it doesn't work. And one of them is in art. There are several others that can easily be figured out.

And from my traumatic experience of fifteen years ago I have picked up at least a thimble-full of wisdom. In these times of collective bargaining, totalitarian states, organization man, "team play" and group-life conferences, there is still no real substitute for individuality. A man can get himself into the state of mind in which he hardly dares buy a tooth brush without a committee meeting, let alone make an important decision. But as Robert Frost said, "My individuality means more to me than my necessary group".

There is still a need in the world for the Christian man—the individual man whose life, in part, is molded in isolation, and in quiet, and in solitude; informed by the purpose God has given to him as an individual, and faithful to the vision which has come to him not as a member of a committee, but as a person with an individual responsibility to God. This may sometimes require that he should stand against the group,

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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however sodden, however unanimous, however dynamic it may be and say, "Nuts to you! You have obscured the purpose and the vision given to me, to which I must be steadfast. As far as I am concerned you are adjourned."

Intercessory Prayer

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

THE ENCOUNTER between Jesus and the Roman captain has always been one of my favorites: In just a few words it tells us a great deal about Christ's response to human need, and the qualities of character which elicit his response.

No two men would seem to be further apart than our Lord and this military officer. One was a teacher, the other a soldier. One was a Jew, the other a Gentile, and a pretty obnoxious Gentile at that, because he represented the hated conqueror. One was a man who renounced the use of force, the other a man of arms. Yet, in this incident these two were drawn together in a moving example of mutual understanding and trust.

There are many facets to this story, not least of which is the breaking down of the barrier between Jew and Gentile. It is difficult for us to understand the violent antipathy of the Jew toward the uncircumcized, but then few of us have experienced centuries of enslavement and persecution. In this instance this is acutely present because the Gentile was a symbol of the conqueror.

The only thing that matters initially is the captain's warm human concern for his servant and his faith that Jesus can do something to heal him. Our Lord's response ignores all the potential differences between them; and as always sees the captain not as a Roman or a Gentile, but as a human being whom he can help.

A second aspect of this story is the mutual thoughtfulness which brings the two together. To the centurion's simple but earnest statement of his servant's condition; Jesus instantly offers to go to the captain's house and heal him. "That will not be necessary", replies the captain, "only say the word and my servant will be healed". Desperate people are not always that thoughtful, because desperation often makes us more selfish than we are normally. Nor are those who serve their fellows always as willing as Jesus was to put himself out in an emergency.

It is the humility of the Roman which captivates us as it did Jesus. But it is the humility born of giving and receiving orders. How often I observed this during the war years when I knew many officers as friends and parishioners in San Francisco. There is a quality bred into some professional fighting men which makes them far more receptive to the commands of God and the disciplines of Christian faith than the rest of us. Being men "under orders", they often have a more acute understanding of holy orders than other laymen; and more than once during world war two military men would defend me in unpopular stands from the criticisms of lay people.

But the most important thing in this story is the power of intercessory prayer. We do not know whether the palsied servant knew what his master was doing on his behalf. But this did not matter. It was the captain's faith that Jesus responded to, just as it is the faith of many an intercessor that still results in the healing of those for whom they pray.

We cannot ignore the biting comment of Jesus after the centurion had made his speech. He was already under attack from the leaders of his own people. They did not believe in him, nor respond to his gospel. Like members of the "in group" in other times and places, they were in danger of being "out" someday because others did respond and did believe and were the real inheritors of the kingdom.

An Open Letter to a Friend

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS
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New Head of WCC is Dedicated To Unity and World Action

★ Eugene Carson Blake, 59-year-old chief administrator of the United Presbyterian Church in the U.S.A. renowned for his leadership in church union and Christian social action programs, was elected as the next general secretary of the World Council of Churches.

Named in an "overwhelming" vote by the 100 member policy-making central committee of the international fellowship of 214 Protestant, Orthodox, Anglican and Old Catholic Churches, the American churchman will succeed W. A. Visser 't Hooft, in what is regarded as one of the most important executive posts in Christendom.

A unanimous choice of the 18-member special nominating committee named last year to produce a candidate for the secretaryship, Blake will assume the position at a date this year yet to be announced.

He will come to the post with a background highlighted by numerous positions of responsibility and leadership. He has been stated clerk of the former Presbyterian Church in the U.S.A. from 1951-58; president of the National Council of Churches, from 1954-57, and in his present denominational office since 1958.

Probably one of the best-known U.S. Protestant churchmen, Blake has gained national prominence for spearheading Church union efforts in the United States and as a leading force in Protestant and inter-religious attacks on racial injustice and poverty.

On the international scene, in addition to his involvement in WCC programs, Blake has been a strong proponent of closer relations with the Roman Catholic Church. In 1964 he was present with other United Presbyterian leaders in a first visit with a Catholic pontiff by U.S. top denominational officials. They met with Pope Paul at Castel Gandolfo.

Election Expected

The election produced virtually no surprise. Since last October, his has been the name most publicly mentioned as the likely successor to Visser 't Hooft, who has held the position since the WCC was formally constituted in 1948.

Dr. Blake was named to a term that will last until the general assembly of the WCC at Uppsala, Sweden, in July 1968, when that body can elect him to a new term.

Anglican Bishop John Sadiq of Nagpur, India, at a press conference following the announcement of the election, said Blake was the unanimous choice of the nominating committee. In regard to the election—which was closed to the press and public — the bishop, chairman of the nominating panel, said only that the vote was "overwhelming."

"I believe we came to this decision under the guidance of the Holy Spirit," Bishop Sadiq said.

Acts Boldly

★ As the WCC steps into a new era of ecumenical involvement and heightened activity in the socio-political sphere, the executive reins will be held by a man already globally known for his dedication to the causes of Christian unity and relevance in the world.

The role in world church affairs of the new executive has steadily broadened. In the council he has held chairmanships of the finance committee and the inter-church aid, refugee and world service division and is a member of the body's executive and central committees.

Where the outgoing general secretary handled the duties with a highly-regarded competence marked by subtlety and finesse, past actions of Dr. Blake indicate he may bring a new boldness to the office.

A national spotlight focussed on him in December, 1960, when, from the pulpit of Grace Cathedral in San Francisco, he called on Presbyterian, Episcopal, Methodist and United Church of Christ leaders to work toward formation of a united Church "both catholic and reformed."

The sermon spurred formation of the consultation on church union, now a seven-denominational group on the verge of considering an actual merger proposal.

In recent years, Blake has become one of the leading Christian exponents of equal rights and opportunities for all citizens. Together with giving impetus to his own denomination's strong attack on racial injustice, he became vice-chairman, then chairman of the activist special NCC commission on religion and race and in that role was a key participant in the momentous march on Washington for jobs and freedom.

Civil Rights Leader

During that "demonstration" era in the civil rights fight, Blake could be found both in the highest councils — in Washington meeting with the late President Kennedy — and on the protest scene. On July 4, 1963, he joined an interreligious, interracial group protesting segregation of a Baltimore, Md., amusement park and was among several clergymen who were arrested.

In the current civil rights

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phase, Blake repeatedly has called attention to the nationwide nature of discrimination, urging action in northern as well as southern areas, and is among the top guides of religious anti-poverty efforts. In January he was named a co-chairman of a new interreligious committee against poverty.

A frequent speaker at many churches and colleges, Dr. Blake has addressed himself pointedly to numerous issues facing the church. He made a major statement on the moral responsibility of the church in a secular society in 1960 at Colgate Rochester Divinity School, declaring:

"The problems of the corporate church when it attempts to take relevant moral stands on real moral issues is very much the same as that of the individual preacher in his pulpit. Nobody complains if he keeps general enough. He will be applauded for general exhortations about love, generosity, peace, unselfishness . . . so long as he doesn't get down to cases . . .

"But every thoughtful preacher knows that his sermons must somehow get down to cases and be applied to individuals and to social groups or else they are reduced to religious entertainment . . . "

Views on Vietnam

After his election Dr. Blake took part in a discussion on international affairs, following a report. He said that "basically the more successful the U.S. policy seeking victory in Vietnam, the greater will be the disaster in the long run" (see Witness editorial 2/17).

He stressed that the complexities of the conflict involve not only ideology but questions on race and poverty and said that the fact that the U.S. is a largely white nation using its power in an Asian nation "gives the impression that we who are white have a different attitude towards killing people who are darker."

He stressed that the WCC must express strong Christian concern over the Asian situation.

"We cannot remain silent on Vietnam," he said. "We are interested in peace not just for Christians, but for the whole of humanity."

WORLD PEACE TOPIC OF NCC BOARD PARLEY

★ The increasing concern of churchmen for world peace will be a major topic at the mid-winter policy sessions of the National Council of Churches' general board, convening Feb. 22 at St. Louis, Mo.

An agenda for the session issued at NCC headquarters includes proposed policy statements on several subjects raised at the world order study conference. These include:

The rights and responsibilities of debate, diversity and dissent; the question of Red China; developments in South Africa, and U.S. relations with Latin America.

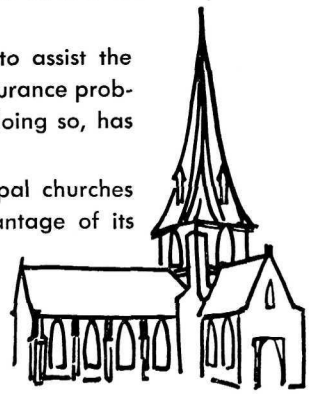
The national leaders of 30 Protestant, Anglican and Orthodox communions also are slated to consider a statement on the welfare of people in an increasingly technological world, review NCC operations, weigh reports in interdenominational relief operations, examine recent developments in Christian education and ecumenical relations and hear plans for 1966 from commission on religion and race.

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Also to be presented to the board is a proposal by the division of life and mission for a U.S. study conference on church and society.

Among special features at the meeting will be an audio-visual presentation by the Department of Youth Ministry on "Youth and the Modern World."

DISCUSS AREAS FOR COMMON ACTION

★ Possibilities for closer Protestant-Roman Catholic cooperation in meeting emergency needs and providing aid to developing areas was discussed for three days by 30 Catholic and World Council of Churches representatives and staff consultants.

The meeting grew out of initial sessions held last year by the new joint Vatican-WCC working group where it was suggested that specialists meet to examine possible new areas of common action in the field of Christian charity and service.

Held at the WCC's ecumenical center, the meeting was led by Anglican Archbishop Angus Campbell MacInnes of Jerusalem and Msgr. Jean Rodhain of France, president of Caritas Internationalis, the international organization of Catholic social welfare groups.

Special attention was given at the sessions to cooperative effort in the areas of mutual information, joint consultation and planning, theological research, simultaneous appeals and common response to the appeals of others, representation to governmental and intergovernmental agencies and collaboration in actual fields of operation.

ENDORSE UNION PLAN BY PROVINCE

★ British Columbia Anglicans have given their official approval to the proposed merger of the Anglican and United Churches of Canada. The endorsement came during the provincial Synod.

"The provincial synod affirmed its loyalty to the principles of union," Bishop Godfrey Gower of New Westminster said. Earlier, he had reported to the assembly on the decision taken at the general synod in Vancouver in August to proceed towards union of the two churches.

Union would create a church of six million members. The United Church in Canada has 3.6 million members and the Anglican Church 2.4 million.

Committees from both churches agreed last May, after 10 years of discussions, to a set of common principles covering faith and order which would be acceptable as a basis for union.

"The affirmation of the provincial synod is another step forward towards this merger," said Bishop Gower, who is also chairman of the general synod committee on church unity.

He said the next step is for

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the proposed merger to be considered by the general council of the United Church when it meets in September.

"If the United Church consents to the principles of union then joint commissions with representatives from both churches will be set up," said Bishop Gower. "These commissions will study a variety of subjects, such as doctrine and liturgy, and will report on their findings."

"This is not just an arrangement between two denominations," the bishop added. "This is our concept of the Christian church for the future. We are prepared to offer these principles of union to any United Church."

MINNESOTA MAY HAVE TO CLOSE CHURCHES

★ The diocese of Minnesota can expect to "lose" 32 churches in the next five to 10 years if its present rate of curtailment continues, delegates to the annual convention were warned.

Bishop Philip F. McNairy said the diocesan program has suffered cutbacks amounting to $30,000 per year or more during the past three years.

"In three years there have been no new missions begun," he reported. "There are no funds to place men in new fields, no matter how promising they may be."

While the diocese's highly-successful advance fund has money available to lend for construction of new buildings, the diocese can't afford to start any new missions, he said.

"Two metropolitan missions have waited two years for resident leadership which we cannot give them. For the second straight year, we lack in our budget, funds necessary to pay the cost of moving men into fields that fall vacant. Between White Bear and Duluth, an area of 17,000 square miles, there is not a single resident parish priest remaining."

At least 12 of the 32 churches which may have to close could become independent parishes in the next decade — if given proper support, Bishop McNairy said.

He appealed to parishes to raise the sights of their missionary responsibility and to improve their stewardship.

While the diocese's mission program was being cut back, the parishes and missions of the diocese have spent about 25 per cent more on themselves, he said.

In his report, Bishop McNairy revealed that Bishop Hamilton H. Kellogg and he have agreed to see that clergy are placed in the diocese without regard to race or national origin. An Episcopal-related group picketed the opening of the convention, calling for such placement.

Bishop McNairy, in his report, said Episcopalians should explore the possibility of building new churches with congregations of other denominations and sharing the facilities.

"Joint staffs and equipment might give us skills and efficiency we cannot even visualize," he said. "With a single business board to manage and maintain properties, clergy and laity would be free to 'be the church.'"

He said a proposed ecumenical urban training center for the twin cities would provide special skills for ministering to changing neighborhoods in the cities.

To serve communities lacking resident priests, the diocese is considering use of resident perpetual deacons who would draw their salaries through secular work in the town, the bishop said.

DELAWARE CONSIDERS VIETNAM WAR

★ Delegates to the convention of the diocese of Delaware, after extended debate on a statement on the Vietnamese war, adopted a resolution "acknowledging the complexity of the situation, its far-reaching implication, and our limitations of knowledge."

For these reasons, the delegates said they "do not presume to urge upon our government any course other than that which is its avowed purpose: to permit the people of Vietnam to secure a government by truly free elections and to seek this objective by peaceful negotiations whenever possible."

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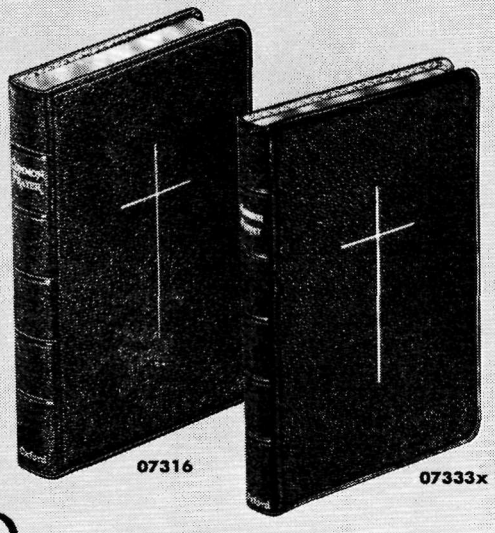
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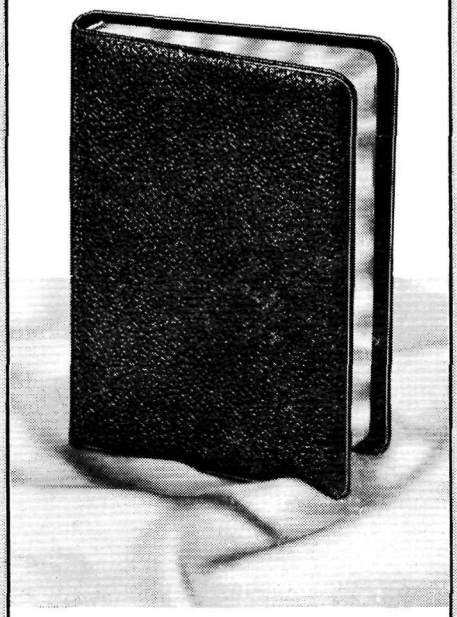
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The WITNESS

FOR CHRIST AND HIS CHURCH

MARCH 3, 1966

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Story of the Week

Central Committee Proposals To Bring Vietnam Negotiation

★ World Council of Churches leaders, citing the "futility of military action" to solve Vietnam's problems, issued a statement urging the U.S. and South Vietnam to halt bombing and calling for an end to North Vietnamese infiltration of the South.

Adopted after lively discussion at the meeting of the policy-making central committee, the document declared that an end to fighting would be the "most effective step" toward negotiation.

Among its other main points, the paper called on the U.S. to modify its policy of "containment" of communism and appealed to communist nations to review their policies of supporting "wars of liberation."

Every effort also should be made, it was stated, "to bring the 700 million people of China, through the government in power, into the world community of nations in order that they may assume their reasonable responsibility and avail themselves of legitimate opportunity to provide an essential ingredient for peace and security, not only in Southeast Asia but throughout the world."

An immediate cease-fire "of sufficient duration to serve as a cooling-off period" was urged in order to provide an opportunity "for testing possibilities of negotiation with a considerably enlarged unit of the international control commission — India, Canada, Poland — to ensure cease-fire commitments are honored."

The statement declared that there would be bitter racial and other resentments if the U.S. and its allies won and vast destrution to the country and its people in the event of a North Vietnamese victory.

Attention was called to efforts of the National Council of Churches in the U.S. to bring the Vietnam conflict to the negotiating table and added that this "reflects widespread questioning of the wisdom and rightness" of present U.S. policy.

In another major point, the paper asked for exploration of all possible means of cooperation and common action with the Roman Catholic Church to achieve peace in the embattled Asian country.

Offered in the document were several steps toward keeping "human suffering to a minimum" and contributing "to a climate more conducive to negotiation."

In addition to an end to both U.S. and South Vietnamese bombing and North Vietnamese infiltration, the document urged that all parties involved in the conflict "recognize the necessity of according a place in negotiations both to South Vietnam and the National Liberation Front . . . "

It was suggested that "arrangements be encouraged for negotiations between South Vietnam . . . and the NLF in the hope that there may be found a negotiating authority representative of all South Vietnam."

A comment directed to the U.S. called on the country to "now announce its commitment to withdraw its troops" in a way "phased in accordance with provisions for peace-keeping machinery under international auspices and deemed adequate in the judgment of international authority."

Both North and South Vietnam were urged to "develop greater flexibility in the initiation of the response to negotiation proposals" and all combatting parties were called on to "give every possible protection to non-combattants and to relieve the plight of the suffering."

In other main points, the document asked:

"That all parties recognize the extent to which what is happening in Vietnam is part of a social revolution and that freed from foreign intervention, Vietnam—both North and South — ought to be in a position to determine its own future with due consideration of the de-

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mands of peace and security in Southeast Asia.

"That all parties recognize the futility of military action for the solution underlying Vietnamese political, social and economic problems and the necessity of massive, generous development programs."

Commission Report

Prior to this action the members of the committee heard a report by the commission on international affairs.

Recourse in some form to the Geneva accords of 1954 was urged as the best hope for ending and bringing the dispute to the conference table.

The Geneva conference, which gave birth to present-day North and South Vietnam, "in participants and agreements offers the best prospect of procedural acceptability" among the contending powers.

Presented by O. Frederick Nolde, director of the commission, the report also urged that other efforts to end the Vietnam conflict should include "recourse to the United Nations, recognizing the disadvantage that the People's Republic of China is not seated."

Other moves suggested included response to the peace initiatives of U Thant, "representation by the great powers, notably the USSR and United Kingdom, as continuing co-chairmen of the Geneva conference and action by governments in the area not involved in the conflict but who are immediately and vitally concerned."

The report declared that the "deep-rooted obstacles" in the Vietnam situation are illustrated by a series of questions:

- To what extent is the Vietcong an indigenous movement or to what extent is it inspired and supported from without?
- Is the Vietnam situation an expression of expansionism by China or part of a social revolution?
- To what extent is it to the advantage of Peking and Hanoi to keep the U.S. involved, and to what extent does U.S. commitment require it to remain, in accordance with its policy of containment of communism?
- Does the right of self-determination apply solely to Vietnam as a whole or to South Vietnam separately?
- In the absence of international machinery to cope with the threat to world peace, what is the responsibility of Asian powers over and against outside powers such as the U.S.?

In seeking an end to the Vietnam conflict, the report continued, there should be a "readiness to take initiatives" for moving from the battlefield to the conference table, an end to North Vietnam bombing and cessation of military infiltration from North to South, "protection of civilian populations and the exercise of restraint by all parties . . . "

On Rhodesia, the report condemned the unilateral declaration of independence and urged a solution to problems there based on majority rule.

The international affairs commission also advocated expansion of the limited test ban of 1963 to include underground tests. Also endorsed was a proposal of the U.N. disarmament conference for a world disarmament conference to include all nations, including Communist China.

Dr. Blake Backs Views

Eugene Carson Blake, on his return to the U.S. following his election as general secretary of WCC, told newsmen that the "real picture as seen by Asians" shows the U.S. as "a rich, powerful, predominantly white nation, trying to impose its will in Southeast Asia by usings its overwhelming military power."

When asked if he thought the World Council is competent to suggest specific terms for a Vietnam peace—a point of some newspaper editorial criticism of the WCC — Blake commented that the religious body has a vulnerable position in making such statements.

"If we just say let's be for peace," he said, "we are criticized for not knowing what we are talking about." At the same time, by offering specific peace moves, he added, "We are criticized for interfering in state department business."

He also announced that he would take office in his new post on December 1.

CHANDRAN NAMED TO KEY POST

★ President J. Russell Chandran of Union Theological College, Bangalore, India, was named vice-chairman of the WCC central committee. It is a new post, deliberately created, to increase the number of Asians in key jobs.

Other staff jobs filled by the central committee were Archpriest V. M. Borovoy of Moscow to be associate director of faith and order — the first Russian to join the staff at WCC headquarters in Geneva; Lutheran Philip A. Johnson to be associate secretary of the world organization in the U.S.; Rev. Philip Potter, a Methodist from Jamaica, to direct the division of world mission and evangelism; Prof. J. C. Weber, U.S. Methodist, to be assistant director of the Ecumenical Institute in Geneva; John B. Holt, layman of the United Church and an officer in the U.S. state dept., to be assistant director of the division of inter-church aid.

INCREASED BUDGET FOR WCC

★ The 1966 budget for the World Council of Churches is $990,000. The 1965 budget was $930,000 and had a deficit of $30,000.

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Archbishop of Canterbury May Discuss Doctrine with Pope

★ The Archbishop of Canterbury, dropped a broad hint that his visit to Pope Paul this month will be more than a courtesy call and that it may involve discussion of doctrinal matters.

In an address on "the Mission of the Anglican Church," he said it was his hope and prayer that his visit to the Pope on March 23 would help to advance brotherly relations between members of the Anglican and Roman Catholic Churches. Quite significantly, he added:

"I believe that those brotherly relations must include the discussion between our two churches of doctrinal questions. But I would add this: that they must also include the discussion between us of practical matters in which one church may help the consciences of the members of the other church."

So many avenues of interpretation are opened by this comment, according to observers, that it would be idle for anyone not intimately connected with Dr. Ramsey's actual thoughts to speculate on just what doctrinal questions he might discuss. There are many.

He went on to refer to the Council sessions in his address in Birmingham. He said that, while the bishops had not altered Roman Catholic doctrines, they had presented them with far less emphasis on dogma. Without altering its definitions, the Council had put a far greater emphasis on the meaning of baptism and on the mystical unity of all Christians in virtue of their baptism.

Dr. Ramsey added that this was a new and welcome emphasis. He noted that "since the Vatican Council there have been many more possibilities for practical cooperation between Roman Catholics and other Christians."

Dr. Ramsey followed up his Birmingham visit by going to Oxford, where he defined his views on unity in a sermon before theological students. "Christian unity," he said, "does not mean collecting together as many people as possible and shovelling them into one box, or collecting them together into one kind of ark.

"It does not achieve unity for one church — the Church of England, for example—to unite with another church if within their own church there are partisan divisions snarling at one another, or to unite with another church if within them both the black Christians and the white worship separately. Reconciliation of the races is very much part of unity and the ecumenical movement."

While in Oxford the Archbishop also spoke to a private meeting of local Catholics.

Interest is growing in Dr. Ramsey's forthcoming visit to Rome. One development, in which some significance was seen, was the disclosure that Col. Robert Hornby, who was the Church Assembly's chief information officer until his resignation early last year, was to go to Rome to make the preliminary press arrangements for the archbishop's visit.

Col. Hornby accompanied the former Archbishop of Canterbury, now Lord Fisher of Lambeth, when he made his visit to Pope John in 1960. Col. Hornby resigned as information officer to undertake other forms of work and was succeeded by Maj. Gen. Adam Block.

Gen. Block will accompany Dr. Ramsey and his entourage to Rome but the leading Anglican newspaper, the Church Times, understands that Colonel Hornby will go ahead of the main party because of his "specialist knowledge" of this kind of situation.

MORE CHURCHES JOIN WCC

★ Membership application from four churches were accepted by the central committee of WCC — Orthodox Church of Czechoslovakia, United Church of Zambia, Malagasy Lutheran Church, Episcopal Church of Brazil.

Approval is virtually automatic, unless objections are registered by member churches in six months.

It will bring the membership to 217 churches.

NORTH CAROLINA ACTS ON NCC

★ Delegates to the convention of the diocese of North Carolina tempered—if they did not quite defeat — a resolution which called on the National Council of Churches to refrain from trying to influence "national policy."

As it has in many Southern quarters, the fact that the NCC has spoken out on many issues, from race to peace and poverty, raised considerable discussion.

The prime resolution, to ask the NCC to stop speaking on national policy, drew a comment from Bishop Thomas A. Fraser that "if you take the broad term of national policy, this means the National Council shall not speak on anything."

Another opponent of the resolution, Allan Parrent, assistant director of student activities

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at Duke Universiy, said it would mean the Council could not speak out on such things as race and war.

The NCC, Parrent added, "would be nothing but a chaplain to bestow blessings on the status quo. Let us not choke off this one ecumenical voice."

The resolution ultimately passed called on the NCC to specify that it was setting forth positions about which Christians ought to be concerned, but without implying that the NCC statements were the "only" Christian positions on the subject and without suggesting solutions to problems for statesmen or others in specialized fields of competency.

A constitutional amendment which would give women the right to be convention delegates passed a first reading. The amendment will have to be voted on again next year before it can be enacted. At last year's convention, the delegates made it possible for women to be elected to vestries.

Agencies of Federal Government Distrusted by Mississippi Poor

★ Bishop Paul Moore, suffragan of Washington, said there is increasing bitterness and distrust toward the federal government among the poor of Mississippi and called on President Johnson to name a task force to cope with their problems immediately.

The bishop is chairman of the Delta Ministry of the National Council of Churches which is facing some of the problems, along with the Mississippi Freedom Democratic Party and the Freedom Labor Union. On Jan. 31, 60 Negro families, with the sanction of all three groups, staged a "live-in" at the deactivated Greenville Air Force Base.

The base invaders went to Greenville from a "Poor People's Conference" held at the Delta Ministry's conference center at Edwards, Miss. Prompt orders from the department of agriculture and U.S. Attorney General Nicholas Katzenbach brought about their eviction within 30 hours.

Bishop Moore said the Delta Ministry "has been receiving a lot of flak about why we (the National Council of Churches) went along with a deliberate violation of federal law."

The bishop, who was not present at the Poor People's Conference when the base invasion was decided, said that while he does not personally condone the decision, representatives of the Delta Ministry were present and they did not dissuade the Negroes from the action.

"What is much more important than the violation involved is the deep sense of frustration that led to it," he said in defense of the action. "Wherever the idea might have come from, it was adopted with great enthusiasm."

Crux of the problem is a virtual stalemate over distribution of $24 million in surplus food through the office of economic opportunity. The agency has insisted that a statewide advisory board made up of an equal number of Negroes and Whites be appointed by state officials.

Considerable delay has resulted, and with the delay, funds are being withheld which would help the poor of both races. With winter half over, the needs which might otherwise be ameliorated have been growing more critical, the bishop said.

He added that since the incident and since his press conference on the matter later, the OEO has declared the impasse "open." He did not elaborate on this, but said it would take a considerable length of time to fully implement the relief program.

The bishop said the Delta Ministry operates on the prime principle of "identification with the people," and therefore, "since that is what the people wanted (the live-ins) our board members went along with the plans."

He said the frustrations faced by the Delta Negroes, first from their local and state governments, and now with the federal government, have caused many to talk in terms of "making it on our own," with no allegiance to any governmental body.

"The Negroes have heard all these promises, they have worked hard. They have done all the things that the white folks say you should do in a calm, legal way and nothing has happened," Bishop Moore said.

The Rev. Art Thomas, director of the Delta Ministry said of the situation:

"The OEO and the department of agriculture have been kow-towing to Mississippi politicians who don't want poverty or relief programs in the hands of Negroes who can't be controlled by the white power structure."

Bishop Moore echoed this sentiment, saying the federal government has stepped into the picture "with too little, too late for the Delta Negroes, who are literally starving and whose future is absolutely hopeless."

He added: "It's one thing to sit up here and talk, but when you see the people out in the cold and the snow with no work

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and nothing to eat, its very different."

He said one of the big objectives now is to get donations so land can be bought to set up communities for the Negroes, with houses and other facilities built for their ownership. Funds will be raised from the meager holdings of the Negroes themselves and from nationwide private contributions.

"We have a dream of having complete new towns set up with housing, industry, schools and jobs provided through the cooperative help of government, private industry and the people," Bishop Moore said.

Preliminary discussions have been held with Rep. Henry Reuss (D.-Wis.) and private planners, he said (Witness, 9/30/65).

Bishop Moore suggested that President Johnson appoint representatives of the departments of agriculture, defense, commerce, labor, justice, urban development, and health, education and welfare, along with OEO "to set up a totally new structure" to deal with the poor, particularly in the rural south.

More Dialogue with Vatican Endorsed by World Council

★ Continuing top-level dialogue among Protestant, Orthodox and Anglican representatives and the Roman Catholic Church was assured as the World Council of Churches central committee reaffirmed wllingness to remain in official contact with the Vatican.

The WCC policy-making body approved a report from the joint "working group" formed last year by the WCC and the Vatican which called specifically for mutual study of the nature of ecumenism and the meaning of the term "catholic and apostolic."

The report also recommended new exploration of ways to maintain fruitful contacts in such areas as missions, church and society, the laity, the role of women, social services, international affairs, Bible translation and the standardization of liturgical texts.

And, in what observers saw as a particularly significant development, the report called for formation of a special joint theological commission by the WCC faith and order unit and the Vatican secretariat for promoting Christian unity to study fundamental ecumenical issues.

Such a sub-group on theology would parallel the separate joint group formed by the WCC and International Caritas, Catholic relief and welfare organization, to examine means of cooperation in meeting material needs around the world. That unit's recommendations resulted in the launching of a first joint effort on a global scale by WCC churches and Catholics to ease famine conditions in India and Africa.

Renewing the mandate to its spokesmen to continue the joint working group, the central committee authorized the WCC executive committee to name individual representatives for the future talks.

The working group report underlined the principle that ecumenical dialogue always should be on an "equal footing," but also observed that in this particular encounter the WCC and the Catholic Church are not comparable entities.

This was a reference to the nature of the WCC as a fellowship of 217 different churches in comparison with the single Catholic Church. As the working group was formed last year, this difference was recognized through the appointment of eight WCC representatives and six Catholics.

Reacting to a section of the report dealing with the Vatican Council, the central committee urged "full application of the principle of religious liberty in all parts of the world."

The committee adopted a series of related resolutions, one of them giving emphasis to the importance of the Vatican II religious liberty statement for full collective and individual religious freedom around the globe.

Another resolution expressed gratitude at the large measure of agreement among all churches with the Vatican II action but at the same time noted that there are areas of disagreement which deserve additional discussion.

It was declared by the WCC leaders that on the basis of the Vatican declaration and World Council statements it should be possible through "brotherly consultation" to overcome practical difficulties.

Hope was expressed by the committee that the Vatican II religious liberty statement will provide a basis for all churches to take a common stand on full application of its principles.

WAR ON POVERTY AND CHURCHES

★ While the philosophy of church-state separation was designed to keep the government out of the pulpit, it should not keep the clergy and nuns away from the poor, according to Sargent Shriver, head of the U.S. anti-poverty campaign.

Because of grants by the Office of Economic Opportunity which he directs, Shriver said, more religious people and religiously motivated people are working with the government

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than at any other time in the history of the country.

Speaking at the diamond jubilee banquet of the Roman Catholic Sisters of the Blessed Sacrament — founded by the late Mother Katharine Drexel— Shriver said the OEO has given "probably thousands" of grants to religious organizations. It is the first government agency to do so, he added.

He noted that a $7 million grants was given to the Catholic diocese of Natchez-Jackson with the approval of the state government in Mississippi. He quoted Mississippi's governor as saying that if the Catholics could not reach the rural poor, no one could.

The director said that between 4.5 million and 5 million people have been affected by the war on poverty since it was begun 14 months ago. The war on poverty, he added, results in increased participation in education and economics, and will naturally result in more participation of the poor in civic activities, he added.

Involvement of the poor in civic endeavors, Shriver continued, is the heart of democracy.

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ANGLICANS WANT FIXED EASTER

★ The Assembly of the Church of England has voted overwhelmingly for a fixed Easter. Archbishop Coggan of York in urging the action stated that the Vatican Council was for it, upon concurrence of other churches.

The date suggested is the Sunday following the second Saturday in April.

For nearly 400 years Easter has been determined by the moon, and varies from March 22 to April 25.

The Orthodox set their Easter differently so it can be celebrated on the same day as western churches, or as much as five weeks away from that date.

UPPER SOUTH CAROLINA BACKS NCC

★ The convention of Upper South Carolina adopted a report urging the Episcopal Church to remain in the National Council of Churches, but "for the time being" was added.

A section in the adopted report asked the executive council to recommend to general board members of the NCC that they undertake at their earliest opportunity to "request voluntarily a security check by the FBI."

The check would be made on "all council staff personnel, paid and volunteer, in order that the deep concern of so many churchmen on the question of communist or other un-American affiliation be adequately resolved."

The report further suggested that the delegates go on record as questioning the value of legislative lobbying on any subject as an official action on the part of the Episcopal Church or any organization with which the church is affiliated.

Acceptance of the report came on voice vote following a motion by N. Heyward Clarkson, a Columbia attorney. He said that he personally opposes membership in the NCC but "we can live with it for the following year and see what it does in the political field."

By more than a 2-1 vote, delegates also rejected a proposal that women be permitted to serve on vestries and to be elected deputies to General Convention.

DOES NOT WANT TO BE BISHOP

★ The Rev. Paul Verghese, on the staff of the WCC in Geneva, was elected a bishop of the Syrian Orthodox Church of India. He has asked authorities of his church to delay his consecration. His present job expires in May, 1967 when he plans to return to India where "I could be more useful as a simple priest."

WOMEN SCORE VICTORY

★ Men delegates of the convention of the diocese of Western New York voted overwhelmingly to permit parishes to elect women as delegates to future conventions.

They also voted to allow parishes to elect women to their vestries. Debate was lively but good-natured. Last year's convention had voted for women but not with the two-thirds ma-

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jority required to change church law at one convention.

The vote was overwhelming — 49 to 16 among clergy and 105 to 20 among laymen from 76 parishes in seven counties of Western New York.

Bishop Lauriston L. Scaife in his address had strongly urged passage of the measure. It has come before nearly every convention for the past 20 years.

NEW ORLEANS HAS UNITY SERVICE

★ Most churches in New Orleans were represented at a unity service held at Notre Dame Seminary. It was arranged jointly by the seminary and the local federation of churches.

Archbishop Hannan preached; Methodist Bishop Walton read the litany; Dean Roland of the Episcopal cathedral lead the recitation of the creed; Dean Gaines, Greek Orthodox, prayed for unity; Baptists, Presbyterians and others had parts in the service.

The choir was made up of members of a Methodist church and Xavier University and among the hymns was Martin Luther's "Mighty Fortress is Our God."

WANTS RED CHINA IN THE UN

★ The general board of the National Council of Churches passed a resolution by 90 to 3 urging the admission of the People's Republic of China to the U.N.

The board also received a delegation of poor people from several states who presented a petition expressing dissatisfaction with the war on poverty set-up. They urged church action which was promised "after study."

Full details of the meeting will be reported next week.

New Jersey Committee's Warning Backed by Bishop Banyard

★ Episcopalians in the diocese of New Jersey have been requested to protest any expression of attitudes alleged to have been the subject matter of songs reportedly sung by so-called "Rat Finks" at the convention of the Young Republicans held last May in Wildwood, N. J., should similar instances occur in their communities. They have also been cautioned that participation in such type behavior, or the expression of attitudes reportedly the subject of these songs, will subject them to the church's discipline.

The request and caution were contained in a memorandum issued by the committee on racial concerns and endorsed by Bishop Alfred L. Banyard of New Jersey, the diocese which embraces the 14 central and southernmost counties of New Jersey.

The committee based its action on its report to the 1965 convention of the diocese, which was adopted as official diocesan policy on matters of racial concerns by a standing ovation.

The committee also called upon the Republican party in the state to repudiate the elements in the party reportedly responsible for the songs if the allegations are found to be true. The memorandum declared:

"We abhor the thought that the party of Abraham Lincoln, and of countless other leaders who have taken courageous action to rid our nation of racial discrimination, might harbor elements making a mockery of



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the millions of Jews exterminated by Hitler and lampooning those martyrs of our church and of other churches who were murdered for their efforts to further the brotherhood of all men."

The action of the committee, with the endorsement of the bishop, is believed to be the first instance of an Episcopal diocese commenting through an official agency on the "Rat Fink" allegations.

Bishop Banyard sent the following letter to all the clergy and men in charge of missions at the time the memorandum from the diocesan committee on racial concerns was sent:

"The enclosed memorandum from the committee on racial concerns has my complete and wholehearted endorsement. I would like to make very clear that at this writing we have no knowledge that the responsible elements of the Republican Party are involved in the alleged incidents, and it would manifestly be unfair to criticize it unless, if the allegations are found to be true, it fails to repudiate those found guilty of promoting such obnoxious bigotry.

"I believe, however, that the committee on racial concerns is to be commended for alerting our people at this time to forestall any attempt by anyone to promote the hideous practice of racial prejudices. We need to be aware that the seeds of racial hatreds and bigotry can be sowed very insidiously, and unless we are constantly alerted, its evil fruit will ripen to poison the vineyard in which we are all called to labor as children of God."

OHIO CONVENTION MADE HISTORY

★ Ohio's convention made history by having in attendance a companion bishop, the Rt. Rev. Plinio L. Simoes of Southwestern Brazil. He was the speaker at the dinner for over 1300 persons. Mrs. Simoes and their daughter, Vera Lucia, joined him in a musical offering. The bishop is giving two months to his companion diocese to assist Bishop Burroughs.

Canons were changed to permit women to serve as delegates to convention — in 1965 they were declared eligible for vestry duty.

Other action: —

Pledging $360,000 to the executive council, one-half the expected payments from 119 parishes. This is $57,000 over the assessed quota.

Establishing a minimum clergy salary schedule of not less than $5250 per annum, with housing, car allowances, business expenses spelled out. A committee was appointed to implement the resolution.

Authorizing the diocesan council to consider a capital funds drive for manpower requirements and experimental ministry.

Bringing diocesan canons into line with general canons regarding business procedures.

Adding non - discriminatory provisions to diocesan canons which deal with sale, encumbrance, or leasing of property. This is believed to be a "first".

Accepting Bishop Burroughs' suggestion for a full scale observance in 1967-1968 of the Sesquicentennial. Ohio is the oldest diocese away from the original Thirteen Colonies.

Authorizing the bishop to call a special convention for the election of a bishop coadjutor.

Hearing a dramatic presentation of M.R.I. emceed by the Rev. Richard M. Trelease Jr.

Indicating pride in and support for Bexley Hall whose annual campaign for a minimum of $60,000 is underway.

ANGLICANS TO RESTORE HISTORIC CHURCH

★ The historic City of London Church of St. Michael, Paternoster Royal, which was built by Sir Christopher Wren and shattered by Nazi bombs in 1944, is to be restored at a cost of about $420,000.

Every effort will be made to retain in the new building the church's historic links with the past. A church has stood on the site since the 13th Century. In 1400, St. Michael's was rebuilt by Sir Richard Whittington, London's most famous lord mayor.

Sir Richard died in 1423 and was buried in St. Michael's but the church was destroyed in the great fire of London in 1666. Wren then rebuilt the church between 1686 and 1694, and so it stood until the bombs fell in 1944. Plans to demolish the ruins altogether were abandoned after widespread protests.

A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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THE WITNESS **TUNKHANNOCK, PA. 18657**

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- BACKFIRE -

John R. Murphy
Layman of Shreveport, La.

For the first time a copy of your publication has come to my attention. After reading, first, the article on the Louisiana convention, I decided to read some of the other articles. Frankly, sir, even to a registered Democrat, your publication slants news to a degree which, in my opinion, makes the credibility of your magazine close to zero.

With regard to the article on the Louisiana convention, I presume this was written by someone in attendance, although I have a feeling that the writer of the article and the writer of this letter did not attend the same convention. There is every indication that your reporter has fabricated out of thin air some of the material he presents as facts. For instance, at no time do I recall even the slightest mention of integration, yet the headline of the article reads, "Racial Integration Big Issue in Diocese of Louisiana." I suggest, for your own information, that you get a copy of Bishop Jones' address to the convention and see just what remarks the bishop made about the lobbying and you will see that this does not check with your reporter's statement.

The reporter's reference to the matter of the parishes who withhold some portion of the Program Asking being admitted to the convention by "gentlemen's agreement" is inaccurate. By canon law any parish which pays the assessment has fulfilled the requirements for being seated at convention.

The final paragraph which in part reads "St. Mark's — feels assured that the rightness of its position will then be evident to the diocese—" leads me to ask just how does your reporter know what St. Mark's thinks since no delegate to the convention could possibly know what the collective thinking of St. Mark's might be in this respect until after reflection on the events which occurred at convention.

The expression of opinions being reported as facts downgrades the value of your paper since the question must ever be present in the mind of the reader "is this fact or fantasy?"

Virginia (Mrs. R. E.) Bible
Churchwoman of Graham, Texas

I have read with great interest "Ordination, Why Bother?" by the Rev. William L. Dols Jr. and I agree with him wholeheartily.

I think that a priest that speaks or thinks this way will be able to help many people, no matter how poor, rich, color or creed. That he can teach God's word and "men who are aware of their own failures and hurts and who struggle by word or look or a touch of the hand to say that no man need suffer alone" (to quote the article) will bring trust and faith to many.

Simplicity is emphasized in the Bible. There are men who are walking encyclopedias yet who are not cultured men. Simplicity is culture; simplicity is spirituality; simplicity is power. The spiritual is the solution of everything.

This article was written with simplicity and truth and the author is a man of spiritual simplicity and will reach many people, even those who half listen.

David B. Earnest
Assistant, St. Paul's,
Cleveland Heights, Ohio

On January 29th, the convention of the diocese of Ohio took precedent-setting action in regard to real property held by the church. The diocese banned discrimination in the sale, rental or lease of any of its properties.

The diocese has about 75,000 members in 118 parishes and missions in Cuyahoga County and 42 in other counties in northern Ohio. It is believed that the diocese holds several million dollars in property which will fall under this self-imposed law.

Precedent-setting is the fact that the Ohio fair housing law which went into effect in October, 1965, specifically exempts religious groups under section H of the law. Now churchmen have voluntarily bound themselves under their own canons to make church housing fair housing. The amendments to canons 7, 13, and 17 state that "such real property shall be offered for sale, sold or leased only on a non-discriminatory basis with respect to race, color, creed or national origin. No agent shall be authorized to sell, lease, or otherwise deal with such property except in accordance with this policy".

So far as is known Ohio is the first diocese in the country to make such a change in its canons.

Student
At a Baptist Seminary

I need some information for a file I am preparing on Christian ethics. Please send me any free printed material, pamphlets, etc. you may have on the following subjects:

Church-world relations, the individaul (elements which effect his mental, physical or social welfare), family relationships, race relations, economics and daily work, citizenship, communism, church-state relations, war and peace, alcohol, narcotics, crime, juvenile delinquency, salacious literature, sex, gambling, and capital punishment.

Thank you for your help.

Editor's Note: This is similar to frequent requests received by the Witness.

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The WITNESS

MARCH 10, 1966

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Robert Nelson Back

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NEWS FEATURES: --- NCC Acts on Vietnam and Has Committee on Peace. Districts into Dioceses. Man Bites Dog in Idaho

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For Christ and His Church

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EDITORIALS: — The Editorial Board holds monthly meeting 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.

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VOL. 51, NO. 10

The WITNESS

MARCH 10, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Advisory Committee on Peace Formed by National Council

★ Increased participation by all churches in the search for peace was urged by the general board of the National Council of Churches as it authorized creation of a new advisory committee on peace.

The new unit, to be directly responsible to the general secretary, was charged with establishing a "definitive" peace program. Cooperation and coordination of activities with the World Council of Churches, Roman Catholic Church, Jewish groups and other agencies was spelled out as a key feature of the effort.

To direct the committee, the board said, will be "a person of high standing in the member communions of the National Council, of extensive background in the worldwide work of the church and of competence in international affairs."

The peace program officer also will serve as director of the international affairs commission.

Kenneth L. Maxwell resigned from the international affairs post in February and now is directing a post-doctoral program in the school of public and international affairs at Princeton University.

Maxwell, also studying international relations and political science at Princeton in preparation for a teaching and writing career, has been associated with the NCC since 1955. He hailed the board's action as an effort of high promise and "something we've been working for for 11 years."

In their action the NCC policymakers called on the new peace committee to establish "basic issues and goals" for consideration.

In addition to interreligious cooperation, it was stated, these concerns should include probing of theological questions regarding peace, factors of economics and needs of developing nations, the need for "sounder and more basic" involvement of laity and relationship of churches to governmental and intergovernmental organizations.

The action stressed that "the concern of the churches for world peace, which has always been a part of the program of the council, has now become so important and critical in the life of our own nation and of the world that it demands the attention of the whole council and its member churches."

Concern of the churches for peace, it was stated, "must be set within the framework of our concern for people and their freedom from injustice and aggression. We must recognize that others also are concerned but that the church has a unique contribution to make.

"It must be expertly informed but must not become 'professional.' It must work and speak within the framework of our faith and concern and bring a dimension which diplomacy cannot encompass no matter how expert it is."

Vietnam

Among related actions, the board passed a resolution reaffirming its policy statement passed last December advocating peace negotiations in Vietnam.

The resolution adopted urged the U.S. government, working through the UN and other channels, to "continue with a sense of urgency to do everything it can to assure that all parties to the Vietnam dispute, including the National Liberation Front, come to the conference table."

Passed on a voice vote with a few negative responses, the resolution also declared that Christians have a "specific responsibility to speak and criticize" because of their loyalty to God "which must transcend every other loyalty" and because they "belong to one family with all other Christians on six continents."

Public debate and examination of U.S. policy through the U.S. Senate hearings was approved, but at the same time the board protested what it termed "increasing reliance on military methods by all parties of the conflict and the resultant preparation for a longer, widening and more intensive war."

Recognizing the "risks in-

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volved in submission of the Vietnam dispute" to the collective judgment of a reconvened Geneva conference, the board said that churchmen believe "these risks are outweighed by the dangers and dead-ends of unilateral action and escalation."

Right of Dissent

Strong support of the right to dissent "particularly in times of war or national emergency when civil liberties are threatened by strong pressures to present a united front" was expressed by the board.

The policy-making body, voting 92-0 with no abstentions, called on all citizens to "resist any effort" to curtail freedom of speech, assembly and petition "especially in this time of international crisis and domestic conflict."

While recognizing that some forms of dissent "are or may seem extreme," the statement declared that constructive criticism is a "valuable contribution in providing correctives to judgments of majorities" and stressed that the rights of free speech, assembly, petition and demonstration "should be maintained inviolate."

In another section, the document called on mass media to support editorially the right to dissent and to "maintain objectivity in their coverage of events growing out of the exercise of this right."

At a press conference later, Eugene Carson Blake, recently named general secretary of the World Council of Churches, discussed the right of religious groups to speak out on controversial issues.

The churchman, a former NCC president and now chairman of the organization's race commission, contended that "anything less than full participation" in world affairs would be "un-Christian."

Also, in an interview with the St. Louis Review, Roman Catholic archdiocesan weekly, Blake pointed out that "it's not the church's position to write foreign policy, but it has a right and a full responsibility to be heard."

Referring to statements of church groups on Vietnam, and specifically the World Council's recent call for an end of U.S. bombing and North Vietnamese infiltration, Blake said such expressions stem from the basic Christian value of peace against violence.

Comments and criticisms of each organization or denomination, he said, "are not political points which we make against one another, but a genuine effort to help."

In another reference to public expressions, Blake noted the unexpected appearance of an interracial delegation of "poor people" which asked the NCC leaders for help in obtaining the right to share in the direction of anti-poverty programs.

He said he was pleased at the group's desire to speak to the NCC and added that the voice of the poor is needed in any poverty program "because you cannot stop poverty with programs — it's got to be with people."

"But," he added, "it's just as wrong to think that the people can do it all alone."

In addition to the statement on the right to dissent, the NCC policy-makers' early actions included a call for admission of Red China to the UN. The document passed on a 90-3 vote, with one abstention.

Three laymen voiced strong opposition to the seating of Red China — William Ikard II, an Episcopalian from Mesquite, N. M.; being one of them.

Concern over the Vietnam situation dominated the board's early sessions, in discussions and through a united prayer service on Ash Wednesday. The Protestant, Anglican and Orthodox leaders joined Bishop Reuben H. Mueller of Indianapolis, NCC president, in prayers for a "just peace in Vietnam."

R. H. Edwin Espy, NCC general secretary, said in his report to the board that the "tragedy of Vietnam" symbolizes the "needs of the world as they impinge on the mission of the church."

The NCC executive announced that copies of a "message to the churches" calling for efforts toward a negotiated peace in the Asian country have been "in greater demand and have already achieved wider circulation than any other official statement in the life of the council."

More than 100,000 copies of the document have been distributed and the total is growing, Espy said.

Among other topics, the NCC official hailed the recent gathering of members of the U.S. Catholic Bishops' commission on ecumenical affairs and heads of NCC communions as a significant step forward in interreligious relations.

He also pointed out that over one million copies of the first common book of prayers jointly produced by Protestants and Catholics in the U.S. were distributed for the 1966 week of prayer for Christian unity. This was an "astonishing increase" over distribution in 1965, when materials were published separately, Espy said.

Deny Pressure

A report that White House press secretary Bill D. Moyers influenced a National Council of Churches committee into toning down a statement on Vietnam which would have sharply criticized the administration was stoutly denied both by the presidential aide and NCC officials.

Moyers called "ridiculous and untrue" an Associated Press dispatch quoting NCC "top sources" as saying his phone calls to the NCC general board meeting in St. Louis resulted in slicing the

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criticism of the administration out of the statement.

The AP did not name its sources, saying they gave the information on condition they were not identified. Subsequently queried, an AP spokesman in New York defended the story and said the sources were "highly-respected church leaders" who "feel very strongly about White House pressure."

At St. Louis, Arthur S. Flemming, University of Oregon president and NCC vice-president who headed the Vietnam statement committee, denied knowing that "any such calls were made."

Eugene Carson Blake said he had talked to Moyers but that their conversation "had absolutely nothing to do with our Vietnam policy statement. We didn't talk about that at all."

According to the AP story, Blake reportedly had sought NCC endorsement of the WCC central committee statement on Vietnam which called for a halt to U.S. bombing and North Vietnamese infiltration as a necessary immediate step toward negotiations (Witness, 3/3).

Moyers, denying that he attempted to influence the NCC because the administration was alarmed about declarations on foreign policy by religious groups, expressed surprise "that the AP would carry a story based on the testimony of alleged churchmen who refuse to permit their names to be used."

The press secretary also complained that he was not informed of the accusation until after the story was released.

The press office at the White House acknowledged that Moyers talked with Blake when the latter called from St. Louis on Feb. 22 but said the conversation was on the anti-poverty war. Blake is a co-chairman of an interreligious anti-poverty advisory group.

In addition to Flemming and Blake, other NCC spokesmen said the AP report had been thoroughly investigated at St. Louis but that nothing was learned to support the allegations.

South Africa

New, tougher policies by government, business and religious groups in their dealings with South Africa were advocated by the general board.

Asking the U.S. government to "apply a firmness toward South Africa," the church leaders said there should be exploration "and exercise" of such political and economic pressures as may lead to the effective dissociation of the U.S. and its citizens from implicit support of South Africa's denial of rights to non-whites.

The churchmen urged that these pressures should include a "policy of discouragement" of trade and investment in South Africa rather than "the present policy of encouragement."

Also asked were policies of non-discrimination in "employment and assignment of personnel" in U.S. establishments in South Africa and the granting of asylum in the U.S. to political refugees from the country.

A portion of the statement urging churches and their agencies to examine their own investment portfolios to "determine if funds are invested in U.S. corporations having investments in enterprises in South Africa which practice racial discrimination and support apartheid" raised considerable discussion but remained in the adopted document.

The statement, finally passed on a 94-4 vote with two abstentions, also discussed Rhodesia, including commendation for top U.S. officials for their opposition to the unilateral declaration of independence.

It called on the government to "take such further economic and political measures" necessary to assist the British government in bringing about "immediate improvement of the political status of the African, repeal of all racist laws and a constitution acceptable to the majority of Southern Rhodesians."

ANGLICAN VICAR HITS MEETINGITIS

★ Church conferences and meetings which keep clergy away from the people were bitterly attacked by a newly-appointed Anglican vicar. He also called for a speed-up in church administration.

The Rev. Paul Berg of Rainham, Essex, described the clergy's busy round of meetings, conferences and special sub-committee sessions as "Meetingitis," and added: "Is this the devil's latest weapon for disarming the church? Once Christians were tortured, burnt and crucified, but very often the more the church was persecuted the stronger it grew.

"The enemy's latest weapon is much more effective. Don't destroy Christians—just isolate them. Keep them so busy talking to each other that they have no time to speak to the unbelieving world outside. The keener the Christian, the more he or she should be burdened with meetings, says the devil."

In seeking a remedy for "Meetingitis," Berg said, "It is not to despise administration. Administration ought to be improved and speeded up. For example, most clergy would do a better job if they had secretarial help. A skilled shorthand-typist can handle in an hour the correspondence that would have taken a clergyman the whole morning.

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"We must share the load. More members of the church should be brought in to organize church activities . . . We ought to prune our list of meeting and committees. If it is not necessary don't have it . . .

"Finally, we must use our saved time to get out among the people of the parish as individuals and as a church to do the job we are here for—'You shall be witnesses unto me'."

Recommendation that Missionary Districts Become Dioceses

By E. John Mohr
Witness Editorial Assistant

★ The home department of the Executive Council has recommended that the present domestic missionary districts be organized as dioceses and admitted to General Convention as such.

Under the canons of the church minimum requirements, such as the number of parishes in an area, and the ability to support the episcopate, are spelled out. When these requirements can be met the dioceses may be organized.

The home department has reported that all the districts — Eastern Oregon, Idaho, Nevada, Utah, Wyoming, North Dakota, South Dakota, and Western Kansas — can meet the canonical requirements. As dioceses they would continue to receive support for work within their areas, just as dioceses do now for work within theirs. At present there are different sets of rules for support of work in missionary districts and in dioceses. The use of different rules will be obviated when the districts become dioceses. The amount of support received from council funds for work within an area is no longer a sound basis for a distinction between a diocese and a missionary district. At present there is one diocese which receives more support than one of the districts.

There is no good reason why these districts should not proceed to organize themselves as dioceses, and a good many why they should. They would be small, for the most part, but there is no law that says a diocese has to be large to be good — unless having a lot of full-time departmental directors makes it so; nor is assurance given anywhere that the Lord's blessing abound the more with greater size. On the contrary, the enormous size of some dioceses leads to internal fragmentation, and to impersonalization of relationships in all levels and between them.

The elimination of the distinction between dioceses and missionary districts has already received attention in General Convention. One approach to the matter takes the form of removing from the constitution and canons all references to missionary districts. This approach has a number of drawbacks. It accomplishes nothing that cannot be done as well by the organization of dioceses in the present districts. It involves a drawn-out, complicated, unnecessary, and costly revision of the canons, while the home department proposal can be carried through at once. And, while the present districts may all become dioceses now, there is no virtue in removing the concept and form of missionary jurisdiction from the books altogether. There may be a time and place when it will again be a convenient or necessary mechanism, at least temporarily, for work in new or unorganized areas.

Insofar as size and the lack of proportionate representation are problems of General Convention itself these may be somewhat aggravated when the eight districts are replaced by dioceses. But these problems should be dealt with, left alone, or possibly solved, on their merits, and not in any way with prejudice to the position of the prospective dioceses.

The Executive Council itself has not acted on the home department proposal. The question of admitting dioceses is determined only by General Convention but it, and the districts involved, can be influenced by the encouragement the council may give.

ALBERT E. HOLLAND PRESIDENT OF HOBART

★ Albert E. Holland, vice president of Trinity College, will become the 20th president of Hobart College and the ninth of William Smith, July 1. He will succeed the Rev. Louis M. Hirshson, retiring June 30 after ten years, who is now president-emeritus by action of the trustees.

Holland has been a member of the Trinity College administration since 1946. He became vice president in 1957. He has led three capital campaigns that have brought the college more than $10-million. Additionally, he is now directing a capital campaign for $6.6-million to match a $2.2-million challenge grant from the Ford Foundation.

Formal inauguration of the new president will take place in early fall.

DEAN RIDDLE TEACHES AT PARIS COLLEGE

★ American College in Paris is offering a spring term course in comparative religion under the chairmanship of Dean Sturgis Lee Riddle, of the American Pro-Cathedral Church of the Holy Trinity, a founder and a trustee of the college.

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EDITORIAL

The Christian and Extremism

THE MARLYAND committee for Civic Responsibility, headed by the Rev. Alfred B. Starratt, rector of Emmanuel Church, Baltimore, held an all day conference on the topic "Perspectives on Extremism." We think church people should be more concerned than they are about this phenominon in our society, and we applaud Dr. Starrett and other churchmen who gave this conference leadership. We think Christians have a poor record on this subject. Whole parishes have been intimidated and in some cases taken over by extremists groups. Why should this trouble us as Christians particularly. We think there are reasons:

In the first place, extremism reflects a view of man that is in flat contradiction to the Christian view of man as created in the image of God, summoned to the dignity of responsibility and intelligence and freedom but beset by the temptation to absolutize his own opinions and to prove conclusively his own virtue and self-righteousness. Extremism uses deliberate distortions of truth. It employs vague and meaningless words to scare and intimidate.

Communists call all who oppose them "militarists", "facists" and "capitalists."

Right-wing extremists have words like "liberal" and "humanitarian" and "socialist" with sinister and subversive meanings. To corrupt words and to substitute fear for reason is to destroy the dignity of man. To pretend to absolute truth and virtue is to destroy the realization that man is creaturely and a sinner.

In the second place, extremism imposes restrictive and short-sighted patterns on history.

The communist sacrifices all for the triumph of proletarian revolution and a classless society from which all sin will be eliminated.

The right wing extremist clings to a laissez faire, free-enterprise society, which really never existed.

The Christian view of history is more pragmatic. Right now God is at work in our world, setting challenging possibilities before us for greater justice, wider brotherhood, more responsibility and freedom for all. The Christian says "This is the day which the Lord hath made; we will rejoice and be glad in it."

The extremists speak only of a rigid pattern in the future or an unrealistic dream of an unreal past.

In the third place, extremism has a false view of human community. Men cannot be categorized neatly — not even as "extremists" and "non-extremists". History is not a melodrama of the bad guys and the good guys. It is the story of men and women all of whom are seeking to find satisfactory meaning for their lives and all of whom are in one way or another missing it in their anxiety and self-importance.

Dr. Herbert Butterfield once said to a staid group of Cambridge undergraduates in his lecture hall, "gentlemen, there is enough sin in this room at this moment to destroy civilization."

Extremism cannot bear the discipline of community life and group decision. They are desperate minorities, and they know that in the democratic process they are lost.

Good luck and Godspeed to Dr. Starrett and his committee. May their tribe increase.

Danger on the Right

By Alfred B. Starratt
Rector of Emmanuel, Baltimore

WE CHRISTIANS accept democracy as the best possible form of government because of a fact of nature which finds expression in traditional theology as the doctrine of "original sin". The phrase is a way of bearing witness to the universal tendency of men to be self-centered. This tendency arises from the natural fact that every individual man on earth is finite. We each have limited experience, limited knowledge, limited appreciation of values. We exist at a particular location in time and space, and we necessarily view reality from a limited perspective. Because of this fact of our existence, no one of us can know "the truth, the whole truth, and nothing but the truth" about anything.

It follows that every individual man is dependent upon his fellow men for information that will enlarge his personal comprehension of the total human environment. We need to know how it looks from over there where another man stands. His report, supplementing our private

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experience, makes it possible for us to become aware of possible errors in our own understanding and, to our personal knowledge of the whole, adds information hitherto hidden from our eyes.

This mutual interdependence of finite men leads to the conviction that the best government for any group of men will be one in which decisions concerned with public policy arise out of an open market place of ideas in which any opinions of all the citizens may be freely expressed. It is our faith, grounded in rational probabilities, that such a public forum of free communication will create and sustain a living and changing body of ideas which will, at any one time, contain more truth and wider comprehension of values than is ever possible for any single individual.

During our whole lifetime we have been involved in a struggle against those who do not share such faith because they live in the illusion that a Stalin, a Hitler, or a Mao Tse Tung, is the sole source of value and wisdom. This illusion justifies the destruction of free speech in all its forms, for these deluded people believe that the leader and his yes-men do not need to supplement their limitations by information gathered out of the experience of others. They already know what is good for everyone else on earth.

Here at Home

SUCH ENEMIES of freedom do not all live abroad. Any man who thinks that he thus knows all truth is a danger to democracy. He may be an Episcopalian or a Southern Baptist; a Republican or a Democrat; a Communist or a John Bircher. Whatever his version of truth may be, he will feel that it is his duty to suppress any dissenting opinion since all who disagree with him and his in-group must necessarily be in error.

In the 1930s there were many left-wing extremists who felt an obligation to subvert democratic dialogue in the name of their version of absolute truth. Some of these continue to be active. But in our time the real danger comes from right-wing organizations who share with their Communist fellow-extremists an equal desire to destroy the democratic process in the name of their omniscient understanding of all that is good and true. Backed by funds estimated to have been more than thirty million dollars in 1965; spreading their message over 10,700 weekly radio programs in more than 1,000 American communities; resorting occasionally to violence and often to threats of violence; using lies, smears, character assassination, quotations out of context, assertions contrary to fact, guilt by association, and appeals to irrational fears and racial prejudice; harassing opponents and attempting to silence all who disagree with them; using anonymous flyers of the most poisonous kind of yellow journalism; these right-wing extremists are now a real and increasing threat to our democratic form of government.

Absurd as some of us may consider their opinions to be, the danger of these men is not in their opinions but rather in their method of spreading their opinions. Responsible conservatives have already suffered serious harm because of the activity of these parasites. All responsible political dialogue is in peril.

Therefore, we in Maryland are working to form a Council for Civic Responsibility to expose and counteract all subversion of free democratic discussion whether the source of such activity be on the left or the right of the political spectrum. We believe that it is high time for other concerned citizens elsewhere to do the same.

Semper Agens, Semper Quietus

William B. Spofford Jr.
Dean, St. Michael's Cathedral, Boise, Idaho

THREE YEARS of Latin in prep school, I'm afraid, taught me no love for the language, and little competency in it. It wasn't the masters' fault, but rather my lethargy and the conviction that there were, undoubtedly, more practical courses on which one could concentrate. But, without doubt, Latin puts things in a way which, often, English can't approximate.

It was St. Augustine, I have read, who said that God is "semper agens, semper quietus" — always active, yet always at rest. The ability to be both of these things at once is, most certainly, divine. The human beings whom I meet who manage to appear creatively active and, simultaneously, to express a deep, persuasive quietness are few and far between, I fear.

Recently, we observed a group of men who seemed to manage this and, in a minor way, was privileged to share it. A group of clergy from Utah and Idaho had attended a pre-Lenten retreat at the Abbey of the Holy Trinity in Huntsville, Utah. It is a Trappist monastery high in the spectacular Wasatch mountains. The Abbey,

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which consists of three large Quonset huts, surrounded by cattle sheds, machine barns and chicken coops, rests in the eastern end of a valley. It has approximately 2500 acres of treeless foothills and one good-sized mountain. The western door looks towards rugged Mt. Ogden, on whose face the Snow Basin Ski Area is plainly visible, and which both at dawn and at dusk reflects the sun's rays in a powerful, glistering way. (As any skier knows, Utah powder is something special, ranking way up in quality — fluffy, deep and ever seducing skiers to mess up its smooth whiteness with graceful, swirling tracks. The seduction is a dream; sitz-marks are the more usual result!)

The Trappists, as all of us know, have a custom of silence. They are, of course, able to talk, but have learned through the centuries that, with their discipline, it is unnecessary. It is a strange, and wonderful, feeling to hear good laughter coming out of a work-room below the Abbey, when there have been no voices accompanying it. With sign language, somebody has apparently shared his joy at something and a good brother has responded.

But when anyone, such as the retreatants, had needs with which they could help, the brothers were free to talk. Such as Brother Isadore who helped us get the cathedral's recalcitrant Dodge Dart started in the minus 20 degree cold when we wanted to get home. He could discuss mechanical problems and possible solutions with the best mechanic. He could also add: "I'm a good mechanic and would like to be ever at it, but this continual praying is hard work. Pray for me." When talking was needed, they could use it— but primarily life, for them, is a thing of silence, broken by a ringing bell, magnificent Gregorian chanting and the celebration of the daily mass (con-celebrated).

Clocks, we noticed, were around but God's clock, the sun, seemed to be the major item for controlling the day. The day, started for them at 2:15 a.m. (The retreatants had a break — we got up at 5:30.) They went to bed at 7 p.m. And ever in between were services, prayer, study and work. The work consisted of farming chores — while we were there they were making a new chicken coop and a place to keep their bees and make honey — baking of bread, repairing items around the Abbey, and the usual winter-chores of any good farm. Twice a day they meet in chapter in which, as a group, the Abbot gives them information and shares common concerns. The Abbot, Fr. Immanuel Spillane — immediately dubbed 'Mickey' by the Anglicans — wasn't present this week, since he was in Cluny meeting with other Abbots of the Order. And that fact alone gives one a sense of on-going history!

Tough Life

TEMPERAMENTALLY, this type of life isn't for me. As a matter of fact, it isn't for a lot of them, also, it seems, since only one out of five who start as novices stand the discipline. For one reason or another they drop out — neuroses, a false sense of vocation, a dream of security which the monastic life isn't designed to give, inability to relate to a common and corporate life. But it seemed to me that those who did make it — as least as they were observed for four days — were reflecting St. Augustine's description of God — they seemed 'semper agens, semper quietus!'

Observed from a bit of physical distance, and a good bit of psychic distance, we would say that one and all seemed to be "joyous" men. They all seemed to be physically healthy — on a meatless, fishless and eggless diet, symbolizing perhaps a bit of Gandhi's and Schweitzer's "reverence for life" view. Our guest master, Fr. Bartholomew, was keenly interested in ecumenics and the role of the Roman Catholic Church in it. Our group, for its meal-time reading, shared the "Wit and Wisdom of Good Pope John" and Mark Twain's devastating comments on Christian Science and, as he quietly served the table, he would break out into a laugh which connoted real joy, humor and a sense of brotherhood with us.

Brother Lawrence, who was greeter and manager of the Abbey store had been in the order thirty years, and he looked a lot younger than his years. He was a graduate of Michigan State University and he knew that U.C.L.A. had made monkeys out of his alma mater in the Rose Bowl game — and laughed. He had never been up to the beauties of Snow Basin, which he could look at each and every day, but he shared its beauty and excitement with me, when I lauded it to him. He'll probably never get up there to see it, nor break up those many inches of powder, but he is overjoyed that other men can do it and get thrilled by it. He said that he used to, daily, run up to the top of the mountain in back of the Abbey.

And the heart of the whole business was, most forcefully and obviously, the chapel. There they

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sung canticles and psalms to Gregory's chants in a way that it has been done, and practiced, for centuries. They said that they would like to have more of the service in English, since it would enable them to share more, but that perhaps they were called to preserve a rich and ancient tradition of worshipful chanting. As this was said, one had to remember the monastic orders of the Dark Ages, preserving the culture and the wisdom of God's people — all of them, from Greece and Rome and Egypt, as well as Palestine — while a wild new culture swept down over a collapsing empire.

And, so, we went home, deeply grateful that we had been there and that they were there — semper agens, semper quietus!

THE MODEL PRAYER OF JESUS

By Robert Nelson Back

Rector of St. Luke's, Darien, Connecticut

THE SECOND OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEATURED IN NUMBERS DURING LENT

"THY KINGDOM COME . . . " We plead with God Sunday after Sunday as we repeat the model prayer that his kingdom will come. We ask for the advent of the kingdom often without having the faintest notion of what we are praying for. The "kingdom of God" sounds like a bleak and forbidding place. We conjure up in our minds pictures of an austere God ruling over a subject people, and we are the subject people. We pray for the coming of the kingdom, but we are not so sure we really want it to come if it is like we imagine it to be.

The model prayer begins with words, "Our Father" and Christ has taught us to think of God in a family relationship. A good father would certainly not be happy in a family situation where he was the unapproachable, stern disciplinarian, frowning on all the fun and frolic enjoyed by the other family members. The good father leads his family in play and work, disciplining where necessary, but teaching the members to enjoy all good things in life. The good father is a friend, wise counsellor, and loving companion. Surely God is like this. And God's kingdom is like the healthy, normal family, enjoying itself in work and fun, living life at its best in love.

Kingdom Exists Now

THE KINGDOM of God is a family relationship where all men of the kingdom know themselves to be brothers each to the other and whose father is God. This kingdom, this family, exists now. It is lived in now by many people. The kingdom spans time; many who are dead live in it; we, if we truly love God and our neighbor, live in it; our children will live in it. The kingdom of God is within us; the kingdom of God is where we live out our days in this life and the next.

If the kingdom is here why then do we pray for its coming? We pray that it will come more fully; we pray that it will be known and lived in by more people. We pray that God will open the eyes of skeptical men to see that loving God and neighbor gives to the lover a new life. Chesterton said that "you can look at a thing 999 times and be perfectly safe. But if you look at it the thousandth time you are in danger of seeing it." By praying for the coming of the kingdom we are praying that unconvinced men will look at the kingdom, the simple relationship of God as father and we as brothers, and finally see it as God's gracious gift. In praying for the kingdom we are praying that all men will take the thousandth look and at last see what they have been looking at so long.

The Mind of Jesus

IN THE KINGDOM which God provides for those who love him we have family unity because we have the same mind that is in Christ Jesus. A Negro preacher who lived to be over ninety is supposed to have preached more than ten thousand sermons from the same text. It seems incredible until we learn the text: "Have this mind in you which was also in Christ Jesus." Dwellers

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in the kingdom of God preach sermons to themselves and to their neighbors ten thousand times on that same text. The mind of Christ is the adhesive which binds kingdom dwellers together.

We pray, "thy kingdom come . . . " Yet, as in all prayers, we must do our share. We can help the kingdom to come. We can help it to come by doing God's will.

"Thy kingdom come, Thy will be done . . . " We ask that God's will be done yet the responsibility for that lies in us.

The will of God is often a vague phase. On the tomb of Dwight L. Moody in Northfield, Massachusetts, are inscribed the words, "He that doeth the will of God abideth forever." We can believe that, but how can we know what the will of God is? How can we know in our own lives what he wills us to do?

We must, first, live dedicated lives if we are to know the will of God. A dedicated life places God and neighbor above all else. Some of us shy away from thoughts of dedicating our lives to God. We call to mind harsh evangelists who have told us that dedication means giving up all the things in life that are enjoyable. To deny oneself is to be dedicated to God. Self-denial has certain virtues and should be practiced by all of us from time to time. But God has given us all things in life to enjoy, not to be overindulgent with, but to enjoy. Moderation in all aspects of life is the virtue; overindulgence is the sin. Dedication to God is not simply the giving up of all fun. It is more difficult than that. We can keep our fun, but we need constantly and consciously to be loving God and our neighbor. All our waking hours must be spent in this act of will: loving God and neighbor. This is the meaning of dedication to God.

Knowing God's Will

IF WE WOULD know God's will we must be dedicated to him. Then, second, we have to be willing to experiment. How does science come to know God's truth? It experiments. After one of Edison's unsuccessful experiments a friend sympathized with him saying that he was very sorry he failed. "I didn't fail," Edison replied, "I now know 700 things that won't work."

Sometimes God makes his will known to us very clearly; other times we have to experiment to find it out. A dedicated person experiments in life until he finds out God's will for him. The fact that God does not always speak out his will in words that we can understand clearly is further evidence of his fatherhood. The good father allows his child to experiment in life because only in this way can he learn. If the father planned his child's life in every detail he would ruin the child. God, the wise father, gives us an opportunity to grow by learning for ourselves. Christopher Morley has a poem called "No Coaching" which pictures the wisdom of God.

> I went to the theater
> With the author of the successful play.
> He insisted on explaining everything;
> Told me what to watch,
> The details of direction,
> The errors of the property man,
> The foibles of the star.
> He anticipated all my surprises
> And ruined the evening.
> Never again! And mark you,
> The greatest author of all
> Made no such mistake.

"Thy kingdom come, Thy will be done, on earth as it is in heaven . . . " God's will is prefectly known in heaven, the place where God lives. And those who live with God, knowing his will, do it. Heaven comes to earth, and we abide in heaven when, knowing the will of God, we do it.

Henry Ward Beecher once said, "Some people think black is the color of heaven, and that the more they can make their faces look like midnight, the more evidence they have of grace. But God, who made the sun and the flowers, never sent me to proclaim to you such a lie as that . . .." Heaven, the place where God's will is done is joyful. It is the supreme pleasure to know and do God's will.

Materialistic Religion

SOMEONE has suggested that Christianity is the most materialistic of religions. This is partly true. The Christian does not mortify his body, but he accepts it as God's gift and uses it. The Christian does not deny himself of the good things of earth, but believing God has given him all things to enjoy he enjoys the stuff of earth. The Christian takes the things of life and has pleasure in them remembering that God gave them to him and that someday he must give them back to God. Life and its pleasures are loaned by God to men.

The Christian even thinks of heaven, the heaven beyond death, as not totally dissimilar to earthly life. Traditional pictures tell of golden streets and pearly gates. What could be more materialistic? The Christian believes he will know in life after death those he has known on

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earth. The act of recognition is quite materialistic. The Christian believes in the resurrection of the body — again materialism.

The Christian cannot dictate the terms of heaven, but he expects heaven to have some similarity to earth. He expects to grow in heaven; he expects to learn in heaven; he expects to associate with people he has known. Heaven, to the Christian, is not some vague and future unreality, but a present fact. He knows people who live there, and to some degree he lives there himself.

Our Daily Bread

"THY KINGDOM COME, Thy will be done, on earth as it is in heaven. Give us this day our daily bread . . . " There is a word in the model prayer which cannot be satisfactorily translated because no man knows what it means. The word is usually translated "daily." "Give us this day our daily bread." The only place this Greek word appears outside Christian literature is on a leaf from a cook's household account book. The word appears at the top of the list of items for the fifteenth day. Scholars have made an educated guess and have translated the word as "daily."

"Give us this day our daily bread . . . " Here is a reminder that all we have comes from God. He gives life; he gives soil and seed; he gives rain and sunshine. The self-made man is a hoax. No man is self-made. God made him in the first place. God gave him the brains and ability to make his way. God gave him all the raw materials with which to work. "All things come of thee, O Lord . . . "

Bread is our sustenance; we cannot live without daily bread; bread keeps us alive. And our Lord made bread holy when "He brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you . . . " In taking a common, necessary element in life and saying he is that bread, our Lord brings together the two necessities for life: bread and himself, God of God, Light of Light, Very God of very God."

CHRISTIAN FAITH IN OUR WORLD

By Powel M. Dawley

Professor, General Theological Seminary

GOD BIDS US TAKE OUR FAITH BACK INTO THE WORLD WHERE MAN DOES NOT AND CAN NOT LIVE BY BREAD ALONE

WHEN I was a boy, one of my favorite novels was a romantic tale by Henryk Sienkiewicz of early Christians in the Roman Empire. Many of you know it, if only in the spectacular version that Hollywood made out of it; its title is "Quo Vadis?" The title came from an old Christian legend that was told most vividly in the book — a high point in the story: How St. Peter and a band of Christian men and women fled from Rome in those early days in the face of persecution and hostility, turning their backs upon the turmoil of the city, carrying their faith away from a world that was bewildering and threatening.

As they fled for their safety along the country road away from Rome, suddenly in their path there was a dazzling flash of light and St. Peter fell upon his knees before a vision of Christ. It was Jesus walking toward the city. "Quo vadis, Domine?" cried St. Peter. "Where are you going, Lord?" The face of Jesus was turned toward the distant hills of Rome: "Back to my brethren whom you have deserted!" There was silence for a moment. Then Peter stood up and turned around to his companions. "Come," he said. "We will go back to the city." As they retraced their steps, the dazzling light now shone in their faces. It was the light of the faith of the Christ that was within them.

Insecurity

THIS LEGEND is a kind of parable for us. It speaks the truth as clearly today as it did at the time of its first telling. You and I live in a world which is bewildering and threatening, so much

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so that everything that Christians have been taught to cherish seems to be threatened today. We find it hard to keep up with the rapid changes in the values of life or in the standards of conduct or even in what we should believe. We have increased our knowledge so fast that the old and the young can hardly communicate with each other. We cannot speak across the gap of generations sometimes, to help in the tragedies that come. The scientific and the technical advances have been so rapid as to make today's reality out of yesterday's science fiction.

With all this there has come upon us a profound insecurity, because, with everything that we have done with all our knowledge, somehow we cannot bridge the gaps that separate man from man. With all our technical achievements, we cannot yet be sure that we are really in control. Even our immense national prosperity and our expanding and developing economy are disturbing, because it is an affluence that we do not know how to share with thousands — nay millions of people who are on the verge of near starvation in this world. I do not think that there has been another time when man has so surely dedicated himself to the principle of human unity, of his common brotherhood, and yet at the same time is unable to make it real in his life. We cannot be sure that what we call community is not merely a huddling together in some kind of fright.

Fleeing the City

IT IS TIME that Christians thought very clearly about what is their witness in this kind of world. What makes it harder are the strained voices of disillusioned people among us who tell us that God is dead or that our image of God is childish, and by that they mean what you and I know — that childish fancies, childish prayers, are of little use in our world or in any other. It is no wonder that we are tempted to behave like the people in the old legend, to pack up what few spiritual resources we have and flee the city — not literally, of course, but just as surely as Peter and his companions did, taking our faith out of the life around us and into ourselves. It is a temptation that we all have, and in the face of the kind of anxiety and bewilderment in which we now live, we feel it so strongly, somehow to turn our religion, our faith, into a kind of personal comfort, an antidote against anxiety, a solace in time of trouble and sorrow, a kind of Milltown Christianity, if you wish. Then we are like that band of men and women fleeing out of the city.

It is then, if we have any roots of faith within us, that we are challenged by Christ himself. We do not meet him in the dazzling light of a legend, but we meet him everywhere in the midst of our world. We meet him as love in men's suffering. We meet him as healing in men's sickness. We meet him as strength amid all our frailties. We meet him as truth in our confusion. We meet him as forgiveness in our sins. If we can face it squarely, I think we come to see — and come to see very sharply against the confusion of the time itself — that the Christian gospel has only one meaning, and that is, that everywhere man's life has been taken hold of by God and he has made it his own.

"Quo vadis, Domine?" The answer is always the same. He bids us take our faith back into the world where man does not and can not live by bread alone. "Where there is no vision, the people perish." That is what challenges the Christian today, if he will face it squarely: that his faith be married to courage, to that kind of courage which every man has within the capacity of his human nature; that he marry that courage to his faith; that his commitment to Christ be big enough to fill the spiritual vacuum that has opened up in his life. Nothing else is going to fill it.

Many Changes

THERE ARE a good many things about the Christian faith that have changed in the centuries past — the ways we express our belief, the patterns of worship in which we act out our belief, the standards of conduct by which we try to make the love of God and the love of each other real in our lives. They will continue to change. Very little remains constant over the years. But two things do — two, perhaps the only two, central elements of our faith. They are the things that Peter and his companions recovered on that road from Rome. Without them no spiritual vacuum can be filled. Without them man has nothing to which to commit himself. They are extremely simple. One is that you and I are made to depend upon God; you and I are made to live with him. You may call it "realizing the eternal dimension in human existence" or some other phrase in which its impact is insulated away from us. But it is better to ask ourselves frankly, "Where do we put our trust?" We are his chil-

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dren. We are sustained by his love. We are powerless to overcome those tragic flaws within ourselves without him, and yet at the same time we are called to the greatest of all adventures — a share in his creative power in the universe. It was so in the dawn of history, and it is no less so simply because our time is complex.

Depend on Him

THE UNCHANGING element in human life is dependence, need, and trust. We know it so well ourselves. We depend upon each other for work, for shelter, for love. Indeed, we are not fully men and women unless some one else helps to make us so. We are not fully men and women except we know ourselves to be made in the image of God, except we know ourselves to live so fully, when we are able to depend upon and to trust him. This kind of dependence is the link between the lives we live and the source of all strength and power and being and creativity and achievement — everything that transforms us in life comes when we depend upon him. That is the first constant of our faith.

With it there goes another because man will say, and you and I rightly so; "Who is this God on whom we must depend, in whose image we are made, on whose love we must count?" The question is as old as Christianity itself. You remember when Philip came to Jesus, saying, "Show us the Father. Where do we know him?" Jesus replied, "He that hath seen me hath seen the Father." The presence of God is ours in the companionship of Christ. That is the other constant.

God on whom we depend and in whom we trust and who is that link between the recreating power in our lives — it is that God we come to know hand in hand with Christ. If it is not so, then we should not be ready to receive his love, his body, his blood. It is no use talking about depending upon God, upon trusting ourselves to him, unless we can know him within the frailities of our experience. This is precisely what the Christian gospel is all about: that God has given himself to human life in Jesus Christ and taken that life to him. He is the image of God; as the New Testament puts it, "the brightness of his glory, the express image of his person."

The Human Situation

WE DO NOT FIND him outside the human situation. We do not find him outside the tragedies, outside the perplexities, outside our mistakes. But we find him everywhere that we are. He only says one thing: "Quo vadis, Domine?" He bids us go back, to take back into the confusion and anxiety of the world a faith that will cut through bewilderment and dissolve fear in the sure conviction that man does not live by bread alone but by the word of God made flesh and dwelling among us; that man lives by that transforming experience of companionship with God hand in hand with Christ.

There may be a great many more things to what we call our religion than this; I am sure there are: answers that we do not know, questions that we do not know how to ask, concerns that again and again attract us. But this is all that any man needs. This much we can say: "Lord, I believe. For all the rest, help thou mine unbelief, that in this sure trust in God and in a companionship with Christ which I am willing to let into my life no matter what it changes, then in all the clamor of this world I may live as a child of God; in every experience of human life I may find his presence."

"Lord, I believe; help thou mine unbelief."

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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An Open Letter to a Friend

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS
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Man Bites Dog Action Taken By Convocation of Idaho

★ A question before the House of Deputies at the 1964 General Convention was simple—should the constitution be changed by substituting "lay persons" for "laymen", thus allowing women to serve as deputies. The clergy said "yes" but laymen said "no", which ended the matter until it comes up again in Seattle in 1967, which is inevitable since it has been before every General Convention for decades.

It is the same question that comes before every diocesan convention — should women be allowed to serve on parish vestries and as delegates to their conventions, with the answer still "no" in many dioceses.

Following two years of study by a committee on structure, the annual convocation of the missionary district of Idaho, meeting at All Saints' Church, Boise, eliminated distinctions between "parishes" and "mission churches". Immediately prior to the opening session, the Episcopal Churchwomen of Idaho voted dissolution as a body and, henceforth, there will be simply churchmen in Idaho, rather than separate bodies representing women and men.

The number of departments in the district structure will be reduced to three — Mission Strategy, Dept. of World Mission and Christian Education — with the classical work of the women, such as Church Periodical Club, United Thank Offering, etc., being assigned to the appropriate department. Certain functional committees, such as stewardship, publication and communication, etc., no longer have departmental status but are to be "service agencies" of the Bishop and Council and the three departments.

In the election of delegates to General Convention, the Rev. Canon Fritz Cochrane, a non-stipendiary priest who serves in the advertising department of Idaho Power Company and as chaplain to nursing homes for St. Michael's Cathedral, was elected as clerical deputy.

To give emphasis to the new way of doing things, Dean William B. Spofford Jr. of St. Michael's Cathedral, was elected, together with three women, as a delegate to the Triennial Meeting of the Episcopal Churchwomen in Seattle in 1967. He will attend as a "lay person"—not as a "layman". The election of delegates was made, on all levels, by the entire convocation.

Introduced to the convocation, under the sponsorship of the urban pilot program, was the Rev. George Ross who has the job as district trainer for continuing education, under the co-sponsorship of the district and the Church Divinity School of the Pacific. He announced plans for continuing training for the clergy; lay academies to train non-stipendiary clergy and various levels of training for churchmen throughout the jurisdiction.

POOR PEOPLE APPEAL TO CHURCHES

★ Fears that the promises of the economic opportunity act to elevate the status of the nation's needy "are false" were expressed by a delegation of "poor people" at the meeting of NCC general board.

Stating that they hoped the anti-poverty legislation "offered a chance for dignity and self-help," the spokesman for groups of poor people from seven states said they are "disappointed . . . Our people have suffered long, and hope is almost gone."

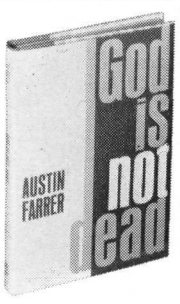
Calling the churchman "the conscience of the nation," the delegation urged "full, impartial investigations of the administration of the anti-poverty and welfare programs across our land."

LENTEN PROGRAM AT ASCENSION

★ "New developments in the Communist world" was the theme of the first of a Lenten series of discussions on March 2nd at the Church of the Ascension, New York, on the general topic "Seeing our world in Christian perspective."

Further Wednesday night topics announced by the Rev. John M. Krumm, rector, will be:

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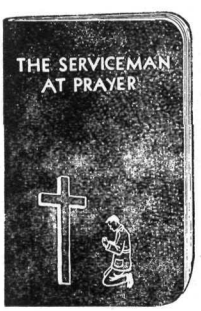
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Meetings begin at 8 p.m. in the parish house, 12 West 11th Street and the public is welcome to attend.

RACE COMMISSION IN MASS.

★ A commission on church and race has been organized by the Massachusetts council of churches to coordinate Protestant action for racial justice throughout the state.

The group includes 40 Negro and white leaders in religion and civil rights, headed by Bishop Anson Phelps Stokes of Mass.

Richard R. Higgins, president of the council, said the commission will work for the reconciliation of all races, and development of community life, and elimination of racial discrimination.

ST. PAUL'S CHAPEL A LANDMARK

★ On February 26th Saint Paul's Chapel, Trinity Parish, held the second of its services commemorating the 200th anniversary of the chapel. This observance commemorated Saint Paul's Chapel as a national historic landmark. The address was made by Paul G. Hartzog, Jr., director national park service, department of the interior.

RELIGION AND RACE OFFICE CLOSED

★ One of the first professionally staffed religion and race groups in the country — the St. Louis council on religion and race — has closed its office and released its staff.

Some church bodies failed to contribute, although the Episcopal diocese of Missouri was a generous supporter from the outset.

- NEW BOOKS -

E. John Mohr
Book Editor

THE ROCK AND THE RIVER, by Martin Thornton. Morehouse-Barlow. $3.75

Martin Thornton, priest of the Oratory of the Good Shepherd, examines the tenets of the New Theology against the background of orthodox or Catholic spirituality. The result of his efforts is a remarkable book that represents the sanity of maturity, but does not blink at new truth and insight. Thornton is quite certain that Bonhoeffer is right in his views concerning the "world come of age," and his answer to such a perspective is precisely a "church come of age." Most of the attacks on the church in the name of "religionless Christianity," the author finds to be rooted in a conception of religion — too often fostered by the Church — that reflects the childhood and adolescent stages of religious development. Thornton spells out what an adult view of Christian faith has been and can be — and it is precisely the adult view of Christian spirituality that complements the "world come of age" theme.

Thornton examines the values supported by Bonhoeffer and the radicals, such things as maturity in prayer, responsible individuality, true concern and service for others, holy worldliness, corporate loyalty, and then affirming these values by a resounding "yes", he asks the question, but how? He uses the metaphor that the modern radical wants the beautiful butterfly without the ugly caterpillar. The radicals want the adulthood of Christian maturity without the presupposition of childhood and adolescence. He then suggests that "habitual recollection is the only firm doctrine that makes practical sense of the ideals proposed by modern radical theology. It explains the only way in which a Christian can be both fully committed to Jesus Christ, fully dedicated to God, and at the same time wholeheartedly immersed in the secular affairs and problems of the world, and its whole basis is the *regula* of orthodoxy. As it is hypocrisy to express constant love for a wife one never sees, embraces, helps or speaks to, so to talk of 'holy worldliness' without the concrete expressions of daily prayer is at best a theoretical ideal and at worst a sham."

For those Christians who are struggling with the alarming but necessary lightning-bolts of radical theology, and at the same time revere the tradition of Catholic spirituality, *The Rock and the River* should be studied carefully. It is indeed a book that has something to say.

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, Philadelphia Divinity School.

THE CHURCH SECRETARY; HER CALLING AND HER WORK, by Katie Lea Myers. Seabury. $3.50

If enough of the right people read Mrs. Myers' book and get its message the day will be past when one can go into a parish office to be confronted by a stern and dour female threatening one not to move another step forward, or a dowdy and forlorn one with an indifference exceeding that of the ages. Mrs. Myers, whose husband was eventually elected suffragan bishop of Michigan after he married her, having observed her competence when they were serving the same parish, gives direction and advice in this field on the basis of a theological position which places the calling in the midst of the functions of the whole people of God and on that of an extensive knowledge gained from her experience in making a living in it.

Her discussion of the subtle relationships between the clergyman, his family, the officers, the people, and outsiders and the secretary, in any combination, is highly competent, and can be helpful to any and all concerned. Detailed descriptions of the practical elements of the job are given, along with an excellent reading list.

— E. JOHN MOHR

TEEN-AGERS AND SEX: A Guide *for Parents*, by James A. Pike. Prentice-Hall. $3.95

Whether an approach to sex is authoritarian with rigid do's and don't's, or whether it is more permissive, it is essential that a parent be aware of the fact that changes in the existential and situational context make a difference in the attitudes of the child. No longer does a family sit down for three meals a day. The evening meal is often the only semblance of a time when all report in and even that occasion cannot be preserved inviolate. With the enhanced role of the mother outside the home, there is less often a single authority figure in the family. Children are increasingly independent, think more for themselves, and do not hesitate to talk back. Parents are confused, not knowing whether they are abnegating their responsibilities by not being more firm or



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are alienating their child by a firmness that is old-fashioned.

Actually, the social changes have increased the responsibility of the parent even though his pedagogical methods must be modified. He may believe that the church, the Bible, or "natural law" gives an absolute answer to questions about sex, but his child will not be so sure. The practical arguments against pre-marital intercourse such as the dangers of detection, infection, and conception do not hold up — at least, they are open to question. Since the child can get away with doing what he pleases, it is the concern of the parent that he act responsibly.

Bishop Pike divides sex instruction into three phases: the first, when the child is between five and seven and asks questions about anatomy, where babies come from, etc.; the second when he is between ten and twelve and begins to respond to the opposite sex; and the third when the child is in high school, and because of the precociousness of many teen-agers, the instruction generally needs to come by the sophomore or junior year.

What the author has to say about each of these phases is most cogent both in his understanding of the child's needs at each of the phases and what the parent should be saying. Parents do need to clarify their own attitudes, but just as important, if not more so, is the establishment of rapport with the child. How sad it is that so often a pregnant girl feels that she simply cannot tell her parents!

Among the other topics discussed are sexual identity, petting, masturbation, pre-marital coitus, homosexuality and alcohol in relation to sex. The bishop demonstrates a real understanding of the child in contemporary society and writes with his accustomed simplicity and directness.

— LEE A. BELFORD

Dr. Belford is chairman of the department of religious education of New York University.

SPIRITUAL BREAKTHROUGHS FOR OUR TIME, by Marcus Bach. Doubleday. $3.95

Seated in Yoga position, contemplating the Zen riddle, "What color is a thing when it is colorless?", the reader may find need of a few drops of LSD, or a peyote pill — or maybe THE pill — to help him with the strange and kookie manifestations of religious ardor described in this superficial volume. The fact that it is made up of articles originally published in *Good Business* magazine does not exactly damn it, but it doesn't help it either.

Such a reader may refresh himself by a little dose of glossolalia, or maybe the practice of meta-physical healing by good thoughts, or maybe check up on his breathing while under hypnosis. Whatever you do, watch the trance for a diagnose-in-depth of psychic ills and avoid bad karma. The trouble with this book is not that it deals with kookie themes — nothing could be more fascinating — but that perhaps it is just too thoughtlessly ecumenical in the worst sense.

The popularizing author makes no effort at reconciliation of these absorbing interests, and the book would not be worth bothering with, except that someone ought to write a good one with the same table of contents. The reflective churchman may pause to wonder why the historic religions have failed to attract and hold the countless thousands addicted to spiritual healing, baptism of the Holy Spirit, glossalalia, the curious sects called metaphysical, the eastern wisdom, psychedelics and psychism: why, indeed? While so reflecting, think positive, for the goblins will get you if you don't watch out!

— MARION L. MATICS

Dr. Matics is rector of Christ Church Parish, Bay Ridge, New York City.

20TH CENTURY DEFENDERS OF THE FAITH, by Alec R. Vidler. Seabury. $2.50

For a quarter century Alec Vidler edited the influential journal *Theology*. Thus, he has been in touch with and had a hand in most of what has been most imaginative and creative in British theology since 1939. In addition he is a historian of real stature who is frank to say that the ideas of others interest him more than his own. As a participant and reporter of the rapidly changing theological landscape in the present century he has few peers.

This little book consists of chapters on Liberal Protestantism, Roman Catholic Modernism, English Liberal Catholicism, Neo - Orthodoxy, and Christian Radicalism. Each has to some extent influenced Vidler in the course of his lifetime so that he writes both as an insider as well as the impartial observer.

Particularly interesting is what Vidler has to say about the Christian Radicals who produced such books as *Soundings* and *Objections to Christian Belief* and among whom he has played a decisive role. Dr. Vidler writes with grace and a deceptive simplicity. His observations are astute and theologically informed.

— ROBERT J. PAGE

Dr. Page is Professor of Theology, Bexley Hall, Gambier, Ohio

- BACKFIRE -

Charles E. Danner Jr.
Vicar at Lutherville, Md.

Thank you very much for the fine article by the Rev. Paul T. Shultz, Jr., in the Feb. 17th issue of The Witness. An effective apology like his for Morning Prayer is long over-due.

It might also be pointed out that Mr. Shultz doesn't just write about his ideas — he does something concrete about them. I refer to his imaginative project, "A Suggested Lectionary." Why not give us an article about it?

May I also add from my own experience a way of varying Morning Prayer? I have spent a number of summers in England, and frequently I have observed the practice in Church of England parish churches and cathedrals of using short biddings followed by periods of silence in place of the prayers themselves (i.e. the prayers following the obligatory collects).

Thank you again for "They Stay Away in Droves."

David H. Pardoe
Staff of Emmanuel, Baltimore

I would like to offer a loud Amen to Paul T. Shultz Jr.'s article in the February 17 issue. Mr. Shultz has clearly and courageously expressed many of the problems and difficulties connected with holy communion and particularly with our Prayer Book service, and I believe he has also stated the necessity for adequate preparation and variety in order to make Morning Prayer as meaningful and relevant as it can certainly be.

In connection with our service for holy communion I would recommend that General Convention authorize the use of the Prayer Book Morning and Eve-

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ning Prayer lectionary as alternatives to the epistles and gospels already provided. This would make available a much needed reading from the Old Testament plus a variety of selections from the New Testament. On any Sunday a clergyman could choose from among the four selections (six during Trinity season) provided, or he could use one of the Old Testament selections plus either the epistle or gospel. The existing rules on page viii of the Prayer Book if applied to the communion service would offer greater variety and flexibility in the use of scripture.

A further advantage of this recommendation would be the opportunity to choose either the King James, the Revised Standard, or the New English translation according to which was felt to be the best for a given passage.

Mary E. Forbes

Churchwoman of Boston, Mass.

"The days of Christianity in human history are at an end" said a German churchman recently, at the North American conference on the ministry of the laity, thereby admitting that the ministry having failed, are now going to invite the laity to share the burdens of keeping the church going. This, thinks the ministry, in alarm that they may find themselves out of a job one of these days, will bring people back into the church. With eyes shut to the real reason for the dissatisfaction of both laity and clergy for the lack of interest they do not want to discover what is wrong with the system, but keep it from breaking down.

Says the Rev. Paul Shultz in The Witness of Feb. 17. "They stay away in droves in every parish on every Sunday. Even on Easter there are probably more Episcopalians who do not go to church than there are who do." He goes on to show how terribly, he misses the reason—though he is quite unconscious of this. He thinks that the services are not challenging or stimulating enough. He does not want to correct any mistakes in the teaching or presentation, that has resulted in so much perplexity, and unbelief in God. He only wants to find a way to make a worn out system more palatable to people who have outgrown the milk of the gospel and want its strong meat.

But the cancer eating at the root of the unbelief in God, and the indifference to church services is, that organized religion serves the church and its needs, not God's. He reveals this by saying, "Often it is because we forget that the services are meant to be aimed at the people, rather than the clergy." He completely misses the point that the services should be aimed at God, not at either the clergy or the people. My understanding of the trouble we are in now, is, that God, after long last, tired of being only the raison d'etre for tradition, is going to break up the church so that the laity may discover him, not in services that have lost their appeal, but in him, who is the only reason, and his Son Jesus Christ, who is the only way, truth, and life.

To teach the whole truth as Christ taught it, will mean admitting that the church is afraid to give the strong meat, and is feeding its people the milk they are used to. It would mean studying the hard passages in the Bible, and a recognition of some of the things they have steadily refused to believe and teach for these nearly two thousand years. They are rooted and grounded in their system and only when people abandon the church altogether, and the clergy find themselves out of a job, will they be willing to make real changes, because when people desert a church, they cease to support it with their money.

Ministers cannot realize that if God is dead, it is their system that has killed him. Some of the suggestions by Mr. Shultz for making the service and attendance more attractive are to reduce the number of holy communions. "Our people don't want them every week," he says. "Some of them do, but most don't."

The very solemn nature and reason for this particular remembrance of Jesus' last supper on earth seems to have no part in his idea. The system has taught him to look upon it as a rite, so if the church is to suffer by too many holy communions, they must be reduced, or done away with altogether, except on Thursday of Holy Week.

We, clergy and laity, need to examine more thoroughly the reasons for the trouble we are going through now, and study how Jesus met the same trouble with the church of his day. The rabbis of the Jewish church had reduced the teaching of Moses to suit their ideas, just as the authors of our Prayer Book, planned ours in the church of that time, and the attempts of Jesus to change their system made them hate him.

Today any attempt to point out errors in our religious system bring angry cries of "You are attacking the church." Jesus howerev was the servant, as well as the Son of God, and he went on with his denunciations so valiantly, that there was only one thing to do, or the system would perish, and that was, kill him. And they did.

No, God is not dead, as our defeats in coming events will prove. We are going to be brought to our knees in a strange way.

I doubt that The Witness will wish to publish this letter, but as a servant of God, I feel compelled to write it.

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The WITNESS

MARCH 17, 1966

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Campaign is Started to Back Peace-Minded Candidates

★ A massive voters pledge campaign aimed at demonstrating "support for peace-minded candidates" to Congress, was launched by Norman Thomas.

Unable to attend the opening press conference was the Rev. William Sloane Coffin, Yale University chaplain, who is serving as co-chairman with Thomas. Numerous prominent clergymen and laymen are among the initial sponsors, and are expected to play a prominent role in the program.

The two-month campaign will terminate on April 30 when some 3,000 delegates will come to Washington for a convention which will discuss the Vietnam war and its domestic implications as well as the mechanics of "effective political action during this campaign year."

Organizer of the campaign is Sanford Gottlieb, who also organized the biggest peace demonstration thus far — one in which more than 25,000 persons paraded before the White House and Washington Monument last November. He said he anticipates there will be a large demonstration in Washington on April 30.

The group has set no limit on how many pledge cards they expect to secure.

Thomas said the purpose will not be to overtly endorse any single candidate or any party. It will mean, however, that those who sign the pledges will lend their support to the local candidate who endorses the basic aims of the group.

The full language of the pledge follows:

"The Vietnam war is exacting a cruel toll in lives and resources, detracting from constructive domestic programs, and threatening to lead to a third world war.

"I pledge to support and vote for candidates in 1966 who agree to work vigorously:

"1. For U.S. steps to scale down fighting and achieve a cease-fire; for U.S. initiatives to encourage negotiations with all concerned parties including the Vietcong (NLF); and for a settlement which permits the Vietnamese people freely to work out their own future;

"2. For the use of international agencies to settle disputes among nations; and for the avoidance of military intervention in the affairs of other nations;

"3. For the increasing use of our resources in constructive economic and social programs at home and abroad."

Thomas termed President Johnson as "wobbly" in his actions on Vietnam and disagreed with Vice President Humphrey's contention that the National Liberation Front, political arm of the Vietcong, must not be admitted to the bargaining table.

"The Vietcong must be a principal negotiator," Thomas said. Likening it to the situation during the American Revolution, he said to exclude the "principal enemy" from the negotiations would be like King George telling France that he would negotiate with France, but would not let "that rascal George Washington" have a part in the negotiations.

He also was critical of President Johnson's policy of bomb-

Poverty

★ The article on page eight with this one-word title by the wife of a St. Louis rector was a term report in a course called "Teaching the Language Arts" at Harris Teachers College. Mrs. Witte, who shares her husband's ministry in a depressed area of the city, went back to college after an absence of 13 years to finish her undergraduate work. "If taking gymnasium with young men and women in their late teens and early twenties does not kill me," she writes, "I will gratuate in June of 1967 and hope to work with deprived children, especially in terms of reading."

Readers, we are sure, will be stirred by her pungent article which was sent to us by Bishop Cadigan of Missouri with the comment; "I thought it a rather meaningful thing."

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ing North Vietnamese "sources of supply." Following this principle, Thomas said, "China, were it able, could bomb the Port of San Francisco." A partial list of sponsors released by Gottlieb includes the following clergymen and lay leaders:

Donald S. Harrington of the Community church of New York; Edwin T. Dahlberg, one-time president of the National Council of Churche; Rabbi Roland B. Gittlesohn of Boston's Temple Israel; Methodist Bishop Charles F. Golden of Nashville, Tenn.; Rabbi Abraham J. Heschel of Jewish Theological Seminary; and Methodist Bishop John Wesley Lord of Washington.

Also, Rabbi Uri Miller of Baltimore, a former president of the Synagogue Council of America; Dr. Ralph Sockman, minister emeritus of Christ church (Methodist), New York; and Bishop C. Kilmer Myers, suffragan of Michigan.

Sponsors also included such personalities as Julian Bond, Negro legislator who had to win re-election to the Georgia legislature when barred from a seat because of alleged remarks on draft card burning; science fiction writer Ray Bradbury; economist Stuart Chase; actors Ossie Davis and Ruby Dee; authors John Hersey (The Wall) and Laura Z. Hobson (Gentlemen's Agreement); Mrs. Martin Luther King Jr.; actor Tony Randall; pediatrician Benjamin Spock and Dr. Gordon C. Zahn, writer, church historian, and Catholic layman.

Among those listed as sponsors is Thomas Merton (Father M. Louis), the famed Seven-Storey Mountain author and Trappist monk.

Anglican Liturgical Conference Studies Revision of Services

★ Bishops, clergy and laity of the Church of England held a two-day conference to debate legal changes in the nation's 1662 Book of Common Prayer and new forms of services attuned to the present day.

It followed a routine meeting of the Church Assembly. The same members of the Assembly, plus members of the liturgical commission, attended this second conference but with this major difference:

Whereas the Assembly met formally and voted on various motions, the conference was strictly informal in the sense that no motions were put forward and no votes taken. The object was to give everybody a chance to air their views on proposals for revision and reform and pave the way for positive decisions by the convocations of Canterbury and York in May.

The explanation of this procedure is that the Assembly, which includes a house of laity, is not empowered to vote on such doctrinal matters as liturgical changes. These are reserved to the convocations, which consist of houses of bishops and clergy only. The conference therefore gave the laity a chance to express their views as openly as anyone else, and they will also get a chance to vote later.

Before the members were two documents, alternative services — first series, and alternative services — second series. The first was produced solely on the authority of the bishops and deals with what are generally but not entirely regarded as "uncontroversial" deviations from the 1662 Prayer Book.

These deviations apply to such services as baptism, confirmation, marriage and burial, the collects, epistles and gospels, the prayer for the church and confession and absolution, the prayer of consecration, holy communion, and so on. All these were covered in a revised Prayer Book produced in 1928 and many are already widely used — but since Parliament never approved that Prayer Book they are strictly illegal and unauthorized.

The second series is much more controversial. This contains the proposals of the liturgical commission which was instructed some years ago by the Archbishops of Canterbury and York to produce a radical revision of the Prayer Book services, in cases where a radical revision was considered necessary. This series includes a draft new order for holy communion, changes in morning and evening prayer, the confession and absolution, a new order of burial, alternative psalms, and a abbreviated litany, and so on. The Archbishop of Canterbury has termed these proposals "adventurous."

Both documents were published in December, following official approval of the Prayer Book measure. This measure comes legally into operation on May 1 next, but the alternative services it sanctions must initially be on an experimental basis and they have to be voted by the convocations. The Assembly's house of laity will also get an opportunity to vote.

On all the evidence so far available the conference and the coming months will produce lively discussion, sharp words and conflicts of opinion about the proposed new services.

Only recently, the Rev. Peter Johnston, vicar of Islington, in North London, and a leader of the evangelicals, warned publicly that evangelical churchmen would not be able to give their whole-hearted support to the proposed first series of alternative services, although these

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have generally been regarded as uncontroversial.

He told a conference of evangelical clergymen: "The inclusion of prayers for the departed and the shifting of the position of the prayer of oblation in the communion service raise very real problems for many evangelicals, and we are sorry that we cannot give our whole-hearted support to that series of services as we would have wished."

A writer in the inter-denominational New Christian wrote recently: "To describe the new services as unexciting would be a massive under-statement. Indeed, the modifications to the existing services are so slight that it is difficult to imagine how the liturgical commission has passed the years away . . . In view of the extremely conservative nature of the basic proposals, it is hardly surprising that the liturgical commission opted for the retention of 16th century English in the language of the services. This they have done with a vengeance, and even the newly composed prayers are in the language of Shakespeare. Apart from a nod in the direction of the revised psalter there is not so much as a hint that the Bible might have been translated since 1611."

In January, the provost of Conventry, H. C. N. Williams, publicly described the two new series of proposed alternative services as a "big let-down." He said that when the series were published he had expected to hear "the roar of a lion," but all that issued forth was the "squeak of a mouse."

The only encouragement for liturgical reform, he said, was contained, almost as an afterthought, at the end of the second series. (This was a reference to the draft order for holy communion, which the New Christian also praised). "The rest leaves the old form, the old language, the old irrelevance."

Bishop Gordon Savage of Southwell wrote: "There has been no authorized revision of the Book of Common Prayer since 1662. Some church people wish for no revision, but the act of uniformity of that year is now out of accord with modern church life and practice, and the act is honored as much in the breach as in the observance of it.

"On the other hand, some church people wish for more radical revision than those changes proposed in the two volumes, but it must be realized that no new forms can become fixed until there has been a period of study and experiment."

Observers to Vatican Council Report on Unity Advances

★ Continuing ecumenical advances can be expected throughout the church as a result of the Vatican Council, two WCC delegate-observers have said.

Lukas Vischer, WCC faith and order department research secretary, and Nikos Nissiotis, Greek Orthodox lay theologian and associate director of the WCC's ecumenical institute, both stressed the new, apparently permanent, ecumenical stance assumed by the Catholic Church.

Vischer, pointing to the success of the Council's goal of starting a movement of renewal in catholicism, said that "as a whole," Vatican II withstood a danger that "the dialogue with the ecumenical movement" would be considered closed once the decree on ecumenism was promulgated. Instead, he added, the spirit of that decree permeated other major actions.

Along the same line, Nissiotis emphasized the "spirit of self-criticism" among bishops at the council and said this should stimulate all Christian traditions to "proceed to a serious introspective examination, criticizing frankly and openly those positions which are still an obstacle to the churches."

Both theologians placed prime importance for all Christian groups on the constitution on divine revelation.

Vischer attached special significance to "the considerable difference between the first and last versions" of the document, which originally was "The Sources of Revelation" with scripture and tradition being treated as separate and equal sources.

The final text, the theologian said, stated that "the revealing action of God is set up as the starting point, and when tradition is mentioned, the work primarily indicates the revelation which occurred in Christ, as it was and is handed down in the church through the power of the Holy Spirit."

Vischer noted that as promulgated, the document "agrees in important statements with the report of the fourth world conference on faith and order in Montreal (1963)." Both documents, he said, "take as their starting point a comprehensive concept of tradition."

He added that though many doctrinal differences have not yet been overcome and "hitherto existing doctrine" has not been invalidated, the Catholic document "will nevertheless further the ecumenical dialogue."

"By emphasizing the importance of the scriptures," he said,

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"it asserts that the church must always . . . be responsible to scripture in its statements, and even if it does not draw 'its certainty solely from scripture,' it has nevertheless become significantly more difficult—especially in the ecumenical dialogue — to verify any statement in any other way than by scripture."

Expansion of such activities as critical biblical research, scripture reading and study and cooperative translation work is strongly supported by the catholic document, Vischer said.

Nissiotis, while agreeing with Vischer as to the importance of the document to the ecumenical dialogue because of its expression of a "desire to overcome the traditional separation between the Bible and tradition," also was critical of references in the text to the "Magisterium."

The Magisterium he noted, was described as "the living teaching office of the church whose authority is exercised in the name of Jesus Christ" in the understanding that "sacred tradition, sacred scripture, and the teaching authority of the church . . . are so linked together that one cannot stand without the others."

He said this led to a strengthening of his earlier impression that the Council's theology of the church was weak in its appreciation of the role of the Holy Spirit.

"Mention of the third person of the Trinity in the Constitution on Revelation seems to be merely nominal rather than truly trinitarian," Nissiotis said.

In their general reviews of Vatican II actions, both delegate-observers underscored the importance of implementation of the decrees in coming years.

While Vatican II broadened "the horizons of all churches," Vischer said, "the Council did not solve the problem of how the churches are to live in one fellowship. The Roman Catholic Church and the World Council of Churches stand beside each other without its having become clear how the ecumenical movement, which is one, can be expressed as one."

The theologian offered the opinion that "the question of our reciprocal relationships will probably have to accompany us for a while without being solved, and we can therefore only make progress by paying attention to the doors God may open."

Nissiotis also stated that the Vatican II approach to ecumenism did not affect Catholicism's contacts with the Eastern Orthodox in the same way it did Western non-Catholic Churches.

"The Council," he said, "dealt with problems from the Western point of view as it faced the well-known objections of Protestant theology . . . (it) was not prepared to deal in the same way with some of the problems that the Eastern Church possess."

The professor cited the Council practice of referring to the "Oriental Churches" in the plural, which he said made it difficult "for the Orthodox Church to realize that it is she who is being referred to."

He also called attention to the "great authority" of the Council being the "absent Pope, represented by his empty throne, placed where the Gospel was placed in the Ancient Councils."

In general, however, Nissiotis concluded, Vatican II was a "God-given opportunity for the whole church . . . The vision of the one church acting in the world should remain our goal in response to the vocation to which the spirit calls us. The Roman Catholic Church is already practically, consciously and officially sharing fully in the ecumenical work after the Council."

JERICHO MARCH IN ST. LOUIS

★ A modern civil rights version of the Old Testament Jericho march are being conducted every Sunday afternoon during Lent through the downtown business district of St. Louis.

The marches, designed to be a form of Christian intercession for an end to all forms of racial discrimination against Negro men in employment, are sponsored by the junior action committee, a civil rights youth group of St. Stephen's Church in south St. Louis.

The Jericho marchers, led by four young men carrying a 15-foot wooden cross, followed a half-hour silent route covering a 10-block area with one-minute prayer stops before the major utility company office buildings.

In spite of inclement weather, including rain and below-freezing temperatures, an average of 100 men, women and children participated each week. Lutheran, Roman Catholic and Episcopal clergymen as well as laymen representing many denominations joined the sidewalk processions.

In announcing plans for the demonstrations, the Rev. Walter W. Witte Jr., rector of St. Stephen's, said the reason for emphasizing racial discrimination against Negro men at the utility companies is "because many of us know that it exists in various forms at these companies."

"These three companies — Southwestern Bell, Laclede Gas and Union Electric," Witte claimed, "are three of the largest employers in St. Louis. Their services are used and paid for by every Negro family in St. Louis. The management of these three companies are part of the so-called power structure directing the destiny of St. Louis." Silence will be broken on Palm Sunday with a climactic choral procession.

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EDITORIAL

Stringfellow Speaks Out About the Church

WILLIAM STRINGFELLOW, a member of the Witness editorial board, is on a two-week lecture tour of New South Wales and Victoria. His audiences are large and his comments are getting wide coverage in the secular press.

Some of his observations are here presented, taken from The Australian, a national newspaper. In presenting them on this page we call attention to our masthead on the inside cover which states that editorials "do not necessarily represent the unanimous opinion of the editors." Bill Stringfellow may also, with reason, object to having his statements taken out of context — if so we will ask him to put his thoughts in context when he gets home.

The following are quotes from an address to a large audience of church people in Sydney:

The Liturgy

• In large areas today the church is dead — or is dying. Take the churches where the liturgy has become almost meaningless and a sort of hocus-pocus unrelated to life. There are churches which are all middle-class, professional and segregated and which don't reflect the diversity of the community.

Some church people regard liturgy as an essentially religious exercise — separate, disjoined, self-contained, confined to the sanctuary and having nothing to do with the world.

Some even regard liturgy superstitiously, as having an intrinsic efficacy, as a means of procuring indulgences — as if God were so absurd and so ungodly — as to be appeased by the redundant incantations of men.

There is, however, nothing spooky or lucky about the liturgy, and nothing magical or mechanistic about its performance. The liturgy of the gospel is, on the contrary, a dramatic form of the ethical witness of Christians in this world.

Don't Smoke or Drink

• Religiosity is rampant today—the practice of religion in the belief that this practice makes it efficacious — such as the recital of a prayer or the belief that if you don't smoke or drink you will be made good.

Part of the Establishment

• The Church of England and most of the other churches have become tremendously wealthy since the war in terms of property and shares. The institutional churches are capable of surviving almost indefinitely because of their assets.

The church and its properties are tax-exempt, which means that the general public subsidizes the church. It is in essence part of the establishment and by accepting a government subsidy has greatly limited its freedom to speak out critically on public issues and that is a very great handicap. Restrictions on the church's freedom of speech are in fact very similar to those on the church in the Soviet Union and there is no substantive difference between them in this.

Fairy Tale Jesus

• Let us renounce the well-behaved Jesus, innocent of scandal and controversy, the Jesus of superstition memorialized in dashboard statuettes and lucky charms, the fanciful, ineffectual, effeminate Jesus of the cinema, the soft, spiritual, sentimental Jesus.

Let us, at the same time, forsake and forget all religious ideas of Christ, for they are only slightly disguised secular notions of him, although propagated in churches.

Let us, in the name of Christian orthodoxy, expose and repudiate the fairy tale Jesus of Sunday school story books, the ridiculous Jesus fashioned after the manner of the white, Anglo-Saxon Protestant, the shiny, fragrant Jesus unspoiled by sweat or blood or the smell of fish. Let us behold Jesus Christ as the one through whom God has shown Christ to be in this world — the new Adam, the true man, the man reconciled in God.

Church Not Needed

• God's work will continue despite all the confusion and corruption in the churches. The church is not the means of salvation. God does not depend on the church.

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POVERTY

By Constance Witte
Wife of the Rector of St. Stephen's, St. Louis

WHAT HAPPENS TO PEOPLE ON THE SHORT END OF THE STICK BY ONE WHO LIVES AND WORKS WITH THEM. SEE BOX ON PAGE THREE

THE TITLE for this report was long and had something to do with verbal language and the deprived, depressed, disadvantaged — whatever we call the poor. I was bluffing. I have a sermon. It was preached better already, in this class, by several of you — including the teacher, for goodness sake. But stretching academic freedom to its limits, let me plow ahead with my version.

I overheard a student say this not long ago, "Disadvantaged, disadvantaged, disadvantaged. That's all you ever hear! Can't we talk about the normal, average, everyday child?" This student has my sympathy. I am fed up with thinking about the disadvantaged. I am sick of race — and its part in the problem. I would like to pitch modern American Society's Problem, and my role in them.

But it is not that easy. I submit that there are two reasons why it IS my problem, whether I like it or not — and guilt by association — (in the human race) why it is yours also.

First, we must ponder about the plight of the disadvantaged child out of cold-blooded aquisitive self-interest. Let us forget the normal child for a moment. Assuming he has books at home, two parents, love, and his folks go to PTA meetings, we can further assume that he has some sort of handle on life and he has a reasonably good chance of making it.

But that other child, whether boxed up by race in an urban ghetto, or full of pinworms on a bootheel farm, or ranging up and down the California coast picking fruit when he should be in school — he is the guy, so the newspapers say, who is going to rob your store, rape your wife, or molest your child . . . at the very least he will take your shoes if you are not looking.

The Shadow is There

THE SECOND REASON we cannot forget the disadvantaged — the poor — is that we are rich. I am the safest example at hand. My house is warm in winter, relatively cool in summer. I have never gone without a meal. I have been able to give and receive presents on happy occasions. I have clothing on my back and only a select few of my outfits came from church rummage. I can afford Harris Teachers College. So I am rich.

But the ghost does walk. And the shadow is there. The shadow of too many people who cannot affirm any of the things I have just stated.

One more quick look, if you will, at the other America — the other America which exists in the richest nation in the world.

I hate statistics, but let's struggle with some for a moment: There are currently five million people unemployed in this nation. 450,000 children move with their migrant families. Six million people live in rural poverty. Two million children go to schools with substandard health and safety conditions. Three children out of every ten in fifth grade will not complete high school. Eleven million people in this country are functional illiterates. A person today who finishes college will earn in his lifetime 188 thousand dollars more than a person who only finishes high school. A person who finishes high school will earn 128 thousand dollars more than one who only gets through 7th grade.

We cannot afford to knock money. We all seem to be for it. We are all for it, for us, but we cannot comprehend why the poor want it.

Forget the other statistics, but remember this one. The poor cost this nation annually, in custodial care and police work, ten and a half billion dollars.

The Urban Poor

GO WITH ME now from this enormous problem to the problem of the poor I know. Urban poor. Living in public housing. A vertical ghetto. People stacked on top of each other in buildings better designed for experimental rats in mazes, than for human habitation.

Public housing. Affluent America's great generous gift to the poor. What is it?

First, it is high rise. From the superhighways,

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to business men hurrying fast to Cadillac Lane in Happiness Hollow, it looks good. Ten and twelve story buildings neatly spaced like children's blocks scattered on a green lawn. One could squint one's eyes and see little significant difference between Darst-Webbe Project and the Plaza Square Apartments. But here the similarity ends.

Public housing has high population density. That means lots of people and lots of children. In the complex east and west of 14th Street covering approximately six square blocks exist 10,000 people. That is slightly less than the population of the town in which I grew up.

The Rules

MANY CHILDREN. Here are the rules. Do not play on the grass. Violation. Do not touch the trees. Violation. Do not congregate in hallways. Violation. No pets. Violation. Do not hang around street corners. Cops. And that is worse. Yet, no adequate area was built into the complex for congregation. If you are a project child, wherever you go, whatever you do, you are usually wrong!

Mothers cannot supervise children's play from the window because they cannot see them. Working mothers daily face the anxiety of knowing their children must get home, key around neck, on their own.

How do you get home? Or how do you get where you "stay" — which is the way it is said here.

If you stay on the ninth you take the elevator to the eighth and walk up one flight . . . reading the literature on the walls (Your Mother is a . . . or . . . book you . . . It is easy to change that statement to book you if you have a pencil and a vengeance) and soaking your feet in the urine. If you stay on seven you have a choice. Up to five and walk up two or up to eight and down one. If the elevators are working. The elevators usually are not working.

In that case you can walk up a dark cinderblock hall of steps sealed off from human view— these have been called the vertical allies of the nation. This is where the robber, rapist, or murderer can lurk most successfully. Any wonder most residents go armed?

About that urine. Some say it is ignorance. Some say small children need a toilet on the ground floor. Of course they do. But that is not the whole story. This is part of it: Some children, early in life, decide from what they observe that the world is one big toilet — and they act accordingly!

The Highest Cost

SELF-IMAGE? Confidence? In a project your self-image starts at zero and goes down. I think if any one ever again says to my face something about what We Give to the Poor I will be forced to resort to physical violence. The poor pay, you know — pay and pay. For their ignorance and for their poverty. The highest cost is humiliation.

For example, if you are a Negro woman living in a project, working — did you know that those same statistics show that most poor people work —hard—most of their lives? — working as a domestic in a white home in Clayton, and your employer gives you a raise, your rent either goes up or you are asked to leave Housing when you make too much for their ceilings. So you cheat. You don't tell them. It is the only way you see that you can manage. And your kids are watching you do this and they learn their lesson on how to get by.

The Clinic

SO MAYBE now you get sick — you've had little doctoring anyway. You have a clinic card. Free medicine. You call your employer. Say you won't be there today. She doesn't like it. You forget it, you think, you have no contract with her anyway. So with this anxiety over your head you set out for the clinic. Remember, you are sick in the first place. You go. You wait — perhaps all day—to be examined. Finally, you are weighed and quizzed in front of everyone else in the room, and then the doctor sees you. He refers you. That means — if you are not dead by now — that your treatment is scheduled. You will be treated. Probably tomorrow. Usually in another part of this vast building. It may mean another trip to the front office to check your card and your papers. If you cannot read, if your verbal vocabulary is limited, if your self-image is low, and if you are sick — worried about your job, worried about whether your kids got home — then you pay, and you pay, and you pay.

I am reasonably intelligent. I have sat with friends at clinic. I have been able to ask questions for them sometimes — you get a lot of courage if you think you are middle class — and I know that the signs on the walls of buildings

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for the poor, the papers to be filled out by the poor, the verbal directions given to the poor are the most complicated in the world. They make, to me, the language of educational psychology seem simple, lucid, and straight-forward.

The Dirty Joke

SO IF YOU ARE POOR enough to qualify for project living, how do you express yourself? I wanted to give you a list of words, phrases, and expressions — but the other reports covered that, and I am still preaching. Well, you express yourself very poorly. You don't know the words and you don't understand the sounds. Your world is imprecise, to say the least, and so are you. You cannot hear the difference between "and" and "an." You speak only in the present tense. Is it possibly because you are ashamed of your past and you have despaired long ago of your future? "I sees, I goes, I works, I tries, I wishes, I wants, I yearns, I'se sorry." Failure is bad enough to cope with if you know you have earned it. I can only guess what it does to the human soul who inherits it.

But strangely enough, the poor can talk — and be understood. They have dreams, and, get this, they don't necessarily want to be Middle-Class. For Middle-Classness is kidding you about morality and all that stuff, and you are the butt of Middle-Classnesses dirty joke.

Welfare Ladies

TRY THIS: Negro six year old girls I know jump rope to this ditty. "I've got a Black boy calls me honey, I've got a white boy gives me money . . . HOT PEAS!" You tell me what it means.

Or this: "They keep on telling us, those welfare ladies, to take better care of our money, and save it away, and buy what is the best in the stores, and do like them for dresses, and keep the children in school, and keep our husbands from leaving us. There isn't nothing they don't have a sermon on. They'll tell you it's bad to spend your money on a smoke or a drink, and it's bad to have your kids sleep alongside you in bed, and you are not supposed to want television because you should be serious with your dollar, and it's wrong for the kids, too, and it's bad for you to let them stay out after dark, and they should study their lessons hard and they'll get way ahead and up there.

"Well, I'll tell you, they sure don't know what it's about, and they can't, not if they come knocking on my door every week until the Lord takes all of us. They have their nice leather shoes, and their smart coats, and they speak the right order of words, alright, so I know how many schools they've been to. But us? Do they have any idea of what "us" is about? And let them start at zero the way we do, and see how many big numbers they can become themselves? I mean, if you have nothing when you're born, and you know you can't get a thing no matter how you tries — well, then you dies with nothing. And no one can deny that arithmetic!"

Story of Jim

OR THIS, by an interested observer: "Jim is my age. He has no property. No bank account. No car. He works when he can find work, any work. He works hard. He draws relief when he can't find work. He wants his children to have a better life, but all his children can see is his life, the lives of others like him. Why should they think it will ever be better for them?

"The school they know is not like the one my children will attend. The teachers in that school — I have visited the classrooms — were once dutiful and eager, then became tired and angry, now finally they are indifferent. The school building, like the crumbling walls Jim's children call home are a standing reminder to everyone— teacher, children, parents — that what they see going on elsewhere in the America they see on television bears little resemblance to that area's life.

"People say they want to wipe out poverty. That's what you hear but it's a lot of talk, a lot of show. They tell us they want to retrain us. But I know how to do all kinds of things already, and I still can't get a job. They don't take but a few colored, trained or untrained. I'm as good a carpenter or electrician as anyone is, but can I get a job? No sir, no union wants me, and no one will hire me on my own.

"They should say O.K., man, we're so rich we don't know what to do with it, so here's what we'll do for you cats — we'll say everyone of your kids can have food, we'll give you a good apartment and a real nice school, and enough money so you won't be crawling on your belly for that relief check business, and then I guess we'll show you that we can do some of that work you are talking about".

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Some Don't Make it

I SHOULDN'T have taken the time to quote. There are people. Kids I wanted to mention. Washington is going to make it, because he is a genius at twelve, and geniuses usually do. Laverna, at nineteen, will because she is just about to pass her high school equivalancy test.

Vladimar, eight, ninth of ten children, won't. His father raped his sister some time ago and is still in prison. Vladimar's Christmas present this year was a gumball machine he got from a social agency.

Larry won't make it. He is intelligent, speaks well, but his mother is a prostitute, and at thirteen, his homosexuality is overtaking his tremendous artistic talent. He got nothing for Christmas.

Eddie Mae is twenty. She is dying of cycle cell anemia, but she just got her new false teeth and they have changed her personality. She thinks she might try again to learn to read.

Leon won't make it. When he got me out of the way of a mule who wandered into the summer camp and said "Muz Woodie, what are you, stupid?" he was out on bail for a crime he did commit. He kicked the delicatessen owner in the head, after he took his money.

Run to Where

WHAT I am trying to say is I know a lot of people who are on the short end of the stick. I fear they are going to remain there all their lives. Want to stick your neck out, teacher? I hope you do.

Claude Brown says it better than I can. In this case he's talking about second generation Negroes in Harlem, but it's the same story.

"Before the soreness of the cotton fields had left Mama's back, her knees were sore from scrubbing Goldberg's floor. Nevertheless, she was better off, she had gone from the fire into the frying pan.

"The children of the disillusioned colored pioneers inherited the total lot of their parents —the disappointments, the anger. To add to their misery, they had little hope of deliverance. For where does one run to when he's already in the promised land?"

You relate it to Language Arts. That's my sermon and I'm glad it's over.

THE MODEL PRAYER OF JESUS

By Robert Nelson Back

Rector of St. Luke's, Darien, Connecticut

THE THIRD OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEATURED IN NUMBERS DURING LENT

"FORGIVE US our trespasses . . . " The Book of Common Prayer uses the word "trespasses" whereas the 1611 translation of the Bible, the translation made under the authority of King James, as well as most Protestant groups meeting together for worship, use "debts". It is, perhaps, regrettable that in the very prayer our Lord gave his disciples as a model we cannot all say the same words. But there is a reason for this variance. The translation of the Bible used in the Book of Common Prayer is older than the 1611 translation, and it uses "trespasses."

But which is right — "debts" or "trespasses?" Debts is actually a more correct translation of the Greek word, but unfortunately "debts" suggests a financial obligation to modern minds. Therefore, although "trespasses" is a less accurate translation of the Greek it carries with it more meaning to people of our time. "Trespasses" means moral failure to most of us, and it meant just that to our Lord's hearers.

"Forgive us our trespasses . . . " We need God's forgiveness. We are sinners and we know it. We have trespassed against God and man. The consciousness of our sin makes us guilty, and we must pour out our guilt to someone and be absolved and forgiven. A sense of guilt is one of the most destructive factors in human personality. A sense of guilt can disturb personality more than we imagine. It can result in illness, not imaginary illness, but real and painful illness.

Here is a man who has done wrong. He has

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sinned, and he feels guilty. He begins to get pains in his chest and his stomach. His doctor sends him to a psychiatrist who ferrets out the reason for the pains. He is suffering, literally physically suffering, from a guilty conscience. But the pains do not stop even though the man knows their cause. They do not stop because he is still carrying with him the burden of his guilt. The psychiatrists, if he is a Christian, will send the man to church, will bring him to the place where he can confess his sin and receive forgiveness from God. Understanding and confessing our sins is no good without forgiveness, the absolute assurance that Almighty God forgives us our trespasses.

Attaining Peace

WHEN WE SIN, if we confess our sins to God, he will forgive us. One of the most important acts for sound bodies and minds is our act of confession — freely admitting our faults and failures to God. If we do this in honesty, pleading his forgiveness, God will forgive us. And we are free, free of the burden of our guilt, new creatures in God. The release of forgiveness is like a new birth. We begin to live anew. Our church makes much of the confession and absolution. We have them at every service. We should not enter into them lightly, but advisedly and soberly. When we pray, "Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep . . . " we have opportunity to pour out our sins to God, and when the priest, commissioned by God and the church, gives absolution we have peace. That, confession and absolution, are the most holy moments of the service. They are holy because through them we are reborn in God.

Does forgiveness from God erase the consequence of our sin? After forgiveness is it as though we had never sinned? Not at all. We must live the rest of our lives with the consequence of our sin. A child, uncomplicated by adult wisdom, often has more sense than her elders. She has told a lie, and it bothers her. Her guilt reaches its climax just before bedtime. Her mother says to her, "I forgive you, dear, for lying. Now go to bed and forget it." The child climbs slowly up the stairs mumbling to herself, "But I still lied." Certainly she lied, and she will have to live with the consequence of her lie.

We Too Must Forgive

OUR TRESPASSES leave their mark, and we shall carry with us the consequence of our sins until we die. We cannot undo what we have done. We are not able to destroy our memories or wipe away the damage we have done to others. But the consequence of our sin, after we have been forgiven by God, is not something to be feared. It is a discipline to be cherished. The consequence of sin is our friend; it reminds us of the terrible danger of straying too far from God; it reminds us of the frailty of our nature, which in pride we often forget; it reminds us of the absolute necessity of living close to God. And from the consequence of sin comes strange good. Just as a broken arm may be stronger from the consequences of its break, so may a man be stronger from the discipline of the consequence of trespasses.

"Forgive us our trespasses, As we forgive those who trespass against us . . . " We are forgiven by God of our trespasses in the exact measure we forgive other people who have trespassed against us. This does not mean that God is some kind of bookkeeper who tallies the times we forgive others and then forgives us a like number of times. It means rather that we cannot receive God's forgiveness unless we are forgiving. When we harbor grudges, when the poison of hate enters our lives we are incapable of receiving God's forgiveness. God wants to forgive us, but if we are consumed with our own desires for revenge, if we are grudge-bearing, we are not able rightly to ask God to forgive us our own trespasses, and we are not able to receive the forgiveness he is anxious for us to have. A man who cannot forgive his neighbor cannot ask God to forgive him; he is simply incapable of it; his mind is too full of prideful thoughts to come to God in humility.

How Often

OUR LORD was once asked, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus knew that not to forgive is more serious for the one who refuses to forgive than for the one who is not forgiven. If you do a wrong to me, and I do not forgive you but clutch my animosity toward you to my heart, it is I who suffers more. You can go your way and forget about me. But I can never forget you. Always my grudge against you is near the surface of my life; always you and my dislike of

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you are in my consciousness. It is a poison that leaks into my whole life like ink in water. St. Peter asked, "How oft shall my brother sin against me, and I forgive him? til seven times?" We can imagine our Lord smiling in pity as he answered, "I say not . . . seven times: but, . . . seventy times seven." There is no limit to the number of times we should forgive. There is no limit because each time we refuse to forgive we suffer irreparable damage.

"Forgive us our trespasses, As we forgive those who trespass against us . . . " If we forgive we are forgiven by God because in forgiving our neighbor we put ourselves into a frame of reference where God can forgive us. If we refuse to forgive our neighbor we place ourselves in a position where the forgiveness of God cannot meet us. "I never forgive," General Oglethorpe said to John Wesley, and Wesley quickly replied, "Then I hope, sir, that you never sin." The author of Ecclesiasticus has written, "Forgive thy neighbor the hurt that he hath done thee; and then thy sins shall be pardoned when thou prayest." This is the condition we must meet before we are able to ask God to forgive us: we must forgive.

"Forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil . . . "

Temptation

DOES GOD ever lead us into temptation? St. James is vehement on this score, "Let no man say when he is tempted, I am tempted of God." God certainly does not lead us directly into temptation, but it is inescapable that he has created a world in which temptation is a force to reckon with. We are, in this world, tempted on every side. We are seduced by many elements in life. We are tempted to be immoral; we are tempted to be untrue; we are tempted to do what we know we should not do. We are tempted on every hand and this is God's world.

But temptation is good for us. It makes men of us if we conquer it. A wise father is happy when he knows his son to have conquered temptation. God is happy when he sees us in triumph over temptaton. St. James begins his epistle with an appreciation of temptation, "Count it all joy, my brethren," he writes, "when you meet various trials, for you know that the testing of your faith produces steadfastness." And the only way to produce steadfastness is by meeting trials. God knows this, and we know it.

"Lead us not into temptation" — we do not want to be led into temptation because we do not know if we are strong enough to meet it, but should we find ourselves in the presence of temptation, "deliver us from evil." And he will. God will. In the face of trial and temptation, if we breathe a prayer, he will "deliver us from evil."

What About Clergy Salaries?

By William B. Gray
Rector of St. Luke's, Cedar Falls, Iowa

LAST YEAR an advertisement was placed in some of the religious journals by the Ministers Life and Casualty Union of Minneapolis with the caption: "Aren't You Glad You Didn't Choose the Ministry?". The message, ostensibly, was directed to the lay leaders of Protestant congregations to acquaint them with the fact that clergy generally are underpaid.

The advertisement may have had as much impact on the clergy as it did on the budget-makers; in fact it may have had more for the matter of low salaries is not an academic matter with most clergymen, it is gut-involvement.

As I read the advertisement the caption kept saying "Are you glad you chose the ministry?" and I guess that from a purely economic stance I would have to honestly say "no". But I did not choose the ministry expecting it to be a road to riches; nor in fact was the choice entirely mine anyway for I still recognize that rather elusive, hard-to-explain phenomenon of being "called". I am glad I was "called".

It seems to me that one fault of the advertisement was the use of the term "ministry" as pertaining only to the ordained, professional variety, as all Christians are called to the same ministry — the mission of proclaiming the good news of Jesus Christ. Nevertheless, it is popular to call the clergyman the "minister"; it helps remove some of the ministerial burden from the laity; and the ad was clear enough as to what category of Christian it was talking about.

Did the advertisement quicken the conscience of those who write budgets and set ministerial salaries? I presume that the answer to that will

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never be known, as even if it did cause some to think a little more about ministerial income, it is probable that little will be done about it. History is against it.

Little Improvement

THE DISCOURAGING thing about that advertisement, to me, was the finality, or maybe it is better to say futility. It is not so bad that clergy incomes are low to begin with, even lower than beginning incomes in many professions requiring less time for preparation, but it is frustrating to realize that these incomes do not improve appreciably as years go along.

It could be said that I should have known that before I accepted ordination. I was in a secular career for some eleven years before going to seminary. But it is one thing to sit outside a situation and give intellectual assent to it, and an entirely different thing to become involved in it. As a lay person I was aware that the clergy did not get a lot of money, but I also engaged in the same fallacy that many budget makers engage in today: thinking that the provision of a house, car allowance, utilities, and the like, create a much better salary than the number of dollars indicate.

These things are not to be scoffed at, but many of us would be just as happy to receive the whole thing in cold cash so that we could buy a house of our own choosing, make some investments, and even prepare for the time when we have to retire. As it is, one ends up with nothing, unless he happens to luck into a parish which understands the problem and gives a housing allowance. Clergy salaries, or at least the ones I am familiar with, provide little or nothing towards buying shelter for the "golden years".

The Poor

SO MY AWARENESS as a lay person was purely academic and the involvement came later, after I had said "yes"; after we had scrimped through three years of seminary. Now when I discuss my salary and the future possibilities with some of my Protestant clergy brethren who are doing somewhat better as many denominations pay better than the Episcopal Church; when I discuss this with the vestry which honestly tries to improve the salary but which cannot milk a turnip; I begin to experience some feelings of futility. And I do so realizing that my salary is better than many of my friends.

I think that it is not surprising that some clergy line up with the poor and the oppressed in this age of uncovering poverty pockets; that some show militant empathy. All Christians should be interested in the welfare of the poor when you consider the thrust of the ministry of Jesus which has been passed along to us. The kinship is clearer when one must needs make a major decision about the expenditure of most every dime; when one's wife cannot just buy a dress because she wants or needs it; when one cannot just go out to dinner because he wants to; when one has to search about for a place to supply during his vacations so that he can physically get away from his cure while keeping expenses at a minimum; when one realizes that if his children are to go to college they will have to be smarter than any other children in order to earn scholarships because financially he'll not be able to educate them; when one visits in homes of parishioners where few of these problems really apply. He begins to experience feelings of futility.

What Can Be Done

IT SEEMS TO ME that some sort of salary equalization in the church might be worth investigation for it would cut down some of the efforts that finally have to be made if one is to improve his position, or at least provide for his family. As it is, calls often have to be judged on how much money is behind them, rather than the ministry that needs to be performed.

I was impressed in Tanzania, East Africa, last summer when I learned that Australian CMS missionaries all got the same pay, with some differential for families. The bishop, the priest, the doctor, the dentist, the secretary, all got the same pay. One does not have to seek to be a cardinal rector or a bishop under those circumstances for financially there is no benefit. The church can call the best man for the job. It seems to me that equalizing clergy salaries should not be considered if it means lowering higher salaries a great deal. It should be done to increase the low salaries; to upgrade the profession. It could be done by a proper application of stewardship, just as all the needs of the church can be met by Christians who practice stewardship, who really sacrifice to support the church not for the sake of the organization, but for the sake of the mission of Christ. The church could well study whether its investments in land and buildings is just when compared with its investment in people. How is the

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gospel proclaimed, by bricks and land, or by flesh and blood?

Until the church really begins to look into the field of clergy salaries a lot of us are going to be open to calls which pay more money. We have no choice. For some it will mean making compromises as years go on, changing a social conscience into a benumbed status quo filled with guilt; limiting desires to speak boldly on worldly issues to speaking on other-worldly issues.

Are You Glad?

IT WOULD SEEM to me that if one wanted to look at the ministry simply from an economic point of view that the advertisement would have to be answered with a resounding "Yes!", "Yes, I'm glad I didn't choose the ministry". It might very well have the effect of preventing a choice. The ad, in itself, is a witness to the fact that many of us did not in reality "choose the ministry"; we answered a call and we find fulfillment in our work. But, are many of the ordained clergy to subsidize the church the rest of their lives with low salaries and attendant frustrations, placing the same requirements on children who may not have the same commitment, or will the ministerial profession become a part-time occupation for the rich?

Of course, the non-stipendary ministry is a possibility for the young man who is considering ordination, a real option which offers a great deal towards finding a way to preach the gospel in the 20th century, but the option for the middle-aged clergyman is not nearly so neat, especially if he has never done anything else.

It seems to me that the only talk I hear about clergy salaries is a general concensus that they are low. Clergymen don't seem to complain openly about this, which may not be a good thing; vestries seem willing to get them up to a point, but that point is not always as high as it could be considering the economic health of the parish.

Perhaps the church has reached a time in its life when it must needs look deeply into the whole area of personnel — clergy placement; salaries —look deeply towards finding a solution, not towards simply presenting some facts which were rather well presented in the ad:

"Aren't you glad you didn't choose the ministry?"

Expenditures for Cathedrals Defended by Anglican Bishop

★ Priorities in expenditures by the Church of England were sharply queried by Bishop Cyril Eastaugh of Peterborough in a message in his diocesan journal.

His statement was, in effect, an answer to a recent statement by the executive officer of the worldwide Anglican Communion, Bishop Ralph Dean of Cariboo, that there were projects which might more justifiably be carried out within the scope of the MRI program than, for example, the building or rebuilding of cathedrals.

"Today," wrote Bishop Eastaugh, "we are bidden to examine our priorities in the church at home and Mutual Responsibility and Interdependence lays this upon us.

"What about cathedrals — ancient buildings of great size and grandeur, their maintenance and equipment costly both in money and manpower? Not infrequently cathedrals are described as millstones about the neck of the church, absorbing resources that ought to be dispended for extending the mission of the church in struggling dioceses overseas or for the aid of new areas at home.

"And not only cathedrals but other ancient church buildings and some modern ones with their apparently luxurious equipment come under the same criticism. For instance, one of our churches in Northampton has just issued an appeal for $44,800 to restore its famous organ.

"Is it right? Should we as Christians retain our ancient buildings, staff our cathedrals, encourage and pay for great works of art, or renounce the lot and distribute the great saving in men and money to more obviously 'useful' ends?

"The argument on this point could go on forever, largely because it is a question of temperament . . . We must beware of an idea of God which sees him as a disapproving, moralizing, employer. God is the Lord of all life — which does not mean just of all things living, but of life at its fullest . . .

"Do we really think that human life would be enriched and enlarged if we demolished all our ancient church buildings, or turned them into museums, so that they no longer served the purpose of worship for which they were built: if we dismissed our musicians and choirs and failed to give of man's best art, craftsmanship and visible splendours to the worship of God?

"Recently a highly intelligent African staying with us was taken to the cathedral and to

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some of the churches in the neighborhood, and the problem was put to him. His reply was: 'Do not listen to any suggestion of closing places of worship such as this for the supposed benefit of the mission field. To those of us who are beginning on the Christian road such places are an inspiration, an encouragement and a glory which we share.'

"Let us by all means look at our priorities so that we are not just self-indulgent, but let us remember that lives consecrated to God and the service of men are part of a visible consecration of the whole of life and this includes the best that man can give of the work of his hand, eye, voice and imagination.

"A cathedral is a visible and abiding act of worship; so is an organ if it serves to keep alive one aspect of the perfection of human offering to God."

Peterborough Cathedral was founded in 665 by Saxulf, a Saxon priest. Two centuries later it was laid waste by the Danes who invaded England, and after lying desolate until about 966 was rebuilt by Aethelwold, then bishop of Winchester, who caused it to be staffed with Benedictine monks and dedicated to St. Peter. The cathedral has been developed, added to and restored in various ways since.

Publication of Bishop Eastaugh's message coincided with the disclosure by Anglican authorities in London that in the past year 19 dioceses and two deaneries have taken action to support the MRI program drawn up at the World Anglican Congress in Toronto in 1963.

An official statement said: "These dioceses and deaneries have decided that the best way of breaking through to new interest in the work of the overseas church is by an imaginative presentation of suitable projects to support as part of their campaigns for raising new money over and above the $5,600,000 required to meet the existing commitments overseas of the missionary societies and other organizations."

Peterborough was not included in the 19 dioceses mentioned in this announcement.

CONTROVERSY OVER D. C. HOME RULE

★ The free D. C. movement, a coalition of civil rights, civic and church organizations promoting home rule for the District of Columbia, has begun a survey which may lead to a boycott of businesses in a secondary commercial area of Washington.

Leaders of the boycott action are canvassing firms in a 13-block stretch along H street, a largely Negro section six blocks northeast of the Capitol.

On completion of the survey, the businessmen will be asked

Westminster books say things that need saying

ROME: OPPONENT OR PARTNER?
By RUDOLF J. EHRLICH. This survey of recent Catholic-Protestant dialogue, concentrating on the works of Louis Bouyer and Hans Küng, concludes that the two faiths are indeed partners, but remain opponents on several basic theological issues. $5.00

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to announce their stand on home rule, and, if it is favorable, to display a "Free D.C." sticker. No direct plea for contributions will be made, but voluntary contributions will not be refused.

An actual direct boycott commanded by the movement may not result, but an indirect approach possibly will be encouraged, spokesmen said. By this method, they reasoned, the area citizens will pass the word along to identify businessmen who refuse to support home rule, and put the boycott into effect on their own.

The approach is a considerable retreat from what had been announced earlier. Methods first announced brought bitter charges that extortion would be resorted to when two committee workers announced to certain businessmen they were expected to contribute certain amounts or face a boycott.

Immediately, the U.S. attorney for the district and the acting corporation counsel told the free D.C. committee that the type of boycott they planned was illegal, a violation of the anti-racketeering code.

Informed of this, nearly every person on the free D.C. committee agreed that such tactics were ill-advised and met behind closed doors to bring their approach into line with the law.

At the time the explanation was made that the tactics amounted to extortion, Bishop Paul Moore Jr., said he was "shocked and distressed" that the movement intended to "threaten merchants with boycott as a means of procuring funds."

He added, "This was never the intention of the movement. Rather, the intent is to gather the names of businessmen who are in favor of the vote for D.C. on a petition and to ask them to send telegrams to the authorities stating their position."

MORE THAN PAMPHLETS NEEDED BY INDIANS

★ A spokesman for 10,500 Cherokee Indians living in Oklahoma told officials in Washington it will take more than pamphlets explaining the anti-poverty war to make them believe in it.

The Rev. Scott Bread told the community representatives advisory council the doubts in the minds of his people are "heavy."

"You just can't leave pamphlets with them, telling them about the war on poverty or medicare. Most of them can't read English.

"You have to sit down with them, have a kind word for them, build their confidence in you so that they know you really care."

His account of the plight of the Cherokees — people he described as those who "walk around with the lost-spirit look in their faces," moved at least one delegate to the conference to conclude conditions among the poor in his community weren't really so bad after all — by comparison.

Felix Monteiro, representing New Bedford, Mass., said that by contrast "my people are up in seventh heaven." He commented: "After hearing how poorly the Indians live, I'm going back and tell my mayor that we don't have any problems at all."

To this, Hyman Bookbinder, a federal official rejoined: "I know what you mean. There is an old Egyptian proverb that says, 'I cried because I had no shoes until I met a man who had no feet.'"

EDUCATIONAL OFFER TO CLERGY AT PDS

★ The clergy who spent a semester in study at the seminary during the past year have encouraged The Philadelphia Di-



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vinity School to continue its program of post-ordination education. This program permits two clergymen in each semester to pursue a course of study and research of their design under the guidance of faculty advisors. As full-time students they must be given leaves of absence from their parishes for the length of the semester in residence at the seminary.

Fellowships of $750.00 are granted to each of the men accepted for the program. This will defray the costs of registration, tuition, room and board — at the rate for a single man — medical fee, and books.

Requests for additional information and for application forms should be directed to: Dean Edward G. Harris, 4205 Spruce Street, Philadelphia, Pa. 19104.

CONFERENCE ON PEACE STRESSES VIETNAM

★ Chairmen of the first national interreligious conference on peace, meeting this week in Washington, D.C., have stressed that while the Vietnam conflict will be a vital part of discussions, the conference will not be confined to a single peace issue.

An announcement issued on behalf of the religious leaders of the meeting pointed out that the prime goal of the conference is to establish a religious consensus on international issues and to set patterns for interreligious cooperation in peace programs. A special feature of the conference is a religious press panel on "The limitations and possibilities of organized religion acting for peace."

Position papers for three workshops were prepared on "Confronting the changing Communist world"; "China and the conflicts in Asia"; "Forms of intervention: moral responsibilities and limits."

Presiding Bishop John E. Hines was one of the conveners and there are a large number of Episcopalians among the estimated 500 participants.

THE VICAR CHANGES HIS MIND

★ A young Anglican vicar who jokingly remarked that he would "like a nice cosy wife" who "must adore Shakespeare" received a response a matrimonial agency would envy.

When his remarks were published as a cold and serious statement of fact, the telephone at the vicarage started ringing and seldom stopped as would-be wives called, and a flow of mail poured in from potential "cosy wives" . . .

The vicar temporarily deserted his residence after putting a note on the door: "Vicar away sick."

It all began when the Rev. John Hencher of Amblecote, was interviewed by the Messenger, the monthly Anglican diocesan newspaper. The Messenger reported that Mr. Hencher was passionately interested in the theatre, was good company and well-liked. Saying he wanted someone to share his charming 15-room vicarage, it quoted him as saying:

"I'd like a nice cosy wife. If anyone would like to take me on, I'd be glad to hear from them. She must adore Shakespeare and be prepared to sleep in a fourposter."

It wasn't long before phone and postal replies began pouring in and Hencher took refuge. When he quietly re-emerged he looked at his pile of correspondence and said, "I shall read these letters and dispose of them. I can't possibly reply to them.

"My remarks were made quite casually to the interviewer and I did not think they would be reported. Then I was amused and carried it on. Now the joke has turned sour."

Plucking up courage, Hencher decided to take the service later at his parish church. He preached on the "discipline of the tongue."

Later, he said his parishioners had been loyal in their support and had forgiven him and he hoped this was the "final chapter of an unfortunate episode."

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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- BACKFIRE -

David M. Figart

Layman of Briarcliff Manor, N. Y.

In the Vietnam hearings before the Senate foreign relations committee several important aspects were not touched upon, except possibly by implication in Chairman Fulbright's comments.

Secretary Dulles, in his crusade to "contain" Chinese communism, apparently regarded it as an evil thing. Just what threat he considered China to be militarily is not clear; it must have been the communist ideology which most concerned him.

At that time Soviet Russia had been under communism since 1917 — unrecognized by us, and denied aid, for 16 years. It was even then emerging as the second most powerful country in the world. Whether Russia could have repaired the ravages of war and made comparable progress under capitalism is a moot question. We now have China under communism. Has it been a failure — or a tragedy? We are only beginning to get fairly reliable information on this. Mark Gayn, one of the west's authorities on China, writing in the New York Times magazine of January 30th, said: "Few observers can fail to be impressed by China's leadership. It has ability, intelligence, toughness, a singleness of purpose and superb skill in the uses of power . . . He (Mao Tse-tung) initiated an industrial revolution that made China the scond strongest industrial power in Asia."

This despite our non-recognition and our denial to her people — our traditional friends — participation in the aid we have lavished on the rest of the world.

Critics of communism point to its atrocities. Secretary Rusk, to illustrate the cruelties of a communist regime, quoted from remarks by General Giap, commanding general of the North Vietnamese army, in which the general listed excesses committed in North Vietnam. But it was significant that he was deploring these excesses and ordering them stopped. Atrocities are not, of course, confined to communism—countless examples could be cited on this. Perhaps the Vietnamese regard the dropping of bombs and napalm on their villages as a form of atrocity. We need not labor the point.

The theory that is apparently back of our involvement in Southeast Asia is that the worst thing that could happen to those countries would be a takeover by the communists. It is no doubt true that the vested interests, which our government seems generally to support, would suffer; but then they must suffer in any honest reform designed to give the common people a break. Certainly a "democratic" form of government is no guarantee of good government, as we well know; and we are not justified in assuming that should the communists win a fair election in South Vietnam — and it is by no means certain that they would — it would prove disastrous for the South Vietnamese people — or for their neighbors. Mark Gayn writes of Mao's leadership in China: "He gave the country a government more competent and less corrupt than any China ever had."

We have noted the marked evolution of communism in Soviet Russia and other eastern European countries. Mr. Gayn notes that in China "a wide gap is thus developing between the graybeards and the young. For if the young bear no scars of the civil war in which their fathers fought, they are discovering worlds their fathers never knew — the worlds of automation, computers, electronics, missiles and atom bombs."

Instead of goading China into rash adventures which our military are prepared to answer with nuclear warfare, we should try to regain some of the respect we have lost throughout the world by backing off from a policy we should never have adopted in the first instance. It is time to cease treating China as an outlaw among nations.

Eugene F. Lefebvre

Rector of St. Timothy's, Philadelphia

I am enclosing a check for $4 to cover a one year subscription to the Witness.

Although of the Catholic tradition of our Anglican Communion, still I find The Witness to have more thoughtful articles than our other magazines. I do not always agree with you; but then if I did, you might not have me now as one of your readers. I have been reading your magazine through the kindness of my one curate, Father Smith. Likewise, I have picked up The Witness at St. Stephen's Church, Philadelphia, while helping the rector, Dr. Alfred Price, my good friend.

I have been most interested in noting that your magazine is the only one to have comments on the Lesser Feasts & Fasts, which we use in this parish. I hope that the Evangelical and Catholic Traditions within our church may have a meeting place for Christian concern, and I believe it can be, and is found in The Witness.

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Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.
Noted for boy choir; great reredos and windows.

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FOR CHRIST AND HIS CHURCH

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Story of the Week

U.S. Foreign Policies Rapped At Conference on Peace

★ A draft position paper sharply criticizing U.S. foreign policy as an oversimplified and "ineffective" anti - Communist crusade was presented for discussion at a workshop session during the first national inter-religious conference on peace, held in Washington, March 15-17.

Among recommendations was a statement that the U.S. should give spiritual and material support to indigenous or revolutionary movements "directed against morally intolerable social conditions in any country" even while assuming the risk that such movements might come under Communist control.

Wherever such a movement does come under national Communist-control, the draft document said, "the policy of the United States should be developed without panic," keeping foremost in mind the welfare of the local people and promotion of international peace.

The document predicted failure for an American foreign policy which "takes as its standard the active hostility to a world-wide political movement, such as communism" without differentiating among the various kinds of communism in the world. These various forms point up "the radical weakening of the credibility of the Communist doctrine," it was stated.

Five of the country's leading religious experts in foreign affairs prepared the draft document.

The meeting, it was understood, was being closely watched by administration sources and the state department. It was originally expected that either President Johnson or UN ambassador Arthur J. Goldberg might deliver an address to the conference. Neither name appeared on the preliminary draft program, whose sponsors and speakers include religious leaders of major rank of the principal U.S. religious groups.

At a pre-Conference planning meeting in New York most of the co-chairmen met with Secretary General U Thant of the UN.

In listing recommendations for dealing with differing Communist regimes, drafters of the paper found the foreign policies of the Truman and Eisenhower administrations defective in that they revealed a gap between crusading anti-Communist pronouncements and actual policies, based on a program of "containment" followed by the government.

Under President Kennedy, the paper said, the "gap" started to narrow because of "the intellectual recognition on the part of the Kennedy administration that communism could no longer be defined simply, as it could in 1950, as 'the spearhead of Russian imperialism.'"

The crusading spirit, it was stated, gave way under Kennedy to "a sober differentiating assessment of the bearing the newly emerged, different types of communism have upon U.S. national interest."

Under President Johnson, the paper continued, pronouncements and policies for the first time since 1947 are "very nearly in harmony: anti-Communist doctrine is in the process of becoming a program of military action.

"What the president has only implied, the secretaries of state (Dean Rusk) and defense (Robert McNamara) have clearly stated: We are fighting in Vietnam in order to stop communism throughout the world. And the president has stated with similar clarity that 'we do not propose to sit here in our rocking chair with our hands folded and let the Communists set up any government in the western hemisphere.'

"What in the past we said we were doing or would do but never did, we are now in the process of putting into practice: to stop the further expansion of communism on a global scale by force of arms."

This is a "momentous change" in policy, the paper observed, and one that confuses "the sphere of philosophic or moral judgment with the realm of political action." Therefore the policy is "bound to fail," it was

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stated, because it oversteps the "narrow limits" defined by the U.S. interest at stake and the power available.

Three ways the policy oversteps these limits were listed: first, because "the resources of even the most powerful nation are limited"; second, because it sets in motion an "unending" chain in which "you suppress communism in South Vietnam and it raises its head, say in Thailand" and on and on, and third, because "local successes against a particular revolution may have to be paid for by loss of support elsewhere" in the world.

The paper continued:

"The only standard by which a sound foreign policy must be informed is not moral and philosophic opposition to communism as such, but the bearing which a particular communism in a particular country has upon the interests of the United States."

Urge Policy Change

A "sound" anti-Communist policy, the document advised, would choose a different approach to Cuba "which is a military and political outpost of the Soviet Union in the western hemisphere" from that to North Vietnam.

Unlike Cuba, North Vietnam "maintains an uneasy balance in its dependence upon the Soviet Union and China, and would prefer not to be subservient to either," the paper said.

"It is our fear of communism that forces us into an anti-revolutionary stance per se," the paper warned. But, it continued, if the U.S. were willing to compete with the Soviet Union and China in the sponsorship of revolutions, with the knowledge that not all these revolutions would remain under American sponsorship, it would be following "the only" course holding a promise of some success.

"Such a policy," the paper added, "would make the highest demands on the technical skill, the moral stamina and the political wisdom of our government, but it is the only one that promises at least a measure of success."

U.S. reliance upon "a simple anti-Communist stance and its corollary, military intervention," it said, "is bound to corrupt our judgment about the nature and the limits of our power."

In its suggested discussion guidelines, the paper urged as a "central objective of United States foreign policy" the fostering of the internal liberalization of various Communist societies aimed at their "responsible participation in internal affairs."

It urged the use of "prudent and precise measures" appropriate to each particular situation rather than a doctrinaire anti-Communist crusade approach in the solving of existing U.S. conflicts with Communist regimes.

Stating that the U.S. should not panic at a Communist takeover of an indigenous or revolutionary movement, the paper urged a course of multilateral action to guarantee the neutrality and independence of a national Communist state. This might be in "the best interest" of this country, it suggested.

Communist States

There are today four distinguishable different kinds of communism the paper said as it introduced its arguments against a "crusade" type of policy opposing a presumed world Communist monolith. Listed were: "a communism subservient to the Soviet Union" as in Cuba; "a communism subservient to China," as in Albania; "a completely independent national communism" as in Yugoslavia and "a communism that straddles the fence between the Soviet Union and China" as in Romania.

It is the "height of folly" intellectually and politically to deal with them as though they were all the same thing, the paper said.

The variety of Communist forms illustrates "the radical weakening of the Communist dogma" in recent years, the document said, adding that factors in this development are a loosening in "totalitarian thought-control" and the decline in the Marxist dogma in the economic sphere. Also, it was stated, the "national interests of individual Communist governments and movements" have begun to take precedence over the "solidarity of Communist philosophy."

"There are decision-makers and political groups in the free world that have not yet begun to confront the changing Communist scene in its full complexity," the paper commented.

Pastoral Concerns

Because of their "pastoral concern for the whole of humanity" and for the growth of justice and peace among peoples, American religious leaders have "particular peace-tasks", the paper said. Because of U.S. religious freedom, it added, churchmen are a force which enjoys "a unique measure of credibility on the world scene."

The drafters of the document noted that they were seeking to provide "guidelines" for understanding the changes going on in the Communist world. Their foreign policy recommendations, the paper suggested, were aimed at the avoidance of escalating warfare and the building of peace.

Permanent World Forum

Creation of a permanent world forum of the "value institutions" of mankind for a constant review of world conflict problems was proposed in another paper

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entitled "Forms of Intervention: Moral Responsibilities and Limits."

Harold E. Stassen, past president of the American Baptist convention, was among panel discussants analyzing this paper which, at one point, was highly critical of U.S. military intervention in Vietnam.

Others on the panel of discussants were William E. Moran, Jr., dean of the school of foreign service of Georgetown University, Washington, and Gordon Zahn, of the department of sociology of Loyola University in Chicago and author of "In Solitary Witness."

The paper suggested that the peace conference itself could be seen as a forerunner of the proposed world forum. It urged that the forum be created at once, gathering together the "value institutions" which reflect spiritual, religious and philosophical ideas in societies of both east and west.

The paper urged the strengthening of the UN with observation and small-scale "standby" task forces "to seal off against military aid, invasion or infiltration the boundaries of a country in the midst of a civil war." These task forces would operate on "extremely" short notice at the start of a disturbance or uprising, it was stated.

In the realm of "cooperative intervention," the paper proposed the development of a whole series of "unarmed forces" along the lines of the peace corps and the food for peace program.

Unarmed Forces

Unarmed Forces, said the document, could swing into action in such form as a "disaster corps" to rebuild cities hit by an earthquake or hurricane; a "conservation corps" to irrigate and reforest the Sahara Desert, or an "air transport force" to provide cargo and passenger service in developing countries having no transportation.

An expanded information agency could, through radio or television, "activate the politically suppressed or excluded and the economically desperate" in countries such as Paraguay, South Africa or Albania, according to the draft document.

The paper concluded with this description of the proposed World Forum:

"Once constituted, the World Forum should make itself an independent center for the study of major conflict issues; should first gather and publish the facts in a given dispute and then where it can, propose a remedy. It may be that in a surprising number of cases wide agreement would emerge across the world as to what should be done: about apartheid in South Africa, about the distribution of income in Brazil, about the war in Vietnam, about problems of liberty and authority in Ghana . . . "

The Popes

The paper cited the new thought generated by Pope John's Pacem in Terris encyclical and the slowdowns in the Vietnam war caused in part by Pope Paul's intervention. These, it said, are examples of the prestige and effectiveness of religious institutions in peacemaking.

"Where Popes at one time in history would have accepted and welcomed the use of war by Christians to advance the power of the faith, Pope Paul today, by calling and working even-handedly for peace in Vietnam, has rejected precisely the notion that Christians can advance the faith by making war on atheists or infidels.

"He has in effect demanded that the state stop justifying the war on a religious basis, and in that way he has taken a new step in freeing the church from the suffocations of establishment."

A world forum might seek to do jointly "what the Pope has so magnificently tried to do alone," the paper suggested, adding that it might be able "to 'intervene' in certain ways itself, to bring the conflict to an end.

"It could offer conciliation or mediation, it could supervise and certify elections, it could even — in an extreme situation of civil war, for example — provide men trained in nonviolence who would interpose themselves between the parties."

Dubious Action

At the start of the paper, its writers, speaking as religious leaders, were critical of the justification of interventions — military or in national interests — in grandiose "religious" or ideological terms such as "to oppose atheistic communism" or "to turn back the forces of tyranny."

Religious people, therefore, have a responsibility to articulate their values "by using our means of spiritual appeal" in the peace task, the writers said.

"It is on these grounds," they wrote, "that we claim the right, and the responsibility, to speak in judgment on the forms of intervention used by various governments throughout the world in dealing with countries weaker than their own."

The paper, urged that "certain forms of intervention must be reviewed and authorized by mankind generally." It went on to the principle of the interconnection of means and ends, recommending that "the particular means used by the U.S." in intervening in specific con-

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flicts "must be reviewed, and changes made."

U.S. military intervention, it said, was "dubious" in various ways in the civil war in Greece, in the Dominican Republic, in Vietnam and in the Cuban missile crisis.

Vietnam Civil War

"In Vietnam," the document observed, "the military intervention of the U.S. on one side of a civil war has not slowed down (and indeed has probably speeded up) the military intervention of Communist governments on the other side; has not guaranteed the blessings of liberty either to the Vietnamese today or to their posterity but instead has strengthened an army and government that are not responsible to democratic controls and have frequently suppressed newspapers and repressed public dissent; and has involved the U.S. in uncontrolled bombings and burnings of civilian villages believed to be harboring the enemy, and in destruction of the 'enemy' rice crop in a way that only 20 years ago was considered by the U.S. navy itself to be a violation of the laws of war."

The authors of the position paper asserted that they were not suggesting that American military intervention in any of the recent crises in Vietnam and elsewhere "was the sole, or the major, evil.

"We are saying that in every case, a far better response to the situation would have been action by a wider international body that could have acted both to prevent or end any military intervention that had already taken place from anywhere else, and to prevent military intervention by the U.S."

U.S. China Policy

The achievement of a viable relationship with China looms as "the single most important problem" for U.S. foreign policy in the remaining decades of the 20th century. This was the view of a third paper presented for discussion.

It called for an increase in communication at every possible level between the U.S. and the Chinese People's Republic and the eventual seating of China in the UN.

The paper took issue with the U.S. administration's disavowal of the "assumption that the current war in Vietnam is really a war against China."

In reality, it said, "it is hard to escape the unvoiced impression that the American effort is directed basically against present or potential Chinese expansion by wars of liberation or infiltration.

"It is all the more necessary, therefore, that religious people should strive to reach through to the Chinese people and enlist their cooperation in efforts toward humanitarian goals.

"A basic assumption throughout should be that human nature and human institutions can and ought to change. Religious people should be sensitive to the possibility of desirable or needful changes."

The paper urged American leaders to withdraw "every provocation in actions" that will not endanger legitimate interests of the U.S. "or those whose security we are assuring" in their relations with the Communist Chinese.

"We won't know until we try whether our efforts will bring a favorable response," the paper advised.

Among steps which could be taken in moving toward goals of understanding and cooperation, the document suggested that American leaders could:

- Prevail on Nationalist China to withdraw its forces from the offshore islands and "end its military threats and incursions against the mainland"
- Promote communication, visits and exchanges with the People's Republic, "including clear invitations to the Chinese" to break through the wall of silence between the U.S. and China
- End restrictions on trade in non-strategic items and the "certificate of origin" system
- Support the exchange of knowledge in fields such as medicine, population control, soil and plant genetics
- Move to settle the international position of Taiwan, "mindful of the wishes of the Taiwanese"
- Cooperate in measures for nuclear and conventional disarmament
- Seek to remove U.S. opposition to China's membership in the UN.

"Religious organizations today are bound to try to seek ways of understanding and reconciliation with China," the paper said, describing western religious efforts to maintain communication with church people everywhere.

"Much as they deplore Communist excesses, American churchmen wish China and the Chinese well," it was stated.

(Those who were responsible for the drafting of the three position documents are named in the editorial on page seven).

KEYNOTERS CRITICAL OF U.S. POLICY

★ President John C. Bennett of Union Seminary, in one of two keynote addresses at the conference, said that unless the momentum of the present U.S. foreign policy is checked "we may easily become its prisoner."

He called the policy "political idolatry", a condition "that is the greatest obstacle to the tolerance and humaneness" which are essential to decent relations among nations.

Rabbi Jacob J. Weinstein, the other keynoter, was equally critical of U.S. policies.

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EDITORIAL

Religious Leaders Act on Peace

CHURCH PEOPLE are urged to give attention to the position papers presented to the conference on peace which are fully reported in our news pages. They were prepared by experts in three areas of national and international concern and will be discussed for months, not only by religious leaders but, hopefully, at the grass roots, with a fine opportunity in communities to set-up inter-religious meetings for the purpose.

Five of the country's leading authorities in foreign affairs presented an eight-page document entitled, "Confronting the changing Communist world:" President Stewart Herman of the Lutheran School of Theology; Rabbi Robert J. Marx, director of the Chicago Federation of the Union of American Hebrew Congregations; Prof. Hans J. Morgenthau of the University of Chicago; and two from the divinity school of that university, President Howard Schomer and Father John L. McKenzie, S. J., a visiting professor.

What to do with the Chinese People's Republic was the question raised in another paper, compiled for the meeting by Prof. Eugene Boardman of the dept. of Asian studies at the University of Wisconsin; Eugene Barnett, former general secretary of the national and international committees of the YMCA; and Father Joseph Sebes, professor of far eastern history at Georgetown University.

Entitled "China and the conflicts in Asia", the document was particularly timely since the Johnson administration indicated changes in its China policy just a few hours before the religious leaders opened their conference on March 15. Thus Vice President Humphrey was quizzed for an hour by newsmen on tv on March 13 when he revealed that the U.S. travel ban has been lifted to allow at least a few to visit China — scholars, medical men, newsmen. "This could be the beginning of a much better relationship," said Mr. Humphrey.

The day before, addressing 5,600 editors of high school papers attending a convention in New York, the vice president declared — almost as though it was a new discovery—that the Chinese had contributed much to civilization.

"I am convinced that — despite the shrill anti-American propaganda which is carried on by the Chinese Communists — there is still much friendship there for us among the Chinese people," the vice president said.

"The people of China must not be isolated. We must take every opportunity to show our friendship for the Chinese people."

"We respect them and value their learning, their skills, their art and their many contributions to civilization. With the other people of Asia, I anticipate steadily growing friendship and cooperation."

Representatives of the U.S. government attending the peace conference — some, no doubt under cover — can report to their superiors that the more than 500 attending approve of this change and urge many further steps to improve relations with China.

A thorough-going plan to implement the findings of the conference was outlined in another document. Entitled, "Forms of Intervention — Moral responsibilities and limits," it was drafted by Rabbi Jacob B. Agus of Baltimore; Tilford Dudley of the division of Christian life and mission of the National Council of Churches; Arthur I. Waskow, resident fellow at the Institute of Policy Studies, Washington.

That the conference was inter-religious is attested by its co-chairmen: Roman Catholic Bishop John J. Wright of Pittsburgh; Dana McLean Greeley, president of the Unitarian Universalist Association; Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations; Presiding Bishop John E. Hines of the Episcopal Church; Methodist Bishop John Wesley Lord of Washington, D. C., and Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America.

Further reports will be featured next week. Meanwhile we urge a careful reading of the news about the three position papers beginning on page three of this issue.

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The gods Are Dead; God Is Alive

By Ethel Ruth Gandy
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IF YOU THINK GOD IS DEAD TURN TO AMOS AND HOSEA WHO HAVE MUCH TO TELL US ABOUT THE PRESENT WORLD SITUATION

THE PRESENT FUROR over "the God is dead" issue put forth by various theologians may be helpful in stirring up people to think about and discuss who or what they basically believe in. To many people God is dead, either because they have never encountered God or they have put their trust in lesser gods.

American Christians affirm a monotheistic religion; yet, in actuality our pluralistic society is polytheistic. Too often we affirm a belief in God, but demonstrate our faith in lesser gods. Many Americans worship — or give priority in worth to — the gods of money, material possessions, prestige, high status, success, democracy, education, science, and progress. These values are intrinsically good, but it is when we use them in our value system as the ground of our being that makes them become gods — and it is these gods that are dead in our society.

Why are many Americans rootless and hollow people? Is it because we have a high rate of mobility? Does our mobility and the loss of many primary group relationships leave us rootless and hollow in an impersonal urban world? Are we rootless and hollow because we have too much leisure time and do not have sufficient interests to use it creatively and constructively? Are we rootless because we are a people who are ignorant of and uninterested in the past and find our orientation only in the present and in the future? Are we hollow because we are a people who are more interested in busyness than in contemplation? Are we hollow because the gods we worship do not really provide a purpose for life and give life the depth dimension that God can give us? Unfortunately many people who are rootless and hollow often are either unaware of or are too threatened by their condition to really examine it.

The Old Testament

AS I UNDERSTAND the current "God is dead" controversy, it seems that one facet of the movement holds that the God of the Old Testament is incomprehensible to modern man. Does this concept imply that if the God of the Old Testament is incomprehensible to modern man that the Old Testament is to be deleted from the church's literature? According to surveys which have been made, the majority of the adults in this country say they believe in the Bible as the word of God; but most of these people rarely if ever read the Bible and most of them cannot even name the gospels.

The Old Testament is unintelligible because it is an unread book in our society. Then, too, the fact that the American people are not history conscious would increase their incomprehension of the Old Testament. The more awareness of the sense of history that a person has, the more comprehensible the Old Testament becomes and it is as relevant now as it has been in the past. It might be pointed out also that the more the Old Testament becomes comprehensible to a person, the more comprehensible the New Testament is too.

Some Things Are the Same

THERE IS considerable parallel between our contemporary society and the period in the history of Israel during the ministries of Amos and Hosea.

Israel was a prosperous nation with both an affluent society and extreme poverty:

> Woe to those who lie upon beds of ivory,
> and stretch themselves upon their couches,
> and eat lambs from the flock,
> and calves from the midst of the stall;
> who sing idle songs to the sound of the harp,
> and like David invent for themselves instruments of music;
> and drink wine in bowls,
> and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph!"
>
> Amos 6: 4-6

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Hear this, you who trample upon the needy,
and bring the poor of the land to an end,
saying, "When will the new moon be over,
that we may sell grain?
And the sabbath,
that we may offer wheat for sale,
that we may make the ephah small and the shekel great,
and deal deceitfully in false balances,
that we may buy the poor for silver and the needy
for a pair of sandals,
and sell the refuse of the wheat?"

Amos 8: 4-6

Prosperous Israel had some of the same problems of our time in ignoring God and in human relationships:

Hear the word of the Lord, O people of Israel;
for the Lord has a controversy with the inhabitants
of the land.
There is no faithfulness or kindness,
and no knowledge of God in the land;
there is swearing, lying, stealing and committing
adultery;
they break all bounds and murder follows murder.

Hosea 4: 1-2

Going to Church

Both Hosea and Amos had much to say about religious observances — people "flocking" to church as many people do today hoping that an old religious formula may be used to perpetuate a set of values which in application may deny God. Today we make gods of money, success, prestige, science, etc.; then, the people turned to many cultic forms of religion instead of the covenant relationship:

My people inquire of a thing of wood,
and their staff gives them oracles.

Hosea 4: 11-12a

Israel is a luxuriant vine that yields fruit.
The more his fruit increased
the more altars he built;
as his country improved
he improved his pillars.
Their heart is false;
now they must bear their guilt.

Hosea 10: 1-2a

Come to Bethel, and transgress;
to Gilgal, and multiply transgressions;
bring your sacrifices every morning,
your tithes every three days;
offer a sacrifice of thanksgiving of that which is
unleavened,
and proclaim freewill offerings, publish them; for so
you love to do, O people of Israel!

Amos 4: 4-5

The eighth century B. C. was a time of tumultuous international developments in the middle east. In a state of anxiety the government of Israel was making treaties and alliances with her neighbors seeking support in case of a "global war". Hosea speaks of the international intrigue of his time:

Ephraim mixes himself with the peoples;
Ephraim is a cake not turned.
Aliens devour his strength,
and he knows it not;
gray hairs are sprinkled upon him,
and he knows it not.
The pride of Israel witnesses against him;
yet they do not return to the Lord their God, nor seek
him for all this.
Ephraim is like a dove,
silly and without sense,
calling to Egypt, going to Assyria.

Hosea 7: 8-11

Ages of Anxiety

Their age of anxiety has much to say to our age of anxiety. Ours may be an age of more complexity in machinery and cultural patterns, but both periods involved people in urban and rural settings. No matter how complex or simple the patterns of human relationships, in all ages man has the need to be loved and to love, the need to be accepted by and to accept other people as well as the need to accept himself, and the need to have a dialogue with his God.

The Old and the New Testaments are often incomprehensible to modern man because the Bible is an unread document and in our society there is a general lack of concern for deriving any relevance for the present from the past. In this kind of situation, man is likely to have a distorted image of God. Too often man put God in the image that he would like for God to be in. When God in man's image is powerless to give him the kind of security that man thinks he needs; then, modern man sees no relevance between his daily life and God. In such a condition, man is likely to experience an absence of God.

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Not that God is absent from man, but that man's unawareness of a distorted image of God leads to his experience of the absence of God.

Whether modern man will recognize that his gods are dead and that God is alive may depend on the degree to which the church is able to relate the situation of modern man to his predicament and the relevance of God to that predicament.

THE MODEL PRAYER OF JESUS

By Robert Nelson Back

Rector of St. Luke's, Darien, Connecticut

THE LAST OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEATURED IN NUMBERS DURING LENT

"OUR FATHER, who art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil."

The model prayer originally ended here. The final doxology, "For thine is the kingdom, and the power, and the glory, for ever and ever," does not appear at all in the Gospel according to St. Luke, and it does not appear in the best manuscripts of the Gospel according to St. Matthew. The doxology does appear, however, in later manuscripts of St. Matthew's Gospel, and it is incorporated in all the Gospels of St. Matthew that we use today.

"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." These words were added to the model prayer by pious men at least by the beginning of the second century. They were added to give the prayer liturgical overtones. The pious men who added this doxology to our Lord's Prayer did not make it out of whole cloth. They did not sit down in some quiet place and compose it. They had it right at hand. In the twenty-ninth chapter of I Chronicles is the record of the prayer that David used to bless the new temple at Jerusalem, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." A simple rearrangement of David's prayer provided the doxology for a liturgical ending to the model prayer.

"Thine is the kingdom . . . " The kingdom of God is the people, living and dead, who worship God through Christ. We belong to the kingdom. The kingdom is within us and it is around us. Members of the kingdom are sustained, loved, and comforted by God. It is his kingdom — "Thine is the kingdom . . . " God's love envelopes all of us who live in his kingdom. He never forgets or forsakes us. A mother may neglect her child, but God never neglects us.

Price on Our Heads

A MODERN PARSON tells of being stranded in a small town between trains. He went to the only building open, a postoffice, and to pass the time he leafed through the rogue's gallery that hung on the bulletin board. There were the kings and paupers of crime: the petty thieves and the grand larcenists. The faces reminded him of some of his own friends! And above the faces were the rewards: one thousand dollars, two thousand dollars, five thousand dollars. A price was placed on the head of every man. This is but a poor analogy to us, members of the kingdom — but it is an analogy. There is a price upon our heads; God has put it there. It is a price too high and reckless to imagine, the death of God upon a cross. But that is what God thinks of us, that is the price he places on us. He died for us. The paltry rewards of this world are not to be thought of with the same mind as the nature of the price which paid for us.

The members of the kingdom, you and I, are so esteemed by God that "he gave himself for us." And the members of the kingdom so esteem God that they show their love by their lives.

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Members of the kingdom do not distinguish between sacred and secular. All life is sacred. Everything we do is done in the sight of God. It used to be said that Edwin Booth, the actor, ran his theater like a church. Members of the kingdom treat all areas of life as though they were sacred because they are. When a clergyman, afraid of the censure of his congregation, asked Edwin Booth if there were not a back door to his theater where he, the clergyman, could slip in unnoticed and watch the play, Booth replied, "There is no door in my theater through which God cannot see."

"For thine is the kingdom, and the power . . ." — the power. One of the attributes of God is omnipotence. Job says about him, "He is . . . so mighty . . . mountains he moves . . . he shakes the earth . . . he can forbid the sun to shine, he can seal up the stars; he spreads the heavens out . . . and stalks along their heights; he makes Orion and the Pleiades, the constellations of the south; he does great things beyond our ken, marvels beyond all reckoning."

This is God, the all-powerful God. If God should fail life would disappear, yet that is a contingency we cannot imagine. It is past our imagining because we cannot think of anything except in terms of God. We might as well try to imagine a fish that cannot swim or an eagle that cannot fly.

Undergirds Everything

GOD'S POWER undergirds the world and the life he has created. Without him there is nothing, and nothing is a category beyond our capacity to understand. During the war between the states Abraham Lincoln suffered all kinds of abuse. When the northern cause seemed hopeless he was smeared and insulted far beyond decency's limit. A friend who loved Lincoln and was terribly hurt by his critic's barbs, said to Lincoln, "Why don't you resign and let them all sink or swim?" And the answer came back, not arrogantly but humbly, "If I resign they perish." God does not resign; if he did the people would perish. He sustains the world that he has created. His is the power which makes and keeps all of us. And when we are despondent or discouraged and remember the power of God, a power which can be ours for the asking, we lift up our hearts and give thanks to him.

"For thine is the kingdom, and the power, and the glory . . . " The glory of God is the luster of God, the splendor of God. His glory is evident in the world he has created. Even the heavens declare the glory of God. The natural world is so remarkable that science and poetry together cannot tell of its wonder. The human body sings of the glory of God. A human hand, only one part of a complex body, is so marvelous that its contemplation staggers imagination. A hand made with thumbs and fingers so intricately devised that it can grasp a baseball bat or thread a needle, a hand so composed that fingers and thumb create gentle or vigorous tension capable of innumerable acts is nearly incomprehensible. No two hands are alike, even fingerprints are different. A human hand declares the glory of God.

The Greatest Witness

BUT GOD'S supreme act in history, his giving himself for us men, is the greatest witness to his glory. The natural world and the human body tell of his splendor, but it is the souls of men, the most valued of all God's creation, that rejoice in his giving of himself "for us men and for our salvation." It was in Christ that God gave us a glimpse of his full glory.

John Masefield has a play called "The Trial of Jesus." One of the last scenes takes place in the judgement hall of Pilate. The crowds who wanted to crucify Jesus are gone. Pilate is gone. Only Pilate's wife, Procula, remains. She looks out a window past the city to the hill called Golgotha. She sees the three crosses embossed against the sky. As she stands there thinking Longinus, one of the soldiers who crucified Christ, comes in. Procula turns to Longinus and asks, "Is he dead yet?" The soldier shakes his head. Procula is amazed. Surely he is dead; he has been hanging there so long. The soldier says slowly, "No lady, he is not dead. His truth is let loose on the world now and neither Jew nor Roman can stop him."

This is the glory of God. He took a shameful cross and made of it a symbol of love. He took a broken body and made of it the hope of the world. God took man's most tragic sin and made of it a witness to his glory. Christ is not dead. His truth is let loose on the world. This is the glory of God.

"For thine is the kingdom, and the power, and the glory, for ever and ever . . . "

Forever and Ever

FOREVER is limitless, but when we think of God we must be sure we set him within boun-

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daries. Therefore, we say "for ever and ever." There is no end to that. Infinity is beyond our reckoning. On my camera there is an indicator I must set before I take a picture. The indicator tells the number of feet I estimate myself to be from the subject I intend to photograph. The indicator begins at 1 1/4 feet and moves on to 15 feet and 50 feet. The final number is not a number at all; it is a symbol. It is an eight lying on its side. That is the symbol for infinity. When I want to take a picture of the horizon I put the indicator on that lazy eight. I am now prepared to take pictures of infinity. I cannot, of course, photograph infinity. I cannot go beyond the horizon. So mysterious is infinity we describe it with a symbol, a horizontal figure eight.

But God belongs to infinity. He is for ever and ever. He had no beginning, and he has no ending. He was and he is. "Before Abraham was I am." Overarching time and eternity is God. Men go mad contemplating eternity; they go mad because they are not equipped to think beyond time. Yet God is there in eternity, beyond time as well as in time, brooding over his creation, loving and sustaining it — "for ever and ever."

And so the model prayer ends with one word: "Amen." It means, "so be it." We are staggered by the thoughts of eternity. "For ever and ever" are thoughts too much for us. The "amen" halts our mental wanderings and brings us back to earth. "Amen" — so be it. The prayer is ended, the devotion done.

Now having talked with God through the prayer his Son gave us we have work to do. The work is God's work: moulding ourselves into more fit people to live in the kingdom in which he has placed us and bringing others into this kingdom. For unless we are missionaries we cannot enjoy the full benefits of God's kingdom.

GETTING OUT OF THE BOX

By Kenneth E. Clarke
Rector of St. Thomas, Terrace Park, Ohio

BETTY AND BOB FACE UP TO PROBLEMS COMMON TO US ALL

IF MY GUESS is correct most people would be inclined to say that St. Paul was too hard on himself and on others. We just can't go along with him on this statement: "The good that I want I do not, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me." It's too exaggerated, too sweeping, for certainly there were times when St. Paul must have done the good he intended and resisted evil. At least, we feel this is true of us, so we have reason to think it must have been this way for him, too. And then when he blames his predicament on sin, he really loses us. It sounds like a good way to get off the hook, but is it anything more than that? After all, what is sin anyway except a sort of bogy word?

Assuming that this does, in some measure, reflect our reactions I would like, for the time being at least, to suggest an alternative to St. Paul's analysis of his condition and ours. Suppose, then, we put it this way: I want to do good and at times I think I am good, yet in spite of myself, I often do evil and then I feel depressed — as if I really am evil. It makes me wonder if I am beside myself.

Betty and Bob

DOES THIS SPEAK to us any better? Have we felt something like this?

Take Betty and Bob, for example. You've never met them, for they aren't any particular Betty and Bob. Still, you may recognize them or something about them as quite familiar. Their ten years of marriage certainly hasn't been any picnic, but it hasn't been all bad either. They have had their good times. Like the other night, for instance: Bob came home from the office feeling pretty grim. The boss had come in that day and bluntly announced Bob's territory was to be increased without any raise in salary. Furthermore, he had told him he had to cart another one of those damn new recruits along and show him how it's done.

He was fed up, ready to chew nails. And when he walked into the house, there was Betty

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looking like a mess. Sometimes he thought she really was a mess. She started right in with a harangue about the kids. The school had called, she said, and she had to go to the office because Johnny was into it again. Why couldn't Bob take more interest in the boy? He never spent any time at home. It was the same old saw and he was all set to lash back. But, miracle of miracles, he kept quiet and actually listened. They even had a peaceful dinner. That evening he did spend some time with Johnny and later he told Betty about the business at the office. For once she seemed to understand. Why, he wondered, can't it always be like this? He resolved to try harder. Yet, just a couple of days later, he was lashing out at her again for being such an incompetent. He'd really hit below the belt, too, with that remark about her getting pregnant before they were married in order to escape that crazy house she grew up in.

Now, whether or not we can identify with Bob's situation, is not the point. The question is: Can we identify with Bob?

What's in the Way?

CERTAINLY, as we have said, most of us believe we do some good now and then, or, at least, that good has been at work in us. We know this because of those special occasions when "self" actually didn't get in the way. We just reached out to someone else spontaneously. Duty didn't enter into it. As far as we can remember it wasn't anything we said or did, but we knew we were hearing and being heard; behold, it was good. But this is just what makes it so hard to understand those other times.

Why can't it always be like this, like that evening Bob and Betty got on the same wave length? What stands in the way? If all we need to do is try a little harder, as Bob thought, then why did his outburst follow so quickly upon his good intentions? Now in case you have formed the wrong impression, I want you to know that Bob really enjoys a good reputation. He is honest, hard working, and, as a matter of fact, some people think he is a bit strait-laced.

And why shouldn't he be? Everyone has been telling him to be good since the time he was a kid — first his parents, then teachers and ministers and even his employers. But where has it gotten him? He'd stayed pretty clear of the things that are generally called sins, but his relationships with people, and particularly his wife, keep getting fouled-up. No one could say he hadn't tried. He really had, but if anything the situation was worse rather than better. Funny thing, he was looking at the paper the other day and all of a sudden it struck him that the cartoon he was chuckling over was an uncomfortably accurate depiction of his problems. What was he laughing at? It was one of those Big George cartoons which showed Big George towering over some little guy and belligerently saying: "If you'll just shut up and listen, I'll tell you how tolerance and understanding can solve everything."

My God, Bob thought, I must often sound like Big George, for I'm always telling Betty to shut up and listen. Could it be that I have a Big George approach to life? Certainly he had told himself over and over again to be more tolerant, more understanding, yet it seemed that this had done more harm than good. Sometimes he thought that the harder he tried the nastier he was.

Bob, in other words, had reached the point of despair. Like St. Paul he was forced to acknowledge: "The good that I want I do not, but the evil I do not want I do." This surely is not, as we have indicated, an accurate statement of man's continual condition. It is rather the anguished description of the feeling and the experience of all who have wrestled deeply with the problem of sin.

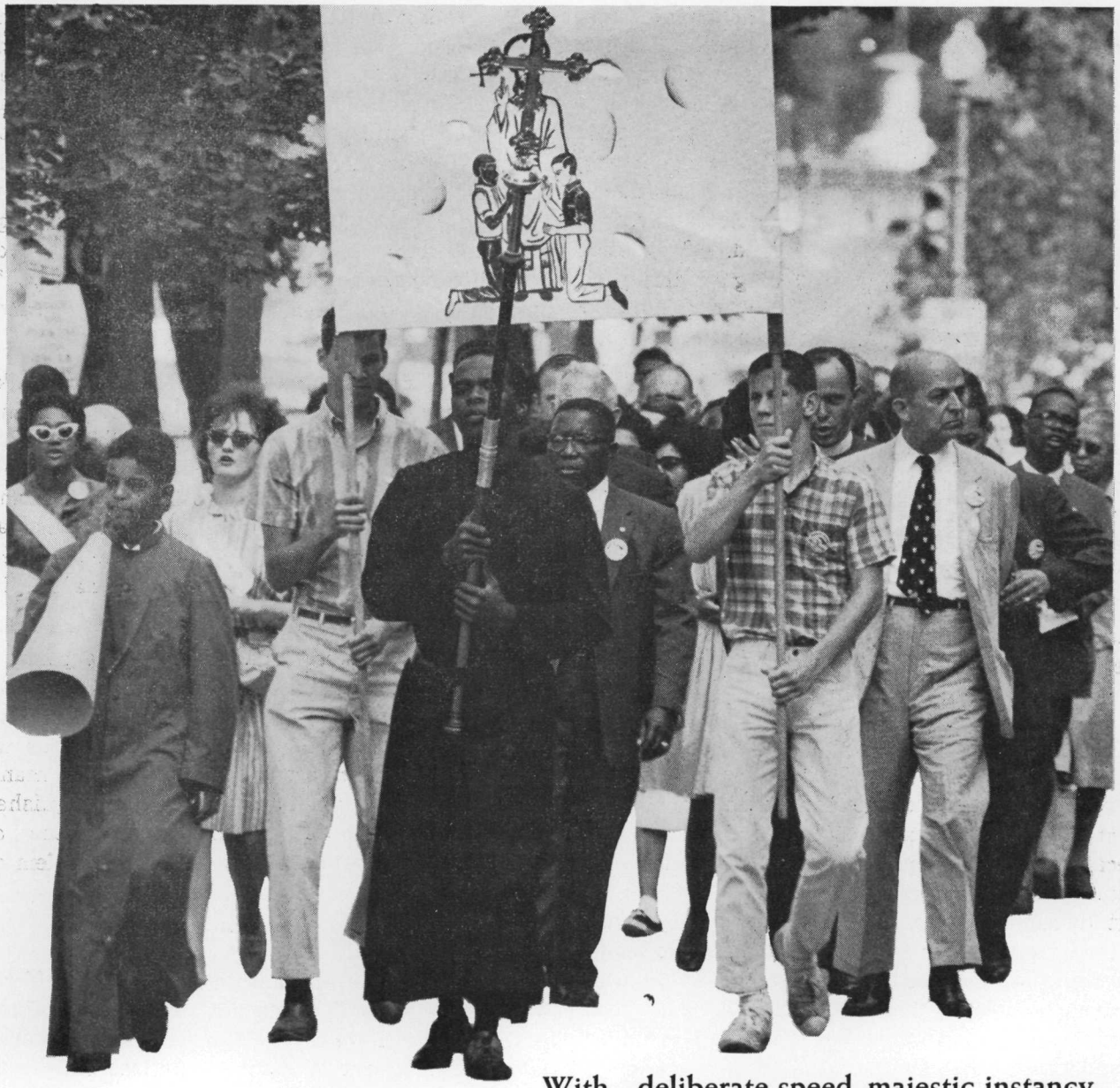
Root of the Problem

IF WE THINK of sin only in terms of its effects — sins — we will never get to the root of the problem, and if we try to deal with it in a moralistic self-help sort of manner our last state may well be worse than the first. Sin can not be manipulated; it must be faced. It can not be repressed; it needs to be redeemed. We have to know our ugliness before we can realize our glory, and we have to accept our helplessness before we can receive the help that is available.

Going back to Bob and his problems, I would say that the situation was most hopeful precisely at the point where he thought it was most hopeless. His hopelessness, the death of his pride, was what opened his eyes and ears to the gospel. No matter how he thought of it or described it, — labels are unimportant — he came face to face with sin — its ugliness, its pervasiveness and its insidious power over him. As long as he played along with the idea that he was a half-nice, half-mean kind of guy, he could not come to terms

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FRANCIS THOMPSON

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with the full power of sin over him. Nor could he render an honest judgment against himself.

The question is: Can any of us? And the answer is a resounding "Yes". It is the yes of the gospel — the good news of God's love which loves us in the midst of our very unlovableness.

It was because St. Paul knew and had experienced this love that he could say: "it is no longer I that do it but sin which dwells within me." Once again, this is not a worked-out, theological, completely logical sort of statement. It is rather an attempt to describe the feeling and experience of all those who have known the depths of the divine love and have come to accept it as the very ground and essence of their own being — the ultimate truth concerning themselves and the world.

In such lives sin is still operative, but its power is recognized, redirected and hopefully redeemed.

Warning on Marriage Agreement Issued by Bishop Higgins

★ Episcopalians who make a pre-marital agreement to have their children raised in the Roman Catholic Church are subject to suspension from communicant status, Bishop John S. Higgins of Rhode Island has declared in a statement issued throughout the diocese.

Suspension would remove Episcopalians from "good standing" and bar them from receiving holy communion.

The statement, discussing one of the thorniest issues involved in the entire mixed-marriage question, reportedly was the result of several requests from priests to the bishop for specific guidelines in counseling members.

Entitled "On Mixed Marriages," the statement was given wide circulation through a directive that it be read at one or more "public Sunday services." Priests also were told to give parishioners, especially youth, instruction on the matter.

Bishop Higgins specified that suspension action would be at the discretion of local priests, who may then "refer the matter to the bishop for his Godly judgment."

In addition to addressing the clergy, the bishop advised parents in good standing in the church that they "may quite properly withdraw from all wedding arrangements if a son or daughter attempts to make such pre-marital agreement."

Immediate reaction from several clergymen included general agreement with the bishop and comment that he "is not introducing new rules of procedure but is affirming what the canons have stated."

Officials of the Catholic diocese of Providence would make "no comment" on the statement, according to Msgr. Daniel P. Reilly, diocesan chancellor.

On a world-scale, the Rhode Island document called new attention to the March 22-24 visit of Arthur Michael Ramsey, Archbishop of Canterbury, to the Vatican. The Anglican leader has stated that his talks with Pope Paul would include both doctrinal and practical matters. It was widely agreed that the positions of the churches on mixed marriages would be a logical topic.

Bishop Higgins stressed in his statement that Anglicans "are members of the Catholic Church founded by Jesus Christ, and the sacraments they receive in baptism, confirmation and the holy eucharist are Catholic sacraments and true means of grace.

"They must, therefore, expect to be treated as members of the Catholic Church, but in any case they are bound to conduct themselves as such.

"Therefore, it is necessary to state once again, and clearly, that an Anglican cannot in good conscience surrender the obligation to supervise the Christian nurture of his children, nor may he make pre-marital promises, whether verbal or written, that appear to give the other party to the marriage sole charge of the Christian upbringing of their children."

The creed an Episcopalian recites, the bishop stressed, "proclaims quite clearly that he is a member of and believes in the Holy Catholic Church." Therefore, he added, to make a pledge describing himself as a "non-Catholic," as is required in mixed marriages by the Roman Catholic Church would be "an act of bad faith."

In regard to the Roman Catholic position, Bishop Higgins said that "contrary to the hopes of millions of Christians" the Vatican Council produced only slight modification of mixed-marriage procedures.

The pre-marital pledge remains "a principal point of tension for some Anglicans" whether it is in written form or made verbally.

Roman Catholic changes on mixed-marriage include a directive issued by the sacred congregation of the holy office last summer granting permission for the celebration of mass and the conferral of the nuptial blessing at mixed marriages.

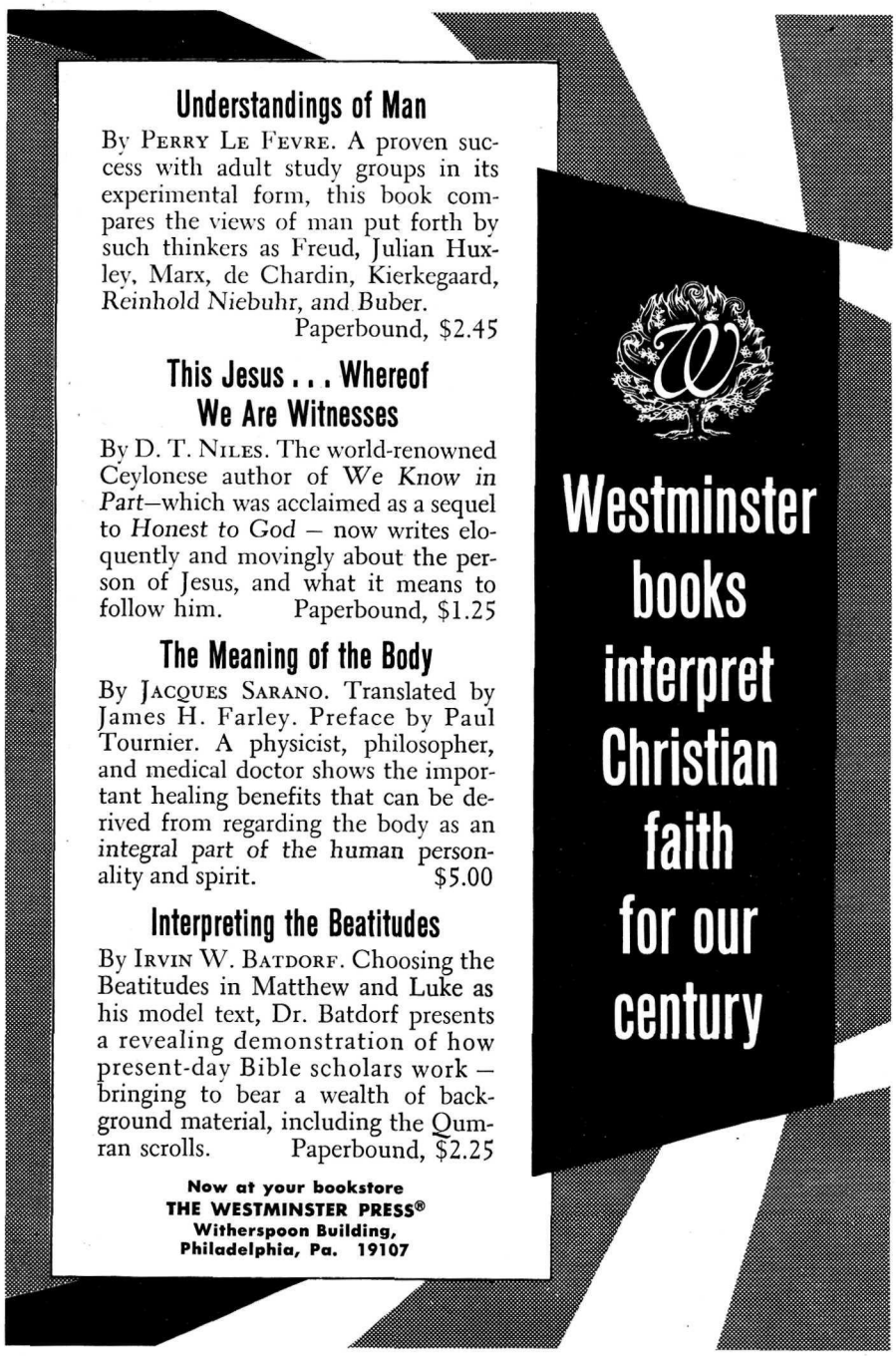
Also, the non-Roman Catholic partner in the marriage is permitted to invite a clergyman of

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another Christian church to offer a prayer, sermon or blessing in the home of either spouse immediately after the ceremony. But, it was stressed, there can be no renewal of consent — a second exchange of marital vows — on such occasions.

Bishop Higgins commented in his statement that because partners to a marriage are under "emotional duress . . . such an apparent promise" to raise children in the Roman Catholic Church "is of no effect."

At the same time, he added, even the appearance of making the pledge "dishonors an Anglican, and members of this church who make such a promise commit a grievous sin for they appear to abandon their God-given right and duty to take an active part in the Christian nurture of their children."



MANY EPISCOPALIANS AT CONFERENCE

★ Many Episcopalians attended the peace conference in Washington, most of them appointed by the Presiding Bishop, one of the co-chairmen.

In addition to the more than 500 appointed delegates, the conference attracted about an equal number of observers.

LIVERPOOL DEAN PRAISES BEATS

★ Dean Edward Patey of Liverpool, home of the Beatles, said the mop-haired rock n' roll quartet and their kind could very well be an antidote to juvenile delinquency.

In Montreal for a series of Lenten sermons, the dean said that at one time there were more than 600 beat groups in Liverpool alone. He said their existence showed a trend in which young people were doing constructive things rather than being spectators.

"The youngsters were so busy practicing on their guitars and fixing up the dilapidated trucks in which they traveled, that they had little time or energy left for fighting among themselves," he said.

Dean Patey, former secretary of the youth department of the British Council of Churches, said Britain's young people deserved praise for setting a trend, rather than simply following their elders, in entertainment and fashion.

The dean said some people might find their clothing and haircuts bizarre, but they were sedate compared with men's styles in the 18th century.

He said for years the U.S. had set standards in popular entertainment and the British followed. Now the trend is reversed, he added.

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Right-Wingers Try to Get Pastor Out of Rose Bowl Easter Service

★ A Hollywood minister who traveled to Cuba and made some controversial remarks on his return, including a call for resumption of U.S. trade with the leftist nation, charged that "right-wing pressure" has caused his elimination from the program of the Hollywood Bowl Easter sunrise service.

The Rev. J. Hugh Anwyl, pastor of a Congregational church, was slated to give the benediction at the annual event which has drawn up to 18,000 worshippers.

A British citizen who said his British passport made it possible for him to obtain U.S. state department permission to visit Cuba, he related the dropping of his participation in the service directly to a press conference and radio interview he gave after returning to Hollywood.

He commented that he has been accused of being an "atheist" and Communist sympathizer.

"I think it's both ludicrous and tragic that I had more freedom to express opinions in Cuba — I debated openly with Marxist students — than in Los Angeles," he observed.

Among his remarks after a one-week visit to Cuba via Mexico City, the clergyman called for U.S. trade with the Castro-dominated country "for humanitarian reasons."

He called trade embargos with Cuba "morally reprehensible, pragmatically futile and politically disastrous."

The incident reportedly had caused a split in the Hollywood ministerial association over what some members considered a rebuff from the planning committee for the traditional service. The ministerial group names the clergymen to take part in the event. The Rev. George Api, president of the association, said that "some of our members are incensed . . .

"This is the first time anything like this has happened. We name the men and one of them is dropped with no opportunity to face his accusers or hear the accusation.

"It has about wrecked our relationship with the planning committee. We will have to see what we can salvage from it."

The president of the civic planning committee, Attorney Kenneth Younger, said, "I don't know who made the objections," he said, "but they were from laymen. They did not come from just one person, or two. It was a fairly wide base of objections."

Anwyl said that his visit to Cuba was on behalf of his own congregation. The church has passed a resolution requesting the Los Angeles council of churches to investigate the incident.

COMMUNISTS WINNING BATTLE FOR BRAINS

★ Archbishop Leslie Brown, until recently serving in East Africa, told an audience in London, that communists are outdoing churches in the educational field.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE HUMAN CHURCH, by William H. DuBay. Doubleday. $4.50

Perhaps you recognize the author's name as that of the Roman Catholic priest who has been advocating a union organization for the clergy.

But don't let that put you off. Incidentally, he defends the union idea very ably in the last chapter of the book; and few of us can have an idea of what it's like to be a celibate priest on $100 a month under a curmudgeon of a pastor. DuBay is also the priest who urged the removal of Cardinal McIntyre as Archbishop of Los Angeles for not speaking or acting during the racial crisis. And he has written here a book which I sat up late into the night to finish.

He is a radical one, true, and he makes many statements which are one-sided and extreme. For example, he goes in pretty strongly for this religionless Christianity school of thought, but it is in reaction to a Christianity much too lost and submerged in creeds and cults. For the same reason he seriously proposes that a congregation rid itself of the encumbrance and distraction of the church building. "The church in America has sold its birthright of freedom for a mess of pottage — the ability to raise funds, lay concrete, bless walls, and spread floor wax." And it's exciting to have a Roman Catholic quote scripture as DuBay does, pages of it, to support his arguments.

Here is indeed an angry young man, and yet so often one cannot but be in sympathy with him and with his concern that the church belongs out in the world where Christ is, that is, among the despised and rejected, with the Negro in his drive for equality, etc.

In his chapter on worship DuBay is particularly effective and exciting. Listen to this: "If a person wanted to fashion a form of worship depicting and honoring a remote and authoritarian God, he could do no better than copy the present Roman liturgy." And he is none too impressed with the modern liturgical movement which has introduced many changes in the mass, for the reason that these have been entirely imposed from above without the laity's having had any say in the needed reforms. Over against the freedom, variety and spontaneity of early Christian worship, he deplores the rigidity, the standardization, the "idolization of cult" in the modern church.

As I read on I sensed that much of this was speaking to the rest of us too in other liturgical traditions. For surely in our own communion rite the central meaning is almost lost sight of, thanks to our too much praying and breast-beating.

On every page of this chapter on *Worship to Fit Our Needs,* DuBay has something interesting to say. He sounds like an Anglican of evangelical persuasion when he comes to penance and says plainly that private confession to a priest should be voluntary. "Auricular confession should be available for those who feel a need for it. The general confession and absolution at mass and other services should suffice for the sacramental needs of most people. The main burden of our penitential life should be in our private and family prayers where the forgiveness of God is also available."

Let me say here that these and other statements are taken out of a context in which the author ably defends his thesis, supporting it from scriptures and church history. Now and then I thought of some of those in our own church who have tended to imitate Rome in every possible way and deride whatever was Protestant. And now here is a Roman priest pleading for so much that the Reformation meant and brought with it.

Speaking of Roman Catholic arguments for birth control, DuBay writes, "Natural law theory is perhaps the greatest stumbling block we have unnecessarily placed in our brother's way. This is nothing less than presenting as doctrine the teachings of man." Later we come upon this statement: "The ability — and freedom — to choose the time of conception does not take this prerogative out of the hands of God, but merely gives man a greater share in God's responsibility."

Several times I felt like cheering as I read on and on, but two questions grew in me. (1) How did a young man with these insights and beliefs ever get ordained in the Church of Rome; And can we not take hope that it could be so? (2) Is his a voice crying in the wilderness, or will he be heard? I suspect the answer is both Yes and No. No, not in a church where the Pope has just appointed a reactionary cardinal head of the birth control committee, but, Yes, because it is a church capable of producing a DuBay in our day and age.

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church, Manhattan, New York City.

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A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

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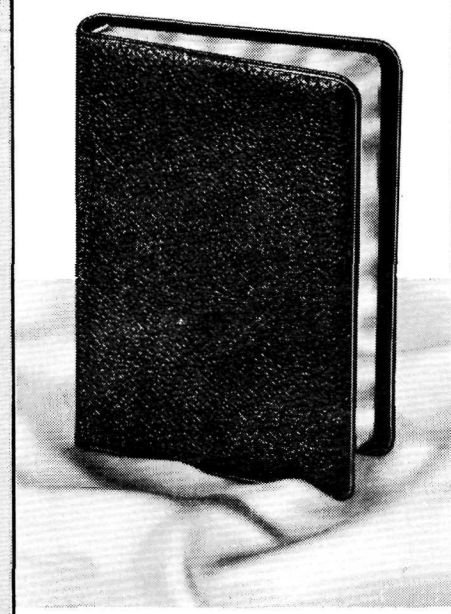
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The WITNESS

MARCH 31, 1966

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The WITNESS

MARCH 31, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

MRI Getting Poor Response Reports Executive Officer

★ Concern over the church's approach to world mission, coupled with the need of a more realistic ecumenical outreach, is expressed by Bishop Ralph S. Dean in reporting on his first year's work as executive officer of the Anglican Communion.

In his capacity as co-ordinator of missionary strategy, the Bishop of Cariboo, British Columbia, visited 14 of the Communion's 19 autonomous churches during 1965. He travelled 120,000 miles and his trips took him to 28 countries.

Bishop Dean said much of his work had involved promotion of the new mission concept embodied in the MRI document which was acclaimed at the Anglican Congress and challenged the church to re-assess and revitalize its work on a global basis. In addition he had participated in synods and conferences in many parts of the world and twice visited Geneva on ecumenical matters.

One outcome of the Congress was the launching of a financial appeal with an initial five-year objective of $14-million over and above regular budgets, for emergency projects of churches in the world's developing countries. These needs had been incorporated by the executive officer's staff in project directories of which 13 are now in circulation. They represent 1,150 projects that require a total of over $34-million.

"The total response at the moment is in the region of one-twelfth of the total required, and the outlook does not seem promising," says Bishop Dean. "Almost all the directories in varying degree show the need of much more careful planning, foresight and sense of priority and strategy, and distressingly few seem to evince any realistic ecumenical outreach."

Bishop Dean stressed that the question of authority in deciding directory material "cries out for examination." A conference on the subject is to be held in Jerusalem April 14-18 when he hopes delegates will get beyond the financial aspects of MRI and grapple "with the heart and substance of our Lord's mission to his world."

The conference will be followed by one on the training of missionaries — the form it should take, whether it should be at home or overseas, as well as consideration of the relation between specific missionary societies and the church overseas. The bishop says formulation of an ordered policy in this field will be the main purpose of the conference.

Problems of communication will come before the Lambeth consultative body when it meets in Jerusalem, April 25-29, the executive officer reported. Recommendations made at a conference of Anglican information officers in London a year ago and subsequently studied by a sub-committee in New York, will be discussed. Primates and presiding bishops together with some archbishops make up the consulting body and deal with inter-Anglican affairs.

"More and more I am convinced of the utter necessity of increasing inter-Anglican communications specifically, and of world church communications generally," Bishop Dean says in his report. "Is not this in essence at the heart of the gospel?"

He reported that pressure of work had resulted in the appointment early last year of Rev. Dr. W. E. Jackson on Toronto as deputy executive officer. He said that Jackson was eminently fitted for the post, having brought much experience from his previous posts as administrator of the 1963 Anglican Congress and subsequently as secretary of the world mission committee of the Anglican Church of Canada.

Tackling Problem in U. S.

A study in depth of the three major decision-making agencies of the Episcopal Church — the office of the Presiding Bishop, the Executive Council, and the General Convention will be undertaken by the MRI commission, as a result of action taken by the commission at a two-day meeting, March 11 and 12, in New York.

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The study will explore the authority and functions of the three institutions and the relationships between them. It will be carried out by the commission under the chairmanship of Bishop Thomas H. Wright of East Carolina. It is contemplated that proposals for radical changes, "deemed essential today by the church's response to the Living God", may emerge.

The study was proposed by the commission's executive officer, Walker Taylor Jr., in his first report to the body since assuming his office Oct. 1. The proposal was forcefully supported by Presiding Bishop John E. Hines, on the basis of his experience in functioning as PB over a 15-month period.

In setting up the Commission, the 1964 General Convention specified that it was charged, among other matters, with stimulating "a radical study . . . of structure".

A parallel function of the commission — to support and coordinate the response of the Church at all levels—was given substance by resolutions commending to the church the use of an increasing volume of materials for local study and action. These now include MRI resource book 1 — Background for Action; MRI resource book 2 — Mission Is Response by Stephen F. Bayne Jr., and MRI packet — installment, available at New York headquarters.

The commission also provided for the appointment of regional liaison officers to work closely with diocesan committees and to meet, on a regular basis, with diocesan chairmen of such local committees.

It was reported to the commission that a total of $964,000 was given or committed by the church in response to the 1965 goal of $1-million in overseas projects. In the MRI resolutions adopted in St. Louis, the Church undertook to give, over and above the budget, $1-million in 1965, $2-million in 1966, and $3-million in 1967 to approved overseas projects, to be voluntarily chosen and supported by dioceses and other units on the basis of information supplied by the Executive Council. Some 107 such projects were selected in 1965.

Toward projects, $730,000 was contributed. An additional $181,000 was expended through "Companion Diocese" relationships, and $53,000 more was identified only as "MRI giving". Only the total of these three items, the commission feels, can properly be called "new money".

Cease-Fire Starting Good Friday Urged by Conference on Peace

★ Leaders of the national inter-religious conference on peace were instructed to ask President Johnson to announce the readiness of the U.S. to join in a cease-fire of indefinite duration in Vietnam beginning on Good Friday.

This was the major action called for in a broad policy statement adopted by delegates at the final plenary session.

The cease-fire was coupled with a request that the U.S. also call a halt to all bombing in Vietnam immediately prior to its joining in a cease-fire arrangement. The conference made it understood that with such a cease-fire order neither side would continue the buildup.

This statement of policy also called for admission of the People's Republic of China to the UN.

The delegation, when it sees the President, also will urge the administration to:

- Pursue every possible avenue, including channels of the UN, that may create more favorable circumstances under which negotiations can begin.
- Adhere steadfastly to the principle that there cannot be a satisfactory military solution to the Vietnam problem, and until a negotiated settlement is achieved, not to permit a change in the character of the conflict through military escalation.
- Agree to the direct representation of the National Liberation Front (Vietcong) as well as the other concerned parties in any negotiations.
- Maintain its determination to promote social and economic change and progress in South Vietnam and to provide the people of that nation an opportunity, at an early date, to choose their own government.
- Continue providing reconstruction assistance and long-range economic development funds for Southeast Asia.
- Direct that high priority be placed in Vietnam upon "patient, persistent peace building programs, to overcome the dehumanizing and brutalizing effect, especially upon youth, of the 20-year war."

Principal author of the declaration, Episcopal Bishop William Crittendon of Erie, described it as "a rather minimum, modest statement," designed to gain the widest possible approval from the delegates. It was unanimously adopted by the conference committee which drafted it. It was approved by more that three-fourths of the 500 delegates on the understanding that none was speaking for any organization — only for himself.

The delegates gave approval to redrafts of three conference position papers, with the understanding that they do not represent the final position of the conference itself. But they are to be used as a basis for study

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by churches and other organizations concerned with peace. (See Witness for 3/24 for position papers).

After outlining proposals to the President, the declaration called on the conference co-chairmen to explore the possibilities of calling a world inter-religious conference on peace next year, "encompassing participation of the world's religious traditions."

A call also was extended to the National Council of Churches, the National Catholic Welfare Conference, the Synagogue Council of America, the National Association of Evangelicals and other representative church bodies to "join us" in a call to a national conference on religion and peace.

By inviting other groups to join in the effort, the conference seemed to serve notice that it plans to perpetuate itself as a peace forum.

Conference leaders conceive the future national conference as having a similar impact for peace as the earlier national conference on religion and race had on civil rights.

The conference also urged that all religious, inter-religious and community groups intensify efforts for peace and work for promotion of regional and local peace conferences.

Deliberations and findings of the conference were recommended to national religious organizations and to local membership of all religious bodies for study and guidance.

In supporting the seating of Communist China in the UN, the statement emphasized that it was based on the principle of universality of membership in the UN of all sovereign states. The statement said of the decision:

"China's participation in the specialized agencies (of the UN) and in the many working subcommittees and political caucuses would provide international participation by China as a member of the community of nations."

The statement constituted a considerable moderation of positions as they were originally stated in the three position papers.

INTERNATIONAL PEACE CONFERECNE IN '67

★ Roman Catholic Bishop John J. Wright of Pittsburgh declared that it is "disastrous, even scandalous" that there has been for years an absence of moral interest and religious support for the organization of world peace and for the "development of the human common good."

In the closing address at the national inter-religious conference on peace, Bishop Wright, one of the sponsors of the meeting, hailed the parley as one of the "historic signs of the times" and "encouraging evidence" that the organization of men for world peace "may now receive a dynamic, organic moral principle of life and growth."

The Catholic prelate told some 500 delegates that "in the absence of the moral climate that it is the job of religion to create, political and diplomatic structures for peace operate in a vacuum such that they can only disintegrate."

Bishop Wright, hinging his remarks on the term "aggiornamento," said that the term also has a primary dictionary sense of "stock-taking" or "balancing our books."

In this latter light, he said the first purpose of the international conference on religion and peace called for next year should be "to set our own houses in order, making quite certain that we are doing our proper job of preaching peace before we presume either to criticize the jobs of others on the technical level of building structures for peace or to venture technical suggestions of our own."

The bishop said he could not share "quite so generous a view" as expressed by John C. Bennett, president of Union Theological Seminary, in the keynote address that Americans in large part are "obsessed" with anti-communism. He suggested that a milder word would be fairer in describing the fears of communism among many people in the religious and democratic world.

Another benefit of the national conference, the bishop said, was in providing a prelude to "an urgently needed wider symposium which would bring together representatives of world religions in order to discover how deep may be their agreement on moral principles."

The conference agreed to organization of the international conference next year. There was considerable talk of Southeast Asia as the site of the assembly.

"In such a world gathering," Bishop Wright said, "religion must again seek to set its own house in order, honestly examining its conscience as to how clearly it understands its own mandate and articulates its moral principles, avoiding undue entrance into areas of temporal programming which are the direct and proper business of government."

He said that spiritual teachers of the world "not only may, but must," preach to the heads of state the duties of their respective vocations, the "dreadful responsibilities" that are theirs and "the eternal sanctions which surround their temporal decisions."

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Vatican Law on Mixed Marriages Receives Varied Comments

★ What the new Vatican document on mixed marriages really means is too early to say in the opinion of some, including the managing editor of The Witness. So before saying much about it we will wait until we can consult authorities in the field — and also until we have reports on the present talks between the Archbishop of Canterbury and the Pope, where this matter doubtless will be discussed.

Fr. Robert Graham, S. J., correspondent for Religious News Service, wrote from the Vatican on March 21, giving his interpretation of the document. His concluding paragraphs are:

"Hence the need for new measures to safeguard the faith of the Catholic party and to assure Catholic education of children. Of particular concern in the situation, says the instruction, is that ideas on the nature of marriage, especially its unity and indissolubility, are now widespread which are contrary to Catholic teaching.

"It can be expected that as a counterpart to the softening of requirements hitherto laid upon non-Catholic party in a projected mixed marriage the Catholic will be reminded all the more insistently on his or her grave obligation to attend to the Catholic education of the children."

Dodds is Hopeful

A leading ecumenical officer of the National Council of Churches hailed the announcement as a new indication that the Catholic Church is "carrying forward the spirit of the second Vatican Council."

Robert C. Dodds, ecumenical affairs director for the NCC, said that by easing the marriage rules Pope Paul is "demonstrating anew the intention of the Roman Catholic Church to work fruitfully with other Christian bodies."

Religiously mixed marriages, the NCC official said, "have long presented one of the most vexing and difficult problems between our separated religious communities."

"In countless homes across our country the tensions of mixed marriages have been met sometimes creatively and sometimes disastrously. This is an issue of immediate urgency in numerous American households. It has also been a major matter of contention between the Roman Catholic Church and other Christians."

Of "greatest importance" in the Vatican action, Dodds said, "is the relaxation of the regulation which used to require the non-Catholic member to sign a pledge before marrying."

"This action simultaneously reduces tension between our communities and encourages the development of sensitive consciousness among all who participate in mixed marriages.

"Other aspects of the papal document . . . show the compassion of Pope Paul as well as his concern to maintain the integrity of the faith. We look forward to studying with our Roman Catholic brothers the full implications of this document."

Other Views

Other Protestant leaders also viewed the relaxation as an encouraging ecumenical move.

Presiding Bishop John E. Hines declared that "non-Romans everywhere will welcome" the announcement. "This action," he said, "will stimulate ecumenical relations . . . giving high credibility to the determination of Rome to advance Christian brotherhood."

Dan M. Potter, executive director of the Protestant Council of New York, found the action "most encouraging as far as it goes" but pointed out that the Catholic Church still holds the position that a mixed marriage is valid only if performed by a Catholic priest.

"We look forward to the day when there will be a full recognition of the validity of the marriage rites of all religious bodies where agreed-upon conditions are met," Potter said.

The Rev. William S. Van Meter, an Episcopalian on the Protestant Council staff, echoed Potter's comment, saying that "as it is, a Catholic marriage in any other church is still regarded as living in sin."

Methodist Bishop Prince A. Taylor of Princeton, N. J., president of the denomination's council of bishops, saw the Vatican action as a contribution "to better family relations" which will give "a new link to communication" for couples of different faiths.

COLUMBIA APPOINTS JOHN CANNON

★ The Rev. John D. Cannon has been appointed chaplain of Columbia University for a three year term.

He has been acting chaplain since the resignation of the Rev. John M. Krumm who left the university to become the rector of the Ascension, New York.

COMPANION RELATION FOR MILWAUKEE

★ The dioceses of Milwaukee and Masasi in East Africa have entered a companion relationship.

About half of the 89 dioceses in the U.S. now have such setups, which generally involve exchange of personnel and financial support.

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EDITORIAL

Getting to Work In the World

WHAT'S HAPPENING in the dioceses of Missouri, Springfield, Southern Ohio and Long Island is beginning to happen elsewhere—putting aside the non-essentials and getting to work in the world. The Rev. Anthony Morley is the coordinator of the urban program of Missouri, which is one of seven set-up by the 1964 General Convention and about 75% financed by the national joint urban program.

What is happening, at least in Morley's corner, he sets forth herewith under the heading "No Time for Mickey-Mouse", which we are glad to give editorial status.

Ever since Bishops Cadigan and Chambers decided their dioceses would work closely together in Metro-St. Louis, there has been a peculiarly Episcopal slant to much of our curiosity about this experiment.

"How in the world," good Episcopalians are apt to ask with a grin, "can an extreme 'low' diocese and an extreme 'high' diocese ever expect to do anything together?" Then there follow many witty pleasantries about the cathedral secretly stocking up on incense, east-side clergy furtively shopping for neckties, and the like.

Of course all this was to be expected. It is startling, in our little family, to see Missouri and Springfield or Long Island and Southern Ohio getting chummy with each other. We feel ourselves faced with a sort of intra-Anglican ecumenical challenge. And we begin to respond with good-will activity suggestions borrowed from the ecumenical contest: pulpit exchanges between high and low clergy, joint meetings of guilds and youth groups, "dialogue" sessions for "understanding each other's tradition," etc. For the loyal churchman of either prejudice it can all be quite titillating.

Unfortunately it is also largely irrelevant to the issues of the day, therefore distracting, and therefore dangerous. The things which have distinguished "low" from "high" are mostly things of the past. Our task is to shape a new church for the present and future. To focus our attention on friendly and tolerant discussion of old traditions would simply be to look in the wrong direction. It is more important now to know where we are going than to know where we have come from.

What may be important about the high-low business is that it makes us think about worship. In Missouri and Springfield we can raise the question of where we are going in worship. What is happening?

Over the past 50 years there have been monumental shifts of emphasis in creative thinking about the worship in almost all communions, including our own. This is what is called the liturgical mevement. In a nutshell, it aims to replace a personal uplift view of worship with a People-of-God-in-Action view. That is (or would be) (or will be) a very major change for every one of us. It amounts to a virtual re-definition of what we understand by such adjectives as "devout," "spiritual," or "religious."

Needless to say, such re-definition is highly unsettling. It is far advanced, however, in our seminaries and among our post-Korea generation of priests (which substantially explains the gap we worry about between clergy and laity). It is also the chief aim of current Roman Catholic liturgical reforms. And in any event it has rendered old arguments between "low" Anglicans and "high" almost totally archaic.

But what is happening where it counts, in the Sunday worship of our congregations, and in the definitions or understandings of personal spirituality which these liturgies teach and instill? There are certainly some stirrings of change here and there. But it is still a safe observation that the liturgical movement has had only a miniscule impact on either side of our river.

Whether we have Morning Prayer or High Mass, we mostly still glorify God in the 16th and 17th centuries, while we try to live life in the 20th and 21st. That is too bad, not because we are missing out on a fad, but because in our ongoing religious formation (the weekly Sunday service) we are neglecting our vocation to become a renewed church.

It is in this context of renewal and renovation that we need to see the common work of Springfield and Missouri. There is just no time for any mickey-mouse about "low" and "high." That

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might have sufficed in 1936, just as an interdenominational choir festival might once have passed for "ecumenical." But the point of today's enterprise is not to prove that Catholic churchmen and Protestant churchmen can work together on the same old things they used to do separately. It is, instead, to see if they can discover together the new work whose doing will show them to be the new People of the new Church. Nothing less is worth our time.

THE MAN BETWEEN THE THIEVES

By Terence J. Finlay

Rector of St. Bartholomew's Church, N. Y.

JESUS ON HIS CROSS DRAWS US TO HIM AND DEMANDS OUR DISCIPLESHIP AS LONG AS WE LIVE ON THIS EARTH

LAST SUMMER, when we had the opportunity of visiting the delightful province of Brittany, we were impressed by the wayside crucifixes, those beautiful little shrines scattered across the countryside. Again and again we would find that some devout soul had left a little bouquet of wild flowers beside the shrine. I could not help but recall the words of Thomas Carlyle who, when he was in this section of Brittany, stopped before one of these wayside crucifixes, shook his head, and said, "Poor chap, your day is done." Here, long after Thomas Carlyle has vanished, and all we recall of him are his writings, we fill churches to capacity, and all across the world, wherever the gospel is being preached, there will be countless Christians who will gather in their churches, great cathedrals or simple buildings, to begin this week in his house in remembrance of his triumphal entry into a city in the Middle East. No, Thomas Carlyle; his day was not done when you looked at the crucifix, nor is it done in our day.

I was greatly interested to read the announcement that some of our Broadway musicals were closing down their entire performances for this week and were not opening again until Easter Monday. It is well for us to remember, in the face of the cynics and the atheists, that Jesus' day is not done; it still endures.

Anatole France, in his little volume, "The Procurator of Judea," gives us a marvelous picture of the aged Pontius Pilate, now retired on the island of Sicily, visiting a summer spa for the cure. As he sits there, he is joined by an old comrade-in-arms from Judea, and they reminisce over their days in that turbulent part of the Roman Empire. Suddenly his friend says to Pilate, "Pontius, do you remember Jesus of Nazareth, who was crucified while you were the governor?" Pilate thinks for a moment and then, shaking his head, he says, "Jesus? Jesus of Nazareth? No, I am afraid I cannot call him to mind." Strange, isn't it? In this year of our Lord 1966, the only reason we recall Pontius Pilate is because he was associated with this Jesus of Nazareth; in the words of our creed, "He was crucified under Pontius Pilate."

The Nature of God

WITH ALL his technological advances and scientific approaches, man is still confused and bewildered when it comes to the deep issues of his being. He is concerned about whence he came and where he is going. He is concerned about his relationships with his fellow men. He is desperately concerned with finding some solution to the enigma of living. There is only one source that can give us the answers, and that is the Christian religion revealed by Jesus Christ. Therefore, I would like to suggest that we look at three wonderful ways in which this man on the central cross is able to help us answer some of the questions which confront us in our daily living.

First of all, Jesus on his cross reveals to us the nature of the God who created us. There are many people who have difficulty in understanding the nature of God. There are people who believe in a vague creator but who cannot believe in the God revealed through Jesus Christ. There

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are many people who, as they look at the sorrows and tragedies in the world, ask, "If the God in whom Christians believe is a God of love, how can he care for the world?" During this week the Christian says to the non-Christian and to the person who struggles to understand some of the meaning of life: "Look at the man on the central cross; there you see the heart of God revealed to you."

When you look at the central cross and the man upon it, you see the heart of God suffering over the sorrows and the tragedies which so many men and women bring upon themselves. When you have no other way to understand the sorrow, the sadness, that has come into your life or into the lives of those you love; when you have no answer, then look at the man on the central cross and see that there is one who suffered to the uttermost. Why? Because he was evil? He was without sin! Because he had been cruel? He loved all people, and there is no record of his doing anyone any wrong. Tempted as human beings are, but without sin. And yet he hangs there on a wooden cross, nailed through his hands and feet, with a crown of thorns crushed upon his bleeding forehead. And his words still ring out to suffering men and women: "And I, if I be lifted up from the earth, will draw all men unto me."

Gaining the Whole World

CHRIST SHOWS us in the cross and by his dying on the cross, how life can be lived at its best. After seeing that remarkable film some time ago of "Lawrence of Arabia," I re-read his book, "The Seven Pillars of Wisdom." In telling how one could win the friendship of the Arabs, he said: "No man could be their leader except he ate the rank's food, wore their clothes, lived level with them and yet appeared better in himself." What an amazing description of Jesus of Nazareth! Brought up in a humble home, the son of a carpenter, living with men and women with like feelings as ourselves, he knew some of the problems of home. He knew the difficulty in trying to get along with very little. He knew what it meant to lose one coin, to spend a day looking for it, and the joy in the household when it was found. He knew when men became puffed up with their conceit. He remembered a man who came to the carpenter's shop and said, "My barns are overflowing. Carpenter, I want to get the lumber here for a new barn." And in the morning the sons of the wealthy man came in and said, "Carpenter, cancel the order. Our father died last night." Thus, as he began his ministry, He was able to say, "What shall it profit a man if he gain the whole world and lose his own soul?"

This was a man who could mix with saints and sinners and yet always be on a higher level than they were. This was a man who could not draw asunder from those in difficulty or trouble. When they brought a woman who had been caught in the act of adultery and the people wanted to stone her to death, he was the one who said, very quietly: "Let him who is without sin among you cast the first stone." And when he looked up from writing in the sand, all he saw was an empty ring of stones around the woman, who with tears running down her cheeks asked for forgiveness, and he said to her, "Go, and sin no more."

This is Jesus, your Saviour and mine, who lived among men and women in Lawrence's word, "level with them," and yet always better, always higher. When I look at myself honestly, when I see myself not as other people tell me I am, not as I sometimes think I am, but when I see myself as I really am, I thank God that I have a Saviour, whom I can look up to and strive to be like.

Are you satisfied with your life as you live it today, or do you want to go on struggling to be better than you are? That is what Jesus means when he says, "I, if I be lifted up, will draw all men unto me." This Jesus on his cross draws us to him and demands our discipleship as long as we live upon this earth.

Words Not Adequate

THERE IS A MAGNETISM here which cannot be explained in words. When some friends came to Pavlova, the great Russian dancer, and asked, "What do you mean by this dance?" she answered, "Do you think I would have danced it if I could have said it?" What would Holy Week or Easter be without music? The great composers who have given us such majestic music for this season of the year put it into music because they could not put it into words. Our Negro brethren, when they wanted to express their understanding, put it into beautiful music: "Were you there when they crucified my Lord? Sometimes it causes me to tremble, tremble, tremble." Does it cause you to tremble? Or have you become so blase and sophisticated that the story of the cross is old to you? No; here is a magnetism that cannot be put into words; here

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is a mystery that confronts us more and more as we go through life.

I will close with a story which I read the other day. The archbishop of Notre Dame was preaching on a Palm Sunday morning. As he came to the end of his sermon, he tried to show people the love of Christ. He said, "This is a true story. Some time ago three young men came into the cathedral; they were blase and cynical and irreligious. Two of them made a bet with the third that he would not make a false confession. He accepted the wager. The priest who heard his confession realized what was happening, so when the young man had finished his confession, he said, 'Before you can get absolution, you must do penance. I want you to go over to the great crucifix, and I want you to kneel and look up into the face of the crucified and say, 'All this you did for me, and I could not care less.'

"The young man came out of the confessional box, went over to his companions, and asked to be paid his bet. But they said, 'No, not until you do penance.' So he went up to the great crucifix, knelt down, and looked up into that scarred face with the crown of thorns. He started to say defiantly, 'All this you did for me, and I . . .' Then he faltered; he could not go on. Suddenly his eyes filled with tears, and his old life ended right there; and a new life began."

The archbishop looked at his congregation and he concluded his sermon with these words: "Brethren, I should know. I was that young man."

"And I, if I be lifted up from the earth, will draw all men unto me."

Holy Week Collects

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

THE COLLECTS for the first four days of Holy Week are among the most beautiful prayers in all devotional literature. They are also profound statements of the meaning of Christ's passion. Taken together they give us clues as to what it is all about in simple and clear language.

The Palm Sunday collect sets the tone for all that follow and in itself states the divine purpose God had in sending his Son to take our flesh and dwell as man among men. It is of God's love that he sent Jesus to share our human lot, and the final measure of that love is the cross. But Christ's incarnation of divine love had a purpose. It is that you and I, looking upon his self-giving, might become humble and patient as he was patient and finally share in his resurrection.

Monday's collect see in Jesus' life, death, and resurrection the revelation of a part of man's experience which we often overlook or wish were not true. The linking together of joy and pain, glory and crucifixion, are among the amazing paradoxes of faith and experience. In Christ God shows us the hard but wonderful truth that no one ever knows the heights unless he has been in the depths, the peace of forgiveness without the agony of penitence, the wonder of health unless he knows sickness, nor the sweetness of victory without defeat. And since this is true our "crosses", big and little, are not stepping stones to despair and bitterness but to joy and peace when borne as Christ bore his.

Tuesday's collect continues this same theme by calling our attention to the way in which our Lord submitted to the whips and the spitting in his face which brutal men enjoyed at his expense. Minor aspects of his physical suffering compared to the agony of crucifixion. Yet it is sometimes harder to be insulted as each of us knows; and the pain of such degradation easily leads to bitterness. But even this can be conquered if, like Jesus, we do not allow our enemy to have control of our soul.

Wednesday's collect drives home in a few brief and powerful words the fact that it is "acts" which make the passion the most significant series of events in history. The gospels record only seven brief words spoken on the cross, and fewer yet between Christ's arrest and Calvary. His talking days are past. His teachings and his parables have been spoken. It is in what he does in his last few hours that makes what he said true. Walking back and forth under guard from one hearing to another, wincing when the whip and the thorns cut his flesh, fainting under the weight of the cross, yielding without protest or struggle — what is so "mighty" about these acts? I suspect the mightiness lies both in their simplicity, and in what he does not do. This age of "the spectacular" might think about this to our profit.

There is one significant word that occurs in three of these collects. That word is "joy". What

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a strange word to use in contemplating Christ's death. How inconsistent with all the traditional emphasis upon the sorrows of this week! Yet, it may be the traditional emphasis is all wrong, and that the one note which should be sounded all this week is the note of "joy". Joy that he died for us and died as he did. Joy that he marches unafraid through the gate of death, leading the way for us to the morn of resurrection and the gate of eternal life.

- NEW BOOKS -

E. John Mohr
Book Editor

DEPTH PERSPECTIVES IN PASTORAL WORK, by Thomas W. Klink. Prentiss-Hall. $2.95

There too many books written these days about pastoral work. They all say pretty much the same things, and most of them, like this one, in a curious, if not abominable jargon. Some of these books might be of help to a young minister, or theological student, in indicating some acts of foolishness which might be avoided, and establishing a few general principles. But most of these books, including this little volume by Dr. Klink, are rather a waste of time for anyone with twenty five years experience as an adult American of the twentieth century.

Pastoral work, like baseball, is something one has to do in order to understand. In order to excel one has to *do* a great deal. Aside from a few general principles, rules, and suggestions pastoral work is not something a man can learn from a book, especially a small, badly written book. And I do not see the value in this continuous geyser of little books with various titles promising profundity or some new discovery, such as *Depth Perspectives in Pastoral Work*, which have in fact very little depth at all.

A man might learn more about depth perspectives in pastoral work by reading Tennessee Williams' *Summer and Smoke*.

There is a heading of a paragraph in this book, printed in bold type, which says: "All pastoral work occurs in a context." The author continues: "All ministry and all modes of it occur in some setting. The persons of ministry do not meet as disembodied occupants of space." This might be helpful to someone from the planet Mars; but even a seminarian should have figured out this much from his "existential situation".

Dr. Klink's book has many sample case-histories. Case histories are always boring in books because no author can put down in writing the involved and complicated text of a case history. There isn't that much time or space. To confound this inescapable problem, Dr. Klink's brief summaries of remarks made by the pastor in depth perspective are often almost shocking. In a brief conversation between a patient in pain, and a pastor, the following conversation is written: "Hello, I'm not much good. (grimacing, grasping the pastor's hand, and clenching it, then relaxing, sighing.) Ooooh. There". The pastor says: "It comes and goes. Take your own time! (maintaining a lightly available grasp on the hand) "I came by to let you know we were concerned about you these days; wanted to be with you."

I should think it would be obvious that the pastor was concerned or he wouldn't have been there. Why must he mention his concern? And if he felt he had to say something would he really use such stilted, self-conscious words?

The only other example of evasive, imprecise language I wish to quote is a sentence in a chapter on *Involution and Aging*. "Involution is paradigmatic of all those experiences in the course of living in which the individual's capacity for retaining his integrity by communication and socialization of personal meanings is tested." This could possibly mean something to the author; to the reader it means almost nothing, or not enough to bother about decoding the sentence.

I think we should have a ten year moratorium on little books about pastoral care. Nobody at the moment seems to have much that is new to say, and few seem to have the command of the language to make clear what they are saying.

— THOMAS V. BARRETT

Dr. Barrett is Professor of Pastoral Theology, Church Divinity School of the Pacific, Berkeley, Calif.

THE LITURGICAL MOVEMENT AND THE LOCAL CHURCH (Revised and Enlarged Edition), by Alfred Shands. Morehouse-Barlow. $1.95

Books on aspects of renewal appear in increasing numbers. Al Shands' revision of this book raises questions about both the quality of such publications and the direction of the liturgical movement itself. His book is useful, therefore, as an index or as a case in point for critique.

The basic potential danger of any movement is that it may tend to become fixed as a movement. Rather it should serve as a creative leaven, and then become a part of the new reality which it has served to bring about. In reading Al Shands there is a sense, as he says, that "The liturgical movement has come of age!" Throughout his book there is an unfortunate reporting of new customs and new ministries in such a way as to separate the doings of liturgical movement's devotees from those of the rest of the church. If the movement is to be a creative agency in the renewal of the life of the church, it would seem that several tasks which are negated or overlooked in Shands' work should be done.

He does not establish with sufficient emphasis or with documentation from primary biblical or patristic sources that the concerns of the liturgical movement were almost universally the concerns of the ancient or early church. Christian recovery must begin at the beginning. Unless in our day, the church is recalled to a fresh examination of its origins, then the principles upon which all authentic renewal should be based tend to go by the board. Thus renewal emphases become just so many programs, angles or stunts. The criticism here may seem to be severe; yet the movement's potential leaven is being lost today because of the impression held by many that the movement is largely marked by a sense of the diletante. Shands' book may be seen to be supportive of such a conclusion.

Nowhere is the confusion of the author's own conception of liturgy more apparent than in his cavalier treatment of the laity as "the people of God." He speaks of "the lay team, like the clergy team"; admonishes that "the laity will have to learn how to enter into their world as Christians"; and writes that "The leadership of the church has not reached its fullness until there is a small group of laymen who quite naturally talk about their faith."

The primitive or early church's conception of total priesthood, as in the writings of St. Paul, Tertullian

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or St. Augustine are not to be found in Shands' over-clericalized conception of what the church is. He quotes approvingly Joost de Blank in a highly dubious interpretation: "There is nothing apostolic about leaving a solitary priest in charge of a large urban parish, and it is highly doubtful whether the twentieth century knows any better than the first . . . Our Lord sent his disciples out two by two."

Tertullian in the early third century wrote "Are not we laity priests?", and the Epistles of St. Paul and St. Peter assumed that the whole body of the faithful was called to the tasks of discipleship. (I Cor 12:12-27 and I Peter 2:5,9) St. Paul speaks of the clergy as those who enable, edify and equip. St. Justin Martyr, in the second century, spoke of the role of the clergy in worship as the role of one who presided over what was in all essentials a completely shared or corporate act.

If the liturgical movement is to become another way of clericalizing the church it seems to me that it should already have had its day and ceased to be. If on the other hand, the movement is to involve authentic recovery, then insights found and documented from scripture and early tradition must serve as a basis for the liturgical movement's thrusts in a far better way than Shands' book reveals.

— NATHAN WRIGHT, JR.

Dr. Wright is director of urban work, diocese of Newark.

THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA: REVISED STANDARD VERSION. Oxford. $10.50

In this handsome volume are combined *The Oxford Annotated Bible*, edited by Bruce M. Metzger and Herbert G. May, published in 1962, and *The Oxford Annotated Apocrypha*, published last year. The first comprises an authoritative, page-by-page explanation of the accompany text, prepared by 18 outstanding scholars, and introductions for the OT and NT, for each of the books, and for the Pentateuch, as well as several special articles and a 32-page map section.

The Apocrypha has a general introduction, and one for each of the books, a history of its reception in Christian churches, and of its widespread influence in literature, art and music, and helpful three-dimensional endpaper maps.

The combined edition contains a special article on *The Number, Order and Names of the Books of the Bible* by Dr. Metzger, and, among other things, a list of differences between the Douay version and the RSV.

— E. JOHN MOHR

GUIDE TO THE DEBATE ABOUT GOD, by David E. Jenkins. Westminster. $1.45

Debate about the nature and "existence" of God is as old as man, but for those whose attention has been recently brought to it this forthright and competent presentation will be a fine introduction. In addition to a discussion of relations between science, reason, and faith the book contains guides to theologians influencing the current scene: Butler, Schleiermacher, Bultmann, Barth, Brunner, Tillich, and Bonhoeffer. It must be noted that the debate to which the title refers does not include a direct discussion of the "death-of-God" radicals, but the book will be equally helpful in making distinctions in this area.

— E. JOHN MOHR

Book Notes

The Clerical Directory of the P.E.C.U.S.A. Church Hymnal Corp. $12

The complete list of clergy in the church has been supplemented by a 1966 list of clergy not included when the volume was issued in 1965. A second supplement will be issued next year.

Using and Maintaining Church Property, by Allen W. Graves. Prentice-Hall. $3.95

A thorough treatment of ways and means to keep the plant going.

The Cross Complete Us, by Stephen F. Bayne Jr. Morehouse-Barlow. $.75

Meditations on the seven words.

The Healing Gifts of the Spirit, by Agnes Sanford. Lippincott. $3.75

A sympathetic but balanced practical guide to "spiritual healing" and related subjects, reflecting the author's personal experience.

Essays in Modern Church History, edited by G. V. Bennett and J. D. Walsh. Oxford. $5.75

The nine substantial essays in this volume were written in tribute to the memory of Norman Sykes, 1897-1961, aptly described in the preface as "one who was in his day the most considererable of modern English church historians." The subjects include More's *Utopia*, The Collapse of Militant Puritanism, Origins of the Evangelical Revival, and Anthony Marten and the Elizabethan Debate on Episcopacy.

The Meaning of Prayer, by Michael Ramsey. Morehouse-Barlow. $.45

A brief and very competent treatment of the subject by the Archbishop of Canterbury.

The Office of A Wall, by Jonathan Graham, C. R. Morehouse-Barlow. $1.75

The author of the book had completed it when he died last year. "This book," says the Archbishop of Canterbury, "is characteristic of its author in its skill in drawing out a biblical theme, in a certain whimsicality of presentation, and in a power to convey a supernatural message in the homeliest terms. Those who read it will find it both a joy and a disturbance."

Four Minute Talks for Laymen. Judson. $1.95

Included are 52 addresses originally broadcast on radio by 8 different speakers, one of the best known being Edwin H. Tuller general secretary of the American Baptist Convention.

The Meaning of Life in the Five Great Religions, edited by R. C. Chalmers and John A. Irving. Westminster. $1.95

The relative isolation in which Hinduism, Buddhism, Judaism, Christianity, and Islam could live until now has been broken down increasingly under modern communication and transportation and political, social, and economic encounter. For the purpose of encouraging dialogue competent authorities here set forth, with respect to each of these religions that which is considered the central element of all religions.

My People is the Enemy: An Autobiographical Polemic, by William Stringfellow. Doubleday. $.95

A new edition of the book in which this churchman relates his experience of and judgements about his residence in East Harlem, New York City, and about the church there.

Lent with William Temple, edited by G. P. Mellick Belshaw. Morehouse-Barlow. $1.95

These selections of writings are organized for reading on the weekdays and Sundays in Lent, but any day is the right day for Temple.

A Protestant Case for Liturgical Renewal, by Kenneth G. Phifer. Westminster. $3.95

Presented is a survey of the place and function of "liturgical" worship in the denominations or congregations where they have not been a part of tradition as well as an introduction to the liturgical movement in those bodies seeking renewal through a reform of traditional liturgies.

Fractured Questions, by Warren Mild. Judson. $1.95

Questions teen-agers ask, broken down in their own language.

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Committee on Racial Concerns Of N. J. is Promised Action

★ The Committee on Racial Concerns of the diocese of New Jersey, with the wholehearted backing of Bishop Alfred L. Banyard, has received assurances from the top official of the Republican party in that state that anti-Jewish and anti-Negro attitudes and activities will not be tolerated.

The Witness of February 17 featured a detailed report on these activities written by Frederick H. Sontag. At a hearing of the N. J. Young Republican Club, held in Newark on March 19, several members of a group called the Rat Finks, admitted that they were familiar with the songs mentioned in Sontag's article. It must be kept in mind however that this was an investigation panel of the Youth Group, and not the hearing of the committee referred to in the following correspondence which was set for March 19 but has been postponed to some future date.

Webster B. Todd, Chairman of the New Jersey Republican State Committee, has assured the Diocesan Committee on Racial Concerns that the Republican Party will not tolerate bigotry in any form. In a letter to Canon Joseph H. Hall, Chairman of the Committee, Mr. Todd stated, "We are in complete agreement with the thoughts expressed by Bishop Banyard and the Committee on Racial Concerns."

Mr. Todd was referring to the memorandum drafted by the Committee on Racial Concerns regarding allegations reported in the press that scurrilous songs of an anti-Semitic and anti-Negro nature were sung by a group of Young Republicans called the "Rat Finks" at their May convention in Wildwood. The memorandum was accompanied by a letter of endorsement from the Bishop and sent to all clergy and Bishop's men in charge in the Diocese. The memorandum and correspondence are printed below in full.

The Bishop's Letter of Endorsement

"The enclosed memorandum from the Committee on Racial Concerns has my complete and wholehearted endorsement. I would like to make very clear that at this writing we have no knowledge that the responsible elements of the Republican Party are involved in the alleged incidents, and it would manifestly be unfair to criticize it unless, if the allegations are found to be true, it fails to repudiate those found guilty of promoting such obnoxious bigotry.

"I believe, however, that the Committee on Racial Concerns is to be commended for alerting our people at this time to forestall any attempt by anyone to promote the hideous practice of racial prejudices. We need to be aware that the seeds of racial hatreds and bigotry can be sowed very insidiously, and unless we are constantly alerted, its evil fruit will ripen to poison the vineyard in which we are all called to labor as children of God."

CSR'S Memorandum

"This Committee has been informed of allegations reported in the press that at the Young Republican Convention held at Wildwood, New Jersey, in May, 1965 there were distributed and sung scurrilous songs of an anti-Semitic and anti-Negro nature. The songs were reportedly distributed by a group of Young Republicans called the 'Rat Finks.'

"These allegations, if true, violate the Episcopal Church's official teachings, standards and principles in a most reprehensible and offensive way. We therefore believe that this Committee, officially charged with responsibility for matters of racial concerns, must warn all Episcopalians in this Diocese that participation in distributing or singing songs of the type reported or expressing in any other way the attitudes reflected in such songs will make them subject to the discipline of this Church and that this Committee as a part of its responsibility will in such instances pursue the application of this discipline vigorously.

"In the report of this Committee adopted by ovation at Diocesan Convention in May, 1965 we declared:

'We believe that the Church as the conscience of society must work effectively in that society for the elimination of all factors that affront the dignity God has given all men.'

"Clearly, then, we have a responsibility not only to warn our own members against participation in behaviour so offensive to our Faith, but to protest this behaviour whenever and by whomever it is indulged in. We urge, therefore, the clergy and laity of this Diocese to take speedy and effective measures of protest whenever such behaviour and attitudes are indulged in or expressed in their parishes and communities.

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"We realize that political parties, by their very nature in this country, can be infiltrated by elements offensive to the responsible leadership and membership of the party. We also know that when such elements are uncovered they can be speedily and publicly repudiated.

"We abhor the thought that the party of Abraham Lincoln, and of countless other leaders who have taken courageous action to rid our nation of racial discrimination, might harbor elements making a mockery of the millions of Jews exterminated by Hitler and lampooning those martyrs of our Church and of other churches who were murdered for their efforts to further the brotherhood of all men.

"A copy of this memorandum is therefore being sent to the responsible leadership of the Republican Party of New Jersey with a request that this Committee be informed of that party's action and attitude in relation to the allegations referred to herein."

Canon Hall's Letter to Mr. Todd

"I am enclosing a copy of the memorandum released to all the clergy and Bishop's men of the Episcopal Diocese of New Jersey, by our official Committee on Racial Concerns, with the covering letter by Bishop Banyard.

"We will appreciate any comments you might have on the allegations referred to herein, and any action which you might contemplate.

"We understand that an open hearing is being held and we would also appreciate an opportunity to attend so that we may be thoroughly informed. I would like to assure you that we are very anxious to act in such a way that anything we do will not be exploited for political purposes."

Mr. Todd's Letter of Response

"Thank you for your letter of February 21, in which you enclosed the memorandum from the Committee on Racial Concerns and the comments thereon by Bishop Banyard.

"As you know, an investigation of charges of bigotry against some Young Republicans is now under way. A public hearing is tentatively scheduled for March 19 in Newark, and we will advise you when this becomes definite.

"The purpose of this investigation is clear and simple: to determine the truth or falsity of the charges and, if they are found to be true, to rid our party of the guilty.

"Without attempting in any way to prejudge this matter until all the evidence has been assembled, I can assure you that the Republican Party will not tolerate bigotry in any form. We are in complete agreement with the thoughts expressed by Bishop Banyard and the Committee on Racial Concerns.

"For many years the Republican Party in New Jersey has been in the forefront of the fight against religious and racial prejudice. Our civil rights laws are among the nation's finest. We are proud of our record in this area and we intend to further it in every way possible.

"The support of the Episcopal Diocese of New Jersey in this respect is most welcome."

Canon Hall's Reply to Mr. Todd

"Thank you for your prompt and straightforward reply to our letter of February 24, 1966. It is most gratifying to us to know that the State Committee is committed to pursue the matter until the truth is determined. We have every confidence this commitment will be demonstrated in accord with the tradition of your party in combating prejudice and bigotry and furthering the ideals of civil liberty and human rights particularly in this state.

"We agree with you that the New Jersey Civil Rights Laws are among the nation's finest and we acknowledge that this position could never have been achieved without the dedicated efforts of Republican leaders working with similar leaders of other political persuasions.

"Naturally as a church agency we adhere to a strict policy of non involvement in partisan political policies and practices. We do feel obligated however when matters of prejudice or bigotry arise or are alleged to be involved to do all we can to give our support to those striving to repudiate such prejudice and bigotry if the facts are verified.

"You may be assured of our support in the endeavor indicated in your letter."

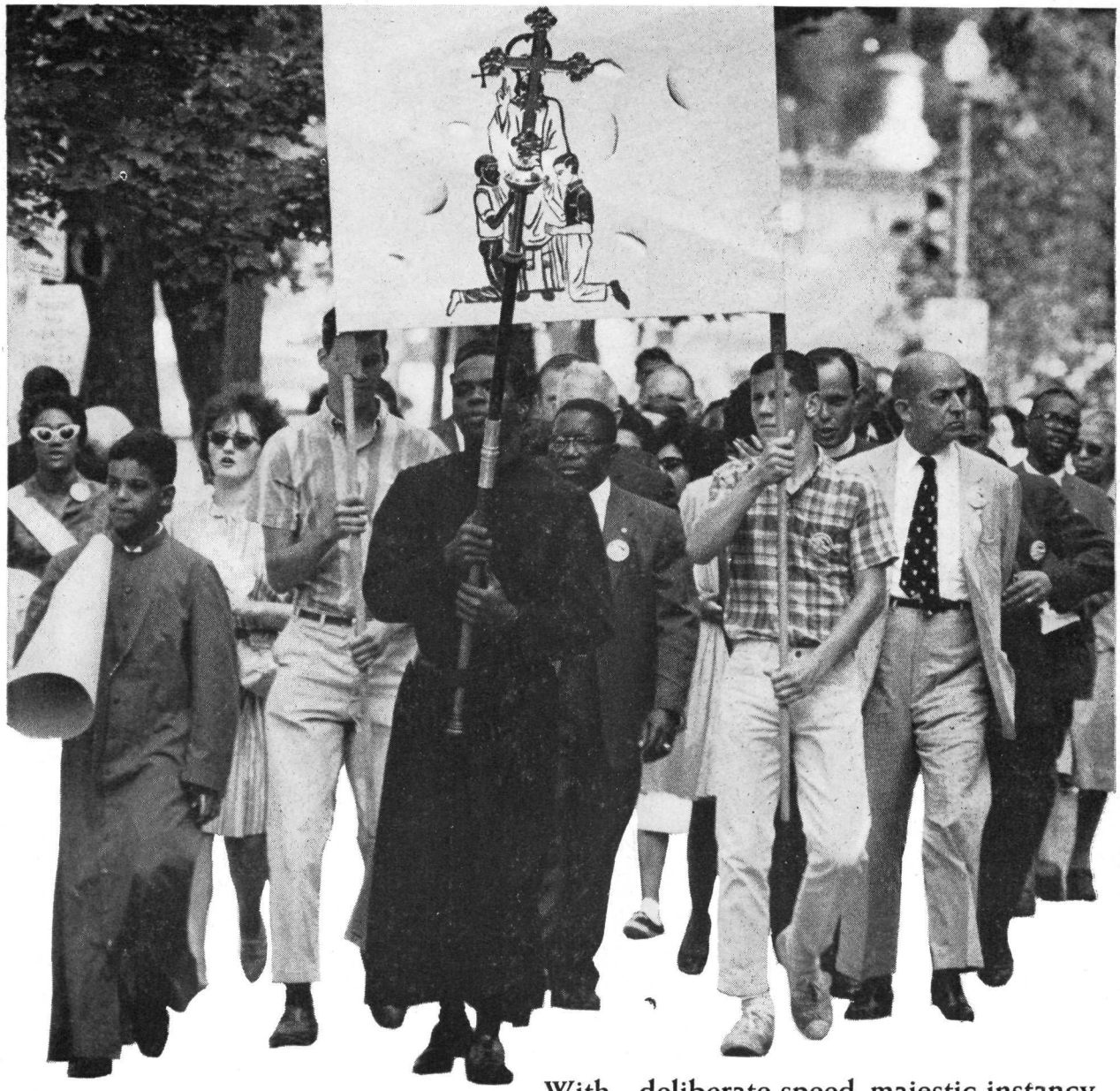
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With...deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

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JOHN HEUSS DIES SUDDENLY

★ The Rev. John Heuss, rector of Trinity Parish, New York, for 14 years, died suddenly of a heart attack on March 21. He had preached the previous day and appeared well, according to members of the congregation.

Prior to coming to Trinity he had been head of religious education of the national church.

Trinity has about 4,000 communicants when members of its six chapels are added to those who belong to the historic church at the head of Wall Street.

The funeral was held on March 23 and he was buried in a vault in the churchyard. Burials there are extremely rare but a spokesman for the vestry declared that "Dr. Heuss has done so much for Trinity that it just seemed right to all of us that he should be buried here."

The Trinity rector had devoted much time in promoting MRI since it was launched and was a member of the commission mentioned in our lead news story on page three.

BISHOP J. SHERMAN ELECTED DIOCESAN

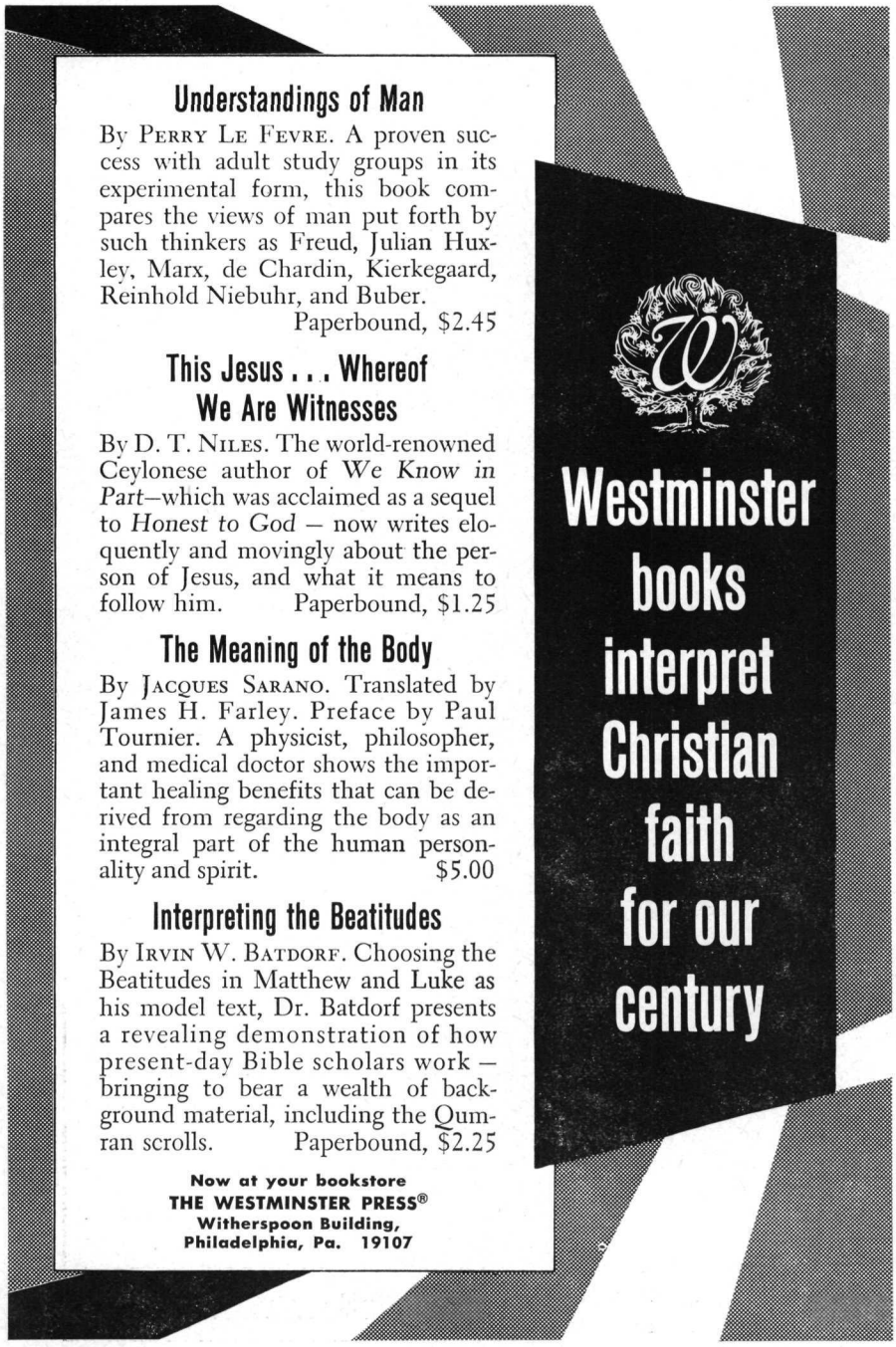
★ Bishop Sherman, suffragan of Long Island, was elected diocesan on the first ballat at a special convention held March 18. Seven clergymen were nominated.

In accepting the election, subject to canonical requirements, Bishop Sherman pledged himself to maintaining "the faith of the church . . . in its entirety" in a day of theological ferment in the ranks of "death-of-God" theologians.

At the same time, he warned the nearly 1,000 clergy and laymen present not to regard with "complacency" or "scorn" those theologians who may be "groping in the dark" for new expressions of the Christian faith. He urged a spirit of "penitence and our Lord's compassion" toward new theologians.

PRESIDING BISHOP ASKS QUESTIONS

★ Presiding Bishop John Hines at the diocesan convention of Alabama spoke to an audience "that included a wide variety of ministers representing many denominations and faiths." He spoke of "the new and decisive factors more surely at work in the world of men today than ever before; the revolution of the 'ations' . . . communications, automation, cybernation, urbanization . . . Our church, her leadership and grassroots communicants, have not yet thought through the most shattering, scientific, cultural, theological



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revolution ever to shape this planet . . . Are we flexible enough to abolish the prestige position which the carriage-trade label has given us? . . . Do we know enough about the other half of humanity, the trade unionists, the coverall workers, the beatniks, the drop-outs . . . to learn how God and man appear through their cultural lens?"

BEXLEY TO OPERATE INDEPENDENTLY

★ Bexley Hall will be given an independent board of trustees to operate the graduate school of divinity. Announcement was made by Bishop Roger W. Blanchard of Southern Ohio and chairman of Kenyon's board of trustees.

Bishop Blanchard was chairman of a five member ad hoc committee which recently completed a study on the future of Kenyon College and Bexley Hall. The committee fully subscribed to the findings of a 1958 study, known as the Lichtenberger report, which recommended: "Bexley Hall . . . be given an independent board of trustees, charged with responsibility to assure its support and free to face questions such as ultimate relocation."

Authors of the 1958 study included Arthur C. Lichtenberger, former presiding bishop; Dean Gray M. Blandy of the Episcopal Theological Seminary of the Southwest; The Rev. Walter N. Roberts, until his death last month, president emeritus of United Theological Seminary, Dayton, O., and former president of the American Association of Theological Schools, and Wilber G. Katz, professor of law and former dean of the University of Chicago law school and now a member of the faculty of Northwestern University.

Under the terms of a resolution adopted by the Kenyon College trustees at their mid-winter meeting in Cleveland, Bexley will continue to operate as a graduate school of Kenyon until June 30, 1967. The committee on Bexley Hall, a standing liaison group, will submit to Kenyon's trustees, not later than Feb. 1, 1967, a proposal for separation, including proposed board members and financing for the seminary.

Following acceptance of the separation proposed by the trustees, "an equitable division of endowments and property and of responsibility for the existing deficit will be made." The resolution also makes provision for appointing an impartial arbitrator, appointed by the American Arbitration Association, should there be any questions which cannot be resolved between the Kenyon trustees and the Bexley committee.

A special committee will be formed by Bexley Hall to expand the seminary's giving program, the Annual Bexley Campaign (ABC). It is hoped that ABC, which in recent years has had a goal of $60,000, will be able to increase support in order that Bexley Hall can make up anticipated deficits for the 1965-66 and 1966-67 school years.

In commenting on the four-point resolution, Bishop Blanchard noted that the committee, from the outset, had been in agreement on the principle of separation of the two institutions in order that both be given the opportunity of becoming stronger.

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DOWNTOWN MINISTRY GETS UNDERWAY

★ Four Episcopal churches have combined forces to provide a daily ministry in the downtown area of Winston-Salem, N. C.

In a center in the business district, a secretary and a clergyman will be on duty each weekday from 9 a.m. to 1 p.m. A 24-hour telephone service is also to be maintained.

The program will provide counseling, immediate relief in crisis situations and referrals to appropriate city agencies. The center will offer a downtown meeting place for Episcopal groups.

Services of the program are available to everyone, regardless of religious connections, without charge.

Bishop Thomas A. Fraser of North Carolina said the program is part of the church's effort to extend its ministry "out to where the people are." He stressed the importance of making the church available in the decision-making hours and locale of contemporary man.

ST. MARTIN'S INSTALLS ALARM SYSTEM

★ A modern fire and smoke alarm system, particularly adapted for protection of buildings with large open areas and high ceilings, has been installed in St. Martin's Church, New York, as well as in adjoining parish buildings. The system was inaugurated at a service of thanksgiving held in the church March 13.

The church, devastated by fires in 1926 and 1939, was erected in 1888, William A. Potter, brother of Bishop Henry Codman Potter of New York, being the architect.

The smoke and fire detection devices of the installation have been placed at strategic points in the basement, organ -chambers, boiler rooms, theatre, and other areas in the structures. Connected to a control panel, they sound alarms in the office and rectory of the parish when activated by smoke.

St. Martin's Church, rebuilt after each of the fires, is described in the Municipal Art Society's "New York Landmark's" as probably the best Romanesque Revival Church in Manhattan. This Church boasts the second finest carillon in the city."

DOORBELL RINGING GETS RESULTS

★ Door-bell ringing that's fun and profitable for the church is going on at St. John's, Norwood, Bethesda, Maryland. A one-woman campaign by Mrs. Marilyn Hewlitt, chairman of the Newcomers Calling Committee, resulted in 67 families being contacted since last September and has brought new Sunday School teachers and members, adult parishioners and YPF joiners. A group of other volunteers has contacted some additional 25 families. "You've no idea what great people we call on," says Mrs. Hewlett. "I've met ballet dancers, physicists, newly-weds, retired citizens, editors and doctors. I've loved talking to them about St. John's. What would happen if everybody worked on interesting newcomers in the Church?"

BLOY HOUSE ADDS MIDDLER YEAR

★ Bloy House Theological School in Los Angeles is adding a middler year program to its seminary training course beginning this fall, according to an announcement by the school's warden, the Rev. Canon Eric S. Molnar. Students taking the full course at the school will complete the equivalent of two years at a residence seminary over a period of four years, attending classes on week-ends.

Under the augmented program students at the school, who work during the week, will receive a fifth year of field training under the supervision of the faculty, and then take a sixth year of study at one of the residence seminaries cooperating with the program.

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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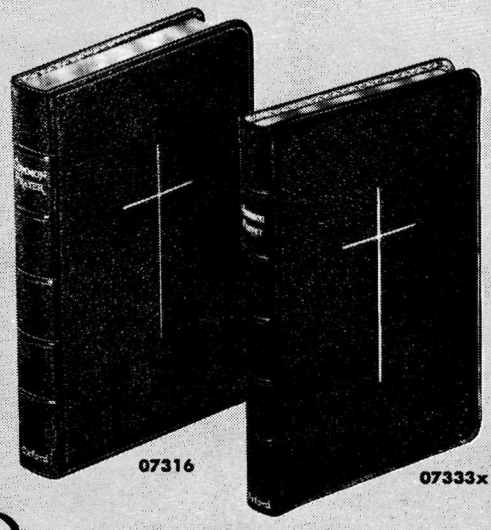
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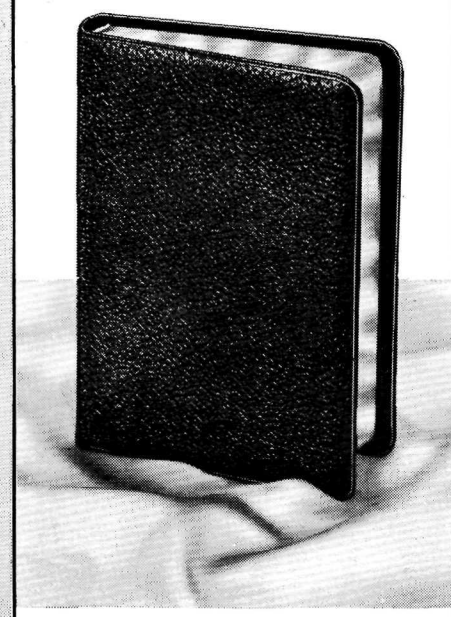
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APRIL 7, 1966

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His Victory and Ours

Alfred B. Starratt

The Perfect Sacrifice

Kate Ball

Easter Every Day

Edgar D. Romig

NEWS FEATURE: Interview with Archbishop of Canterbury after his Meeting with Pope Paul

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VOL. 51, NO. 14

The WITNESS

APRIL 7, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Archbishop of Canterbury Says Visit with Pope Aided Unity

★ At a farewell press conference before taking off for Geneva after his historic three-day visit with Pope Paul, the Archbishop of Canterbury declared he was "certain that today's event will have a considerable effect on the cause of Christian unity."

At the same time, he stressed that mixed marriage was one of the "practical problems" that would come before the Roman Catholic-Anglican commission, plans for which he had announced jointly with Pope Paul.

A newsman asked, "What is the main single barrier separating the Church of England and Rome today?"

"There is no single barrier, but a number of doctrinal barriers, and it will be the task of the Catholic-Anglican commission to study them," he replied. "There are also some practical problems such as the mixed marriage problem.

"I have made it clear to everyone with whom I have conversed in Rome that the new instruction — issued by the Vatican— does not satisfy the consciences of Anglicans and other non-Roman Catholic Christians.

"But I will add this: firstly, a careful reading of the instruction makes it clear that it isn't meant to be a final statement. Secondly, it is possible for particularly hard cases to be submitted privately to Rome. Thirdly, mixed marriage will evidently take a place in forthcoming commission discussions."

Bound for a stop-off visit to the World Council of Churches on his way to London, he was interviewed at the venerable English College where he was housed during his Rome stay.

"I am going home with two hopes: firstly that in many parts of the world, Christians will act toward one another with the spirit of brotherhood seen in the Basilica of St. Paul-Outside-the-Walls this morning; secondly, that very soon the practical arrangements will be made for the joint theological commission, Roman Catholic and Anglican, which the Pope and I envisaged in our statement this morning."

Dr. Ramsey said it was impossible to say at this time where the commission's first meeting would be held.

"It will represent not only the Church of England, but the other Churches of the Anglican communion," he said. "Similarly, some of the Roman Catholics taking part will be from England and some from other countries."

Dr. Ramsey added that the commission would be controlled by authorities in Rome and other authorities representing the entire Anglican communion. He is president of the worldwide Anglican body.

Asked what he thought about the current Vatican process for the canonization of the forty Roman Catholic English martyrs of the Reformation period, he said:

"It is not for me to give advice on a subject on which my advice has not been asked. But the more we can forget the controversies of the 16th century, the better. Let us forget the quarrels of the 16th century."

He was questioned also regarding the Roman Catholic attitude toward the validity of Anglican orders. He replied: "It is recognized on both sides that the Anglican order issue is an important question, and that it is better not to discuss it in isolation, but in the context of other doctrinal issues."

When Dr. Ramsey was reminded of the group of ultra-fundamentalist British Protestants who had staged demonstrations both in London and Rome against his meeting with the Pope, he said he did not notice them.

"I want to add this," he said, "that in England not only Anglicans and Roman Catholics, but the leaders of the chief Protestant Churches, wrote to me with warm sympathy of my coming visit to Rome."

ATTENTION PLEASE

There will be no Witness next week, so the next will be dated April 21. See announcement on page seven.

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Asked if Pope Paul, already described as the "Traveling Pope," would visit England, Dr. Ramsey said he did not know.

Another question was: "Could today's joint service in St. Paul's Basilica be interpreted as an implicit recognition by Rome of the apostolic succession in the Anglican Church." The primate's reply was: "No, it would be wrong to read any particular doctrinal significance into the event of today. But clearly the event means that the Pope recognizes the Anglican community as being a body of Christian people in the world. That recognition is important."

Dr. Ramsey said he had been greatly touched when he saw Pope Paul wearing the pectoral cross he had given him as a gift at their first formal meeting.

He said the ring given him by the Pope — the pontiff took it from his own finger — was one of diamonds and emeralds.

Rome newspapers commented on the "Anglican-Catholic dialogue" that was now taking shape. Said the left-wing Paese Sera: "None of the major issues such as the primacy of the Roman Pontiff and papal infallibility were broached during the long private talks between the Pope and Dr. Ramsey. Yet these profound motives for separation, almost impossible to eliminate, give greater significance to the tenacious will and lasting efforts of two great separated brothers to seek other reasons for unity and collaboration."

Commented the conservative Giornale d'Italia: "The common declaration — issued by Pope Paul and the Archbishop and presented here — makes it imperative for both Catholics and Anglicans to make a common front against the many dangers threatening mankind, a front other brothers of the Churches will undoubtedly join in the none too distant future."

In a television interview on his return to London, Dr. Ramsey noted that there had not been an official dialogue between the two church before, and thus the "serious dialogue" officially approved in Rome would be "something new."

Asked whether he thought the Roman Catholic Church was interested only in unity on its own terms, he replied: "I believe that within the Roman Catholic Church there are those who cling to the present understanding of the status quo, but there is also a good deal of evidence of a new spirit in the church which looks forward to a unity rather different from what either of us at present sees."

Both during a press conference and the tv interview, Dr. Ramsey made it clear that the Vatican's present ruling on mixed marriages was one of the obstacles to ultimate unity.

The television audience heard him say that the Pope, in his recent instruction, had made "only a very slight modification" of laws involving mixed marriages.

He said the modification "clearly does not satisfy the consciences of Anglicans."

Joint Message of Pope and Primate

★ Following is the text of the declaration issued by Pope Paul and Archbishop Ramsey of Canterbury following a joint ceremony at the Basilica of St. Paul-Outside-the-Walls:

In this city of Rome, from which St. Augustine was sent by St. Gregory to England and there founded the Cathedral See of Canterbury, towards which the eyes of all Anglicans now turn as the center of their Christian communion, His Holiness Pope Paul and His Grace Arthur Michael Ramsey, Archbishop of Canterbury, representing the Anglican Communion, have met to exchange fraternal greetings.

At the conclusion of their meeting, they gave thanks to Almighty God who, by the action of the Holy Spirit, has in these latter years created a new atmosphere of Christian fellowship between the Roman Catholic Church and the Churches of the Anglican Communion.

This encounter of March 23, 1966, marks a new stage in the development of fraternal relations based upon Christian charity and of sincere efforts to remove the causes of conflict, and to reestablish unity.

In willing obedience to the command of Christ who bade his disciples love one another, they declare that, with His help, they wish to leave in the hands of the God of mercy all that in the past has been opposed to this precept of charity, and that they make their own the mind of the Apostle which he expressed in these words, "Forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:13-14)."

They affirm their desire that all those Christians who belong to these two communions may be animated by these same sentiments of respect, esteem and fraternal love and in order to help these develop to the full, they intend to inaugurate between the Roman Catholic Church and the whole Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to the unity in truth for which Christ prayed.

The dialogue should include not only theological matters such as Scripture, Tradition

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and Liturgy, but also matters of practical difficulty felt on either side.

His Holiness the Pope and His Grace the Archbishop of Canterbury are indeed aware that serious obstacles stand in the way of a restoration of complete communion of faith and sacramental life. Nevertheless they are of one mind in their determination to promote responsible contacts between their communions in all those spheres of church life where collaboration is likely to lead to a greater understanding and a deeper charity and to strive in common to find solutions for all the great problems that face the church in the world of today.

Through such collaboration, by the grace of God the Father, and in the light of the Holy Spirit, may the prayer of Our Lord Jesus Christ for unity among His disciples be brought nearer to fulfillment, and with progress towards unity may there be a strengthening of peace in the world, the peace that only He can grant Who gives "the peace that passeth all understanding," together with the blessing of Almighty God, Father, Son and Holy Spirit, that it may abide with all men forever.

Separation Problems on School Aid Overlooked Says Kelley

★ The top expert on church-state relations of NCC told the house subcommittee on education that the office of education "has not transmitted in any meaningful way the church-state settlement reached in Congress" in its administration of the elementary and secondary education act of 1965.

Too much is left to the discretion of the local school administrators in the absence of unclear or ambiguous guidelines from the education office, the Rev. Dean M. Kelley, director of the NCC's commission on religious liberty, told the House panel. The hearings were held to determine ways of strengthening and extending the education bill.

Kelley said that unless something is done soon to correct the errors that have crept into the bill's administration, the results may well be a "tragedy." He spoke of groups — not mentioning the NCC or others specifically — rising in the future to contest the constitutionality of the application of the "student benefit" portions of the legislation.

Under the act, students in need at parochial and other private schools are entitled to indirect aid for their education, so long as it does not go directly to the school the student attends. At the time this was agreed on in Congress, the majority felt it was a fair solution to the church-state impasse, Kelley reminded. The NCC joined in approval of the arrangement.

But he told the panel: "It would be a tragedy to disrupt that consensus now that an important era in legislative development is opening before us. But such will surely be the case if the basis for that consensus is not adhered to and respected by those entrusted with administration of federal education funds."

In one of the more strongly-worded testimonies given before the subcommittee, Kelley suggested that Congress "should clarify and insist upon the implementation of the 'child-benefit' concept and not leave it so much to the uncertain discretion of local and state administrators.

"Local and state administrators are left to find their way without the markers set along the outer limits of constitutionality by this subcommittee, and a misstep on their part might contribute to . . . invalidation . . . in the courts."

With what he saw in most instances as not conveying the intent of Congress in administration of the bill to date, Kelley called on Congress for clarification in the following areas:

- Children enrolled in non-public schools must be enabled to receive general as well as specialized instruction under dual enrollment (shared time) arrangements in public schools. As the bill has been administered in many areas, he said, instructors have instead been sent to private schools, with very little by way of private students attending sessions at public schools as intended.

- It should be made clear that public school teachers can be made available at other than public school facilities only to provide specialized services of "therapeutic, remedial or welfare character."

Kelley charged that in some instances public school teachers have been sent to parochial schools to teach gifted students advanced science and mathematics.

- Public teachers assigned to "mobile education services" going to parochial schools who object on the grounds of conscience should be excused from such assignment without loss of professional standing or occupational status. Kelley asked that a "conscience clause" be added to the bill.

- "Mobile educational equipment" made available to private

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schools should be limited to what was intended by Congress as legitimate uses and means.

Kelley would limit the equipment to units which move from school to school, such as bookmobiles; loans of educational equipment by a public agency to individual children for use in whatever school they attend; and utilization of portable equipment only in connection with, and as necessary for, mobile educational services of a therapeutic, remedial or welfare character, and only by the public employee providing that service.

• Specify that library resources be made available by public authorities in each state for the "use of children and teachers in public and private schools" and not for loan to or utilization by the private schools themselves.

In giving details of this recommendation, Kelley said that all non-circulating resources such as encyclopedias should not be included in title two of the bill; that materials made available in public and private schools should be "equally accessible" to the entire teacher-student population through central cataloguing, and "reasonable borrowing arrangements" from public of neutral sites; and that private schools should not have the right to re-loan such books, determine the conditions of their use, collect fines or assess other penalties, nor use books thus acquired to enhance the school's accreditation status.

Kelley said that in all these cases there have been widespread violations of Congressional intent, and in some cases, funds given directly by the local public school authorities to private school authorities to make direct book purchases, thus, directly building up a church school's library at public expense.

• Funds provided under the education act should not be used for payment of private school teachers, nor for financing of instruction for non-public schools. Supplementary educational services may be made available to private school students on publicly-controlled premises.

Kelley recommended that the bill be extended for only one year instead of the four asked for in the subcommittee. He explained: "Until it becomes evident that the legislative intent of Congress is being administered with greater fidelity, this subcommittee should review the operation of the act more frequently — annually, if possible. Otherwise, inappropriate patterns of administration become crystalized in practice and are . . . difficult to revise . . . "

He said the bill could be strengthened and broadened also by including the children of Indians and of migrant workers, revising the "impacted area programs," raising the "poverty" level from $2,000 to $3,000 and by appropriating more funds.

G. T. S. STUDY PROGRAM FOR CLERGY

★ The General Theological Seminary, New York, has announced that for the sixth successive year it will hold a study program for clergy on the Seminary grounds from May 29 through June 3. As in past years, the program will be open to all clergy of the church regardless of seminary affiliation.

The faculty this year will be: The Rev. O. Sydney Barr, professor of New Testament at General, who will lecture on "John, The Modern Gospel"; the Rev. Thomas J. Bigham, professor of moral theology at General, who will offer a course on "The Art of Pastoral Counseling"; and the Rev. Richard A. Norris Jr., assistant professor of church history and historical theology at the Philadelphia Divinity School and an alumnus of General, who will present "The Uses of Patristic Christology".

Following the established pattern, five lectures will be given in each subject and there will be a regular schedule of morning and evening chapel services in which some of those enrolled will be asked to participate. The Rev. W. Norman Pittenger is once again the faculty director of the program, and the Rev. George W. Smith, Jr., rector of St. Matthew's Church, Worcester, Mass., is responsible for handling the arrangements.

A maximum number of 60 men can be accommodated and all will have rooms and meals at the seminary. The charge for the entire program is $40.00. Further information may be obtained from the alumni office, 175 Ninth Avenue, New York, N. Y. 10011.

BISHOP PIKE BACKS WORKERS MARCH

★ Additional support for striking grape pickers who are dramatizing their campaign for collective bargaining rights and better working conditions with a 300-mile pilgrimage from Delano to the state capitol at Sacramento was voiced by Bishop James A. Pike of California.

The churchman called on both clergy and laymen not only to "march with the farm workers but also to work for them."

His expression paralleled that of Roman Catholic Archbishop Joseph T. McGucken of San Francisco, who sent representatives to participate in the march to Sacramento. The Catholic prelate also made a sizeable cash donation toward the expenses of the march.

"As far as I'm concerned," a growers spokesman said, "church leaders had better start looking for other financial means to carry out these radical theories they are attempting to force upon us."

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EDITORIAL

The Resurrection Faith

IS GOD RISEN and alive now, or was he dead and burried long ago? Underlying the theological ferment of the times are basic differences in the perception of reality and the way they are verbalized.

Although the basic differences often become crystalized and expressed through particular personalities and movements — properly enough since truth can be and must be communicated through personal perceptions and formulations, as they have been from the dawn of time—those who can listen must not let their picture of the speaker obscure the truth of the word spoken.

The "death-of-God" radicals are not the only ones concerned with the life and death of God, though they are in their own way. They do make the assertion that the death of God in our time must be seen, as they hold, as an historical fact. Whether this is in reality a fact of history would have to be subjected to critical examination. Is man in fact at this time aware of, and can he be responsive to, the reality of that God who in faith is held to be? If not, to what extent is God then a historical fact for man as he is?

This question of fact has nothing to do with a question of whether God in and of himself is in reality alive or dead, whether he "exists", or not. If the God of faith "exists" then his "existence", his being alive or dead, is certainly not something dependent upon any opinion or belief, one way or another.

Apart from this, and indeed beyond it, is the question of the way in which the God who through faith is known to "exist" is related to human existence.

There is a vast background in conventional Christianity which holds the relationship between God and man to be "revelational" in a narrow, overt, form. Although this way of viewing the relationship is not dominant in Anglicanism, which has long been informed with Platonism, reflections from it nevertheless enter into theological discussions in the communion. In this view "revelation" is confined to scriptures, which uniquely verbalize certain events and relationships. The individual believer then gains a relationship with God when he perceives these verbalizations either as historical fact or as vehicles of truth.

A secondary form of access to this relationship lies in the dogmatic formulations, such as the creeds, designed to organize the scriptural descriptions.

In the Christian community no one will quarrel with the fact that the scriptural verbalizations are indeed revelational. In them God does indeed make himself and his relations with his creation known. But the question always confronting theology — as it did Jesus too — is the limitation of revelation to historical forms like scriptures and creeds. Is the God of scriptures and creeds in fact the one who showed himself to be alive everywhere and forever — indeed fully so this very moment — or is he one who became, fixed and immutable, in short dead, when that which he said and did was put into words for all to see?

The view which confines revelation to scriptures and related historical elements always runs the danger of denying — or rather, not seeing— the truth which scriptures above all else made known. The God of Abraham, Isaac, and Jacob did not go to his grave with the patriarchs. There is not one God for Plato, and another for Moses. The Word which was in the beginning with God is also the Word which rose again. The Word which rose again is for that every reason as fully present, speaks with the same authority, and makes all things alive now as much as ever.

The reality of God and the expression of his relationships cannot be confined to historical molds. To do so is to use a dead god for an idol.

The resurrection faith, in the contrary, is the affirmation of the present power of the Living God to be all that he is, to do all that he wills, and to speak his word, through means of his own devising.

BREAK COMING UP

LAST YEAR we took that break the masthead mentions in January and got our feet wet slushing through two feet of melting snow. We figured April ought to be better so we are taking off for a few days, which means that there will be no Witness dated April 14.

In order that there can be no argument about it, the postmaster has made us sign a receipt for a certified letter which says that no copies will be allowed in the mail after December, 1966 without zip codes. So please—we'll put 'em on the stencils as fast as you send your zip to us.

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HIS VICTORY AND OURS

By Alfred B. Starratt
Rector of Emmanuel, Baltimore, Maryland

HIS VICTORY IS NOT AN ANCIENT WONDER STORY BUT THE MARCH OF HOLY MEN THROUGH THE LONG CORRIDORS OF TIME

HISTORICAL RESEARCH into the nature of the event we speak of as the resurrection of Jesus must begin with the writings of St. Paul. There are two reasons for this. First, it is universally recognized that his letters were written at least twenty years before any of the gospels. Secondly, he is the only New Testament writer who reports his own experience of the event. In the fifteenth chapter of First Corinthians he gives us a list of men who had the experience — a list which ends with these words: "Then he appeared to James, then to all the Apostles. Last of all, as to one untimely born, he appeared also to me."

In that first letter to the Corinthians Paul doesn't describe the event, but in the twelfth chapter of his Second Corinthian letter he does say something more about it. His words in the latter passage read as follows: "I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven — whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise — whether in the body or out of the body, I do not know, God knows — and he heard things that cannot be told, which man may not utter."

Although this passage is written as if St. Paul was telling about the experience of some man other than himself, these words are a figurative description of Paul's personal experience near the city of Damascus when he changed from being a persecutor of Christians to a follower of Christ. The "man in Christ" to whom he refers is Paul himself, and he uses the phrase simply as a circumlocution for the first personal pronoun so that he won't sound too boastful.

In my book The Real God, published by the Westminster Press in Philadelphia, I have given the substance of the historical argument which makes it clear that what St. Paul is talking about when he speaks of being "caught up to the third heaven" is the same thing that he means when he says, " . . . last of all he appeared also to me." In that book I have also shown the relationship between Paul's personal witness and the event described by the author of the Book of Acts fifty years later when he told of Paul seeing a light and hearing a voice while on the road to Damascus. Here I will simply say that there are very good reasons for believing that these words in St. Paul's Second Letter to the Corinthians are the nearest thing we have to an actual first-hand description of the evidence that leads to the conclusion that Christ lives forever.

The Gospel Accounts

TRUE, you won't hear these words discussed in many churches on Easter Sunday, for they are associated with the celebration of Paul's conversion rather than with the resurrection. It has been assumed for centuries that the gospel accounts of an empty tomb, a figure seen by women in a garden, a ghost that takes on flesh in a locked room, and similar narratives, are the historical foundation of faith in the continuing life of Jesus after his death. St. Paul's personal narrative of his experience fourteen years before he wrote Second Corinthians is too poetic, too figurative, too much lacking in the material substance of a real miracle story to prove satisfactory to the ordinary run of mankind.

In our Lord's own lifetime they kept clamoring for him to demonstrate his divine authority by a miracle, and he refused to do so. After his death the same clamor continued and finally produced, in the process retelling, the kind of heavenly sign that he himself had consistently refused to give. The legend of the conversation with the devil in the wilderness is an authentic reflection of such refusal. It is carried on as a theme throughout the narrative of the first three gospels. It is repeated at the end when the spectators at the crucifixion yelled at him, "If thou art the Christ, come down from the cross!"

Through all that historians can discover about his earthly life, Jesus insisted that God forces the faith of no man by the power of miracles.

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But such an idea was so contrary to the understanding of men of the first century of our era that they couldn't believe it. In the end they had their miracle as the unconscious product of their own way of expressing their faith in the continuing life of Christ — a miracle story that grew out of the simple process of telling and retelling what men had heard from the lips of Peter and others during many decades before the tradition was fixed in written form as we find it in the gospels.

Demands for a Miracle

IN THE PASSAGE I have quoted, St. Paul tells us that he is writing to the men of Corinth fourteen years after his experience, and though his words about the third heaven and Paradise are obviously figurative, you can catch in what he says echoes of the persistent demand for a materialistic miracle as a foundation for faith. Read the passage again and notice the repetition of the phrase, "whether in the body or out of the body I do not know, God knows." Why say this twice in the course of only two sentences about the event? Isn't it probable that the phrase comes to his mind almost without thinking because, during the course of fourteen years, whenever he bore witness to his experience of the living Christ he had had to deal with the almost universal desire of men for a materialistic sign of the resurrection?

Paul's experience was obviously one of a class of events which men who study the psychology of religion describe as mystical. Mystical experiences, when discussed by such scholars, have nothing to do with ghosts, crystal balls, and seances with people who claim to be mediums. In psychology of religion, a mystical experience is one of direct awareness of God as infinite being —the inner reality of all that exists.

We might, in an imaginary narrative consistent with what we know about mystical experience, think of St. Paul telling the Christian message in some synagogue of Asia Minor:

"This man, Jesus of Nazareth," he says, "died on the cross for the forgiveness of sins because he was God's Messiah — declared to be so by his survival of death."

"Now wait a minute," calls out some skeptic, "are you asking us to believe that this man continues to live? How do you know?"

"Because I have been in his presence years after his death."

"You were in his presence? What do you mean? Somebody introduced you to him? You sat down and had a meal with him? How do you know it wasn't his twin brother, or some clever actor?"

"No. It wasn't like that," says Paul. "I was near Damascus where I was hunting down those who were his followers. Suddenly the whole world began to feel different, as if it were becoming transparent. Streaming in upon me from every side was beauty beyond the power of words to utter — more than beauty — it was love become luminous — an ocean of love in, through, and beyond everything, flowing in wave after wave through me as well as through the whole world until I was one with the limitless glory. When it faded away I knew that this was what the disciples of the Nazarene had seen in him. As I examined them they had told of his limitless love — his life as one with all creation. I knew then that the life in him was the life of God himself — life eternal. That he lives. He lives forever. Death has no power over life lived in love. I know he lives, for I have known God, and God was in his Messiah!"

"But did you see him face to face?" asks the skeptic. "If anyone tells me that a man lives after his death, I want to be introduced to the reanimated corpse—feel the warmth and weight of his flesh. I know nothing of waves of glory. Maybe you mean that you were lifted out of your body and your spirit met his in Paradise."

"I don't know whether I was in the body or out of the body. God only knows that," says Paul. "I only know that every imaginable good, all the love of God, shone forth in that man's life on earth, and after his death I stood in the presence of that same love. More than that, this love entered into me and made me one with him forever. The life I now live, I live in Christ. Whatever this poor body of mine can do to bring light to the darkness of men's hearts is done because Christ lives in me. This is what I offer you, my friends, his life — the life of the living Christ — the life of God in you! Don't ask me, then, about bodily miracles. A changed man is enough of a miracle. Men living in unlimited love are miracle enough. I call you to participation in the eternal life of Christ in God!"

The Easter Victory

DOES SOMETHING like that lie behind those strange words in the Second Letter to the Corinthians? "Fourteen years ago I was caught up into the third heaven, into Paradise, — whether in the body or out of the body I do not know. God knows."

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At Easter we talk of the victory of Christ. What kind of victory would he have wanted? A wonder story? A stupendous physical miracle to force the faith of men — he who refused to give a sign — he who was always troubled by the possibility that men might follow him simply as a wonder-worker? To ask the question is to see at once how contrary this would be to his whole ministry and his understanding of God.

Is not this his victory? That men should come at last to know that God is the one life in all? That they should at last recognize that the universal love in which he lived was simply the natural response of one who knows himself in God to be one with all other men? And that men might become aware that this eternal, healing, helping, merciful, lifting, power of reconciliation is triumphant over evil and death, forever alive in the world, forever embodied in men who truly find the source of their own life in the infinite life of God?

His victory is not an ancient wonder story. It is an eternal victory known in the march of holy men through the long corridors of time. It is Christ in St. Paul, in St. Francis, in Albert Schweitzer, in Martin Buber, in Martin Luther King, in individuals whe met in Selma, Alabama, in people who work for peace in Vietnam, in men and women who appear before legislative hearings for the abolition of the death penalty, in peace corps volunteers and social workers among the poor, in countless folk whose actions are motivated by a capacity to care that reaches beyond all in-group barriers to all forms of human need.

The Living Christ

AND IT IS OUR VICTORY when, in the midst of all the darkness, pain, tragedy and loss of this world, we turn away from selfishness and out of the roots of our being arises the ability to bring light, and trust, and reconciliation, and peace, and joy. Then, to the degree that we are able to love, our words become the words of the living Christ. His glory shines in our eyes. His healing flows from our hands. Then each one of us transcends the little isolated ego which must perish and becomes one with the eternal — victorious over death — one with the best, the only, hope of the world.

Whether in the body or out of the body, God only knows. But this I do know. Christ lives in love eternal. He lives wherever two or three are gathered in love. He lives in all of the men, women and children I have met, for I have felt again and again the outreach of his limitless affection through their presence. And I thank God for his victory, and ours.

THE PERFECT SACRIFICE

By Kate Ball

Episcopalian of Durant, Oklahoma

GIVING OUR WILLS AND BODIES IS THE REASONABLE SACRIFICE THAT WILL SATISFY BOTH GOD AND OURSELVES

AS THE EVENING SUN begins to redden the clouds in the western sky, a bearded man in rough clothing pushes aside the brush and enters the little clearing in the wilderness. He soon is followed by several half-grown lads, apparently his sons. One of them is leading a bleating lamb. Yet another carries a bundle of sticks. In the center of the clearing stands a pile of stones, which have been carried there at the cost of some toil to this man and his sons.

Now the father carefully sets down an earthenware pot he has been carrying. In the gathering dusk can be seen the glow of fire within it. For some minutes the boys and their father are busied around the pile of stones, building up some of the rocks that have fallen down, and arranging the sticks of wood they have brought with them on top of the pile. When all is ready, the boy holding the lamb binds its feet with cords, and helps his father place it upon the crude altar they have made. Now this lad falls back and joins his brothers at a little distance from the

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altar. They stand attentive and silent, a hush of expectancy and something like fear upon them.

From his waist the man draws a knife, and begins to murmur a set of words, while the bound lamb bleats piteously. The boys draw closer together, fear and awe upon their faces, and as the prayers continue they begin to raise their hands towards the altar, towards the sky. At last the father slashes the lamb's throat with his knife, the bleating is stilled, and the blood runs down the rocks. Father and sons throw themselves upon the ground, bowing and cowering there while the father's prayers grow louder and more urgent. At last the father-priest raises himself upon his knees, raises his eyes to the heavens. His sons do likewise. The last rays of the setting sun illumine their faces, shining with satisfaction and peace and a joyful humility. They have done sacrifice to their god!

Why Necessary

ALTHOUGH this is an imaginary account of primitive worship, scenes essentially like it must have been enacted hundreds of thousands of times in the early history of man. From the remotest times, man has attempted thus to express something about himself, and something about his God or his gods, by means of this sort of sacrifice.

We naturally ask why? Why did so many people, in so many cultures, in so many different parts of the world, feel the need to worship in this manner? What was there in primitive man to compel him to make blood sacrifices to his deities? Whatever it was, we may safely assume it to have been a perfectly legitimate need on man's part, and animal sacrifice a perfectly legitimate means of expressing that need. The God of the Hebrews allowed this method of worship to be used in his service, although he forbade many other customs of the heathens.

But what did it mean? Why did they do it? For one thing, men seemed to be trying to express a need for ritual punishment, punishment unto death. Dimly, primitive man was aware of sin and guilt, and the need for punishment. This feeling stirs in all of us, from time to time. Modern man has probably not grown as sophisticated as he may think. For our remote ancestors, then, the lamb or other sacrificial animal became the victim, received the death wound, and shed its blood upon the altar. The lamb bore the punishment that man felt, deep in his subconscious, he deserved himself.

Guilt Over Possessions

A SECOND FACTOR we might call the wish for deprivation. Man felt that he had something he ought not to have, something he ought to deprive himself of. What could it be? His first thought naturally was of his possessions. What did he have, what did he possess, that ought to belong to his God? The most basic possession of man has always been food, and the prime food has always been meat. He would take a choice lamb, or bull, and offer it up to God. Then perhaps God would be satisfied with him, and man's own urge to deprive himself of something for his God was appeased.

And so, with the passage of time there grew up more elaborate rituals in the sacrificial worship of various deities, the world over. As societies became more civilized, refinements were introduced in the details. Temples were built to house the altars, certain men were made full-time priests, instead of the father of each family being the priest, as was the case in very primitive times. Special garments were made for the priests; altars were made of bronze, or fine stone; altar vessels were made of silver and gold. But still, the basic service was the same: a fine animal, good for food, was given up to be slain on the altar, in honor of the God. This was true whether the God was Jehovah or Apollo. All men had the same instincts.

But something else happened as time went on, and as men became more given to thought and reflection. An awful doubt crept into the minds of some of them. They began to fear that the sacrifice, just the sacrifice alone, might not be enough. The Hebrews particularly, whose principal talent might be called a talent for God, a responsiveness to him, began to perceive that a righteous God wished to be served by righteous men. It was not acceptable in his sight that men should deal in murder, cheating, and theft, and then come before his altar and offer up sacrifices to the honor of his name. God had given to these men laws to obey, commandments and ordinances to follow, and he required of them that they do so.

Early in the Old Testament, the prophet Samuel rebuked a headstrong king, who was arguing that he had disobeyed a particular order of God in order to have more animals to sacrifice to him. Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

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Service of God

THIS THOUGHT stayed with the Hebrews. From time to time throughout the whole course of their history, some strong religious voice would be raised among them, reminding them that the service of God was not simply a mechanical matter of so much offering, so many sacrifices. We are not, in fact, progressed so far today but that we might do well to heed this cry ourselves, and remember that to obey is better than sacrifice, or than any external service we can perform for God.

Meantime, the "temple service" went on, essentially the same as the simple ritual act we saw performed by the father-priest and his young sons on the crude altar in the wilderness. Animal victims were put to death in order to appease man's consciousness of sin and need to see punishment imposed, and in order to deprive himself of something he had, that ought by right to belong to his God.

And now, there crept into the minds of some of the more religiously advanced of the Hebrews, a still more fearful doubt. What if there were something wrong, or something lacking, in the very principle of putting an animal to death for the sins of man? What if it were not enough? And moreover, what if the bulls and goats were not the things that God wanted man to give up to him? What if it were something else? But what could it be?

This doubt, and the fear that attended it, had a very real basis in the hearts of the men who experienced it. The traditional worship, the sacrifices on the altar, did not satisfy them. Unlike their primitive ancestors, who had found peace and restoration in the death of the lamb on the altar, they were tormented by the thought that somehow, all this was beside the point. And so, they grew more and more punctilious. They searched for more and more perfect animals to sacrifice on the altar. The rabbis drew up stricter rules for the acceptability of animals for temple sacrifice. Temple authorities were known to reject animals for having one hair the wrong color. The search for perfection grew more and more elaborate, frantic — and useless. Something still was wrong, something still was lacking. And no one had any idea what it was.

The Perfect Sacrifice

AT THIS POINT, God took pity on man and did for him what he could not do for himself. God provided the perfect sacrifice, the full and sufficient sacrifice. He wrapped himself in human flesh and became a man, in order to give himself up as a sacrifice, once and for all. When the crowd of Jesus's fellow-men stretched forth frenzied hands in that courtyard in Jerusalem and screamed, "Crucify him! Crucify him!" they were in effect stretching out the lamb on the altar and drawing the knife upon him. If Jesus had not been truly God, the sacrifice would not have been a perfect one. If he had not been truly man, it would not have been a sacrifice at all.

And so, if men had to have blood-letting, they had it supremely on Calvary. If they had to see suffering and punishment for the remission of sins, they saw it, imposed upon no less a man than the Son of God himself. At last that old, old need was filled, that ancient craving was satisfied. The full, perfect, and sufficient sacrifice had been made, for the sins of the whole world.

And now at last that other question could be answered, too. What was it of which man should deprive himself? What did he have, that ought to belong to his God?

The apostles have given us the answer. Very soon after the passion of their Lord they were able to see what it is that God asks of man. It is not his sheep and goats, not his material possessions, not his money and wealth. The truth is, these are not enough. God asks for man's will. And whoever gives his will, gives all. Quite simply, this is what God wants of us —ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto him!

This, then, is the secret of the ages. It was an open secret, perhaps, but well enough hidden from self-willed man. And although the apostles gave us the key to it nearly two thousand years ago, many people act as though it were a secret still, and they have no idea what it is God wants of them. But this is what Christianity is all about — it is a way of giving our whole selves to God. Nothing less will satisfy either God or ourselves.

Self-centeredness is torment to man. Even partial giving of oneself is torment, as centuries of frustration on the part of worshipping man can testify. But the complete giving of ourselves to God is peace and joy beyond measure. For, as St. Augustine said, God has made us for himself, and our hearts are restless until they find rest in him.

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EASTER EVERY DAY

By Edgar D. Romig
Rector of Church of the Epiphany, Washington

THE CROSS HAS REGAINED FOR ALL MANKIND THE STATUS OF SONS OF GOD

IT OUGHT to be possible to look at a man and see God there. That is why God created man— "He wanted to have the joy of beholding in Adam the reflection of himself" (Dietrich Bonhoeffer).

It ought to be possible to look at a man and see God there, but without Easter it in not possible. For the legend of Eden tells us the terrible truth that we have cut ourselves off from God. He no longer can be seen in us — until Easter happens.

So far had we fallen from him that we could not possibly lift ourselves up to him again. That is why Jesus came. We could not return to God, so God came to us. Not only did God come to us, he entered into the deepest hell of our selfishness and took upon him all the consequences of it. At Easter Christ turned night into day for you and me. The cross did not defeat him; instead through the power of his resurrection he removed from us the dark shadow of nothingness and restored in each of us the image of God. Now God can look at us and see once again the reflection of his own love. Karl Barth goes so far as to say that "Man is no longer seriously regarded by God as a sinner . . . He has died to sin; there on the cross of Golgotha . . . " Ah, yes, there is still sorrow and cruelty and suffering in the world, and in each of us — but the forces of evil cannot win the ultimate victory, for God has already triumphed over them — on the cross and at Easter.

When Fear Gives Way to Hope

THE JOYFULNESS OF EASTER can be with us every day of our lives if our fear gives way to hope.

How much fear there is in the world! — the fear of failure, the fear of sickness, the fear of loneliness, the fear of death. St. Paul's letter to the Philippians contains an Easter prayer, that "I may know Christ and the power of his resurrection". Every day becomes an Easter for you and me when we begin to know Christ and the power of his resurrection. For it is that power which removes fear from us, so that we know at last that God sees himself in us, sees us as his children.

How does this happen — this knowing of Christ, this knowing the power of his resurrection? It does not happen as we seek heroically to be better Christians. It happens only as we surrender ourselves to him; it happens when we allow him to enter into our lives. We cannot of ourselves restore the image of God in us; only Christ who has become one of us can do that. We become new creatures only in so far as we share in his death through ourselves dying to our old selves. "I live, and yet no longer I but Christ liveth in me" (Galatians 2:20).

Sometimes some of us try too hard to be Christians. We are better off if we recognize that no matter how hard we try we cannot remake ourselves. For left to ourselves, we are hopeless. But the awareness of that hopelessness gives Christ just the opening into our hearts that he needs. When we confess that we are hopeless that is when Christ can enter into the abysmal emptiness of our lives, and can recreate us so that God looking at us can see himself once more.

When Christ has restored the image of God in us then we need fear nothing; for the power of his resurrection gives us that hope of eternal companionship with him which conquers all our fears.

When Doubt Gives Way to Faith

EVERY DAY can be Easter when fear gives way to hope, and also when doubt gives way to faith.

There is something of the doubting Thomas in most of us. It is part of the lingering self worship which obscures the God in us like a thundercloud obscuring a spring landscape.

But the doubt which confuses and torments us disappears as we surrender ourselves to the power of the cross and the resurrection. We cannot rid ourselves of doubt, either by a brilliant intellectual exercise or by a conscious stifling of our uncertainty. Only by surrendering ourselves to him who was obedient to God when he had

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every reason to doubt even the existence of God can we so utterly open ourselves to his perfect humanity that his unswerving allegiance to his Father will enter into us. Then his relationship to the Father reestablishes our relationship to the Father. It is only through what he has done that we can conquer the doubt that like a shadow separates us from God.

Sometimes we try too hard to find the faith we want so desperately. Actually we cannot find it for ourselves. Only Christ can give it to us as we open ourselves to him in complete emptiness and humility. "I live, and yet no longer I but Christ liveth in me." Only through him "and the power of his resurrection" do we lose the doubt which separates us from God and gain the faith in his Son which is the road to eternal joy.

When Duty Gives Way to Love

EVERY DAY can be Easter when fear gives way to hope, when doubt gives way to faith, and when duty gives way to love.

Phillips Brooks, probing the deepest meaning of Easter, speaks of the drudgery of duty — the drabness of the life of the man who wants to be a Christian but who does not know the power of the resurrection. Brooks says:

. . . Ah, how many of us know the slavery and bondage of long days and years, when with no enthusiasm to inspirit us, with no love, we have just tugged away at things we knew we ought to do, disheartened by the continual sense of how poorly we did them . . . All that is changed as soon as the Easter truth of the new man is shown to us — the new man made in the image of him that created him . . . for him God breaks the hard mask off from the mere doing of duty and turns it into the loving service of the Saviour . . .

To know Christ "and the power of his resurrection" is to know how duty can give way to love. This, also, is something we cannot win for ourselves. It comes to us as we empty ourselves to the love of the Saviour. Looking at ourselves we see no God in ourselves; we see only a dark shadow which obliterates the image of God in us. Even our best efforts to be better people are clouded by the dreary drudgery of good deeds done only out of a sense of duty.

The Power

BUT THE POWER of the cross and of the resurrection can break through the barrier of our selfishness and restore us to companionship with the Father who still loves us, whose Son died for us. And then, the love which flows into us from the crucified and risen Lord flows out of us into others. The cross, you see, has regained for all of mankind our status as sons of God.

Bonhoeffer could write even from the Nazi concentration camp in which he was imprisoned: "Henceforth any attack, even on the least of men, is an attack on Christ, Who took the form of man, and in his own person restored the image of God in all that bears a human form."

To All That Bear Human Form

IT IS BECAUSE CHRIST died to restore the image of God in all who bear human form that missionaries carry the love of Christ even to the humblest and most primitive of aborigines. They do it not out of duty but out of thankful love of the Saviour and of those for whom he died in order that God might be seen in them.

It is because "any attack, even on the least of men, is an attack on Christ" that white and colored Americans are refusing to submit any longer to the heresy which claims that one race is inferior to another. No race can possibly be considered inferior to another, for Christ died to restore the image of God in all people.

To believe that Christ died and rose again for all is to believe also in the giving of ourselves to one another, in the "freedom movement", for example, not out of duty but out of love.

Our joy as believers in him is to let his love shine out from our lives. As we lose ourselves in him the dreary doing of duty gives way to the exhilaration of loving one another without even thinking about it — loving one another because it is second nature, the nature of the new creature.

The sum of the matter, then, may be given in these words: every day can be Easter when self gives way to Christ. "I live, yet no longer I but Christ liveth in me." That is what happens when Paul's prayer for himself and for the Philippians, and for you and me, is answered, his prayer "that I may know him and the power of his resurrection".

When that happens to a man you can look at him and see the Lord Jesus Christ; you can look at him and once more see God in that man.

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Theology in Ferment Symposium Attracts Large Audiences

★ The only future theology has is to become the theology of the future, Harvey Cox of Harvard Divinity School told a symposium on "Theology in Ferment" at the University of California at Santa Barbara.

"Its attention must turn to that future that God makes possible but for which man is inescapably responsible," he said. "The fate of theology will be determined by its capacity to reappropriate its prophetic role."

Cox, church history professor and author of "The Secular City," addressed some 900 persons, while another 450 heard him via closed-circuit television.

Other speakers at the symposium, sponsored by the university's department of religious studies, included Father Francis Xavier Murphy, professor of patristic moral theology at the Lateran University in Rome, and Rabbi Abraham J. Heschel, professor of Jewish mysticism and ethics at Jewish Theological Seminary, New York.

In his talk Cox described three senses in which the phrase "death of God" is used in contemporary theological thinking. It can be used to mean, he said, that "Christianity has been mistaken or confused all along in attributing any reality to a being transcendent to human life and experience. As Paul Van Buren has said, 'Christianity is about man and not about God.'"

The "death of God" phrase also is used in the context of cultural analysis, Cox said. "Here the phrase simply means that the culturally conditioned ways in which people have experienced the holy have become eroded in our time . . .

"The reason for the 'death of God' in this sense is to be found in the shattering transitions which have come into our culture, due to the advent of modern technology, the breakdown of our isolation from radically different culture systems, and the change in life style brought about by massive urbanization.

"As these changes have conspired to further the process of secularization and the erosion of Christendom, the culturally conditioned modes of experiencing the holy disappear also. The 'God' of Christendom is thus 'dead.'"

A third sense in which the phrase is used is to refer to the increasing ambiguity of the word "God" in common English usage, he said. The word "God" is almost useless, he said, "because it means so many different things to so many different people that it has become ambiguous and misleading."

Cox said the "death of God" movement is more "the symptom of a serious failure in theology than a contribution to the next phase . . . The experience of the 'death of God' springs from the dissolution of traditional symbols that no longer illuminate the shifting social reality . . . "

It serves man right, he added, "that our unwillingness to do the work we should have done on the problem of God has now

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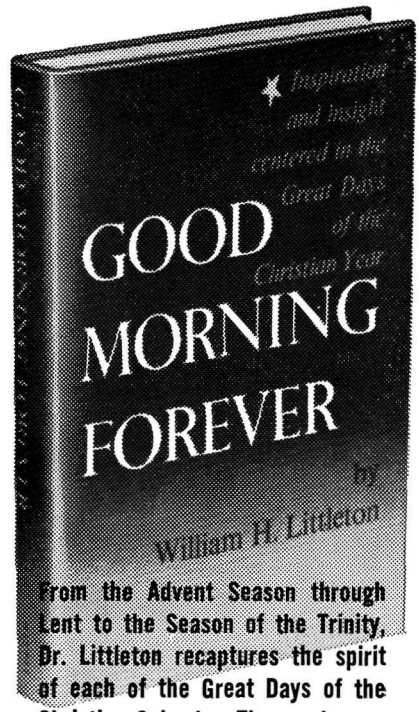
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produced the 'death of God' movement which, if it makes no constructive contribution toward extricating us from the quagmire, dramatizes with chilling cogency the bankruptcy of the categories we have been trying to use."

His response to the movement "is to continue to move away from any spatial symbolization of God and from all forms of metaphysical dualism," he concluded. "I am trying to edge cautiously toward a secular theology, a mode of thinking whose horizon is human history and whose idiom is 'political' in the widest Aristotelian sense of that term, i.e., the context within which man becomes fully man."

Father Murphy spoke on how modern theology is changing and why it must continue to change. Much of the theological approach of the Vatican Council, the priest observed, was based on the "mutability of all things, human and divine, including man's ability to answer questions raised by modern existence."

The Council, said Fr. Murphy, succeeded in analyzing and describing "the life of the Christian dealing with the practical conclusions to be drawn from his engrafting in Christ, while still an interested pilgrim sojourning in the 20th century."

Christianity, the priest said, has an antidote for man's fears and gropings, but its message must not be like a cold, rigid and massive "architectured medieval cathedral."

"Modern man," he said, "is asking for bread, and it is useless to hand him the many-faceted and expertly carved stone of the scholastic system."

The church now must use the terms, symbols and images of the 20th century to demonstrate its answers to the "burden of morality," the priest said.

Tomorrow's theologian, Fr. Murphy said, "must find a technique and a language that will make the commitment to Christ an acutely desirable achievement for the majority of mankind.

"Our present generation, however, has at least broken through the structure of a monolithic approach to theology, and has supplied the elements for a basic renewal and reorientation of human values.

"The next generation must find an effective way of making Christ and his church actual to its contemporaries."

Rabbi Heschel said religions are no more self-sufficient, independent or isolated than are individuals or nations.

"Parochialism," he said, "has become untenable." He warned, however, against destroying the individuality of religions.

"Interfaith," he said, "may become a substitute for faith, suppressing authenticity for the sake of compromise. In a world of conformity, religions can easily be leveled down to the lowest common denominator.

"Both communication and separation are necessary. We must preserve our individuality as well as foster care for one another, reverence, understanding, cooperation. In the world of economics, science and technology, cooperation exists and continues to grow. Even political states, though different in culture and competing with one another, maintain diplomatic relations and strive for coexistence.

"Only religions are not on speaking terms . . . No two minds are alike, just as no two faces are alike. The voice of God reaches the spirit of man in a diversity of ways, in a multiplicity of languages. One truth comes to expression in many ways of understanding."

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Clergymen Join Forces to Save Farm Areas in the Midwest

★ Twelve clergymen from town and country churches of six denominations are trying to persuade residents of the dwindling rural communities they serve to work together in combatting the disorganization, economic and spiritual decline that plagues much of America's farm belt.

First step for the ministers was a two-year study of the area, just completed. As a result, the churchmen urged close cooperation among all major community elements — agricultural, business, educational, and religious.

The study committee chairman, the Rev. Walter Koch, pastor of St. John's United Church of Christ near Talmage, Nebraska, has proposed a regional board of directors made up of ministerial, business and agricultural leaders. Such a step, he suggested, would help weld the area's physical and spiritual resources as a "community of communities."

An area-wide organization, he noted, would also be more effective in rallying "spiritual resources" and in working for regional economic welfare through government aid and related projects.

The clergymen's study detailed the exodus of young adults from the area. "We found population in the 6 to 14 age grouping high, but there was a sharp decline from 15 to 24, decreasing about one-third across the board up to age 65, when there is again an increase."

For the rural church, he said, "This means hard times. There are fewer members, making it harder to keep the pastor. There are fewer people remaining loyal to keep the church doors open, the schools running."

Despite dwindling population, church membership rolls in the area tend to remain constant. Koch explained this by pointing out that although people move away, they are reluctant to have their names removed from the church rolls. "It's very difficult to transfer membership from a rural church," he said. "I'm not sure why."

He predicted a brighter future for the region. "Someday this will be a place for people to come to, with both the east and west being crowded with people. But now is the time when we have to work together more, rather than having each town working for itself."

Other ministers participating in the effort serve churches related to the Methodist, United Presbyterian and American Lutheran Churches, the Lutheran Church in America, and the Disciples of Christ.

TAYLOR HEADS STUDY OF SEMINARIES

★ Charles L. Taylor, since 1957 executive director of the American association of theological schools, was named director of a two-year comprehensive study of all aspects of theological education in the Episcopal Church.

He will establish headquarters in Dayton, Ohio, and assemble a staff to assist him in the study, first announced last October.

Taylor's appointment was officially made at the first meeting of the study's advisory

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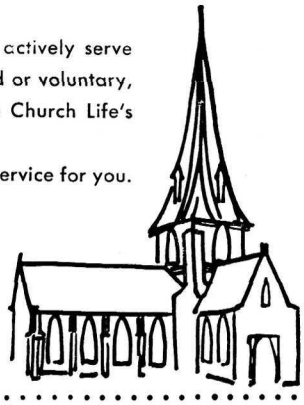
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committee and the Episcopal Church Foundation which will undertake and finance the project.

Chairman of the 11-man committee, which includes theologians, educators, and professional people — more than half of them laymen — is President Nathan M. Pusey of Harvard.

The committee will meet frequently at the Episcopal Church Center to review the study's progress and meet with consultants in specialized fields relative to the project.

Results of the study are expected to be reported at the General Convention in 1967, followed by implementation of the findings.

FAIR HOUSING DRIVE GREAT SUCCESS

★ More than 10,000 signatures have been obtained in the six-county fair housing campaign sponsored by the Kansas City council on religion and race.

After several months of preparation and rallies led by religious leaders, volunteer workers have canvassed most neighborhoods asking people to sign "good neighbor" pledges, stating that they support open housing and the right of all responsible persons to live in any neighborhood they like and can afford.

The Rev George B. Laurent, Presbyterian executive director of the Council, said that several neighborhood fair housing councils would continue seeking signatures until the deadline for filing lists with campaign headquarters.

The Rev. Ted Fritschel, a leader in the campaign, termed it "a tremendous success, if for no other reason than that it has the entire community talking about the problem — of segregation in housing. Previously most people didn't even know there was a problem."

Laurent said the campaign has provided the basic educational effort needed "to stimulate steady progress toward open housing in the suburban areas around Kansas City. This has been the procedure in many parts of the country, notably northern Virginia, northern New Jersey, Cleveland and Ann Arbor.

"In all these communities in the past year," he said, "there have been significant numbers of minority families moving quietly into scattered areas with the assistance of fair housing groups. The same thing will happen here, and I know Kansas City will accept these families as other communities are doing."

Many religious leaders take active roles in the campaign, including Catholic Archbishop Edward Hunkeler of Kansas City, Kansas; Catholic Bishop Charles H. Helmsing of Kansas City - St. Joseph, and Episcopal Bishop Edward R. Welles of West Missouri.

ORTHODOX LEADER SEES UNITY AHEAD

★ Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America, said in an interview in San Antonio, Texas that he saw the Catholic and Orthodox churches "achieving a greater spiritual unity which will lead us to the same altar and the same chalice."

He said Catholicism and Orthodoxy "are united in the same spirit and the same aim. We are beginning to remove all obstacles which are prejudicial and in error."

He said the historic meeting between Pope Paul and Ecumenical Patriarch Athenagoras in the Holy Land two years ago still underscores the "closeness" of the Orthodox and Catholic religions.

"The day will not be very far — although it is in the hands of God — when all Christians will discover one another through their redeemer — our Lord, Jesus Christ," said Archbishop Iakovos.

He hailed the second Vatican Council as the "greatest Council of the Catholic Church since the Council of the 11th Century which caused the great schism" between the Catholic and Orthodox Churches.

"The Second Vatican Council was the greatest Council of all," he said, "because of the spirit of humility and charity present during the Council's four years which helped other Christians see the present day Roman Catholic Church in its present day light — the light of Christian humility and anxiety that we may all be one."

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- NEW BOOKS -

E. John Mohr
Book Editor

A PATTERN FOR LIFE, An Exposition of the Sermon on the Mount, by Archibald M. Hunter. Westminster. $1.65

This little book is a bargain. It is sound and helpful from beginning to end and we strongly recommend it. Dr. Hunter is professor of New Testament at Aberdeen, and formerly held the same post at Mansfield College, Oxford.

Again and again he throws fresh light on the old familiar words, and to a lay-person or cleric wanting to read the Sermon on the Mount devotionally his book is an excellent guide. I would recommend it for teachers of Bible classes, a parson who may be tempted to preach a series on the Beatitudes or just wanting a quick reference book, or any interested Christian.

I opened it up at all the places where I particularly wanted to see how he treated a familiar passage, and I was unfailingly rewarded.

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan New York City.

CREATIVE BROODING, by Robert Raines. MacMillan. $2.95

The word creative has been so misused in the twentieth century that any book with the adjective "creative" in its title makes me shudder. I am not at all sure that brooding is creative, though it might lead to some creative act, such as the writing of a poem, or the painting of a picture. Possibly redemptive brooding would make more sense, but creative is a popular word, and publishers are shrewd people.

It would be difficult to criticize this collection of writings because most of them are from the Bible. The author has provided what might be called "reflective" reading for thirty four days. Each day provides a passage from the writings of thoughtful men, most of them contemporary, followed by a few quotations from scripture and a prayer. The non-canonical writings seem to be well chosen. Such persons are represented as Camus, James Baldwin, Moss Hart, Martin Luther King, Alan Paton, J. F. Powers, Dietrich Bonhoeffer. The biblical passages seem to be well-chosen also but I think the book would have been more interesting with more writings of Christian, or near-Christian people of our own time, and fewer biblical passages, since most of the persons who will buy this book have Bibles and are fairly familiar with its content.

However, the book is well organized, the Bible passages are relevant to the non-biblical writings, and we have indeed too few devotional books which draw upon the perceptions of serious novelists, poets, statesmen and "doers of the word" of our own time. The price seems high for so small a book, but this is an affluent society.

— THOMAS V. BARRETT

Dr. Barrett is Professor of Pastoral Theology, Church Divinity School of the Pacific, Berkeley, Calif.

MODERN CHURCHES OF THE WORLD by Robert Maguire and Keith Murray; Dutton-Vista Pictureback. $1.75

Working from the perspectives of the liturgical movement and the modern movement in architecture, the authors present the plans, development and pictures of thirty-nine churches from Europe and America. The authors, who were the architects for St. Paul's, Bow Common, London have produced a good commentary giving the whys and wherefores of the structures consistent with good liturgical principles.

Not the least attractive item in the book is the price — since such books generally are made for the exclusive trade category — which means that it can be used with building and grounds committees of parishes as they wrestle with problems of making the brick and mortar expressive of the vital spirit of the worshipping and witnessing fellowship.

— WILLIAM B. SPOFFORD JR.

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

SIN, SEX AND SELF-CONTROL, by Norman Vincent Peale. Doubleday. $4.50

In this lucid and intelligent treatment of a subject filled with confusion and heart-break for countless persons the pastor of Marble Collegiate Church, New York, presents a helpful guide through the pitfalls. It is written in a breezy, popular style for a mass audience, and its contents are true and unassailable.

Infidelity, promiscuity, perversion, easy divorce, and permissive immorality are so much the "in" thing in so many circles that a book like this, which expresses the opinion that there are objective standards of right and wrong, is bound to be labled as "square." So be it! And if it is the fate of the Christian to be a square in this sex-worshipping generation, he has no recourse but to face up to unpopularity for the sake of Christ. As pointed out in one of the innumerable excellent illustrations of Dr. Peale, in a telling remark of a Latin American who had observed a seamy Broadway export — while just across the street a Soviet ballet company was packing them in with clean entertainment — "You must think we're crazy! A house built on sand will not last; neither will a civilization built on dirt."

Yet even within the church, so eager are some of our garrulous members to conform to the spirit of the age, aid and comfort is given to the stereotype thinking which totally repeals traditional standards of decency. We join in the author's "fervent wish that middle-aged Anglican theologians would stay in their cloistered halls and debate learned topics among themselves, not attempt to guide young people through the crises and temptations that they are likely to encounter in the back seat of a parked car. They may mean well, but too often their fine-spun theories are misunderstood and misapplied and twisted into justification for conduct that is surely the last thing they meant to advocate. And then somebody else has to pick up the pieces!"

Any parent would agree.

MARION L. MATICS

Dr. Matics is rector of Christ Church Parish, Bay Ridge, New York City.

Book Notes

After Death, A Sure and Certain Hope, by J. A. Motyer.

God and Mammon, the Christian Mastery of Money, by K. F. W. Prior.

God Speaks to Man, Revelation and the Bible, by J. I. Packer.

Three additional volumes, published by Westminster at $1.25 each, in the Christian Foundations series by Anglican evangelicals designed to affirm for laymen the fundamental elements of Christian faith based on the NT.

Albert Schweitzer, A Biography for Boys and Girls, by M. Z. Thomas. John Knox. $2.50

Chiefly concerning Schweitzer's life as a boy in Alsace.

This Jesus . . . Whereof We Are Witnesses, by D. T. Niles. Westminster. $1.25

Popular lectures conveying the distinguished author's personal convictions about Christ and Christianity today.

The Comfortable Pew, by Pierre Berton. Lippincott. $1.95

The American edition of the book giving voice to the questions and reservations, in a popular form, about institutional religion in the minds of outsiders.

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The WITNESS

APRIL 21, 1966

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VOL. 51, NO. 15

The WITNESS

APRIL 21, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Problems Facing COCU Session Spelled Out by Officials

★ Some of the problems to be discussed at the consultation on church union (COCU) when representatives of seven churches meet in Dallas, Texas, May 2-5, were spelled out at a press conference by Bishop Robert F. Gibson, chairman, and Eugene Carson Blake, vice-chairman.

The plan, which these leaders said might result in a United Church in a decade or two, lists five "cardinal steps in the path of unity." Each of these are broken down into stages.

- Establishment of the consultation. This has been effected.
- Acceptance by the consultation of an outline of a possible union plan. The consultation, at its Dallas meeting, could accept what has been recommended, amend it, accept only part of it, call for an altogether different approach, or even dissolve the consultation itself. Repeatedly, the spokesmen talked of the Dallas conclave as a "crucial one, considering a crucial step."
- Adoption of the plan by the churches. The outline states. "We feel that it (the adopting stage) cannot be less than four years long; we hope it will not need more than 10 years." Besides the intrinsic problems of content in the plan, there also are differences in governmental procedure followed by the various participating churches.
- Preparation for unification. This should take from one to three years, depending largely on how well the groundwork has been laid in the previous steps and stages.
- Preparation of a constitution for the new church. This is considered less crucial than the steps that intervene.

" . . . The writing of a final, formal constitution is, in our view, of much less crucial a character than the process of mutual discovery and sharing which should characterize this stage.

"We do indeed feel that a better and wiser constitution can be written after a period of experience in unity, for we shall then have had the change which only time can give to solve small problems, learn other ways, discover one another, lose suspicions, and gain a sense of the single mission which commands us all—gifts we must have if the constitution is to be anything save a safeguard of compromise and prejudice."

In regard to the "writing" stage of the constitution, which may be a generation or more removed from the actual adoption of the union plan by the new church's constituents, the commission cautioned: " . . . the heart of this stage should not be an exercise in argument and negotiation, but a carefully-planned program of deep and deliberate involvement in one another's affairs and life, adequate to make all aware that the center of gravity for all of us is in our common, corporate life and activity, not in our separate identities — though, in some shadowy way, these will remain.

"Only so, can we avoid the paralysis which has so far gripped such experiments in intercommunion and parallel jurisdictions."

As the commission envisions this stage of the proposed church's development, it would be safeguarded by an earlier acceptance of a "provisional" government, where each of the participating denominations accedes on the major points and does not take "any significant action separately."

Bishop Gibson, speaking of the structure of the new church, said the commission was "by no means settled in their minds" on just what form it should take or altogether how it should be ruled and administered, but a "hypothetical scheme" coming to grips with major matters was proposed as a framework for "conversation and planning."

The outline, which is the basis for discussions in Dallas, acknowledges that certain functions of government and order

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"must clearly be reserved to appropriate units and officers." Among questions to be worked out by the new church the following were cited:

Should "parish-congregations" be responsible for election of their own pastors and lay representatives?

Should district units be responsible for approving the installation of pastors?

Should the pastors be responsible for what they preach, or should others have this responsibility?

Should bishops be responsible for appointment of ministers in parish congregations and of directors and staff to the specialized ministries?

The proposed church would be divided into four sections under present plans;

- Local units. This not only includes neighborhood, parish or community places of worship, but specialized functional units, such as ministries to the elderly, teenagers, prisoners or coffee house habitues.
- District. This roughly parallels such concepts as diocese, presbytery and the like, representing, in the case of populous counties, one or more, or, in sparsely populated areas, even an entire state.
- Regional. This parallels provinces, synods or conferences, and would embrace one or more states.
- National.

In all the divisional and the national units the outline appears to provide for maximum feasible participation in government to both the ordained and unordained.

A national convention or some other similarly designated body would consist of representatives of each regional council, including all the bishops of the church exercising jurisdiction. It would be equal in number between ordained ministers and unordained men and women.

This group would be organized to perform legislative, judicial and executive functions. All the bishops, collectively, would have certain reserved legislative functions, "consisting generally of the right of approval or disapproval in areas of defined issues of faith and order."

The outline is specific that the governing assembly should be ecumenical in its outside relations, saying: "The convention will be obligated to do its work in ecumenical cooperation, insofar as possible, rather than separately."

The national convention would elect a general council (or some agreed-upon name) which would meet at least twice a year to supervise "all executive functions of the church, and exercise limited legislative functions between the meetings of the convention."

Once the participating churches have ratified the new church union, and even in the absence of a constitution, the commission says "... all major undertakings from this time, including ordinations, the exploration of new forms of ministry, establishment of new parish-congregations or task groups and the like, would be planned and executed in the name of them all, together."

Dr. Blake said adoption of a constitution is not to be placed above actual union. "When you do adopt the plan, you are in fact a united church," he commented, and the "total process" is only a matter of time and growing accustomed to each other.

Before the constitution is written and adopted, under the plan, a provisional council would be set up. This is considered vital. The outline states: "This step would create the bones of a united church, with universally-accepted ministry and sacraments, a single standard of membership, and a central planning and administrative authority competent to assume responsibility, in behalf of the now-united ministers and members, for all their significant corporate activity from that point on."

Until the constitution was finalized, however, each of the participating churches would retain a residual identity "and such continuing autonomy" in various areas as might be agreed upon by the approving plenary session.

The provisional council, as the outline visualizes it, would seek to have its delegates so named as not to allow one church to dominate the proceedings. Representation according to size with a uniform minimum delegation from each church is suggested.

In matters involving "key issues" such as faith and order, it was suggested that unanimous votes be required, with each denomination casting one vote.

The provisional council, as proposed, would be charged with drafting the constitution. But the outline suggested that the council not become involved with "minor, internal matters" of each church's property, discipline and the like, "save as those matters materially affect our united obedience to mission."

JAPANESE CRITICAL OF NCC'S STATEMENT

★ A policy statement on Vietnam issued by the National Council of Churches in the U.S. in December was criticized by a Japanese Christian group for failing to acknowledge the civil nature of the conflict in South Vietnam.

The Japan Christian council for peace in Vietnam, a non-denominational body, maintained

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that the war in South Vietnam is basically a civil conflict rather than one precipitated by an invasion from North Vietnam. In a comment on the Dec. 3 statement adopted by the NCC's general board, the Japanese group said, "As long as the United States adheres to its position — that the war is the result of aggression from the North — it is not unreasonable that the U.S. peace offensive be regarded as solely for propaganda purposes."

The NCC statement called for peace negotiations over the Vietnam conflict which would include the National Liberation Front (Vietcong). It urged the U.S. to take the initiative in a call for unconditional discussion and negotiation and to refrain from bombing population centers in North Vietnam.

A NCC suggestion that the UN be involved in the Vietnamese peace efforts was rejected by the Japan council because "neither North Vietnam nor Communist China are members" of the UN.

The Japanese message included a denunciation of the use of poisonous gases and chemicals — such as the herbicides used to destroy rice crops — declaring that "such inhuman practices besmirch the dignity of a civilized nation."

Last summer, five representatives of the Japan Christian council for peace in Vietnam visited the United States to talk with church and government leaders.

Structure of General Convention And Provinces being Discussed

★ The following communication has been received from Bishop John P. Craine of Indiana who writes as chairman of the joint commission on structure of General Convention and provinces.

Never in recent history has there been so much concern and correspondence regarding the structure of General Convention and provinces as is evident today. The joint commission on structure was reactivated in 1955, and the evidence of this growing concern comes from letters and resolutions all over the church now being presented to the commission. The commission chairman, as the only one on the present commission who has served continuously since that time, expresses gratitude for the response and suggestions the commission is receiving.

The commission has now submitted alternative plans for proportional representation to the presidents of the provinces for discussion at synod meetings prior to the 1967 Convention, as mandated by the St. Louis Convention. The commission itself has avoided expressing any preferences in the hope that honest discussion by the synods will bring some anticipation of how much reform the church is ready to consider.

Two separate issues are really at stake in the discussion of proportional representation. One is the obvious matter of having the House of Deputies represent in its members more clearly the numbers of communicants in the different dioceses. Our concern with this in our national life brings this particular issue into clear focus.

The other issue is the size of the House of Deputies itself. Plans presented by the commission give various choices and would permit us to keep the House of Deputies at approximately its present size, or to give downward revision of the size in varying degrees.

It should be understood that these issues are truly separate from one another, but each of great importance.

Another major concern of the joint commission is the role of provinces. Growing dissatisfaction with provinces as an unnecessary organization is evident. Two dioceses have already withdrawn from their respective provinces and others are discussing such a move.

The joint commission recognizes that provinces will never have a proper place in our life unless we are willing to yield true authority to them in certain areas. This will mean a yielding of authority from dioceses, or from the national church.

One suggestion which will certainly be considered is on the whole matter of the entrance into the ministry — the possibility that applicants for postulancy should be interviewed by provincial boards and examined by provincial chaplains. It is certain that there will be other suggestions for authority on the part of the provinces.

The next meeting of the joint commission will be held in Chicago June 14-15. Some letter-writers have suggested that commission meetings be open to those who wish to express directly their concerns or suggestions. Members of the commission would prefer that these concerns be put in writing to the chairman, so the time of the meeting is given for that purpose.

Bishop Craine should be addressed at 2847 North Meridian St., Indianapolis 8, Ind.

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Why Missionaries Quit Fields Revealed in Extensive Study

★ Why do missionaries — persons of deep religious motivation and commitment — sometimes abandon their careers before they are well started?

A comprehensive study seeking to answer this and related questions has been completed by the missionary research library and its findings are now being weighed by Protestant mission executives.

The study explores 36 Protestant mission boards and the experiences of their 1,409 missionaries who withdraw from mission service for reasons other than retirement, death or completion of contract. It covers the decade from 1953-1962.

In percentages, these 1,409 missionary drop-outs represent 6.8 per cent of the total mission force of the 36 boards under study. Herbert C. Jackson, director of the study, finds that figure remarkably low in light of "the hazards of overseas service and the extensive confusion, uncertainty and fluidity" of the segment of history under consideration. He points out that it compares favorably with the peace corps, which has an 8 per cent early termination rate.

Problems of health, both physical and psychological, accounted for the largest number of missionary drop-outs. Information on withdrawals was secured from both the missionary and his board. According to board records, 25.9 per cent withdrew because of health, while 30.7 per cent of the missionaries responding cited health problems.

Family considerations — children's health or education problems, responsibility for parents, economic factors — formed the next largest category. Here again, more missionaries than boards — 16.2 per cent and 10.1 per cent respectively — gave family matters as the prime reason for withdrawal.

In third place was marriage; fourth was the decision to enter homeland positions — sometimes as mission executives. According to testimony of the missionaries, 6.6 per cent left because of political or social changes in foreign lands: the board said only 3.7 per cent left for such reasons.

The boards listed emotional immaturity in 5.3 per cent of withdrawals while only 2 per cent of the missionaries gave this cause; 4.3 per cent of the returned missionaries said they were forced to resign but boards gave this reason for only 0.4 per cent of the withdrawals. A similarly wide discrepancy emerged over general incompatibility, which was cited by the boards in 4.8 per cent of withdrawals but by only 0.6 per cent of the missionaries.

Both groups were in agreement that disagreement with board policy accounted for 4.3 per cent of withdrawals. But 5.5 per cent of the missionaries said they left because of dissatisfaction with work assignment, while the boards gave this reason for only 2 per cent of withdrawals.

None of the missionaries responding admitted to indiscreet conduct, but the boards said this accounted for 3.9 per cent of all withdrawals. A very high percentage — 83.6 — in this category involved married missionaries — and 70.9 were evangelistic missionaries as compared to educational, medical or other specialities.

The largest percentage of physical health breakdowns — 48.6 — occurred in Africa, but Asia accounted for the largest proportion — 50.6 per cent — of psychological problems.

Asia was also the locale of most withdrawals because of disagreements with both board and field policy — 83.3 per cent of the early terminations because of field policy disagreements which took place there. And a vastly larger proportion of married persons voiced such disagreements. Jackson's comment was: "Perhaps married people are more vocal!"

In terms of training and education, there were fewest withdrawals among the highest trained (M.D.'s and Ph.D's) and those with the least education (high school graduate or less). The largest proportion — 59.5 per cent came from those with two to four years of college.

The largest number of withdrawals came in the fourth, fifth, sixth and seventh years of service. But at least four misionaries in the study dropped out in their 19th year of service.

The greatest number of withdrawals came from those engaged in evangelistic work — a number out of proportion to the total number of missionaries engaged in evangelism. With 35.8 per cent of all missionaries in the field at the time of the study primarily responsible for evangelism, 47.3 per cent of the drop-outs were evangelistic workers. Education workers, represented in the total missionary force by 11.3 per cent, accounted for 17.9 per cent of the withdrawals. Medical personnel, 9.4 per cent of the total missionary force, had a 13.9 per cent drop-out rate.

A disproportionate number of withdrawals — 33 per cent — came from African missions; 25.9 per cent of the total missionary force was deployed in Africa at the time of the study. Asia, on the other hand with 52

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EDITORIAL

Fletcher Writes On New Morality

BISHOP ROBINSON in his shocker, Honest to God, introduced a vast public to the new morality. What was needed was a thorough and systematic exposition of what it means and that is now provided in exemplary fashion by Joseph Fletcher, the professor of social ethics at the Episcopal Theological School.

Situation ethics are discussed in the context of the Bible, the classical moralists, and contemporary moral philosophers and theologians, the array being too great to enumerate. Most were able to recognize in part the contextual nature of ethical decisions but were unable to accept the full implications. The new morality is not so new even though it may seem that way to those who are more comfortable with conventional guidelines to action.

There are only three approaches to making moral decisions:

- The legalistic as exemplified in Orthodox Judaism with the Talmud and its codes; in Roman Catholicism with its emphasis on natural law and its moral directives; and in Protestantism with its Biblicism and moral norms.

- The antinomian which is directly opposed to the legalistic and is a lawless or unprincipled approach. St. Paul opposed it, it existed in Gnosticism, and it is advocated by some of the nihilistic existentialists.

- The situational, which stands between the other two, armed with the ethical maxims of the community and yet free to set them aside in a situation if love seems better served by doing so. Situation ethics presupposes four working principles: pragmatism, relativism, positivism (in the sense that faith propositions are "posited"), and personalism. The one general proposition is the commandment to love God through the neighbor. The working propositions are that:

- Love alone is intrinsically good. It is a predicate, something we do, and not a thing.

- Love is the only norm.

- Love and justice are the same and cannot be separated. Law can encourage higher standards but is never ultimate.

- Christian love is a matter of attitude, of the will, and not of feeling. Not everyone can be liked but all can be loved for God's sake.

- Love justifies its means for the means ought to fit the end.

- Love's decisions are made situationally, not prescriptively.

Fletcher knows that situation ethics will be criticized on the assumption that it calls for more critical intelligence, more factual information, and more commitment to love than most people can bear and "fallen" man cannot be trusted to do what is right. He rejoins that selfishness and greed have often led to an exploitation of law with the legal being equated with the moral. The Christian must use his head and calculate his duties, obligations, opportunities, resources, and the implications of the means and the ends, but the dilemmas of conscience are just as baffling to the legalists as the situationalists. The Christian has been made free and cannot escape the necessity of making his own decisions responsibly and with love.

Lying, premarital sex, abortion, adultery, and murder can be right on certain occasions according to situation ethics and Fletcher's illustrations are convincing. But if they are right and good in particular circumstances rather than being the lesser of two evils, then there is no reason to speak of sin, and if you do not speak of sin, there is no need to think of atonement, it would seem.

This does give us pause and we would like the implication of the new morality for theology more fully drawn.

SITUATION ETHICS: The New Morality, by Joseph Fletcher. Westminster. $1.95 paperback; $3.95 clothbound

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MINISTERING THROUGH WORK IN THE WORLD

By Clarissa Start Davidson
Columnist, St. Louis Post-Dispatch

ONE OF THREE ADDRESSES GIVEN BY WOMEN AT ST. MARK'S CHURCH, ST. LOUIS. THE OTHERS WILL FOLLOW

I GREATLY APPRECIATE the invitation to speak from your pulpit this Sunday. I do not know how much my husband appreciates it. We regularly teach a class of 11th and 12th graders at our church and this morning he's going it alone. Many of them are those examples of "Sixteen in Webster Groves," the tv documentary which was not seen last week, so the class may not exactly sparkle.

But for my part, especially as a member of the governor's commission on the status of women, I think your rector, Murray Kenney, is to be commended for his vote of confidence in women as a voice in the church, no matter what St. Paul had to say about it.

The other day I saw a news item which related that someone, a union official I believe, was asking that women have the right to do dirty jokes — I'm not sure I want to be as equal as all that — but I do appreciate this opportunity for equal time.

We first met, your rector and I, on the advisory committee of the planned parenthood organization. My own attempts at planned parenthood were an abysmal failure. I planned to have nine children. I have one. But sometimes I console myself by rationalizing that if I'd had my way I would have missed out on a great many things, one of them being an interesting and rewarding job on a newspaper.

It is of my work that I've been asked to speak.

"How do I minister through my work in the world?" This is the topic suggested for exploration.

It is flatteringly assumed that I do minister through my work in the world, which consists of the writing of a column which appears three times a week in the Post-Dispatch, and which ranges in subject matter from how Bishop Cadigan has proclaimed a quiet day to how we defrosted the deep freezer in our basement.

It is a job which lends itself perhaps more than most to Christian witness, in that the columnists does have a soapbox, a pulpit in print. Admittedly, mine is nothing in scope compared to that of such columnist as Louis Cassells who writes the column, "Religion in America," and has written those helpful books, "Christian Primer" and "What's The Difference?" — my constant texts in teaching and preaching.

But I do have a free hand in subject material and the Post-Dispatch imposes no restrictions on what I must think or which causes I should espouse or eschew. As with all communicators, the most tyrannical limitations are set by the public itself which prefers to be entertained rather than educated.

Mine is intended to be a lighthearted, frankly light weight column and cannot be ponderous or preachy, at least not too often. It must be varied. Some readers are interested in the true meaning of Advent and others would rather learn how to make decorations out of styrofoam and sprayed seaweed.

Ways to Serve

OBVIOUSLY one way in which the communicator can minister is to publicize religious causes, groups and events. Another obvious way in which the writer puts her skill to use for the church is to comply happily when asked to write a commentary for the film on inner-city missions or the educational slide program about the metropolitan church federation. And still another is to convey some of the ideas, the values in life in which one believes, and this I try to do with some degree of regularity under the fluff of an otherwise frothy column.

One of my favorite theses is that the life of today's woman does have meaning and purpose and that the criers of doom who tell us that we are love objects or trapped housewives or embittered enviers of the masculine world are looking on only one side darkly.

It is rather popular today to tell woman that she must find her true identity in the worldly

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careers, that if she confines herself to the role of wife and mother and churchworker and volunteer she is squandering her potential and courting melancholia — that true happiness lies in being someone, more explicitly someone with a paycheck to prove her worth. The idea that a good woman is more valuable than rubies and that children can be one's jewels is definitely not "in," or "camp" to use a more "in" word.

I have quarrelled with this view in print and in public. I don't doubt that there are women at home who feel like the "trapped housewife" of the "feminine mystique," which maintains that women have been sold a bill of goods on the joys of matrimony and motherhood. I know some of them. But then I also know some high powered and high paid career women who feel trapped, too, and speak morosely of having reached the point of no return and feel that happiness has eluded them.

I'm not convinced that happiness, 100% personal perpetual happiness, should be our goal, but I am convinced that happiness does not come from such externals as the typewriter versus the washing machine. Both, in the final analysis, are just machines. Happiness, or a sense of satisfaction comes from a philosophy of life, from a sense of one's own worth, and very often, from thinking of others more than of oneself. Women find it difficult not to think of themselves first. All too true is the old story about the man who complained, "Women take everything so personally," to which his wife said, "Why Henry, I do not." We can be too subjective. I agree with writer Joyce Kissock Lubold who, in her book, "This Half of the Apple Is Mine," describes the introspective trend of "me-me-me-who am I?" as following the path of Zen isolation. Writes Mrs. Lubold, "Den mothers may not represent women's highest fulfillment but Zen mothers are from Nowheresville."

Difficult Job

BEING A WOMAN at home can have some depressingly dreary moments. As one who, like Phyllis Diller, sometimes feels "17 years behind on the ironing", I've known them. But life in an office isn't all fun and games either — for a wife or a husband. Viewing problems with a little humor and a sense of perspective helps in either place. My "perspective" over the typewriter consists of a series of pictures to rest my eyes — postcards from the Black Forest, the Swiss Alps, a picture of a robin, a Siamese cat — and my son.

Which leads me astray from my assigned topic, "How do I minister through my work in the world?"

It's a little difficult for a woman to confine herself entirely to work in the world. Maybe men find it easier to divide life into compartments — this part work, this part home. Women's worlds overlap. The woman in the scientific laboratory must still think of what to cook for dinner and the woman on her way to an important press conference may cancel the trip if her child gets sick.

And, when you get down to basic facts, none of us does his or her most effective ministry through work alone. We do our most effective ministry as individuals wherever we may be.

I recall once at a conference — or panel discussion—on how the communicator can be a good Christian, tv commentator Max Roby saying rather quietly that he thought the best way we could serve was to be active in our own churches. And, incidentally, he is. This strikes me as an eminently sensible view. Woman-like, I would add, "and in our own homes."

Importance of Home

THERE IS much emphasis today on big things — world concerns, world councils, all encompassing ecumenicity. Good things, all of them. I do not mean to play down the great concerns and the causes which make headlines. I think it is wonderful that we are warring on poverty, worrying about peace, attempting to implement integration. Some people must play leading roles in these great dramas and thank heaven that some of the people who are doing so are church leaders.

But there is work to be done behind the scenes, too, as well as on the world stage. I often wonder if some of the young people who demonstrate so eloquently their convictions against man's inhumanity to man, have written their grandparents lately. Or their parents. There are forgotten people in the best families. There's a lot of discrimination and neglect practiced by the young against the old. And old gets younger all the time — I suppose you know that if you're over 28 you're in the older half of the population in the United States.

We all know people who are sitting on the sidelines of life, often in nursing homes. Sometimes you can perform a Christian service at the telephone simply by listening and occasionally making a comment to indicate you're still there.

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Young people, of course, yearn with all the idealism and emotion of youth to do things for the world. We try to tell our church school 11th and 12th graders that the world includes your backyard and that you can practice Christian kindness on the widow who lives in your block — the one identified as "the old crab." Or the oddball who sits alone in the cafeteria while others gather in groups. Or the cleaning woman who is as much an individual deserving of dignity and respect as if she lived in Rhodesia.

Those of us who are busy on boards and committees, spinning like big wheels get so busy we fail to practice this personal Christianity. Even organized Christianity can be sterile and impersonal.

A friend of mine who works with men and women released from prison recently told me that she is convinced that Christians must be willing to become involved personally with the inadequate members of our society. Not remotely by making contributions in the extra envelope or listening to interim reports at the annual banquet, but by person to person contact. She said, "Too often we think we have to take on massive problems to help the world when all we have to take on is one."

Job at Home

WE DON'T even have to wait to inch down the expressway to the city to start our ministry each day. We can do it at the breakfast table.

As Thornton Wilder suggested so memorably in "Our Town," we sometimes are so involved with the routine of living that we fail to look at the faces of those we love the most. Certainly in this world of television and telephone and PTA and hi-fi and hi-Y and fellowship and music lessons and civic betterment and beautification, we have precious little time to discuss life's problems and promise with our young. My son brought me up shortly recently by asking me where I was born. There must be a lot of things we haven't discussed.

We can't change the clock and calendar system on which our world is run but we can take time — make time for talk with our children — not just "Do you have homework tonight?" or, "Are your white socks clean?" but the "This I believe" kind of talk. If we can't stay together much we can pray together regularly. We can love one another, as Christ told us to do, and say so often, not just with a clever card on Valentine's day. And we can take time to be alone, to contemplate — not our ministry to others but our personal relationship to God.

As usual, Louis Cassells — my ideal — has said it better than I can:

"How long does it take to become a Christian? A moment — and a lifetime.

"It would be much easier," he adds, "to get 'saved' all at once and be done with it, so that we could turn our attention to other things. But Jesus did not say, 'Come to me and get it over with.' He said, 'If any man would come after me, let him take up his cross daily and follow me.' "

Christianity is a daily job, a part of daily life, as much as office work and housework. Often it's as filled with frustrations as either.

It doesn't have to be as complicated as we try to make it.

Two remarkably great men, who have inspired me, had remarkably simple answers to how to be a Christian.

If you know me at all well, you might suspect that one of them is Pastor Martin Niemoeller. It has been said that God sends a witness to every generation of men, and I am persuaded that he is among the candidates for our generation. I was in his home in Wiesbaden, Germany, one July evening when a visitor from the United States dropped in, as many do, to meet him. In the course of conversation, he asked the question, "What does it mean to you to be a Christian?" Niemoeller replied: "To be a Christian means to me, to ask this man we call the Christ what he would have me do with my life, how he would have me behave in every situation which comes up. To ask it as Paul did on the road to Damascus, 'Lord, what wilt thou have me to do?' "

Another great man, Dag Hammersjold, was once asked to what he attributed his serenity in the face of great problems and challenges. His reply was, "One day I said 'yes' to God. And from that day on, I was never disturbed again."

Happy People

IT NEED NOT be as complicated as we try to make it. And for many of us, brought up in the rigid, solemn, "Thou shalt not cough or wriggle in the church pew" tradition, it need not be as deadly serious either.

Not long ago I heard a speaker say, we Christians should be the happiest people in the world. We should radiate joy. Instead of looking at life with long gloomy faces, we should proudly pro-

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claim to hesitant, uncertain unhappy people how wonderful is our faith. We have the same good news to tell that rejuvenated the disciples after the first Easter.

This is true. This is the ministry of us all.

It is a ministry which requires neither talent nor typewriter, soapbox nor sounding board, facile fingers nor glib tongue. Only one human heart speaking to another.

Lord God, help us to open our hearts to Christ and his love, in our daily work and in our daily lives.

IS THE CHURCH DOING ENOUGH?

By Frederick M. Morris

Rector of St. Thomas Church, New York

ANSWERING SOME OF THE QUESTIONS BEING ASKED ON EVERY SIDE THESE DAYS

FROM THE BEGINNING of her life, the church has been under fire and quite properly so. It is entirely in order to expect the church to justify her existence and to make clear her purpose. It is the church's business to be forthright in the proclamation of her message and to meet the onslaughts of her enemies and detractors without compromise or concessions. The church has no right to be harsh in her attitude toward critics unless their aim is purely hostile and destructive. It is the duty of the church to seek constantly to make her purpose and her message relevant to the ordinary, run-of-the-mill man-on-the-street while at the same time making no peace with expediency or dilution. And when we say it is the church's business, we mean, of course, your business and mine. And that's very important to remember. You and I have no right to stand apart and judge. We have a right to judge only in love and from the posture of loyalty and faithfulness. If there ever comes a time when the church is not under fire, it will be because she has temporized and catered to the desire for popular approval. Let the church as a whole or let any one parish or let any preacher of the gospel or any single Christian layman beware when the voices of criticism from outside cease, for that can be a sign of apostasy or cowardice or circumvention. If the voice of self-criticism within the life of the church ever ceases, it is a sign of fatal complacency and lethal contentment.

Our day is marked by a great surge of self-analysis and self-criticism within the church itself. It ranges all the way from downright silly proposals for change, through hand-wringing pessimism and unhealthy introspection, to sober and intelligent insistence upon re-evaluation, renewal and reform. It is most important for us to distinguish between what is silly and hopeless and what is sensible, constructive counsel. If the criticism appears to seek only a more palatable message or a less demanding standard or a dilution of the spiritual loftiness of purpose in order to have a more practical, activist program of social service or group dynamics or whatever may be "the thing" in any one decade, then the criticism must be resisted and refuted. But if the purpose is to clear the decks of clutter, to jettison unnecessary baggage, to reveal the real content of the ship's cargo and to make clear her intended destiny, then it must be heeded conscientiously.

Face Facts

WE NEED to be made to face up to the fact that our religion in its traditional ecclesiastical forms and expressions seems terribly incomprehensible and irrelevant to people without the background of familiarity and without training. And there are more and more such people all around us all the time. We need to be required to look up and out, to refuse to be lost in a ghetto of ecclesiasticism, to stop being disproportionately concerned about little, internal matters of churchiness, to think through, to clarify and to sharpen the intended impact of our religion in the lives of people generally. Anything which stimulates and challenges and demands clarification is good. But the danger lies in the human tendency to oversimplify what is fundamentally complex, to make

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appear shallow what is in reality profound, to reduce what is spiritual and eternal to the confines of the material and temporal.

A good example of this is the story of an overheard conversation between two men on an airplane. One stated to his companion the old cliche, "My religion is very simple. It is just being kind to my family and friends, living by the golden rule and behaving like a decent citizen." The other man was thoughtful for a moment and then asked, "But what does your religion do for you when you know that you have been unkind or neglectful toward your family and friends, when you have forgotten or failed miserably to live by the golden rule, when instead of being a decent citizen, you have been a hundred percent, freewheeling stinker?"

As we reflect along such lines we become aware that a religion which is only an advocate of decency and respectability is not enough. Much more is needed to fill the deeper needs of a person. There must be the assurance of divine concern, the message of love and acceptance, the pledge of forgiveness and atonement.

Some Questions

NOR IS IT ENOUGH for the church to be more instant in serving the cause of social justice or in taking up arms in behalf of public morality. Much more is needed if she is to take her rightful place in society and to proclaim the vision which alone gives life and without which a people perisheth. On every side, the question is asked, is the church doing enough in community service to avoid the epithet of irrelevancy? Is she being practical and earthly enough to be understood by the ordinary citizen? Is she concerning herself sufficiently with the problem of daily bread and desire for temporal good here and now or is she too exclusively concerned with what she calls the bread of life and the need for salvation in the world to come? Is she doing enough to command the interest and loyalty of the citizenry at large?

Yes, these are the sorts of questions being asked on every side these days and I believe they need to be answered. But along with them, other questions also need to be asked. Too seldom do we hear the question, is the church doing enough to proclaim and to convey the message of light and love and comfort and meaning to individual souls? Is she doing enough to indict, to condemn, to convert and to save people one by one? I suppose the conflict of emphasis is as old as the history of the church. But since our day is characterized by a runaway emphasis upon social justice and by accusations of irrelevancy, the need for presenting the other side of the story is immense.

What the Church Does

IT IS THE church which has preserved and proclaimed from the beginning the faith which the critics seek to enhance and to apply. It is the church which implanted, germinated and nurtured the religion which prompts and motivates her critics from within, even of her angriest young men. It is the church which has kept alive the standards that make criticism valid and which make the critics dissatisfied with anything less. It is the church which has always insisted that human beings are important enough to be free, that human life is precious enough to have dignity, that society's first obligation is to protect the rights of individuals, that the governments of this world are subject to God's judgements.

It is the church which speaks to such experiences as birth and love and marriage and death and which dignifies them with rites and ceremonies and which sanctifies them with the assurance of God's care and concern. It is the church which insists that the death of the body is not the last experience of life, that there is more to life than meets the eye, that men are citizens of heaven as well as denizens of earth and that all mankind, regardless of position or wealth, regardless of race or color, regardless of success or achievement or intellectual level is accountable before the throne of Almighty God for what is done with one's life and one's talents and one's possessions. And if all that is not relevant to human life and human need and human destiny then I have not the remotest idea of what the word relevant means. And if that is not enough of a task or enough of a responsibility to justify the church's place then she is indeed irrelevent though she proceed to destroy every evidence in the world of discrimination and prejudice and injustice among men.

It is the church which holds up Jesus Christ as exemplar and master, as the living revelation of the nature of Almighty God, as the judge and redeemer of men and nations, as the truth which alone shows, the meaning of the creation, as the indispensable catalyst of all the strivings and strugglings and endeavors and enterprizes of human life in its movement toward the final purpose of God the creator, offering the only

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ultimate means of healing and stability and unity to a society otherwise headed for extinction. If that be not practical and relevant then nothing is.

Let the church be under fire. Let the voice of criticism be loud and clear. Let the church be required to defend and to justify her place and her purpose. Let the church be called to task for complacency, hypocrisy, smallness of interest, blindness and all the sins to which she is subject. But let there be also clear thinking, clear vision and unapologetic insistence concerning her total purpose, her total history, her total accomplishments.

Important Tasks

LET THE CHURCH not be a gymnasium for ritualistic exercises nor a temple for anachronistic liturgical ceremonial resurrected from a dead past. Let the church not be just a haven for self-appointed defenders of what they choose to call orthodoxy or catholicity. Let not the church be a garden of retreat for the initiated few to indulge their nostalgic preferences for the language and terminology of their grandparents.

But neither let it forget the rock from which it was hewn, nor let it abandon the base upon which it was established from the beginning. Let it not be swept away by every wind of doctrine nor by every new emphasis that happens to blow upon it. Let not the clergy deserve to be accused of speaking only little homilies of middle-class morality and little lessons of good manners in church. But neither let them suppose that they have a unique competence for solving the political, military and economic problems of the whole world. Let the clergy be strong and forthright and unintimidated in proclaiming the relevancy of the gospel of Christ to every aspect of life and to every pursuit of men and to every problem of society. But let them not speak as though they had a divine mandate to make decisions for every member of the president's cabinet.

The church has something to say to every individual person — something that is liberating and ennobling. The church has something to do for people who realize that they have been "hundred percent, free-wheeling stinkers." The church has a message for the socially oppressed and exploited people of the world but also for all who are oppressed with the awareness of sin and heavy-laden with grief and suffering. The church has a message for all who are burdened with the guilt of consciousness that they share in the world's injustice and repelled by the sight of man's inhumanity to man and frightened by the evidence of a blind and heartless universe.

Agent of Christ

IS THE CHURCH doing enough? Probably not. Is the church above criticism? Not by any means. Does the church create a kind of ghetto for upper middle-class, prosperous refugees from reality? Frequently. But the church is still the chosen agent of Christ for the inspiration of human beings, for the sanctification of human living and for the redemption of human society in his name. And even as it is being berated and cudgeled and condemned and its doom being predicted, it shows signs of moving toward a unity of purpose and a reality of fellowship unparalled in our memories. It is perfectly possible that the Lord of the church may cast it aside if it persists long enough and stubbornly enough in refusing to follow his voice. It is perfectly possible that God may turn to a new chosen instrument just as he found it necessary to turn from the holy nation of Israel to the new community as heir and successor in order to find messengers for the new revelation.

But those who are ready to hear and ready to obey will never be outside the fold of the elect and never will the gates of the fold be closed to any who seek to enter. So long as we strive above all to stay close to him, to listen and to follow, to return again and again, to evaluate all our aims and pursuits in the light of his judgement, to hold up him, and him only, as supreme, to worship him and to trust him, we shall be guided to see and to do what is our part. And the rest we can leave to him.

The Christian religion is relationship to Jesus Christ. The Christian message is the truth in Jesus Christ. The Christian gospel is the promise of redemption through Jesus Christ. Christian morality is dedication to the standard of love taught and exemplified by Jesus Christ. The Christian enterprize is the enthronement of Jesus Christ as the acknowledged king of every nation. For God hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

For only in him can the church find her reason for existence and the truth to be preached.

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The Battle of the Sexes

By Oscar F. Green
Rector Emeritus, All Saints, Palo Alto, Calif.

AS A SOCIAL DIVERSION the battle of the sexes is most diverting. We all enjoy a little friendly rivalry. We all need things to joke about and to argue about. When we find ourselves in one group we almost instinctively make wise-cracks about other groups. The Highlanders and the Lowlanders exchange "compliments;" the fat people and the skiny people; the blondes and the brunettes; the white people and the variously colored people; the town and the gown; the city folk and the country folk; the arty crowd and the phillistines; the business and the professional classes; the Southerners and the Yankees; the socially elite and those who live on the wrong side of the tracks.

These jokes add spice to life as long as we don't take them seriously. But when we come to feel that our group is inherently better than other groups, then we are denying the basic principle of Christianity that all human beings are children of God, and that he holds in derision our worldly standards of superiority. "The first shall be last and the last shall be first." We can not remind ourselves too often that when God chose to become incarnate in human flesh he selected for that purpose a young small town Jewish boy from the wrong side of the camel tracks.

One of the fundamental differences between human beings is that of sex. By birth we fall into one group or the other, male or female. There is no evidence that one group is superior to the other. Some civilizations have been matriarchies. Our western civilization has been patriarchal. So western man has assumed that he is superior to the female of the species. It is pure assumption, beneath the dignity of our vaunted intelligence. We ought to give up the idea.

And there is no place where we should abandon it more quickly and completely than in the Christian church. Jesus made no difference in his treatment of men and women. They were equal in his sight. St. Paul when he was "in the spirit" saw this. "In Christ there is no male nor female." But he wasn't always "in the spirit." He was a man and by training he was a Pharisee; and when his Pharisaism got the upper hand, he spoke with authority and said that man was the head of the woman. He just made that up. Then unfortunately the church declared that his writings were inspired, thereby fortifying masculine pride. It is high time that we gave up this foolishness. It is Jesus who is the word of God, not St. Paul.

There is no earthly nor divine reason why women should not be ordained to the Christian ministry, or have full representation in our legislative and administrative bodies. Prejudice against women is on a par with prejudice against Orientals and colored people, against Yankees or Southerners, against capitalists or laborers, against long-haired or short-haired people.

The battle of the sexes adds immeasurably to the gaiety of life. Without it the comic magazine would have to go out of business. But when it comes to building the kingdom of God and making the church strong and effective, we had better forget about it.

A Reply to the Right

By Burke Rivers
Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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The Witness Tunkhannock, Pa. 18657

An Open Letter to a Friend

About the Holy Communion

By Massey H. Shepherd Jr.
Professor at Church Divinity School of the Pacific

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WHY MISSIONARIES QUIT

(*Continued from Page Six*)

per cent of the total missionary force, had only 44 per cent of the drop-outs. Latin America, with 19.6 per cent of the total, contributed 17.7 per cent of the withdrawals.

The study of missionaries who withdrew from service probed the motivations which had led them into mission work. The vast majority indicated deep religious motivation, although, as Jackson pointed out "any study of motivation is of a very elusive nature, which makes it difficult both to be scientific and to evaluate elements in motivation or to relate motivation satisfactorily to what follows by way of action."

About one-third of the board personnel secretaries responding indicated they thought motivation for missionary service had changed appreciably in the past ten years. They cited such factors as greater concern with personal security, desire to go abroad, and generalized humanistic desires to serve underdeveloped nations and deprived peoples sometime supplanted religious motives.

Some indication of drop-out missionaries' motivations may be found, however, in their post-missionary occupations and attitudes. Of the group of 345 missionary drop-outs studied in detail, 65 per cent were still engaged in full-time religious work, or were married to persons so employed. And 93 per cent said they are still supporting missions through gifts and missionary leadership in their local church.

Missionary boards included in the study are as widely diverse theologically as the world missions board of the Lutheran Church in America and the Open Bible Standard Missions, Inc.

Anglicans and Presbyterians Act on Formal Discussions

★ Steps to initiate formal conversations on unity between the Anglican Church and the Presbyterian Church of England will be taken at the Anglican convocations of Canterbury and York in May. Similar moves will be made at the next Presbyterian general assembly.

The moves were disclosed by Bishop Falkner Allison of Winchester and the Rev. E. W. Todd, secretary of the Presbyterian Church. They spoke at a press conference marking publication of a report on unity discussions involving not only these two churches but also the (Presbyterian) Church of Scotland and the Episcopal Church in Scotland, which is in communion with the Anglican Church.

It was described as "a vital document in the dialogue by which the churches in Britain are seeking the way towards unity." The result of four years' work by 150 lay and clerical members appointed by the four churches in 1960, it gives, in the words of one observer, "the first whisper of the kind of ecumenical marriage ultimately envisaged."

Briefly, the report envisages an ultimate United Church in Scotland and a United Church in England but not a United Church of Great Britain. In giving the four churches an account of their stewardship, the committee:

• Asked the churches to recognize, within the framework of their conversations, the development of bi-lateral conversations between the Church of Scotland and the Episcopal Church in Scotland, looking towards a United Church which would include both Episcopalian and Presbyterian essentials.

• Asked the Church of England and the Presbyterian Church of England to engage in direct conversations to develop the understanding already achieved between them, at the same time keeping in mind the progress of their conversations in which they are engaged (Anglican-Methodist and Presbyterian-Congregational), "with a view to the fuller unity we seek."

It was in the contest of this second point that Bishop Allison and Mr. Todd, members of the panel, disclosed the next moves to initiate direct conversations between their churches.

The report also asked the four churches to take action to

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■■■ you were a German wife and mother in a Soviet prison camp — and you learned that the only way to be freed and reunited with your family was to become pregnant, by a stranger?

■■■ you were in command of a polar expedition, and you faced the choice of leaving an injured man behind to die or endangering the lives of your entire party?

■■■ you had an incurable, tremendously expensive illness — and you could either remain alive for several years, thereby bankrupting your wife and children, or commit suicide and free them?

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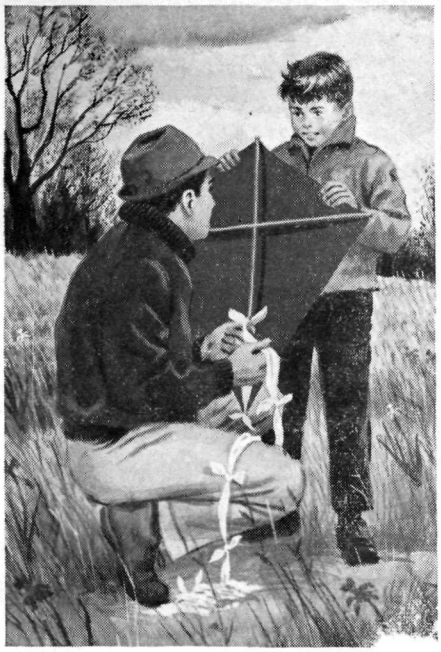
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see that such issues as intercommunion and full communion were included in instructions for future conversations. They also asked that these instructions should "include a more positive and forward-looking attitude, in which attention would be concentrated upon the character of the United Churches into which they feel that God is calling them."

Members of the four churches will receive copies of the report for "study in depth." In asking for this study, the authors declared: "There is no way towards Christian unity which is without a costly readiness to change, and this will be demanded of us in two ways: first, each church which is party to union negotiations is called to sacrifice in order that a church united and enriched in God's truth may emerge, and second, each church is called to costly support of churches of its own confession which enter into new relationships with other churches."

The report underlines, however, that while Rome and Canterbury may, as one observer put it, "exchange the kiss of peace, ecumenical courtships, even among Protestants, are difficult and protracted affairs."

Thus it lists six vital questions which have been discussed by committee panels but on which there is not yet full agreement, although a broad basis for agreement within the churches reportedly exists.

Major questions at issue are the making of "unity" as distinct from "uniformity" in church order; the meaning of "validity" as applied to ministerial orders; the doctrine of holy communion; the meaning of the apostolic succession as related to these matters; the church as royal priesthood; and the place of the laity in the church.

In reporting on the discussions so far held on unity and uniformity, the report said, "It would be premature to suggest that definitive results have been achieved . . . " It then details several areas whereon agreement has been reached and warns that all four churches "face enormous tasks and problems in the present day."

"No church as it now exists," the report says, "is adequately prepared and equipped, in its theological formulations or in its forms of worship or in its methods of evangelism, for the tasks to which the Holy Spirit is summoning it in the future.

"The unity which we seek is above all a unity which will enable us all to be open to the promptings of the Holy Spirit in the modern industrial world, in the new residential areas, in the rural parishes, and for the specialized forms of ministry which are increasingly seen to be demanded if the church is to fulfill its role of servant and its ministry of reconciliation to all."

On the validity of orders, the report referred to points of agreement and difference between the churches and within each church on the doctrine of the ministry, and mentioned, for example, that Anglicans are not altogether agreed on the precise place of episcopacy in the faith and order of the church.

The report cited the possibility of an impasse between Anglican insistence on the threefold ministry — that is, bishop, priest and deacon — and the Presbyterian insistence that there is no way forward without full Anglican recognition of Presbyterian orders, adding: "But there are signs that it may soon be possible to reach a situa-

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tion in which this impasse is overcome."

Of holy communion, the report said, "The practice of the four churches in regard to holy communion differs considerably, and the differences create an impression of more deep-seated divergence than has appeared actually to exist. It was considered that further careful study on certain points would be of great benefit to the churches concerned." Intercommunion was an issue "so central and so complex that it must be discussed in any future conversations," the report added.

As regards the position of the laity, the report said, "It was widely if not universally agreed in the discussions that in the past the church has been far too much dominated by clerical attitudes and actions, and that this is still true today." The subject was one in which all the church had much to learn, it added, and there was "no reason why the churches should not, and every reason why they should, join in much closer and more intensive consideration of the task which faces them all."

The report stressed, for example, that most Presbyterians would have great difficulty in accepting that any purely clerical body, whether a college of bishops or some other, should have a final or independent voice in the determination of doctrinal matters.

In a forceful introduction to the report, the panel members wrote: "We met in consciousness of our participation in a wider ecumenical movement, which seeks both to submit to the judgment of God and to respond to his mercy. We see his judgment upon the churches for slowness to respond to the cry of our age; a world which is increasingly unified, yet torn by bitter conflicts, presses upon us the demand for Christian unity to meet more adequately men's needs. We see his mercy in the way in which his spirit is leading us to seek new patterns of church life, new formulations of the unchanging gospel, and new ways of serving mankind."

Of the future pattern of talks, which now becomes a subject for further study, the committee said: "We were not disposed to consider either the absorption of one church by the other or the creation of a new church of Great Britain; none of our members were prepared to argue that this was either desirable in the light of history or theologically necessary."

CAMBRIDGE PARISH HAS MANY CANDIDATES

★ The five men and two women making up the committee to select a new rector for Christ Church, Cambridge, Mass., have received 107 names of possible candidates. They also reported early in April that nominations are still being received.

Bishop Stokes of Mass., at the first meeting of the committee, gave the names of eight men he believed worthy of consideration.

Presiding Bishop John E. Hines and Charles L. Taylor, former dean of Episcopal Theological School, have also offered names, along with others interested in the welfare of the parish.

The committee reported to the parish through the Weekly Leaflet that "after gathering considerable information about these suggested candidates, the committee selected the names of those clergymen who appeared to be the most likely possibilities and now are in the process of visiting them in their churches and home environment."

NEW BISHOP FACES TOUGH JOB

★ Bishop P. H. F. Barron, suffragan of Capetown has been elected bishop of George in the same South African province.

Bishop Barron, who received his theological training at the College of the Resurrection at Mirfield, England, has spent most of his career in South Africa.

The diocese of George is one which the SPG has helped financially. Founded in 1911, it has an area of 61,000 square miles and a population of about 250,000, of whom 35,000 are Anglicans. One major problem facing him is the provision of new churches, halls and rectories in areas to which the non-white population is being moved in accordance with the government's apartheid policy.

UNITY EXPERIMENT IN NEW ZEALAND

★ Methodist and Anglican churches in the Christchurch suburb of Marshland, New Zealand, have held their last separate services and embarked on a trial year as one almost fully combined church, both in worship and in parish activities.

The Methodist building is now being used for a joint, fully integrated Sunday school and for clubs, fellowships and other meetings. The Anglican building is being used for worship.

On the first Sunday in each month a combined family service will be held, with the two ministers, the Rev. Bruce A. W. Beckett, Anglican, and the Rev. Frank Glen, Methodist, alternating in leading worship.

On the other Sundays, services according to the full Anglican order and the Methodist order alternate. These services are intended mainly for members of the particular denomination whose turn it is, but those of the other denomination are welcome to attend.

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- BACKFIRE -

Richard G. Preston
Clergyman of Wellesley, Mass.

Magazines have devoted considerable space, with magnificent pictures, to the outer-space program, the moon-shot and all the rest. The public seems to be resigned to this as inevitable, without pressing official sources for a reasoned and valid answer to the very fundamental question, "Why is this gigantic effort currently justified?" When one talks to the "man in the street" one encounters not only an almost complete lack of enthusiasm but quite often downright opposition. But any protest appears to them to be futile.

There are those who maintain that the projects should not be undertaken until we have tackled, more successfully, our problems here at home. This is not necessarily an "either-or" proposition. Whether it is a "both-and" matter depends quite a bit on our involvement in other and more important activities, demanding increasingly more of our time and money and effort. One can argue that ultmately we should explore outer space but can we justify 50-billions of dollars — plus time and effort and materials — now in the face of world conditions. In presenting the current national budget President Johnson re-

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joiced that the deficit had been cut to 1½ billion dollars—but there was still a deficit. He went on to say we cannot afford the "luxury of decreased taxes". And we know how much has been said and written as to the possibility of our handling the "great society" projects and the Vietnam war at the same time. And still during all this discussion we calmly accept the 5½ billion dollars a year budget item earmarked for the moon-shot. The question of priorities must be faced.

How do its advocates try to justify this whole enterprise? I attended a symposium of supposed experts in this field, held on one of our college campuses. We were given some interesting data on developments to date and we came away proud of American valor and scientific know-how. But when it came to the point of trying to justify this whole enterprise, the presentation was discouragingly weak and unconvincing.

Commonly three arguments are advanced. The first is scientific. The point often made is that it will give us much more accurate weather forecasting, valuable no doubt but hardly sufficient to justify the enterprise. Other possible scientific advantages, and truly significant ones which might accrue, have not been widely or clearly set forth.

Secondly, we hear advocates point to the military need, maintaining that whoever controls outer space controls our world. This has not been proven. Let us hope it is not true. If we cannot find a way of controlling global wars, as currently we seem unable to do, but must needs extend our military operations to the far reaches of outer space, God help us. We seem to be doing our best in certain ways to make this planet unlivable. If we contemplate the necessity of upsetting the universe in the interest of self-protection we hardly deserve to survive and it may very well be that we will not.

The third professed reason is that of conquest and adventure. We must master outer space for the same oftquoted reason that moved those who conquered Mt. Everest, "because it is there". That such an argument contains romance and courage and adventure we will all admit. But it certainly does not answer the problem of priorities. There are plenty of fields to be conquered, plenty of challenge and adventure all around us which are much more relevant to our current needs. We are seeing that in the realm of race relations, in the rising tide of backward nations challenging the old order, in the world-wide problem of poverty and ignorance and disease, in the widespread breakdown of morals, in the population explosion, in the colossal growth of armaments, just to mention a few.

What bothers me perhaps more than anything else is that none of the three arguments just advanced for the outer-space program appear to be paramount. There is plenty of evidence that actually pride and prestige and unhealthy competition play a very large part in this whole program. I submit that this is absolutely indefensible. Any exploration attempted and any achievement made is always compared with what the Russians are doing. Let me illustrate.

When our first astronot made his triumphant flight I passed a newspaper store that evening. Blazoned across the top of the evening edition were these words in three inch bold face type, "U.S. TO RACE SOVIETS TO MOON". That was laying it right on the line. That was being utterly and brutally frank. Our flight proved, not that some important facts about our universe had been or now could be discovered, but that we could successfully compete with the Russians in a dramatic and prideful conquest of the moon.

Again in the recent two-men flight while our astronot was floating along outside the ship, the commentator made three comments in the space of as many minutes: 1st, The line by which he was attached to his ship was, I believe he said, either 6 or 9 feet longer than the Russian astronot had used sometime earlier; 2nd, we were using the propellor gun which the Russians had never used; 3rd, the ship had already made a good many more laps of the earth than the Russians had. Here we see pride and prestige boldly asserting itself.

The attempt has been made to justify this penetration of outer-space by stressing the peripheral benefits which will accrue as a result of the research being undertaken in connection with these flights. In one such account—and it was intended to be a serious one—we were told that a new and improved fabric, made for use in the missle would revolutionize the making of women's bras. How ridiculous can we get and to what extremes must we go to try and justify this whole enterprise. If this is a truly scientific venture, if pride and prestige and unhealthy competition are not playing a large part in this whole project, we should make every possible effort to get Russia to join us in a joint moon-shot effort.

I wish very much that some magazine with a wide circulation would get someone thoroughly cognizant of all phases of this undertaking, to write an article with the sole purpose of justifying, for the average man, this moon-shot objective.

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For Christ and His Church

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FOR CHRIST AND HIS CHURCH

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

Story of the Week

Christians from All Over World Discuss Justice and Peace

★ Solidarity and cooperation for justice and peace was the main theme of the meeting of the advisory committee for continuation of the work of the Christian Peace Conference, which had been invited by the ecumenical council of churches in Hungary to convene in Budapest. Almost 200 delegates, observers, guests and journalists from 42 countries gathered to discuss the gravest questions of the present times in the light of the incarnation of Jesus Christ, as an expression of God's solidarity with man.

In addition to the delegates representing practically all the continents, the meeting was attended by a number of observers: from the World Council of Churches and the Conference of European Churches (Nyborg), the World Presbyterian Alliance, the Swiss Evangelical Church Association, the Ecumenical Patriarchate, the World Federation of Free Christianity, the Lutheran World Union, the United Christian Missionary Society U.S.A., represented by a churchwoman from West Germany, the Evangelical Church in the Rhineland, the World Union of Baptists and others.

After the inaugural sermon by the Rev. Aruna K. Nelson of Ghana, an Anglican, and the introductory address by the vice president of the C.P.C., Heinz Kloppenburg of the German Federal Republic, the gathering was welcomed on behalf of its hosts by the vice president of the C.P.C. and chairman of the ecumenical council of churches in Hungary, Bishop Tibor Bartha.

Several messages of greeting were presented, including those from the patriarch of the Russian Orthodox Church; the Christian and social association of the Roman Catholic Church in Poland; the patriarch of the Ethiopian Church; the Coptic Church in the United Arab Republic; the Oriental Orthodox Churches; the metropolitan of the Bulgarian Orthodox Church.

The main address on the theme of the advisory committee was delivered by the president of the movement, dean of the Comenius Faculty, Josef L. Hromadka. The co-reports, dealing with the main theme from the standpoint of different continents, having the task of showing what Christians in various parts of the world understand the concepts solidarity and cooperation to mean, were given by the dean of the Theological College in Bangalore, India, Russel Chandran, by Julio de Santa Ana of Montevideo, Uruguay, the metropolitan of the Rumanian Orthodox Church Nicolai Corneanu, and the general secretary of the Christian Council of Churches in Sierra Leone, Mrs. Esther Coker who read the speech of Harry Sawyerr of Freetown, who could not be present.

Discussion developed around the speeches that were delivered, supplementing them by concrete remarks: Gerhard Bassarak of the German Democratic Republic on the question of European security; the Rev. E. Fergusson of Sierra Leone on behalf of the African subcommittee of the C.P.C.; Professor Ogawa in the name of the regional committee in Japan, and Metropolitan Nikodim of the Rumanian Orthodox Church. At the conclusion of the second day, the general secretary of the C.P.C., the Rev. Jaroslav N. Ondra, spoke, summarizing the tasks for the meeting.

The third day of the meeting and the morning of the following day were devoted to the work in groups, discussing the problems raised in the speeches and then preparing reports for the plenary session, that were drawn up on the basis of the work done by the five study commissions of the C.P.C. The groups also expressed their opinions on the draft resolution proposed for the advisory committee. The theological group was chaired by Professor Ioan Coman of Rumania, in the absence of

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Professor A. van Leeuven of Holland; the group on international affairs was headed by the Rev. Giorgio Girardet of Italy; that on the ecumene by Archbishop Alexi of the Soviet Union; the group dealing with economic problems and developing countries was chaired by the Rev. Richard Andriamanjato of Madagascar and that on the young generation by the Rev. Milan Opocensky of Czechoslovakia.

The closing plenary sessions were devoted to reports from the working groups and discussion on them, as well as to discussion on the final draft resolution.

Preach in Churches

Ecumenical services were held in a number of Budapest churches: in the Orthodox Cathedral on Petofi Square, in the Reformed Church on Calvin Square and the Lutheran Church on Deak Square. In addition almost twenty church representatives attending the meeting preached in many places in Budapest and environs.

Press Conference

A press conference attended by more than 40 correspondents from Hungary and abroad, and by representatives of various press agencies, was held. It was opened by Bishop Tibor Bartha; then information on the work and organization of the advisory committee meeting, and about the general activities of the C.P.C., was given by Professor Hromadka and general secretary J. N. Ondra, and also by Dr. H. Kloppenburg, who also spoke on the work of the C.P.C. regional committee in the German Federal Republic which, despite certain difficulties, is reaching broader circles of the church public. The main task of the C.P.C., said Dr. Kloppenburg, is to help Christians in the G.F.R. to take active part in attaining European security.

In the name of the African group, the Rev. T. Osei spoke, expressing satisfaction over the work of this meeting: "We have behaved like Christians and I am glad that I could attend this meeting."

The questions posed by the journalists were aimed chiefly at the main problems of the present time that had been discussed at the meeting—for example, its stand on the Vietnam problem, on the German question, on cooperation with non-Christian peace organizations, on the C.P.C.'s attitude toward the Catholic Church and on the future activity of the Christian peace movement.

A Few Questions

Two basic facts had considerable influence on the choice and proposed solutions of the most urgent questions: on the one hand, the present international situation which — as was stressed several times — has definitely sharpened, and on the other hand, the broad attendance of delegates from all continents. The result was that a number of important problems appeared on the agenda and that there was a high level in content and objectivity of discussion in the groups and at the plenary session. A large number of delegates mainly from the developing countries, did not just passively listen to the speeches delivered by their brethren, but took active part and to a certain degree oriented the trend of the discussion.

A gathering of such a size was put to a test whether it could carry out in real life the theme of solidarity and cooperation, whether it could, despite all moot questions, continue in mutual solidarity, and in solidarity with the sorrows of the world. The theological basis of the movement, given in Hromadka's concept of Incarnation has proved a good foundation, not just for academic discussion, but also as a reality of existence in which the movement is rooted, face to face with the world and from which we cannot be separated by the pressure of external forces. It was certainly a real proof of solidarity that a consistently maintained dialogue has been the method used in all the work of the movement.

Among the several serious questions, one of the most urgent of today's problems — intervention in Vietnam—logically came to the fore of the discussions of the advisory committee. The resolution of the committee expresses the conviction that the war in Vietnam can be settled only by political and not military means. The government of the United States, and a number of other governments of countries where Christians are living, should create the conditions for a peaceful solution to the Vietnam war and attempt to stop the bombing of both South and North Vietnam. On the basis of the Geneva agreements of 1954, which should be the basis for further negotiation, there should be a withdrawal of all foreign troops from South Vietnam.

Atomic Weapons

The second sphere of urgent questions was that of not spreading atomic weapons. This is concentrated around the old-new slogan of multilateral nuclear force. True to its traditions, the C. P. C. took a decided stand against M.L.F. in its Budapest meeting.

Together with other matters, the representatives from developing countries brought new

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views concerning the question of imperialism. This term is used as a summary designation for the attempts of people and groups who try, in their own interest and by means of economic, political or military measures, to get other people and nations under their domination, in direct conflict with the actual interests of these nations. This form of domination, as it was stressed in the report of the group discussing economic problems and the developing countries, cannot be concealed even as "aid" to these countries. Many more meetings will be needed to arrive at a more precise definition of the reality of imperialism, as well as deeper information and more penetrating studies, which can be made within the C.P.C.

The Budapest meeting of the advisory committee, which arrived at several firm and progressive positions which are reflected in the resolution, meant a further step ahead in the development of C.P.C. activity. It opened up new and important questions, which the gathering could only look into for the time being and which require long-range studies by the international commissions, by the regional committees and by individuals, before they can be answered.

As we have said, the advisory committee met at a time when the international situation was sharpening. And yet almost 200 people from 42 countries throughout the world, with differing political opinions and different confessional bases, could arrive at a consensus.

It was shown again that a patient dialogue is possible and effective, even in this divided world, among those who believe that the Lord of History is the Prince of Peace.

What Makes a Good Church Paper Outlined by Catholic Editor

★ Editors of the religious press who yield to institutional interests and fail to report news in the framework of a disinterested search for truth were taken to task by the editor of a national Catholic newspaper.

Addressing the 50th anniversary convention of the Associated Church Press, Robert G. Hoyt, editor of the National Catholic Reporter, expressed hope that the ecumenical movement "will contribute toward the further growth of a free, responsible, candid and critical religious press."

The religious press in general, he told the predominantly Protestant organization, does not yet share the high ideal of existing to serve readers with all the truth they need "to live responsibly and choose intelligently." However, he observed, "religious journalism is progressing toward greater freedom rather than the reverse."

"When the interests of the church as an institution are at odds with the ideal of disinterested and objective journalism," he said, "then the journalistic ideal becomes secondary and the ecclesiastical interest takes first place."

Citing instances when Catholic publications have given inadequate coverage to controversial stories — and stating a belief that Protestant, Orthodox and Jewish publications have been similarly negligent— Hoyt said editors, publishers, reporters and readers all share responsibility for religious news coverage.

Church leaders, he declared, "have not been willing to grasp the lesson the secular press has to teach, that honest reporting and objective criticism of their own policies and programs will serve the church better than the techniques of public relations."

He listed "institutional pride" as one of the reasons for the denying to the religious press the freedom it needs to serve the church.

This means, the editor noted, "that we Catholics, or we Methodists, don't want to wash our dirty linen where the Presbyterians or Quakers or the secular humanists can observe the operation. The result is that the linen stays dirty, because for some reason the kind of stains we're talking about don't wash out very well in our private laundries."

Another reason, he stated, is over-emphasis on high circulations. "Allied with this," he said, "is our pious belief that if we can just get a copy of our paper into the hands of the indifferent churchmen, somehow holiness will pour through his fingers into his heart.

"As a result, a great many religious publications depend for their circulation not on their merits, not on the service they offer to readers, but on extra journalistic methods and procedures which derive their effectiveness from the consent of the powers that be in the church.

"And when this is the case, the injunction of St. Paul to speak the truth in season and out of season gives way to the non-scriptural but sound platitude that he who pays the piper will call the tune."

Hoyt predicted that growth of a more ideal religious press will pay a price, but added: "I

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am even more certain that if the churches draw back from freedom and honesty, they will pay a still greater price."

Scores Gutter Press

Editors were warned of a current resurgence of an "ecclesiastical gutter press" which flaunts copyright principles and ethical considerations in the guise of attacking evils in today's church structures.

Without citing names, Alfred P. Klausler, executive secretary, said that a small reactionary wing in religious journalism is preying upon the anxieties of undiscerning laymen and is guilty of making unwarranted schismatic accusations.

Klausler suggested that publications victimized by the extremist element may wish to consider law suits for libel and copy-right infringement. He said that he knew of several member publications which have seriously considered such action.

In his annual report the executive said that material from leading religious journals is being "shamelessly photocopied" without permission to be run as the object of editorial attacks.

"There are attacks by Red-baiters, and both conservative and liberal publications have been the targets," Klausler said. "There is an utter lack of decency shown by this yellow press within religious journalism."

He said that although these attacks have adversely affected the circulations of some important religious journals, the aggregate readership of ACP member publications is believed to be at an all-time high.

Klausler estimated the current total circulation of the ACP's 172 member publications at about 19.5 million, an increase of some 58,000 in the last year though five members were lost either because they dropped affiliation or ceased publication.

The executive secretary pointed out that though there have been net circulation gains. Protestant religious journalism faces several problems.

Warning that publications must avoid becoming public relations mouthpieces for their denominations, he commented: "Readers lose confidence in their church publication when it fails to present news objectively. Many times a denominational publication may gloss over unpleasant facts of church life. It hesitates to write about failures. It is more concerned about whipping up enthusiasm for fund drives or building programs."

On the positive side, Klausler noted that the religious press in the last year has courageously discussed many complex national, international and theological subjects. He cited that editors have been particularly objective in their full treatment of the "God is dead" issue.

He deplored the over-all religious and theological illiteracy of the American layman, suggesting that "we may be in the era of the 'cinematic personality' in which people obtain information through the moving image rather than lineal type and church publications may be obsolete."

He urged editors to study the secular press where "possibly the best religious communication is being done today."

"On the other hand," he added, "the religious press can still handle unpopular issues with a better perspective because it has less binding commercial ties than the secular press."

Sees Improvement

A "coming alive" in the critical treatment of both social and religious questions has taken place in significant sections of the religious press in the last decade, an authority on church periodicals said.

Prof. Roland E. Wolseley, magazine department chairman at the Syracuse University school of journalism, said that while physical improvement — typography, format, art work — has been most prevalent, there has been notable progress in the quality of church publication content.

"In many of the Protestant magazines and papers of 1955," Wolseley said, "the principal topics treated were revival meetings, tithing, alcoholism, smoking, missions, anti-Catholicism, and travel in Biblical lands. . .

Stressing that there "still is a lot of dismal copy in a large number of religious publications," the professor at the same time added that "in 1955, the fog of dismalness was even thicker than it is now."

"I think the fog is being blown away slowly by such forces as the revolution of the Negro Americans and the reaction against American participation in the war in Vietnam."

LAYMAN ADMINISTERS THE CHALICE

★ Brian Gardner, layman of Our Savior, North Platte, Nebraska. administered the chalice at communion services during Lent and Easter.

The Rev. Samuel R. Boman, rector, stated that it was done with the permission of Bishop Russell Rauscher, and was an experiment for a limited time.

Bishop Rauscher said, "The people in North Platte seem delighted with the plan."

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EDITORIAL

Christians Look At Their World

THE WITNESS has just received full reports of the advisory committee of the Christian Peace Conference which met in Budapest, Hungary, and even though a great deal has happened in the world since, we think it worthy of attention.

First, it was strictly a gathering of Christians, and although other groups have got down to hard thinking on the state of our world and what to do about it, this was one of the rare occasions for church leaders from all over the world to do so. It was also significant that there were but two members from the U.S. among the 115 committee members present from 42 countries. Others were present as guests or journalists, arriving by way of Canada, West Germany, Switzerland, Lebanon, with only four traveling on U.S. passports.

Anglicanism, with our boasted forty millions, was represented by a sole person—the Rev. Paul Aestreicher of England. Four guests listed themselves as Anglicans, with all of them Africans.

Indeed it was one of these guests, Provost Aruna K. Nelson of Ghana, who in the inaugural sermon spelled out what he thinks the Christian Peace Conference wants the world to be:

"A world of happy and united people, a world marching together towards a richer and fuller life, a world whose children grow up to love and honor and serve one another in peace and harmony. This harvest of good and desirable things we know can never be fully reached unless we first love and honor God. We can only give and do our very best when our life is firmly based upon these eternal facts of God and his purposes for mankind. This is what we believe. This is what we pray God to help this Conference to achieve."

Solidarity and Cooperation for Justice and Peace was the theme of the five-day meeting, with the 48 page report presenting the addresses and comments which crystallized in the Resolution found in this number.

Heinz Kloppenburg of the Evangelical Church of Westphalia set the tone for the meeting when he said in an opening address: "We are here together with men of different continents who live among peoples of various political loyalties. And still we are one and united, forming a single family, and accepting a Single One and common loyalty. This is the loyalty to Christ and we pray that we can be his followers, which makes us a united family.

"Not an exclusive family, however. The solidarity of Christ and his condescendence is valid for every man. Our family is not exclusive, it is a 'family of man', the togetherness of all men who call themselves Christians, but even of those who still are not doing so. Our boundaries, therefore, are open always and we are ready to give account of ourselves to everybody. We understand the following of Christ, as an almost anonymous happening, and its criterion is a single word, peace, 'Frieden', 'Shalom', 'mir' and your Hungarian 'beke'."

If it is healthy to see ourselves as others see us, not a kind word for U.S. foreign policy was uttered during the entire meeting, with criticism ranging from "mistaken", "imperialist", "fascist".

Only one person from the U.S. is mentioned as having spoken in the entire report — Milton Mayer, a Quaker and retired college professor. Vietnam, he said, presented a serious problem and the Christian "way out must be the way of non-violent revolution."

The Rev. Richard Andriamanjato of the Reformed Church of Madagascar accepted nonviolence, but added that he would agree only if the words "as far as possible" were included. As a member of the so-called developing countries, "nations are, unfortunately, forced to struggle hard — often with shedding of blood —for their freedom and a better world."

The Rev. Raoul Fernandez of the Presbyterian Church of Cuba declared; "I firmly believe and I should like to express with full responsibility that American imperialism is in most cases responsible for the tensions in the world today. The Congo, Vietnam, the Dominican Republic and all of Latin America are eloquent

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witness to United States' claims to the right to subject nations to its rule. Latin America wishes to live in peace. We need to rebuild our society and our countries. This means years of intensive efforts and labor to achieve the dignified standard of living for all nations to which they are entitled."

Martin Niemoller of the German Federal Republic spoke of his visit to Southeast Asia and favored People's China in the UN and expressed the hope that Indonesia could be persuaded to return.

"I cannot very well imagine," he said, "that people would be found in Southeast Asia who would be willing to negotiate with the Americans. A sharp turning point has been reached and possibly we can get out of this serious crisis only under condition that the white foreigners leave these countries."

Henry Steele Commager, professor at Amherst, reviewed two books about Vietnam in the March 13 Herald-Tribune. He concluded with this statement by Professor Staighton Lynd of Yale, which he calls "though extreme, is both eloquent and sobering."

"Vietnam, like Mississippi, is not an aberration. It is a mirror of America. Vietnam reduces to absurdity the rhetoric about American democracy and morality and lays bare the reality: a white nation bombing a colored people, a Christian country bombing a non-Christian country, a rich, highly developed nation laying waste the resources of an underdeveloped land. To the people of Vietnam, and perhaps of all Asia, this is indeed the reality. Will not history, too, record this as the reality?"

Extreme or not, after a careful and thorough reading of the 48-page report of the meeting of the advisory committee of the Christian Peace Conference, it can be said that close to 200 Christians from 42 countries agree.

RESOLUTION OF THE COMMITTEE OF C.P.C.

THE ADVISORY COMMITTEE for the continuation of the work of Christian Peace Conference, at its meeting held in Budapest from October 13th-17th, 1965, considering the various-tasks and measures, resolved the points and matters to which it would like to draw the attention of all Christians and people of good will at the sight of the increasingly grave tension that determines the present international situation.

We have gather as followers of our Lord Jesus Christ by the word of the gospel and the responsibility for the peace of the world as representatives or members of our churches in Africa, Asia, Europe, North and South America.

We praise God because he has made a convenant of peace in Christ, crucified and resurrected for the whole world, by taking upon himself solidarity with all men through Jesus Christ. He wants all men to be saved and to have the knowledge of the truth. This is justice, charity and mercy for all men. That is why Jesus Christ calls all men blessed who work for peace. Men who work for peace among men are called "Sons of God", brethren and sisters of Christ.

Our Lord Jesus Christ, the Son of Man and the judge of the world in his great address on the last judgement (Mat. 25: 31-46) declares his solidarity with those who are in need of mercy, charity and grace: the hungry, the thirsty, the naked, the sick and those who suffer in prison, all who are deprived of their rights, the humble and those who suffer from tribulation. He expects that we shall live from his forgiveness and as his followers, should show the same solidarity.

Thus we cannot do otherwise than declare our solidarity with each and all who suffer because of men and those circles who out of self-interest oppress men and peoples by economic, political or military means and keep them under their domination, contrary to the interest of the men and peoples concerned. (That is what we have in mind when we speak of imperialism.) Our sympathy, support and prayers are with all those who suffer in this way.

Vietnam

WITH DEEP SYMPATHY we are thinking especially of the sufferings of the people of Vietnam and of their struggle for freedom and self-determination which has lasted for almost 20 years.

We are troubled and appalled by the fact

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that so far all appeals to stop intervention in Vietnam have been in vain. With grateful solidarity we think of all Christians, churches and people in the United States who incessantly demand the ending of intervention in Vietnam.

We are convinced that there will never be a military but only a political solution in the struggle for Vietnam. As Christians we appeal to the government of the United States, the government of many Christian people, to initiate the conditions for a peaceful solution in the war in Vietnam by once and for all suspending the aerial bombings of both North and South Vietnam. We ask the U.N. to urge the government of the United States in this direction and make contact with the National Liberation Front with the aim of achieving peace in Vietnam on the basis of the 1954 Geneva Agreements. On the basis of the Geneva Agreements the withdrawal of all foreign forces from South Vietnam could be achieved.

All our Christian solidarity is with the people of North and South Vietnam. We long to see the day when they can start the reconstruction of their war-ravished country in peace and without any foreign interference. Let us create a platform as broad as possible for the common action of all people who genuinely desire peace and justice.

We think with Christian solidarity of all men who suffer from the scourge of war as, for example, in the conflict between India and Pakistan. We also think of the peoples of Rhodesia, Angola, Mozambique, Congo, South Africa, the Dominican Republic and other states in South America who are fighting for their independence or whose existence is being threatened by bloodshed. (We also remember the Arabs in refugee camps.*) In these countries a revolutionary process for putting an end to social injustice, racial discrimination, hunger and the lack of freedom is going on. We Christians admit our guilt in the continued existence of circumstances which have led to revolutionary explosions. We have approved and justified such unjust conditions for too long. We must therefore help the oppressed to gain their rights. We recognize revolutionary movements leading to a higher humanity and to the applying of all human rights as being a part of the evolution of mankind towards real progress. We appeal to everyone to prepare and to open the way to justice without bloodshed.

Disarmament

DISARMAMENT is still the most urgent task of our present day, owing to the stockpiling of armaments of mass destruction and their impending spread into the possession of other states. A total and controlled disarmament must be and remain the aim of all efforts for peace. We support all efforts being made by individual governments, the U.N., and all peace organizations.

In this connection we reject all such plans as the multi-lateral atomic force and similar plans which involve the spreading and joint disposal of nuclear weapons of mass destruction. This first of all concerns Europe because here they have not yet been able to eliminate all consequences of the second world war. As long as there now exists and will be demands for revision of existing frontiers in Europe, every forced re-armament and demand for atomic weapons in Europe means an increased threat to peace.

We, therefore, suggest the convening of a conference of European states—with the United States participating — which ought to deal most urgently with the various proposals concerning European security that have been put forward (non-agression pact between the NATO and the states of the Warsaw Pact, the Gomulka-Rapacki plan) and the solution of the German question by a peace treaty.

Peaceful Coexistence

THE WORLD needs a purposeful co-operation, based on solidarity, in order to maintain peace. We, therefore, agree that international co-operation within the framework of the U.N. must be expressed clearly.

The U.N. must become a gathering of all

* In the session of the working committee on October 18, 1965, it was pointed out very seriously that the brevity of this sentence may give cause for misunderstanding. The working committee declares unanimously that it is in no way meant in an anti-semitic sense. The C.P.C. is aware of its obligation to contribute, in Christian solidarity both with the Jews and Arabs, to peace between the Arabic states and the state of Israel. As Christians we recognize our obligation to do our best to secure and maintain peace in the Holy Land.

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states in order to make the work of safeguarding peace efficacious. Therefore, we insist that at last the People's Republic of China should have its rightful place within the U.N.

We are convinced that a conference of all states of the world to discuss the burning question of disarmament, in which the participation of the People's Republic of China would be indispensable, could contribute fundamentally to the relaxation of tension and a peaceful future.

In view of the present world situation, we appeal to all Christians, all churches and all men to whom the winning, maintaining and assuring of peace and justice is an important matter.

We should unite our words and endeavours to put an end to all dangers and all hotbeds of tension. In solidarity, let us unite all our efforts with those who suffer from suppression and exploitation and who lack the necessary means to live a life worthy of man.

Let us create a platform as broad as possible for the action of all people who sincerely wish to obtain peace and justice. To our great joy, the aims which have been ours for a long time, found expression in the address of Paul VI at the General Assembly of the U.N. We are ready for co-operation in the service of peace and for the realization of peaceful coexistence. As we have said many times before, we would like to state that all Christians must co-operate for peace and reconciliation. We shall, therefore, be pleased if we, in our dedication to the cause of peace and justice, could find ourselves together in this responsibility.

Let us create the necessary conditions for an effective Christian influence on the international situation in order that we may live to see a peaceful development of the world.

While pursuing these our tasks, we trust in God and Jesus Christ, the Prince of Peace, for our own and for all men throughout the world.

MINISTERING THROUGH WORK IN THE WORLD

By Sister Ann Patrick Ware
Professor of Theology, Webster College

ONE OF THREE ADDRESSES GIVEN BY WOMEN AT ST. MARK'S CHURCH, ST. LOUIS ANOTHER WILL FOLLOW

FOR ONE who has been a loud and hard critic of preaching, there is a certain poetic justice in having all my sins come home to roost in so public a fashion.

The ineffectiveness of preaching is, to my mind, largely due to the lack of a message — not the lack of something to be said, but the lack of someone to say something which he feels has to be said. This, perhaps, is the only connection with the topic given to me: the relationship of my work and the world.

All of us have to feel that our work brings something to the world that is needed, something valuable. My work is teaching. It differs from that of most teachers because it is Christian teaching. The students I teach are "in the world." So am I. Where else is there to be? And we are, both of us, in the same world which is Christ's world. Not the world that was Christ's world when he was here. It is his today, for he dwells in it, acts in it.

What I teach is sacred scripture and theology. In this area it does not appear to me that it is possible or desirable for a Christian to take a neutral stand. Scripture is not something to be looked at, even in an academic setting, with a coolly objective eye. It is the word of God and, as such, it cuts—like a sword, a double-bladed one (Heb. 4:12)—into the stuff of our lives. One may, of course, not hear the word, or, hearing, turn a deaf ear; one may also speak words of his own and then mistake these words for the word of God. But if we listen to the word, accept it, all kinds of things become different for us. Some paths hitherto open to us are now closed; certain tactics are forbidden; certain deeds are of necessity. The word — if we let it — burns in our hearts so

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that we must speak it(Jer. 20:9) no matter what the cost. Thus we are put in a position, a public position, of decision, loyalty, fidelity, commitment.

The Sharp Cutting Edge

NOW it is this public character of having already professed something that demands of the Christian a serious thoughtfulness as to what he is about. Nothing is valued so much today as "openness,"' a readiness to receive and assimilate the ideas of others, to change one's own ideas on the basis of what one sees and hears. How far can a Christian change? To what extent is he "open," that is, uncommitted? What can be jettisoned as ancient and now unusable baggage? This is my own personal challenge as a Christian teacher; but it belongs, I know, to every Christian who takes faith seriously.

The dichotomy, then, is not between church and world. We are men who live and move in both arenas. The sharp cutting edge — the dichotomy — slashes between truth and sham, between service and selfishness, between love and caution, between salvation and security, between revelation and efficiency.

A Christian is one who takes the gospel seriously — or rather, he is one to whom it has been given to take the gospel seriously. All is given. This is what his baptism means: it is given to him to be no less than a son of God. This is what his sonship means: that the Son is one who has received all that his Father has and is. He, the Son, has nothing but what he has received and his mission is now to be given to others.

To be a Christian means to believe that you have been chosen to be this kind of son. The Christian doesn't believe it because it makes the best sense in the world, or because he likes it, or because it is practical. In fact, the risky thing about Christianity is this: if you live it, you may end up like Christ — murdered for your trouble!

The Christian, then, is free to take the revelation of God or to leave it. What he is not free to do is to tamper with it, to refashion it in his own likeness so that it ends up as soft, pleasant, sweetly reasonable, urbane, suave, acceptable. If he is to be faithful to his call as a Christian, he must receive his faith from the community — he professes the faith of the community: this is what we do in our profession of the creed — he must stand within the community. He must, at the same time, manifest fidelity to what is personally demanded of him by the Father.

An Exacting Critic

IT MAY BE that the demands of the Father and the demands of the community will be the same. In this case, he will be to the world a witness who is stern and at the same time comfortable, comfortable in the sense that within the community of faith he will not have to defy a pattern of mediocrity. But as long as our churches keep the face of middle class "morality clubs," as de Rougemont has called them, the Christian is more likely to have to stand even within the community of faith as an exacting critic. This is no enviable position.

When, for instance, are we going to see that the epistle, First Corinthians, chapter 13, is not saying mere sweet and beautiful things about love, but calling for heroic action that would bring men to stupefied attention, were they to see it lived? This kind of love — the kind we have already experienced from Christ —is not self-conscious. It doesn't tolerate a man's brooding over his rights, patting himself on the back, grudging someone else a word of praise even though it might be exaggerated or perhaps not even due. Why is it that we persist in acting as though there were only so much praise in the world, like so much cake, and for someone else to have a bit of it is automatically to mean that I shall have less?

Real Charity

THIS KIND of charity trusts. It refuses to look at the stranger as a possible robber, rapist, murdered. How can I love another when all I see in him is a possible source of evil to me? And so we don't pick up a hitchhiker, we don't let anyone into the house to make an emergency phone call, we don't give a handout in the kitchen, much less in the dining room; if we respond at all, we hand out a bag and quickly close the door. Good riddance! This is what the Reader's Digest articles tell us to do, this is what every practical man knows ought to be done. Everyone knows how dangerous it is to lay yourself wide open. Woe betide the doctor who stops at the scene of an accident and later is sued for malpractice.

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What I want to say is: yes, I know very well that this is what everyone is telling us to do. What I am not so sure of is that this is compatible with love. From everything I know about love, even under its most idealistic forms, it demands risks. This is exactly what it is all about. You do lay yourself wide open; you can, therefore, be violated. In fact, this is precisely what happened to the man Jesus, whom his contemporaries, after the tragic bloodiness of it was all over, confessed to be the Lord. Our notion of charity seems to be this: I will die for my neighbor, but do not ask anything less of me.

What then, is the gospel? What is the good news we have to spread abroad? Is it news that here's something practical to live your life by, a code of action that's efficient? Or is it truly a gospel of love, the good news that "Look, man, you're loved! I love you. I want your good more than my own." How we need to be cleansed and purged, shattered and rebuilt before we can love this way!

Personal Call

THE BASIC FACTOR which can bring us to this kind of love is a sense of personal vocation. Not that vocation to be a Christian, which is somehow to have been brought in touch with the love of a Father, the emptying-out of a Son, the directing and inflaming pulse of the Spirit. I'm thinking of a vocation within a vocation — a word from the Father to me that is unique, completely personal to me alone; an invitation to serve my brothers — and so to serve my Father — in a way that is totally and only mine. And here it matters not where I serve. The wide world is our field of operation. What matters is that I serve as a reliable sign, a sign that doesn't lie, a sign that points to Christ's compassion, Christ's tears, Christ's indignation at what we do to one another because I am compassionate, I weep, I am indignant. This is why it is so important that the church be wherever trouble is because trouble shows human need and human need is the magnet of Christians as it once drew Christ, responding to human need wherever he saw it.

The trouble is — we don't really think we're that important. We do not think our single response matters that much; worse yet, we have no sense of having been considered that important by anyone else. We don't really believe that we are worth more than many sparrows (Mt. 6:27; Lk. 12:7), that the hairs of our heads are numbered (Lk. 12:7). We refuse to believe that anyone can be that concerned about us. Any maybe this is the ultimate lack of faith: the inability to believe that anyone can really care like that. Or, to put it another way, the inability to believe that Anyone can really be more loving than we are. Let us pray:

O Lord, God of our life and of our hearts, try as we may, we cannot rid ourselves of ourselves. Only you can enable us to root out that selfishness, that desire to "get ahead," that ambition that makes us treat a brother like a rival or an intruder. Do make us, first of all, want to be changed, to be emptied. Then rush into our vacuum with your kind of love that we, like gift-bearers, may bring it to the disillusioned, the hardened, the skeptic, those in any kind of human need. We ask this gift in the name of him who is All-Gift, Jesus Christ, your Son, our Lord. Amen.

Urban Opportunity

By Nathan Wright Jr.

Executive Director, Urban Work, Diocese of Newark

WE HAVE TENDED in recent years to see what is going on in our city churches as being related largely to specific places of localities. When we see a downtown church with a fine old building and a venerable tradition, including that of reasonably well-filled pews on Sundays or on great occasions, now finding difficulty in maintaining its past prestige — or even its mounting mortgages for repairs — and increasingly netting smaller returns in attendance from ever more magnificent public relations and acts of expertise, we tend to think of this as almost solely due to conditions relating to a particular kind of locality or place. This, we have tended to say, is the inevitable plight of a church located in the city.

But the crucial point about what has been going on in our cities, and which has been missed not only by the church, but also by other institutions including most notably our schools, is that urbanization is more to be related to processes than to places. The shifts

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and dislocations which mar and mark our central cities are simply symptomatic of changes and adjustments in a way of life which is coming to characterize the entire world in which we live. We have been faced — in the areas of employment, population residence, population growth, technology, and in all of the areas of learning and of human relationships —with adjustments of such a staggering nature these past thirty years as to be described best, not so much by the word "change" as by the words "discontinuity" and "dislocation."

Former perceptions of our world and of human life have changed throughout our world. But in our central cities where men, women and young people have most evidently and most precipitously been cut loose from their former moorings of both social and philosophical control, tradition — which has been the ark upon which religion for agelong generations has cast its lot — has been swept away. Moreover, the process of the erosion of past value constructions which is going on in our central cities is making its steady and certain way toward our suburban communities and our countrysides.

All of which suggests this: that our work in our inner cities must take into foremost consideration the fact that a creative coming to grips with their deeply written reality factors may provide a laboratory experience from which we might learn lessons vital to the salvation and preservation of our churches in other areas not yet so clearly hurt or disfigured by the forces of urbanization change. Our inner-city situation, in this view, would be considered to be perhaps the most advantageous focal point — not for simply doing things — but for serious, scholarly, reflective and mature priestly and pastoral involvement. This thus could conceivably redound to the good and gain and glory of the church in our times.

New Challenges

THERE IS NOT only the problem of the identification of process as over against places, but also that of agreeing upon purpose before the funding or undertaking of programs. Underlying every decision which we make in life are presuppositions of some kind. The critical qualitative difference in any program — and always providing an unmistakable index as to "success" or value — is the specific purpose to which it is addressed.

Critics of our federal welfare policies, for example, no matter what their political persuasion, tend to be of one mind in terms of an awareness of the band-aid implications of so much of our public assistance programs. Programs aimed at more than amelioration have not been devised to the extent that most of our citizens would like. Yet self-generating programs designed at a rectification of conditions, of setting things right and making benighted men and women and young people become what they should be are fraught with upsetting social consequences. If there were fewer poor or fewer jobless persons, the relative economic stake of all of us would be adjusted or made different in some degree. The consequence of this seeks avoidance; thus the perennial human bent is toward the fullest betterment of the conditions of human life as may be consonant with our own stake or position or security being unchanged.

It is a universal law of life that we cannot bring about any critical or creative change in the lives or lot of others without ourselves being changed. Thus it is in our theological approaches to problems such as are represented by our inner cities — where new and different people live; where the problems of want versus over-abundance and of injustice, apathy and exploitation, albeit simply or largely by complicity, are to be evidenced — that we adopt postures which appear to be self-preserving but which are, in actuality, self-defeating. It is easier to adopt an ameliorative theological stance rather than a truly redemptive theological stance.

New Theology

THUS all throughout the church there is, in reference to our city ministries and churches, a new "Christ the Servant" theology being developed which is marked, incidentally, by certain elements of truth. It assumes that the church, as the body of Christ, is in the world, as the one who serves. Stopping at this segmental approach to Christian purpose, it has tended to alter what ideally are laboratories for authentic and reflective pastoral and priestly learnings for the benefit of the whole church, and to make of them outlets for the expression of what amounts to a kind of stoically-conceived noblesse oblige.

It represents and is represented as charity, the drink of cold water and even the pouring of the precious oil of spikenard. Yet the Christian

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end and purpose — in the sure and certain direction of which our every plan and program must be framed and set — is that of the redemption and fulfillment of human life, the making of it into what in the mind and plan of God it was created ideally to be. "That where I am, there ye may be also," said Jesus. "And I, if I be lifted up, will draw all men unto me." The divine will and purpose for all of life is no less than its sharing in the glory which pertains to the life of God.

Thus we are never called — in terms of end purpose or goal — to make things better, but to make things right. At the center of the Christian life there is ubiquitously and inescapably the cross. It may be painful for us to bypass an act of apparent kindness in order to bring about a basic cure. Yet it is no less than this that we may most often be called upon to do. The Christian purpose is growth, that men may grow up unto the measure of the stature of the fullness of their life in Christ. So in our concern for our inner city churches we are to do always and only those catalytic and enabling things which make for growth in those whom we would serve. We have to avoid programs of service which must be repetitious, which deal with children of new people rather than create resources for adults to continually assist their own children, programs which call for continual aid rather than become self-generating and self-sustaining.

They may fulfill our felt need to serve but not fulfill the need for the furtherance of growth into self-sufficiency on the part of those whom we would serve. The only truly creative service which can be given to our cities is that which by definition creates and is designed to bring life to its maturity, self-sufficiency and flower.

Redemptive Purpose

AGAIN our major central cities in America will progressively be peopled over the next twenty years and more with people who are poor and with people whose skin color is different from our own. We cannot win them by being kind to them. We cannot have priests from the American majority group deal acceptably and creatively, for example, with those who comprise our major minority, unless their purpose to develop a two-way street by which access to and from the minority community — in terms of residence, professional acceptance and opportunity, employment and the availability of every other relationship — is made abundantly clear. Programs designed to be nice to people who are different from ourselves and whom we do not accept in every respect to be worthy of what we are and have, or even more, cannot be true to the Christian redemptive purpose.

Our cities, our urban ghettos, our churches in our central cities and our whole urban way of life are not to be ameliorated. They are not to be given the easy relief which is symbolized most often by the sympathetic but uncritically examined bestowal of largesse. The seemingly more difficult, and yet infinitely more rewarding task involves several ingredients.

It involves a looking at the issues apparent on the urban scene as symptomatic of our times, thus affording us in microcosm a picture of the perplexities which will increasingly confront our entire world. The alternative task involves also such a re-examination of not only what we do upon the urban scene, but of all that we do elsewhere in terms of Christian purpose, as will give promise of what may be no less than personal and corporate renewal within the whole life of the church.

Greatest Resource

WHAT ABOUT the price of funding an approach to urban work which sees process and purpose as key elements?

The greatest resource which any institution has — and which is far better than gold because it may produce not alone the needed monies but even more the continued support and leadership needed for the institution's flowering — is the intelligent and knowledgeable commitment of what dedicated few or many which must stand at the center of any truly vital enterprise. Any church, in our cities or elsewhere, which has a substantial core of people who sense deeply that it is they who are the church, is a church which is rare and rich and real!

The philosophers have been telling us for quite some time what the economists and politicians have long known, that the central characteristic fact of our age is that of community. Man needs community to find the fulfillment of every aspect of his life. In our churches we must learn again what the ancients knew and what the men of public life have rediscovered, the fact that only in and through and as community can we become what we must be.

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Finances are incidental to any project. The basic ingredient needed in our city churches—large and small, rich or poor — is the development of devices for the pre-involvement in their every concern of a community of souls who, as "members one of another", and aware of their corporate life in Christ, know that it is they who are, indeed, the church. No less than this is needed in all our churches. But on the city scene, where problems are seen to be the most acute, there the church is in the greatest most urgent need for the recovery of the sense that it is very Christ existing as and for community.

Capacity For Service

OUTSIDE RESOURCES, in this view, can only serve in a catalytic way. They can be utilized for those enabling tasks which may assist parishes and new groups to whom we owe a shepherding outreach both within and without the church in creating those centers of community whereby shared assessments of goals based upon local resources may point the way to the one purpose basic to every Christian endeavor, that is, the growth into greater capacity for service on the part of those who represent our urban concern.

Outside assistance may serve to help local leadership identify and develop local stewardship resources — including for our inner-city churches perhaps, that resource which may be involved in a new relationship to noble but burdensome old structures! — It may assist in developing and furtherance of programs of many types aimed at the renewal and regeneration of the many communities in miniature again both within and without the church in our cities as elsewhere, which are so necessary, if the church in our day is to become what God wills that it may be.

Those who are concerned for urban work in our churches will assist in every way in those enabling functions which make for growth and fulfillment in the church's life as a whole, and in its communities, and this in terms consonant with the spirit and needs of our age.

The church on the urban scene, freed from the illusion that cultural accommodation may sustain the church's life, and that of its constituencies, may serve as the crucial vehicle in the church's contemporary need and quest for regeneration.

Main Thing Needed

THIS CANNOT be done alone by what some see as an increased interest in liturgical renewal by our so-called urban churches, although doubtless it is true that worship, however central to the church's life, when couched in 18th or 19th century terms cannot speak with the most clear and compelling meaning to the life of man in our day.

The regeneration of the church or the revival of urban churches cannot be done alone by good stewardship, by the best insights in group dynamics; not alone by prayer, by study and fasting, nor yet alone by an evangelistic or ultra-social witness drive. All these, in their way, are, assuredly, aspects of the needed composite renewal of the church's life.

It is our conviction that the church on the urban scene, brought as it has been to extremity, may afford the most ready and advantageous circumstance in the church's life for the application of the breadth of vision and wisdom needed for authentic re-discovery, creative redirection and depth of re-dedication which should ensue.

Urban work should then be construed to be no novelty, nor passing fancy but rather to be the church's potentially strategic opportunity to meet — with a patience born of skill and a wisdom rooted in reflective judgment — the new challenges of the urban day which is at hand.

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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Delta Agency Buys 400 Acres To Aid Negro Home-Building

★ About 100 impoverished Mississippi Negroes — many of them participants in the late January protest "live-in" at Greenville air force base — expect soon to start building their own homes on land they have purchased.

A spokesman for the Delta Opportunity Corporation — formed largely through efforts of the National Council of Churches Delta Ministry — said that after four tries the corporation has purchased 400 acres of farm land 10 miles southeast of Greenville.

To be held in trust by the "Poor Peoples' Fund," a unit formed out of the "Poor Peoples' Conference" which staged the air base demonstration to dramatize the Negro's drastic unemployment problems and housing needs, the land was purchased for $160,000.

An anonymous Northern donor provided the necessary $70,000 down payment, the spokesman said, and the remainder will be repaid by the Negroes at the rate of $10,000 per year.

The fifth purchase attempt was successful, it was reported, after four other prospective sellers turned down the Negro group's proposition.

Thrown into near destitute circumstances as a result of automation and acreage allotment cutbacks which have drastically reduced plantation jobs, the Negroes have been living for several weeks at the Delta Ministry's Mt. Beaulah conference center at Edwards, Miss.

The Delta Opportunity Corp. spokesman said that prospects for purchasing of the 400 acres have been brightened by the fact that portions of the plot not needed for housing can produce a soybean crop worth $20,000 annually, a "conservative" estimate.

The group also has applied for and hopes to receive a $500,000 office of economic opportunity grant which will pay for not only housing materials but the wages of a construction engineer, plumbers and carpenters. In large measure, the Negroes will build their own houses.

It was pointed out that the "Poor Peoples' Fund" participants were not among the Negroes who raised and lived in a "tent city" in a Wash-

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ington, D. C., park during and shortly after the Easter holidays.

The group, the spokesman said, did not feel that participation in the Washington demonstration was "appropriate" at this time.

By building their own community on the purchased land, it was stated, the Negroes hope to help acquire their own "economic and political toe-hold" in the state.

"They don't want to leave Mississippi," the spokesman said. It's theirs as much as the whites."

Blake Halts Poverty Meeting When Dissidents Protest

★ Shouting that they are tired of resolutions and a lack of action, "pussyfooting" and people who are "all smiling and juicy," a handful of delegates to the annual citizens' crusade against poverty broke up a conference of the group.

In the process, they sent poverty war chief Sargent Shriver hurriedly away after he doggedly went through what was to be the principal speech of the conference. As it turned out, the dissident force had the most effective, if not the final word.

In essence, the hecklers charged that Shriver can't possibly speak with conviction on something he has not or is not experiencing. In short, their reasoning was that unless one is poor, he can hardly be an effective spokesman for the poor.

"How can he speak of rats and roaches when he doesn't live with them?" one reasoned.

The citizens' crusade is the combined effort of some 100 religious, labor, civic and other organizations across the nation pledged to launch a private campaign against poverty, coordinating their efforts where in agreement with government policy. Several leading churchmen are among its officers and committeemen.

It was Eugene Carson Blake, general secretary-elect of the World Council of Churches, who called the conference to an abrupt halt after the booing and disorderliness, which sent Mr. Shriver away, continued late into the final afternoon session.

A pivotal expression in the protest, one shrouded in controversy even in the office of economic opportunity, which administers the poverty war, was "maximum feasible participation of the poor." The dissidents made it clear they do

MIRACLES

Edited by C. F. D. Moule, Professor of Divinity, University of Cambridge

In most of the recent books on miracle, little or no attention is paid to the comparative study of ancient writers on the subject outside the Bible, or even to a comparative study of the Old Testament alongside the New. This book is a step in such a direction. The papers are philosophical, biblical (both Old and New Testament sources and viewpoints explored), historical (especially in the writings of the early Church), and literary (especially ancient literature — Herodotus, Plutarch, Josephus).

Contributors: C. F. D. Moule, G. F. Woods, M. Hesse, J. P. Ross, Barnabas Linders, A. H. McDonald, B. S. Mackay, J. P. M. Sweet, G. MacRae, M. E. Glasswell, G. W. H. Lampe, E. Bammel, M. F. Wiles. $6.95

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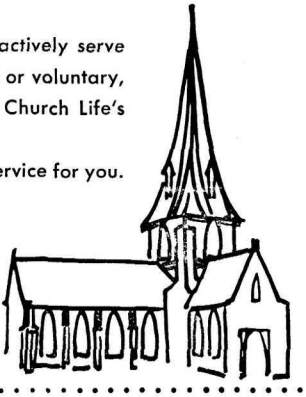
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not think the way the poverty war is being run or the way the citizens' crusade is set up that the government or the private groups are following this dictum.

Not withstanding repeated calls in the government and through private agencies, such as the crusade, for such maximum participation, many in government circles believe it to be a fiction to think that because a man is poor he is better qualified than anyone else to administer aid to himself if it is provided.

The climax of the convention came when a few delegates who had eaten elsewhere converged on the luncheon at Washington's plush International Inn, where Mr. Shriver was speaking. Nearly 800 were dining, about one-third of them designated as in the "poor" category. They were from Appalachia, Harlem, the slums of Washington and Philadelphia, Watts in Los Angeles and many other places where poverty prevails.

"He's being heard," they interrupted as Shriver was talking. "How come we're being denied the right to speak?"

"Shriver tells us what has been done — why doesn't he tell us what hasn't been done?"

Federal anti-poverty personnel, lawyers for the poor, welfare workers, union leaders, and churchmen looked on in disbelief as Washington youths wearing "Rebels With a Cause" shirts, California grape pickers wearing "Huelga" (strike) buttons and others, Negro and white, took over the floor.

The action was only symptomatic of the activity of the night before. In a conference that lasted into the early hours of the morning, numerous of the "poor" delegates echoed the sentiments of Mrs. Elsie Grant of New York City, and called for operative control of the Citizens' Crusade for themselves.

Mrs. Grant said: "The people at the Office of Economic Opportunity think they're doing us a favor. They have forgotten about government of, by and for the people."

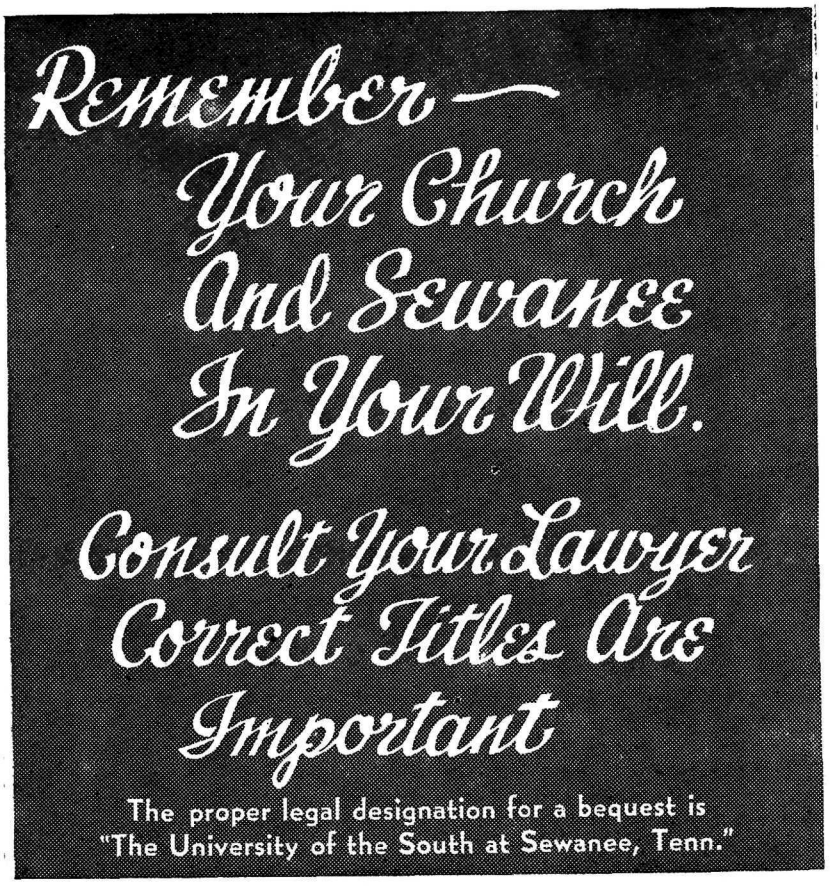
The treatment afforded Shriver was too much for Bayard Rustin, Negro civil rights leader. He left the meeting under the protest that "no logical discussion" could be held in "this atmosphere." He expressed deep regret at the treatment afforded Shriver.

Blake and Walter Reuther, president of the United Auto Workers, which is underwriting the crusade's efforts, said that no matter how much in sympathy they are with the complaints of the poor, they would not accede to the demands of the dissidents with regard to control of the citizens' crusade.

Blake, though he maintained that the outburst by no means meant that the citizens' crusade was bowing out of existence, warned the would-be bolters: "There won't be anything left to take over when you take over."

He called the meeting to a halt when it became evident that the long list of resolutions the conference leaders wanted to present for passage would only result in further disorder. The resolutions asked for greater participation by the poor in the poverty campaign.

Almost to a person, the poor delegates, not all joining the more raucous crowd, were in agreement that the federal program has raised their hopes, but present practices and few tangible results are causing disappointment. Riots could result unless the tenor of the campaign is changed and its impact is felt more effectively.



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- NEW BOOKS -

E. John Mohr
Book Editor

ROME: OPPONENT OR PARTNER? by Rudolf J. Ehrlich. Westminster. $5

So much progress has been made in the direction of Christian reunion during the past three or four years that one wonders what still stands in the way. Dr. Ehrlich, a Reformed minister who studied at Montpellier and at New College, Edinburgh, insists that the main barrier remains: the divergent understanding of the Church's power and authority. Karl Barth, for example, still views the Roman Catholic Church as a false church which cannot be recognized by Protestants (p. 209)! The author welcomes the ecumenical "dialogue" of today, but holds that the differences must be examined "from a truly theological instead of a merely historical, psychological, or emotional point of view." Here the two churches "remain opponents and adversaries" (p. 286). And so we are back where we were! That phrase, "merely historical", lets the cat out of the bag — a scrawny, mangy, wild-eyed beast let loose from the dark ages! What else do we have but history? The purely theoretical, speculative, logical, rational deductions and inductions of theology, cut loose from history and historical data and records, is a fantastic dreamland!

The book is a thorough examination of two eminent Roman Catholic theologians, Louis Bouyer and Hans Kung, especially the latter's study of Barth. But for my part, our author only shows the hopelessness of the purely theological approach to reunion. Unless we can live, work, and pray together, and learn to trust one another — which surely is something "emotional" — there is no use our raking over the dying embers of Calvin and his opponents. And of what value is an "ecumenism" that neglects — or purposely disregards — historical study, and especially modern biblical research? Better the freedom of the rolling hills than a narrow, crowded corral where the sheep are doomed either to starve or to suffocate.

— FREDERICK C. GRANT

Dr. Grant, Professor Emeritus of Union Theological Seminary, New York City, is the author of "Rome and Reunion", Oxford.

CHRIST IN CHRISTIAN TRADITION: FROM THE APOSTOLIC AGE TO CHALCEDON (451). By Aloys Grillmeier, S. J., translated by J. S. Bowden. New York: Sheed & Ward, 1965. $8.50

There can be no doubt that this book is a work of first-rate importance, and that for at least two reasons. For one thing, it deals with a central and crucial question; that of the genesis, the character, and the meaning of the church's traditional confession of Christ. Starting with the literature of the New Testament itself, the author surveys the development of Christian teaching about Christ up to the point of the conciliar Definition of Chalcedon—the document which has become the touchstone of christological orthodoxy for east and west alike. He thus provides the reader with an insight into the problems, the thought-forms, and the motives which jointly shaped the church's classical christology.

But the value of this book does not reside in its subject-matter alone. There are available to the reader other treatments of this theme, shorter or longer, more or less tendentious. But there are none which can presently lay claim to the combination of qualities which mark *Christ in Christian Tradition*: the completeness with which the author covers his ground, and the meticulous learning which he brings to his task. Fr. Grillmeier is a master of the literature — and it is an extensive one — which has been produced in the past forty or fifty years on the development of christology in the early church and the patristic era.

His book thus makes available to its readers the fruit of the researches of a great number of specialists whose contributions have hitherto hovered in the limbo of learned monographs and scholarly journals. This material Fr. Grillmeier has synthesized into a connected and constructive account of the developments which led up to the conciliar Definition at Chalcedon; and his account itself is a major contribution to the understanding of the ideas which he treats. If only for this reason, there can be no doubt whatever that the book will stand for some years as the accepted general work on patristic christology.

This, needless to say, does not mean that the book is without questionable or debatable elements. Like all works which attempt to survey so extensive a field and to synthesize so great a mass of material, the author inevitably takes definite stands on issues concerning which the last word has not yet been said. Not everyone will share Grillmeier's distaste for Bultmann's reconstruction of New Testament teaching on the subject of Christ. Not everyone will be happy with his criticisms of Martin Werner's account of the development of christology in the first and second centuries.

I myself find his speculations about the christological origins of Arianism doubtful to say the least, and others may be dissatisfied with his analysis of Nestorius' failure to arrive at a solution of the problem of the unity of Christ. But in spite of the existence of such grounds for possible disagreement with Grillmeier, his book can only be regarded as a remarkable achievement. The author picks his way through a veritable morass of data and conflicting opinions with caution, circumspection, and a sure instinct for probabilities. He is not the man to resort to oversimplification; yet he succeeds in casting an admirably clear light on the logic of patristic christology.

Grillmeier's success is due in no small measure to the fact that he is not engaged in grinding contemporary axes. He does not use patristic christology as a straw-man to be demolished in the interests of a "modern" outlook; nor, on the other hand, is he concerned to establish it as a bulwark against the encroachments of new ideas. His interest and his method are those of an historian, whose primary concern is to illuminate the thought of the men whom he studies by depicting it against the background of the problems and preconceptions of their own times. The result is a work which goes further than most to counteract prevalent misunderstandings of patristic christology, and to call attention to the enduring importance of the problems which the Fathers sought to solve and the methods which they employed to solve them.

Prospective readers should be warned that *Christ in Christian Tradition*, while by no means an obscure book, is not meant to be scanned lightly. J. S. Bowden's translation from the original German is ably enough done; but there can be no doubt in the reader's mind that the original *was* in German — and Fr. Grillmeier does not tax himself to write for a popular audience. But these are minor difficulties in a work of great merit and relevance —one which anyone who proposes in future to discuss christological problems must have studied with care.

— RICHARD A. NORRIS JR.

Dr. Norris is Assistant Professor of Church History at Philadelphia Divinity School.

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The WITNESS

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Elizabeth Rodenmayer

NEWS FEATURES: Visser 't Hooft and Gene Blake Co-Star at Meeting of World Council of Churches

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MAY 5, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Pilgrimage Undertaken in Faith Visser 't Hooft Message to WCC

★ Willem A. Visser 't Hooft, the Dutch-born Reformed churchman who will retire Nov. 30 from the general secretaryship of the World Council of Churches, told colleagues at the meeting of the Council's U.S. conference that the future of the ecumenical movement "does not belong to us."

He spoke during a memory-filled session at the Buck Hill Falls Inn — in the library of which is a bronze plaque commemorating the April 22-25, 1947, meeting of 53 churchmen of 150 denominations of the provisional (later central) committee which launched the plans for the first assembly.

The ecumenical movement, Visser 't Hooft said, has one major on-going characteristic— "a pilgrimage undertaken in faith."

Like Abraham, the church leader related, the Council he has guided from its early stages in the late 1930's "left home without knowing where he was to go." It is still full of surprises, he told the 200 leaders of 28 U. S. affiliated churches.

Early ecumenical workers, he said, expected things that "did not come to pass" and still are major questionmarks. How, he asked, do you get "the great majority of church members" out of their "pre-ecumenical" way of thinking that "my congregation's raison d'etre is to meet my religious needs" and into the context that each congregation is part of "the total family of God" throughout the whole world?

Is the church's purpose in ecumenical encounter self-affirmation or self-examination? If it is self-affirmation, he told the session, "the ecumenical movement will soon have lost all dynamism." But with a willingness to give as well as receive spiritual gifts, the churches in the movement are on the road to "a true renewal" and a "new wholeness" and "ecumenical maturity."

Another puzzler for the Council, Visser 't Hooft suggested, has been to convince its 214 member churches in 90 countries "that unity and freedom are not mutually exclusive."

His reflections were contained in a talk on "The shape of things to come in the ecumenical movement" after a dinner honoring him. He was presented with a set of Commentaries on the Bible by Dr. Samuel McCrea Cavert, former executive secretary of the U.S. conference, and one of the original founders of the world organization.

In other points of his speech he listed what he felt had been the Council's shortcomings and the achievements which no one could have predicted at the first assembly in Amsterdam, Holland, in 1948.

Two of these ecumenical surprises were the affiliation in 1961 of the Russian Orthodox Church, variously estimated to have 30 to 50 million members, and joint talks with the Roman Catholic Church, engendered by the Vatican Council.

"No one in the 1930's could have foreseen the theological situation of the 1960's," he said.

The World Council, he asserted, has a great deal to learn from others before it can move forward into a common strategy for evangelism and operating in a social structure of what he called "pluralism without tears."

Its real test for the future is how realistic an answer it can give to a younger generation in protest on college campuses all over the world, he observed. The retiring church leader himself entered the ecumenical ranks in 1924 as secretary of the world committee of YMCA. Visser 't Hooft cited a danger of "estrangement" between the generations today and asked: "Are we ready for the ecumenical dialogue between the generations? . . . Are we ready to distinguish between that which must be defended because it belongs to the essence of Christian truth and that which belongs only to the established status quo?..."

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The mentors for the Council in its future years are diverse, he emphasized, listing them as: A joyous and faithful Eastern Orthodoxy, a frank and questing Roman Catholicism, a conservative evangelical movement and churches "under pressure" which have confessed the Christian faith despite persecution and restrictive governments.

Second Stage

The Council, he said, must enter a "second stage" of relations with Eastern Orthodox Churches — nearly all of them now on WCC rolls. Orthodox and other Council churches must receive "spiritual gifts" from each other, the churchman stressed.

Western Christianity, he said, "needs badly" the "Easter joy, that all-pervading awareness of the victory once achieved for all" of Eastern churches. And Eastern Christianity "needs the sense of the prophetic ministry of the church in the world" which has characterized Western Churches at critical times. He called this exchange a "cross-fertilization between East and West."

Geneva and Rome

Visser 't Hooft described the present stage of relations between Geneva and Rome a process of "learning to pro-exist." Both sides are involved in a situation vastly accelerated in the last two years. They are involved in "exploring unexplored territories" and aware of "all the vast uncertainties" of the process, he said.

The "first important step" for both World Council and Catholic leaders is to overcome "centuries-old sterile opposition" on both sides and to arrive "not merely at a neutral co-existence but a positive pro-existence" of influencing and cooperating with each other. The "pro-existence" should include frank and honest dialogue. But it should exclude polemics, competition or "mere indifference," he suggested.

He urged the Council to "build a bridge of understanding" between committed ecumenists and persons "with conservative evangelical convictions" who regard the ecumenical movement as a dark danger to the integrity and purity of the evangelical faith. "Our first task is to listen," he said of the evangelical relationship.

Persecuted Churches

Of churches under political persecution, Visser 't Hooft observed: "When one church confesses the faith under pressure or persecution all churches should confess with it." Some in the audience noted at this point that the speaker himself worked with the Dutch underground in world war two.

He called upon communions in the Council to engage in "common systematic thinking" about priorities and the efficient use "of our all too meager resources of men and money" in mission tasks. The world, he said, has moved into a new pluralistic era in which "all religions and ideologies" must learn that no one of them has a spiritual monopoly. This pluralism is "the inevitable outcome" of spiritual freedom. It places heavy demands upon the churches, he said, which "should be accepted without recrimination and tears."

The voice of the Council has been heard in many lands on such issues as human rights, Vietnam and disarmament, the church leader said. But it has not yet found a "deep and broad echo" among either its own members or in "common witness" with the Roman Catholic Church.

There can, he said, be "no concern for social justice without readiness to meet immediate needs." On the race question, and in southern Africa particularly, he said, the churches must refuse to "become defeatist" and cease to support courageous Christians fighting for interracial justice.

"What is at stake is both the peace of the world and the trustworthiness of the Christian witness concerning the dignity of man," he declared.

MORE TO COME SAYS SPIKE

The booing-down of Shriver was a "sympton of real anger that we will be seeing more and more of," said Robert W. Spike, former NCC race commission director and now professor of ministry at the University of Chicago Divinity School. The eruption was indicative of the "most crucial issue in our country today"— equal access to economic security.

"The health of the whole nation," he said at a meeting in St. Louis, "is dependent upon our achieving some real progress in this area rapidly. We are now in a grave situation, I believe, because of the aborting of the promise made in the administration's anti-poverty program.

"This program was conceived as a vital part of the follow-through on the civil right struggle. It promised much. Now it seems to be foundering in a morass of disinterest from the White House — because of preoccupation with the Vietnam war — distrust of and actual hostility to indigenous leaders, and a failure to enlarge the program beyond token programs."

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Committed Rather Than Cultured Christians Needed Says Blake

★ Eugene Carson Blake, general secretary-elect of the World Council of Churches, said that the ecumenical body must be an agent of reconciliation across all lines dividing mankind.

In a deeply personal address, he told the 200 churchmen attending the meeting of the U.S. conference that the ecumenical movement needs the support of "committed Christians" — not "culture Christians."

At the same time, Blake cited his own religious conversion and deep evangelical convictions and indicated that he was concerned that some believe that they hold a corner on evangelical concern.

Blake will step down July 1 as stated clerk (highest executive officer) of the 3.3-million member United Presbyterian Church in order to assume the executive leadership of the WCC on December 1 when he succeeds Willem A. Visser 't Hooft.

Blake stressed that he could not speak at this time in either his role as stated clerk or as general secretary of the World Council. He also made it clear that he was not drawing "any conclusions" regarding the WCC's future policy.

In delivering a testimony of personal faith, he insisted that "God is not a theological proposition but rather one to whom a person commits his life. I am as interested in metaphysics as the next man, but this doesn't have much to do with Christian faith," he said. "In fact, the only excuse for theology is that good theology is necessary to drive out bad theology. The clergy is trained to avoid some of the mistakes that others without a theological orientation are likely to make."

He left little doubt that he believes that the ecumenical movement has taken the scriptures more seriously than some conservative bodies outside the Council which pride themselves on their fidelity to the Bible.

"This is what we have in common, certainly not our traditions," he said. "The Bible is the rich and central source of Christian faith as it sets forth Jesus Christ."

At the same time, Blake noted that the Bible must be understood in its historical context and examined critically, as well as being read devotionally by believers.

"The scriptures must be historically interpreted," he stressed. "We must know the circumstances in which a specific passage was written. Only then do we have the right to say that God is speaking to us."

While making no pretense of accepting the notion of Biblical innerancy, he insisted that the scriptures can be studied critically and, at the same time, be accepted as the authority for faith and life.

Blake called for an inclusive Christian witness. "The church of Jesus Christ is one," he said. "Our task is to manifest that oneness. The prophet and the pastor-priest, the radical and the conservative, the old and the young all belong in the church," he added.

The ecumenical leader counseled against churchmen drawing sharp contrasts between saints and sinners, wise and foolish, those with theological insight and those without it, the devoted and the hardly committed.

"These are in the church," he said. "Here our task is not essentially one of judgment to decide which is saint or which is sinner. This is the labeling sin of churchmen."

"No," he added, "here we must recognize that all are sometimes sinners, foolish, theologically obtuse, and lightly committed. These too all belong in the church and our common task is to work together under the grace of God by his sanctifying Spirit."

He further stressed that the church is community-wide — cutting across all geographical, ethnic and cultural lines. He also noted that the communion in Christ must also seek to bridge all confessional and traditional separations.

"This is the ecumenical movement," he said. "It is out of this kind of faith and these assumptions that all of us must find our way, personal and ecclesiastical."

Earlier, the Rev. Victor E. W. Haywood, acting director of the WCC's division of studies, reported that some 2,000 persons, including 800 full delegates, will attend the Council's Fourth Assembly in Uppsala, Sweden, July 4-20, 1968. Earlier assemblies were held in Amsterdam in 1948; Evanston, Illinois, 1954; and New Delhi, India, 1960.

Haywood said the assembly theme will be "Behold, I make all things new." "The assembly will seek honestly to face the challenges and problems of all kinds of revolutionary change in the modern world, as well as radically new situations in the common life of the churches," he said. "Its discussions will be world-oriented, rather than church-oriented."

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Cold War Stand Morally Wrong Declares Research Director

★ A re-alignment of U.S. national policy with Christian qualities in relation to the developing "third world" countries was called for by a Brookings Institution official at a NCC conference on church, society and international affairs.

John N. Plank of Washington, D.C., director of the non-partisan research group's political development studies unit, declared that "Washington has permitted the cold war to dominate its thinking" and said that both Washington and Moscow are using developing countries as "mere pawns in a power struggle."

"All of this," he said, "is terribly wrong — wrong morally and wrong strategically."

Plank declared that an overemphasis on the fear of Communist movements in new countries leads to a de-emphasis of the problems of practical development these countries are facing.

"In the third world, in almost all countries," he said, "both democracy and communism are untried alternatives. Why do we expect the leaders of the third world to respond to the choice between them as we do?"

Plank, citing a "bizarre situation" that has the U.S. committing $13-billion to the Vietnam war and $3.8-billion for foreign aid, also declared that the department of defense, central intelligence agency and state department all are largely influenced in their thinking by cold war consideration.

He called for an "enhanced awareness of their qualities as Christians" among U.S. leaders and added: "If we do not rerelate ourselves to Christianity, if we do not let Christianity inform our lives instead of letting our lives deform Christianity, we shall lose our constructive purchase on the world and the future."

Judge Frank M. Coffin of Portland, Me., a former U.S. congressman, said that if present trends continue, the growth rate of U.S. per capita income will be 30 times that of developing countries by the year 2000.

"Our commitment to the countries struggling to break the bond of poverty has not reflected this great, booming economy," he said, adding that aid from western nations to emerging countries is lagging far behind the growth of western economies.

Within 15 years, Judge Coffin said, an "aid in reverse" effect could take place as a result of "hard loans at high rates of interest and short periods of repayment" which would find poorer nations repaying rich countries more than they received.

In another major address, UN Ambassador Gershon B. O. Collier of Sierra Leone, declared that "myths of the western world" are biased against colored peoples. The ambassador, chairman of the U.N.'s "Committee of 24" on colonialism, said that Africans wish to align neither with the west nor the communist bloc and find it difficult to distinguish between western "neo-colonialism" and Sino-Soviet exploitation.

Fernando Pedreira, press attache of the Brazilian mission to the UN and a visiting scholar at Columbia University's institute of Latin American affairs, said the U.S. picture of Latin America is "distorted geographically and historically."

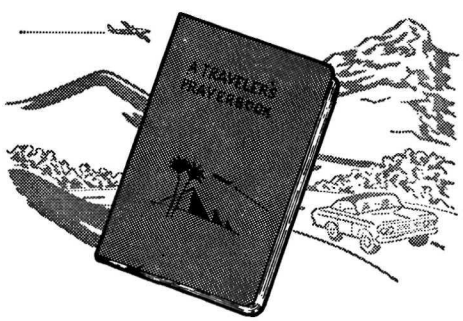
Most Americans, he said, fail to see national, racial, economic and cultural differences among Latin countries and that even U.S. scholars "cannot get rid of the 'Caribbean complex' — they cannot forget Latin America's economic importance to the U.S."

BIRTH CONTROL SERVICE FOR STUDENTS

★ Joseph Fletcher, professor of pastoral theology and Christian ethics at the Episcopal Theological School, Cambridge, said at Chapel Hill, N. C., that colleges should offer birth control services to unmarried students along with other health services.

"Nobody is suggesting that pills or interuterine devices or diaphragms should be sold in the campus bookstore," he said. "But they ought to be regarded as a medical resource owed to the student as needed and requested."

Speaking at a seminar on population policy he said that in recent years there has been a considerable black market in oral contraceptives.



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EDITORIAL

A Fragile Vessel Threatened

SINCE the conflict between Greece and Turkey over their interests in Cyprus the Ecumenical Patriarchate of Constantinople has been innocently subjected to increasing pressures.

Through seventeen centuries the ancient patriarchal see of New Rome has managed to survive the crusades of western Christians and the conquests of eastern Turks. It was undaunted by excommunication, until recently, by the Patriarch of the West in old Rome, and it withstood the fall of Byzantium in the 15th century. Though deprived of the use of the Church of St. Sophia, the grandest extant monument to Christendom, it remains to this day a witness to a temporal splendor, even though fragmented, of an eternal glory.

The Ecumenical Patriarchate and the less than 50,000 Greeks in Constantinople are neither threat nor hindrance to the Turkish government or the interests of the Turkish people. Yet as hostages they lend themselves conveniently to attacks for actions over which they themselves have no control.

Although the integrity of the Ecumenical Patriarchate is secured by international treaty the Turkish government, directly or through agents, has increasingly limited its functions, possibly with the aim of forcing it to vacate the place in which history gave it birth. It is ironic that developments should be taking this course when they should be going in the opposite direction, that which would lead to the restoration of St. Sophia to the Church.

An example of the harassment that Ecumenical Patriarch Athenagoras undergoes constantly was reported a month ago. He was invited to visit the Orthodox Churches of Russia, Romania, Yugoslavia and Bulgaria, in each case with the consent of the governments of these countries. He was unable to accept the invitations, as he had previously had to forego visits to England and the United States, for fear that Turkey would not allow him to return to his see city.

The invitations were extended to the Patriarch through his envoy, Metropolitan Meliton of Helippolis, who has just completed visits to most of the Orthodox Churches of Europe and the Middle East.

The metropolitan cited the warm welcome extended to him in Bulgaria. Patriarch Cyril of Sofia, at a special meeting of the Church's holy synod, said: "The Ecumenical Patriarch of Constantinople was and still is the guardian of Orthodoxy — Patriarch Athenagoras is the pride of Orthodoxy and Christianity."

While there has long been anxiety about this in the west it has been debated whether open protest should be made, lest the Turkish government turn to greather reprisals.

But now "An Expression of Ecumenical Concern" has been promulgated by leading American religious leaders, including Archbishop Spellman and Bishop Donegan of New York, Dr. Franklin Clark Fry, president of the Lutheran Church in America, Rabbi Maurice H. Eisedrath, president of the Union of American Hebrew Congregations, the heads of all three Russian Orthodox Churches in the U. S., as well as Archbishop Iakovos of the Greek Church in North and South America.

Citing the repressive actions of the Turkish government in violation of treaties and the UN charter, the leaders "urge these disturbing facts upon the conscience of all Americans and ask them to protest by every lawful and reasonable means these violations of the sacred principles upon which civilized society is founded."

The fate of this glimmer of ancient Byzantium may be of little concern to modern empires writhing in agonies of fear and uncertainty in the midst of far-flung destruction and killing. Fighting for the "freedom" of a non-existent government in the Far East may be much more enthralling than defending the freedom of a living organism in the Near East.

But where human life has an uncertain future it may well turn to a certain blessing, a memory of the glory of the past, incarnate though it be in a fragile vessel.

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SEX --- SEX --- SEX --- SEX!!

By Wesley Frensdorff

Dean of St. Mark's Catherdal, Salt Lake City

WE NEED TO REDISCOVER THE MEANING OF SEXUALITY AND THE PLACE OF SEX IN GOD'S CREATION

THE WORD SEX does not appear a single time in the Bible — either in the Old or New Testament. In the Oxford Dictionary we find the very unexciting definition: Being male and female. The Columbia Encyclopedia begins its article on sex in these words: "Term used to refer both to the two groups distinguished as male and female, and to the anatomical and physiological characteristics associated with maleness and femaleness".

Well, that doesn't stir the blood pressure much either, although we will want to come back to it. It is a very significant statement.

Bible and dictionary don't say much about sex as a word — although the former especially says a great deal about maleness and femaleness and the relationship of one to the other and of each to God. But the Bible doesn't speak about sex as a catagory.

Our daily newspaper does, however. The weekly and monthly magazines — even the approved ones — pay a lot of attention to this little word. It is evident to each one of us that there is a great deal of concern about sex and what are called sexual problems in our culture.

We are told that we are in the midst of a sexual revolution—but from what I can gather historically — sex has always been kind of revolutionary, sometimes open, sometimes hidden, but always the power of human sexuality has stirred the world.

Most of the talk in the papers these days is about sex crimes, and loose morality, and bad girlie magazines, and commercialism, and what is happening to the younger generation. Most of the concern is about the problems that are created for our young people. Very little is said about the sexual problems of married people which on the whole are a good deal more serious in the long run, and in terms of the very basic fabric of family life, child nurture, and community life. And, of course the two are interconnected.

WE HAVE MUCH to be grateful for with regard to sex in our culture, over and above the very fact of man's sexuality. We can be grateful for the knowledge which medicine and psychology have given us toward the understanding of sexuality, especially in the growing child. We can be grateful that it is possible for me to write of this matter at this time in a church magazine. Much has been said about sex in recent years, much that is good, much that is foolish. But not enough has been said.

I want to offer some basic considerations upon which morality is ultimately based. I would like to make one specific Christian assertion about sex. But first an observation.

There is a lot of puzzlement about what some call the sex revolution. There is a lot of call for new laws to control literature and movies. There is a lot of head-shaking about the so-called loose morality of the so-called younger generation. And most of the voices that I hear seem to urge us to go back to the good old days when skirts were longer and when morality was stern and clear and no one had much question — at least so we are told.

Personally, I am not so sure that the state of things is so much worse than it used to be. But perhaps so. Let's grant that. The thing that bothers me is that very few public voices seem to recognize that you can make a pretty good case for the observation that the state of things today is a result of the standards, and the misguided attitudes of the past. We are in this day paying for the sins of our fathers. The problems we have today regarding the misunderstanding and the misuse of our sexuality among both young and old is the backlash of the puritanism, the legalism and the Victorianism of the past 100 years. What has been our understanding of matters sexual, what has been our apparent morality clearly hasn't been sufficient. It has not gone deep enough. And it

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isn't making enough sense to the present generation.

My observation, and it isn't original with me, is that, for example, that the rate of premarital pregnancies has increased over the last few years because it was not moral principles primarily which kept men and women, and boys and girls apart before marriage — rather it was fear — the fear of conception, the fear of detection, and the fear of disease. It is scientific advances and cultural changes which have in a good part eliminated these fears. In other words, perhaps it wasn't the strong morality of past years which kept our girls safe, but something else altogether. A prudential ethic is not sufficient. So much for the observation.

Sex is Good

WHAT WE NEED, and need desparately, it seems to me, is the rediscovery of the very meaning of our sexuality and of the place of sex in God's creation. A meaningful philosophy of sex alone will bring about healthy sex in our society and in the life of each individual.

That brings me to the assertion. Very simply. Sex is good. It is one of the greatest gifts which God has given mankind. It is at the very center of the creation of man. In fact, sex is so good that it is holy. "So God created man in his own image, in the image of God created he him; male and female he created them". And from the second creation story in the 2nd chapter of Genesis: after having created man and placed him in the garden, the Lord God said: "It is not good that the man should be alone; I will make him a helper fit for him."

It stands very close to the heart of the Christian faith that God has made us male and female in order that community may be built from the very beginning. And then he has given us a sacramental means through which to express the bond of love which is the bedrock of society. This gift which God has given us is so strong and so good that through it and with it mankind can exist in the image of the divine love. That is how good sex is. That is how holy it is.

But what we have done — and what men throughout the ages have done — possibly because they cannot stand holiness, is to make sexuality look evil and dirty or at best a necessary evil.

Bed and Board

AS A FRIEND of mine writes in his marvelous book called Bed and Board; "It was not enough for the Creator to make us human. Absurdly he went further. Male and Female created he them. The truth of our being is that we are one species, but just barely. This planet houses two different sorts of rationality, two different kinds of freedom, and two different brands of love: men's and women's. But nowhere else are we more confused about our roles than we are in the matter of sexuality. Chesterton once said; 'About sex especially men are born mad; and they hardly reach sanity until they reach sanctity.' "

"Actually, there is no such thing as sex. There is such a thing as sexuality. In grammar it is called gender. It is the word used to describe the marvelous bargain by which we get two species for the price of one."

"What we have tried to do," Father Capon seeks to point out, "is to take sex out of sexuality and expect it to mean anything. We have done so by associating with sex only that area of life which deals with coital union of man and woman. But our sexuality is much broader and deeper than that. And out of context it becomes lost and meaningless and ultimately destructive of the very relationships which it is intended to bring to fruition."

"Do you want me to prove it?", he goes on to ask. "Suppose I wrote a book called The Sexual Life of a Nun. You know what people would think. They would be curious or shocked. They would expect to find it either a big joke or a compiliation of slightly prurient propaganda. How many would be able to see that, on the real meaning of the word "sexual", it is perfectly proper title? For a nun's life is utterly sexual. She thinks as a woman, prays as a woman, reacts as a woman and commits herself as a woman. No monk ever embraced his life for her kind of reasons. He couldn't if he wanted to. Of course, she omits, as an offering to God, one particular expression of her sexuality; but it is only one out of a hundred."

Much the same thing could be said, in a slightly different way, about any unmarried person.

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Swing of Pendulum

THE POINT then is that until we can again make sex an integral part of sexuality we will seek to moor a ship in a foreign port where it will never be at home. But when we can keep sex anchored solidly within the creation of God then we will find for it once again the kind of mooring which will allow it to serve the very heart of love and become an instrument of joy and praise and glory.

Read the Song of Solomon in the Bible. Forget the fact that some Victorian biblical scholars try to make it an allagorical song of divine praise. Read it as a hymn of love — of a man and of a woman. Notice that it happens to be placed almost in the very center of scripture. And let that act of providence be a constant reminder that love between man and woman is the nearest love to the love of God. And sex is a part of that love — an integral part, a holy part.

What has happened and is happening, is a swing of the pendulum from one position of distortion to another. What our society is trying to do is to make sense out of sex. But in rejecting the puritanical view which makes sex a shameful, and largely evil thing, or at least an easy tool of the devil — in rejecting that view the pendulum swings right past its center of peace to the other pole which is best characterized by Hugh Heffner and the playboy philosophy. One important witness Heffner makes — that sex is good and that beauty, all kinds of beauty, including female beauty, is to be enjoyed. But he makes it all a matter of playing with toys, he forgets the persons.

In that philosophy the male becomes a playboy and his playmate becomes a toy. She is a thing, not a person, and as a result the male loses his personhood also. And finally sex becomes a fizzle. And no matter how long you chase a fizzle, you still only get a fizzle. As many have discovered in that context, it ain't what it was billed to be. Now, if I had to choose between Heffner's view and the puritanical Victorianism of my grandmother, I would choose the playboy theme everytime. And this is what a lot of people are doing. But both views bring distorted and sick sex. They bring disappointment, trouble and vain excursions in search of meaning. But they are not the only alternatives.

God's Creation

THE CENTER of the arc rests squarely on the fact of God's creation and of the holiness of this most precious and fragile gift which God has entrusted to mankind. Easily abused it is by man's selfishness and rootlessness and especially by his shortsightedness which so often leads him to choose the easy present for the harder future. But none of this for one moment lessens the fact that in our sexuality, from the moment of birth to the moment of death, God has given us a marvelous gift— through which we may know in the deepest way the fulness of love. Everything about it is beautiful. Nothing about it is evil. But what destroys it is taking it away from its moorings.

I do wish that our Prayer Book marriage rite would bring back the wonderful phrase still in the English rite. When the ring is placed by the groom on the hand of the bride, he says: "With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow." That puts the body right where it belongs — it is an agent of worship. It is sacramental.

What I pray I may help my children to know is that when they begin to feel within themselves those mysterious longings for union with another, they are beginning to become aware of their deepest nature. I hope they will be able to know the joy and the beauty of these longings. I hope they will be helped to know the holiness of these unbelievable jostlings. I hope they will recognize the same holiness in those with whom they form friendships. And I hope above all that it is this sense of the sacredness of their person and every other person — each a holy creation — which will strengthen them in such a way that they will reject every lesser good and grow in wisdom and patience toward the day and the person with whom they might enter the very heart of God's love.

For those who know not God in their sexuality, there will always be problems which no law, be it civil or moral, can resolve. But for those who know themselves — all of themselves — to be created in the image of God, their sexuality will be a hymn of praise to the glory of God Almighty.

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MINISTERING THROUGH WORK IN THE WORLD

By Carol Williams Peterson
Doctor at St. Luke's Episcopal Presbyterian Hospital in St. Louis

LAST OF THREE ADDRESSES GIVEN BY WOMEN FROM THE PULPIT OF ST. MARK'S CHURCH IN ST. LOUIS

MANY SUGGESTIONS about what I should say started rolling in when people found out I would be talking today. Women most frequently suggested that I talk about women. When asked what I should say about women, they usually looked puzzled and I rarely received an answer. Perhaps this reflects the ambivalence women have about themselves; on the one hand they are encouraged to get a good education, to expand their skills and intellectual powers and at the same time they are told not to get too excited about all this, for they will just waste the time and effort and money spent on their education when they marry and have families. In contrast to the education of men which has a distinctly utilitarian cast to it, a definite sense of aiding them along the path they have chosen, the education of women seems to have no such sense of direction except possibly toward the making of better homemakers.

Now housewifery can be completely rewarding and fulfilling for some women all their lives. But others begin to seek outside diversions when the youngest child has started to school; some reach middle age and suddenly find their biologic role no longer supporting their need to feel useful. What happens then? Unfortunnately many women engage in "busy work" — jobs or activities which simply pass the time away and serve no useful purpose either for themselves, their families, or their communities.

And where women have chosen to pursue careers they have often been either apologetic or defiant about their right to a place in the world outside the home. Their education has been achieved despite an atmosphere of indifference or hostility toward their presence in the classroom.

I do not want to discuss the relative merits of housewifery versus career for women but rather to suggest that the individual woman, her advisors, and her educators need to have a clear idea of what purpose her education will serve.

Challenge to Women

IF SHE is inclined toward the home only, let her education not ignore that period of life when of necessity the household and family do not occupy all her time and energy. If it is a preparation for a career, let it not be done in a vacuum of boredom or hostility by her teachers but rather let it seek to stretch her horizons as it seeks to stretch a man's. The challenge to women today is to discover what are their talents and abilities and roles and how these can best be polished and used; the urgent demand for this discovery rests no less with women than with men.

But I did not come primarily to talk about women, although the role of women in today's world is of vital interest to me.

The healing professions are often praised for the good they do in relieving the pain and suffering of mankind; from time immemorial, in all civilizations, in all faiths, physicians and their allied workers have held honored positions as those who bring health and healing to humanity. Heady wine this eminence sometimes becomes, for the physician is tempted to think of himself as a little god with power over life and death, to forget that he is primarily a teacher who gives to the patient the tools for controlling his disease, who shows the patient how he can live with his disease, or who removes the diseased part from the body so the natural processes of healing can take place.

Expansion of Knowledge

THROUGH the massive expansion of medical knowledge in recent years life has been lengthened and people are living now with diseases that fifty years ago were universally fatal. Death no longer seems to be the constant companion of life is used to be. But what is life

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for the Mongoloid infant, destined by his genetic inheritance to an existence hemmed in by his stunted capacities?

What is life for the infant born to a family living on the edges of starvation where his mouth becomes just another mouth to feed and his body just another body to clothe?

Can there be love for the child born as the result of rape?

Should a woman infected with German measles during the first eight weeks of her pregnancy be aborted because of the almost absolute certainty of her giving birth to a massively defective child?

Should diabetic men and women be advised to have families in view of the great possibility of passing on the diabetic tendency to their offspring?

What is life? Is it the mere fact of existence? Consider the person with no kidneys or severely diseased ones, kept alive by a machine which removes the wastes his kidneys can no longer handle; unfortunately there are not enough machines to go around for all those whose kidneys have failed.

Who is to decide who shall live and who shall die? Consider the body which breathes and has a heart beat but no functioning brain, kept alive by intravenous food day after day; who is to decide whether or not to stop the fluids?

No Easy Answers

THORNY QUESTIONS these are and the answers not easily come by; day after day the physician has to act in situations where moral issues are at stake. In this he is no different from anyone else — the teenager who asks what is wrong with premarital sex in this age of easy and relatively safe contraception is caught up in this.

The college instructor who must decide whether or not to publish someone else's work as his own in order to stay alive in an academic community which demands "publish or perish" is involved in this.

How many people do we scramble over or crush in our scratchings to get to the top of the ladder? Martha homemaker is so distracted with the minutiae of the kitchen that she cannot join sister Mary with their guests in the living room — indeed she gets furious that Mary does not come help her with the hors d'oeuvres. The hockey player plays dirty hockey because everybody else on the team does.

All about us in the everyday, sometimes humdrum, existence of our lives are the situations wherein we must make a decision. The decisions we make reveal what is of importance to us. But does it make any differnece in the long run what we do in this or that or the other dilemma? Is there any eternal significance to our thoughts and actions?

If what the church says is true, that it is precisely at each moment of decision that man lives or dies — that now is the day of salvation — then indeed we are involved in an awesome struggle. If the church is calling for a commitment to a way of life, a constant appraisal and reappraisal of the issues of day-to-day living, then the committed Christian must be prepared to be called a fool when he finds himself on the opposite side of the fence from his fellow human beings. But it is only as he discovers himself in the midst of the tug-of-war that he can begin to know the meaning of the verse in the hymn:

The peace of God, it is no peace,
But strife closed in the sod.
Yet, brothers, pray for but one thing —
The marvelous peace of God.

New Opportunities For Women

By Elizabeth Rodenmayer
Staff of the Executive Council

WORD that the present training programs of St. Margaret's House and Windham House are terminating — in June 1966 and June 1967 respectively—has aroused some concern and even anxiety. It needn't. The releasing of these two institutions to serve related but different concerns of the church is a sign not of failure, but of health and hope.

St. Margaret's House and Windham House were both founded to meet a need: there were no places in the Episcopal Church where women could obtain a theological education.

The picture has changed measurably in recent years. Whereas only one of the church's accredited seminaries has always admitted women, eight now do so. Six of these eight

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accept women as full time students. In addition, the rapidly growing ecumenical commitments of our day have increased the acceptability of degrees from non-Episcopal institutions. During 1966-67 Episcopal women are studying at the divinity schools of Yale, Harvard, Princeton, and the University of Chicago, and at Andover-Newton, McCormick and Union Theological Seminaries.

New diocesan or regional training opportunities for women are also developing. Women who have home responsibilities can remain at home while preparing, through disciplined study and work, to serve as Christian educators in their own parishes. Other new types of training opportunities, such as that offered at the Chicago urban training center, are emerging in a number of different fields throughout the country.

These new training opportunities have come about in response to a changing world and to changing needs within the church. It is no longer possible to categorize the professionally trained lay worker as Christian educator, social worker, or college worker. Many persons trained by the church today may not even work for the institutional church. Or the church itself may be working through some of the government programs such as headstart, mobilization for youth, etc.

Some persons may work for the institutional church on a short-time basis only, offering a particular competency for a specific piece of work. A clear demarcation between work that is "religious" and work that is "secular" is no longer desirable even if it might still be possible. Special competencies are needed by both the church and the world, and to serve the one is no more a Christian vocation than to serve the other. What the church can and must provide in training Christians for jobs either in the church or in the world is the theological understanding which forms the true basis for all such work.

And so opportunities abound. New forms of ministry are taking shape, and a whole variety of training programs are now open to women. The need which the existing programs of St. Margaret's and Windham House came into being to fill no longer obtains in the same way. The houses are not closing, but only one phase of their service to the church.

CO-CREATORS OF COMMUNITY

By Kenneth E. Clarke
Rector of St. Thomas, Terrace Park, Ohio

TO BE A MEMBER OF THE CHURCH MEANS TO SERVE THE COMMUNITY

DO YOU have to belong to the church to be a Christian? This question is raised every year in the inquirers classes, and the negative answers always outnumber the affirmative ones. Consequently, the session on the church invariably proves to be difficult, because the concept and understanding of it which we attempt to impart is quite different from most peoples' conceptions. What comes to your mind, for example, when I say the word church? Does it suggest a place or a people? The odds favor the word place. And when we go on to ask: a place for what?, the replies we are apt to receive are: a place of refuge and retreat, a place to get help and advice, a place to receive moral guidance, and finally a place to meet people and make friends.

In the light of the history of the church since the reformation and the history of our country, these responses are really not surprising. Because of the strong influence of pietism which focuses on the cultivation of the individual's personal spiritual life, Protestantism has, until relatively recently, neglected the doctrine of the church. Indeed, it has often appeared embarrassed by its corporate existence and accepted it, at best, as a necessary evil.

This manner of thinking has proved congenial to the American temperament with its traditional emphasis on individual freedom and initiative. The fact that many people's idea of the importance of the role individual freedom and initiative play in society today is based more on myth than reality apparently doesn't

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change their convictions or help them to understand man's mutual dependence any better. Thus, when it is suggested that the church is a community, both our Protestantism and our Americanism tend to block our understanding at this point.

Real Changes

NOW NATURALLY I believe the church is intended to be a community or I wouldn't be talking to you about it. Furthermore, I am convinced that our failure both to believe and demonstrate that it is such is one of our most flagrant twentieth century heresies. It is worth noting, too, that while Rome has emphasized the corporate nature of the church theologically, it has in practice often been as individualistically oriented as Protestantism. The Vatican Council has, however, brought about radical changes which are dramatically reflected in their corporate worship.

With your indulgence, then, I would like to recall our antecedents in the Old Testament, the New Testament and the Apostolic period.

It is an obvious fact that Christianity had its origins in Judaism. Our Bible includes the 39 books of the Old Testament as well as the 27 in the New, and one can not really understand much of what the New Testament is about without, at least, a rudimentary knowledge of the history of Israel. Jesus, himself, was a Jew. The only scripture he knew was from the Old Testament and it is plain that he saw his own ministry as the outgrowth and culmination of his people's ancient hopes and expectations.

What, then, did it mean to be a Jew? Fundamentally a Jew considered himself a member of the chosen race, the peculiar people, called by God to serve as the agent for his redemption of all mankind. The one great event which Jews shared and which they regularly recalled and celebrated was the Exodus. However much the details were embellished, it was this event and all that stemmed from it which made a people out of a grumbling, backsliding assortment of ex-slaves. Their experience of deliverance was corporate, and the covenant between them and God was not made with individuals but with the nation. What was required of them was thanksgiving and humble obedience as a people called to reveal God's redemptive purpose. But in spite of prophetic warnings Israel failed. She came to think that her election was for status instead of service. Her heritage became a source of pride, and the law was made an instrument of bargaining. In short, her corporate life became a parody of the divine purpose.

Call For Repentance

THIS IS WHY both John the Baptizer and Jesus inaugurated their ministry by calling for repentance, and although these invitations had to be individually accepted, they were addressed to the nation as a whole. By being baptized, Jesus identified himself with his nation's failure. And after the temptation experience, which represent all the ways God's purpose for mankind is continually being frustrated by egotism, one of his first acts was to choose twelve disciples. In so doing, he made it perfectly plain that he intended to reconstitute and recall Israel to its task of reconciliation. The twelve Apostles represented the original twelve tribes.

Corporate Acts

WHEN WE turn to his teaching, this corporate emphasis is once again everywhere apparent. His parables, for example, while full of meaning for us as individuals, can not be fully understood except as parables of the kingdom. They were addressed not simply to individuals but to the corporate conditions which frustrated the kingdom's realization. The stories of the tenants in the vineyard and the great banquet are two where this corporate meaning is most obvious.

But while we could go on multiplying examples from his own ministry, the most simple testimony to the corporate and communal nature of Christianity is seen in the immediate results of that ministry. It did, in fact, lead directly to the founding of a spirit guided, group-conscious community dedicated to the purpose not simply of serving Christ, but of being Christ in the world. As St. Paul said: "You are the body of Christ." Like the people of the Old Covenant, the people of the New Covenant look back to a climactic common experience of deliverance. And this experience was, of course, the result of the crucifixion, resurrection and ascension of Christ. I might say in passing, that a literal and dogmatic interpretation of these events is in most instances

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a hindrance to true understanding of their meaning and significance. It was nevertheless, these events which led to Pentecost and the assumption on the part of the Apostolic community of its responsibility.

In The World

THUS WE COME to the question of what it means to be the body of Christ in the world. As the very word body itself implies, it means to be part of a community, and this community's primary function is identical with the central purpose of Christ's own ministry and with that of the chosen people before him. The church today, like Israel of old, is called to be God's agent of reconciliation and redemption. Furthermore, the form of the community's ministry must conform to the form of his ministry. This means that the church, like its Lord, is intended to be a servant. To be a member of the church is, therefore, to be a member of a servant people who are intended to render service after the manner of him who took a towel and girded himself and washed his disciples' feet.

One of Webster's definitions of the word community is common character, likeness. This, then, is the common character and likeness which Christians are meant to manifest. Like all communities we also have certain common customs: a Book of Common Prayer — the prayers in this collection are shared by most of Christendom — a Bible, the sacraments, the creeds and a form of church order and government. These are part of our heritage, and they help to define and distinguish who we are.

Unfortunately, though, like Israel of old we, too, have acted as if we have been chosen for status instead of service. Each and every aspect of our heritage has been used as a status symbol to the point where the church has been a laughing stock in the world. It is not the customs or the cultus which are basically wrong —though certainly they need change and reinterpretation — but the fact that they have been idolized instead of used as instruments for the communities' reconciling task.

Three Functions

WHERE does this leave us? What connection does it have with our membership in a local parish? Plainly, membership in the Christian community is a much bigger thing than membership in the local parish. The parish is just another instrument of the community. Of late the parish system has been attacked for its parochialism and self-absorption. Undoubtedly, we have tended too often to think of church and parish as synonymous. Yet when all is said and done it is still a valuable instrument. It can be and is a center where something of the reconciling, redeeming and changing power of the Holy Spirit gets through. But not enough gets through, and the total task is bigger than parishes. This is why the church today is searching for additional ways and new ways of carrying out the kerygmatic, koinoniac and diakonic function.

The kerygmatic function is that of proclamation. Preaching is the most obvious but least original method.

The koinoniac function is that of building and establishing fellowship in the communion with and through the power of his Holy Spirit.

And the diakonic function is that of servanthood in the service of healing and wholeness.

Clearly these are functions which, according to his ability and calling, each and every Christian holds in common but which on the other hand also demand concentrated corporate effort in order to make the maximum impact.

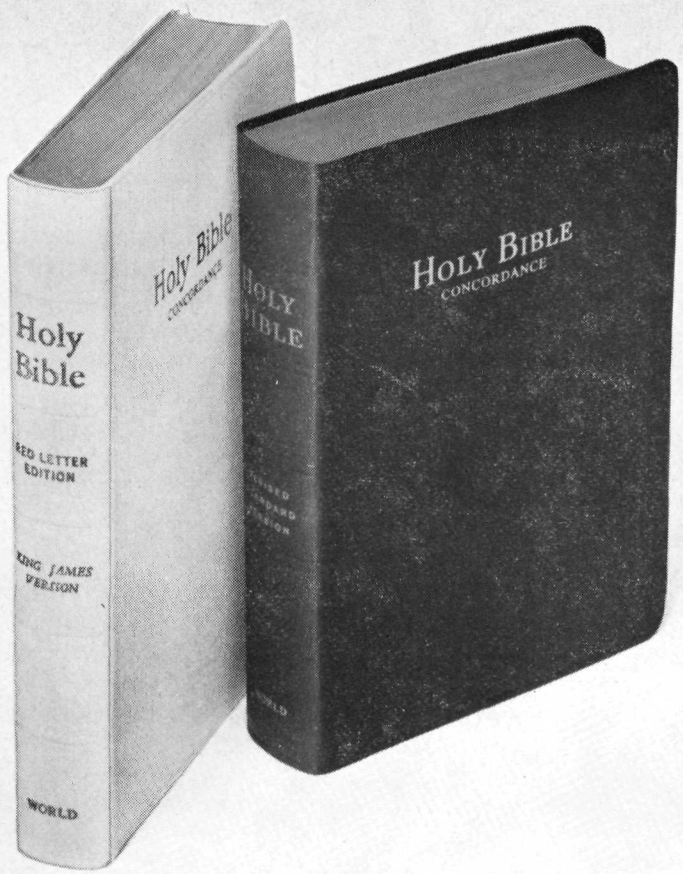
Realizing that the job can not be left to the parishes, priest and parishioner nevertheless have a God given responsibility to see that the whole parish structure is designed to fulfill the fundamental purpose of the church. In everything it does, the parish ought to be witnessing to the servant nature of the people of God who have been commissioned as the agents of reconciliation.

As Dr. Elizabeth Howes has said in an article devoted to Dr. Carl Jung's contribution to religion and the contemporary scene: "Man today has the possibility of destruction or relatedness, the possibility of autonomous individualism and one-sided nationalism or of relatedness, brotherhood and peace."

God is not dead, he is not recognized. The work of the church is not done, it has hardly begun. Those of us who share the wonderful experience of community in the spirit are being called to bring this healing experience to bear on every facet of man's social, economic and political life today.

While existing church structures need to be strengthened, this does not mean trying to bring the world into the church. The real task is taking the church to the world.

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VIETNAM STAND CUTS WCC SUPPORT

★ The WCC has lost money as a result of the position taken on Vietnam by the central committee at its meeting earlier in the year. This was reported at the conference of U.S. member churches by an official.

Nevertheless, O. F. Nolde, director of the commission on international affairs, defended the statement, as did Bishop James Mathews, Methodist of the Boston area.

Nolde said the churches "have a responsibility to get down into the arena where the battle for peace is being fought, if they seek to make a responsible witness to the world of nations.

"The contention that the churches should not deal with specifics because they do not bear responsibility for subsequent government administration, it seems to me, can well lead either to an evasion of responsibility or to irresponsibility."

In its statement, the central committee called upon the United States and South Vietnam to halt the bombing in the North, and asked North Vietnam to stop military infiltration of the South.

In addressing itself to both sides, Nolde noted, the committee's statement "does not spell out in detail its diagnosis and interpretation." He added: "It does, however, clearly imply that military action will not be effective in accomplishing a solution for a problem that is essentially political.

"Furthermore, it refers to the deep-rooted racial aspects of the situation and the resentments which will inevitably arise."

Bishop Mathews told the meeting that American churches "have done a great serv-

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ice to democracy" by keeping Vietnam open for debate and "insisting upon our leaders hearing the dissenting voice and defending their policies."

"Those who would have the church remain silent forget that this is exactly what is imposed upon her under totalitarian regimes, so detested by these same persons.

"Moreover, in pleading the sacrosanct principle of separation of church and state in American society, they forget that a prime reason for the separation was to free the church to be critic of the political order."

Carl F. T. Henry, editor of a conservative religious magazine, disagreed with both Nolde and Bishop Mathews, maintaining that the church should be true to its "evangelical obedience" to reach people with the gospel of Christ but that it had "no Biblical mandate, no divine authority, and no special competence for involvement in day-to-day political decisions."

He said that neither he nor the bishop were foreign affairs experts. But if American churchmen wanted to hear churchmen skilled in international problems, they could probably turn to men like Charles Malik, Lebanese diplomat who was president of the UN General Assembly, former President Eisenhower, Secretary of State Dean Rusk or Defense Secretary Robert McNamara.

"Do we distrust men like Dean Rusk or Secretary McNamara as Christians?" he asked.

NASHVILLE VESTRY TURNS DOWN NEGRO

★ Disregarding the recommendation of their rector, vestrymen of St. Ann's, Nashville, Tenn., an integrated parish, voted unanimously against accepting a Negro clergyman as an assistant.

The Rev. William Fraser, rector, had urged the vestry to accept an offer made by Bishop John Vander Horst of Tennessee to send a Negro priest to the parish.

But the offer was turned down by the vestry after debating the question at a meeting. It marked the first time the church was faced with the possibility of having a Negro clergyman.

In urging that the bishop's offer be accepted, Fraser had told his congregation that "in Christ, race is not an issue. We are a new creation unified by our relationship to him. In practice we do not live up to what we are."

Having a Negro priest, said Fraser, "may help us bring our faith and actions closer together." He noted that the parish was large and asked, "Can we rightfully turn down much-needed help in the pursuit of this mission on purely racial grounds?"

Fraser also observed that while the idea of having a Negro clergyman "may be startling to us," some predominantly white dioceses have Negro bishops. He specifically mentioned the Massachusetts Episcopal diocese and the New Orleans Catholic archdiocese.

NEGRO NAMED VICAR OF WHITE PARISH

★ The Rev. Atwell Stewart has been named vicar of St. Mary's by the Sea at Imperial Beach, Calif. He is the first Negro priest to be appointed head of an all-white congregation in the diocese of Los Angeles.

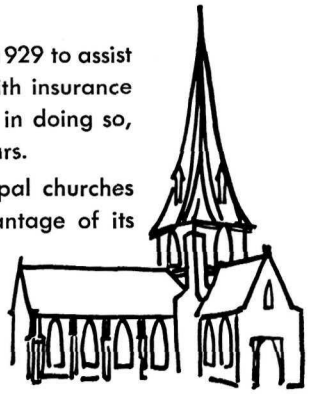
About 90 per cent of St. Mary's congregation is navy personnel from nearby San Diego.

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- NEW BOOKS -

E. John Mohr
Book Editor

YOUR PASTOR'S PROBLEMS: A Guide for Ministers and Laymen, by William E. Hulme. Doubleday. $3.95

I have a question: Who are the laymen that will read this book? It is concerned with the despair of young clergymen in particular, tempting them to leave the parish ministry, "and how laymen can help overcome the crisis." In my experience it is quite a trick to get a vestryman to read a book about the church or the faith, but perhaps the author thinks of this volume as one a harassed cleric might put into the hands of one or more of his key members in the hope they might better understand his frustrations. I question many of them ever taking it up otherwise.

Dr. Hulme, a Lutheran minister, is a seminary professor in Iowa. He writes knowingly and familiarly of a situation which is causing some concern in the church, that is, the significant number of men in seminaries to whom the parish ministry does not appeal, and of those already ordained who are tempted to leave it. The author seems to put much of the blame on the church itself and on the spirit of the times, but I am strongly tempted to fault the clergy, at least some of those I know in my own church. All too many men in their 30s and 40s refuse to make parish calls in a systematic and diligent way, with the result that they hardly know their congregations, which come to regard them as indifferent. They are scarcely devout men. They are indifferent preachers, not craftsmen of the Word of God — often confused and confusing in the pulpit because they have not worked at it. And they tend, too many of them, to lack imagination and to be insensitive in their conduct of public worship. They hurry into a service, they get in the way of the people in the pews instead of being edifying.

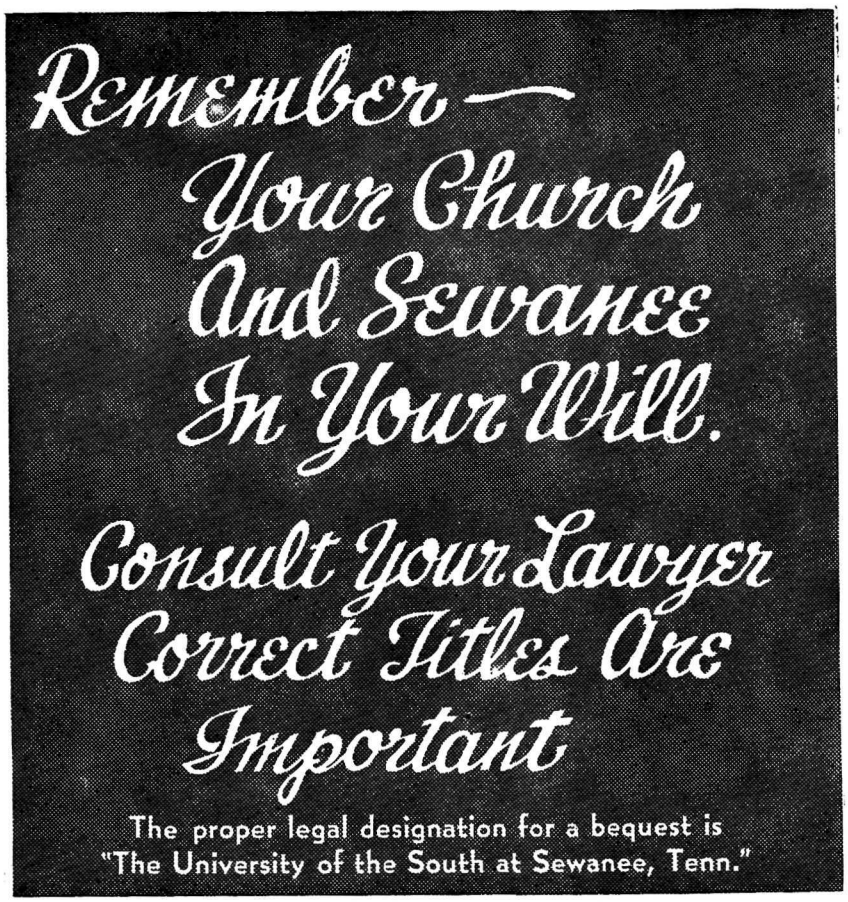
This is a harsh indictment, but there is much truth in it, and it's one of the biggest reasons of all why some parsons are unhappy and their congregations as well. Let the clergy take stock too and not blame the place in which they are, or the times, for their own lack of grace and zeal.

But admittedly there are conditions in the church today which make for justified and understandable unhappiness. Although Dr. Hulme hardly mentions it, clergy placement, or the total lack of it in the Episcopal Church on a sound and fair basis, is a source of much restlessness. "Personality" or glamour count for too much in calls to churches, while good men but modest stay put year after year. Something cries out to be done in this respect.

Clergymen in small towns, often static places where all the bright young ones head for the cities, face difficulties, perhaps the most trying of all, in the parish ministry. And there is also the wide gulf fixed between the clergy and the laity in all our churches, at least those that have lively leadership, on such issues as civil rights, war and peace, the expansion of social security, etc. By and large the clergy are liberal, the laity conservative, and I for one have known what it is to question the effectiveness of the parish ministry when I've heard "good" churchmen talk politics and economics. But I mean to stick to it a while longer!

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan, New York City.



- BACKFIRE -

Charles M. Guilbert
Secretary of General Convention

The committee on the state of the church, reporting to the General Convention of 1964, and interpreting the triennial statistics, made the following statement:

"The number of clergy increased slightly, but the significant factor is that 25% of our clergy are now engaged in non-parochial ministries."

The statement seems to have caught the attention of many people and it has been widely and frequently quoted. This is unfortunate, because the statement is just not true.

The basis of it is the fact that, as of December 31, 1963, there were 9,978 ordained persons, and that 2,515 were "non-parochial". but "non-parochial"

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is not the equivalent of "engaged in non-parochial ministries". To begin with, the category includes approximately 1100 men who were fully retired. Moreover, of the remaining 14%, it does not follow that all of them were engaged in the kind of activities usually implied by the term "non-parochial ministries", and it certainly does not follow that all of them were specialists or bureaucrats.

At the request of the department of ministry of the National Council of Churches, the writer undertook a study of the 1964 statistics, with the following results:

Total number of ordained persons, 10,498; priests in charge, 5,889; assistants or associates, 1,179; "In transit"; i.e., officiating in dioceses other than those of canonical residence, 103; parish ministers, 7,171; "Non-parochial" clergymen, 3,327.

Of these there are retired, 1,187; bishops, 145; "Intern" deacons, 218; Perpetual deacons, 257; for a total of 1,807.

Active "non-parochial" priests hence number 1,520, with chaplains (military, institutional, college), 441; teachers (seminary, college, schools), 339; overseas posts, 113; executives: national, diocesan, provincial, ecumenical, etc., 324, totalling 1,227. Occupation not known, 293.

It will be noted that only 324, less than 3%, were in administrative positions, which does not support the suspicion of an over-professionalization of the church.

George D. Clark
Vicar of St. Agnes, Banning, Cal.

If God is dead — which, of course, he is not — then his presumed death has been caused by the hands of men. In the Judeo-Christian tradition the one God has been described with certain definite attributes, or characteristics. Among these are: justice, righteousness, compassion, mercy, truth, forgiveness, and, above all, love for his creation and creatures. In the same tradition, this one God has performed many "acts of redemption" in behalf of his creatures in a long, historical process of "self-revelation". To the Christian, this process culminated in the life, death, and resurrection of his only Son. The latter displayed within a human life the attributes long associated with God.

Such attributes are not readily accepted by the minds of men. They remain "ideals" — something "far off", about which many may contemplate but which become living realities to only a few. The question is not "Is God dead?", but rather, "Is God living in the hearts and minds of men?". For, unless the attributes of God can be seen and known in human lives, his living presence in his world becomes more and more a matter for doubt. He will become "dead" for far too many.

For instance, in the case of "justice and righteous", is God really alive today? Can such a God be alive to the resident of the Watts area, or to the native of Rhodesia and South Africa? And, if one were a member of the Negro community in the tightly segregated areas of the south in these United States, he might well doubt the living presence of God.

We are told by those who presumably know the facts, that over two-thirds of the material goods of the world are in the possession of less than one-third of the total population of the world, especially in the requirements for life. The estimated one million of people in India who are starving to death because of the lack of food probably doubt whether the God of "compassion and mercy" is still alive. This would probably be true of the remaining two-thirds of the world's population who are trying to maintain life on less than one-third of the world's goods.

In our own United States, one who is engaged in the fields of industry, commerce, and finance, might well doubt the existence of the God of "truth". Contemporary news indicates the struggle to maintain truth in these areas: the indictment of high officials in large corporations engaged in the manufacture of electrical appliances; new proposals for better regulations in the manufacture of drugs under the food and drug act; possible new laws to force better safety requirements on the manufacturers of automobiles, and other similar regulatory legislation.

The God of "forgiveness" does, indeed, seem to be dead, both in the relationship between individuals and in the relationship between nations. How extremely difficult it is "to forgive one's enemies", to maintain a relationship of mutual respectfulness instead of self-interest.

One might well suppose that the new "radical theologians", sitting in their "ivory towers" of theological speculation, and looking at the present world through the eyes of the one God, have a right to declare that "God is dead." They fail to see, however, the presence of the living God in the lives of many devoted believers in the present struggle to make God "come alive" in those who have never known him. This God will win the ultimate victory. Such is the traditional faith which cannot be killed.

If God is "dead", he is dead only in the minds and hearts of some few people. The majority will continue the struggle to keep him "alive" for all people.

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MAY 12, 1966

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Editorial

We Need Wisdom to Match Power

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New Stirrings in the Church

William S. Hill

Thoughts on the Incarnation

Oscar F. Green

Brains Plus Goodwill Needed

John W. Suter

NEWS: Psychiatrist Looks at Situation Ethics in Sex. Success of U.S. Christianity Creates Problem. Are we Making Thinkers or Robots?

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For Christ and His Church

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The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 12, 1966

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

Story of the Week

Situation Ethics in Sex Life Criticized by Psychiatrist

★ The situation ethics of modern sexual morality was assailed in Chicago by a noted psychiatrist. He criticized theologians, parents, churches and schools for emphasizing a new morality.

Dr. Graham B. Blaine Jr., chief of psychiatric services of the Harvard University health services, made the charge at the annual meeting of the Academy of Religion and Mental Health.

He warned that the new morality is unable to provide the firm guidance that young people need and inwardly seek. And he disagreed sharply with those who hold that "love" is the only basis of the Christian's sex morality.

Dr. Blaine cited an unidentified college chaplain's statement that, regarding pre-marital chastity and life-long marriage, "there is only one absolute for a Christian — the love of God." This kind of thinking, Dr. Blaine said, constitutes "moral softness."

Concerning situation ethics in relation to sexual morality, he said: "You don't have time to study the situation in the context of the love of God when you're in the back of an automobile."

Dr. Blaine told 500 academy members that "the present younger generation is probably no better or no worse than any others have been. It is just different, and the number of young people is larger.

"Today's young people are the brightest and the most healthy younger generation we have ever had, and we are the richest and best endowed parent generation. We should be able to do more for our children than generations in the past have been able to do.

"While there may be no more sexual activity, drug-taking and rioting proportionately on our campuses today, there are still unwanted pregnancies, drug-takers and rioters, whereas there should be fewer.

"Rebellion seems to be a necessary part of growing up. It is a manifestation of the basic adolescence conflict between feelings of dependency and the striving to be independent. But there are constructive forms of rebellion and destructive forms of rebellion."

Dr. Blaine said constructive forms might be seen as distinctive hair styles, beards, outlandish dances, procrastination and pranks. Destructive forms might be seen as underachievement, cheating, stealing, drug-taking and unplanned pregnancies, he added.

"The principal responsibility of the elders is to channel rebellion into constructive rather than destructive forms," he said. "This can be accomplished in childhood by contributing to the formation in our children of a healthy conscience.

"At this time this is accomplished by firm limit-setting and a reward and punishment policy on the part of parents.

"During adolescence, parents become less effective and church and school must take more responsibilities for conscience development in the young adult. Rather than rewards and punishments, church and school must provide models and clearly-defined guidelines."

Dr. Blaine then warned, "In some instances, parents, schools and churches, with their emphasis on the new morality and situational ethics are failing to live up to their responsibility in this regard. They fail to provide the firmness and consistency that young people need to fight against outwardly, and inwardly comply with.

"Young people, because of their need to feel self-reliant, cannot openly ask for controls, limits, and clear examples of standards and values from authority. But basically they want and need them."

The Academy of Religion and Mental Health, an affiliate of the American Association for the Advancement of Science, is devoted to cooperation involving religion, medicine and the behavioral sciences.

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Success of U.S. Christianity Creates Problem Says Asian

★ In the eyes of a leading Asian Christian, one of the chief problems of Christianity in America is its "success" and the resultant confusion and integration of Christian beliefs with the general American culture.

"Here, whatever you believe is supposed to be a variety of Christianity," said D. T. Niles, general secretary of the East Asia Christian Conference. "Christianity has cultural connotations in America," he explained. The result, he said, is that authentic Christian beliefs get muddled and confused in the process.

According to Niles, this "acculturated Christianity" explains in large part the attention given in recent months to the "God is dead" theologians.

"If William Hamilton were in India we'd call him a Buddhist and go on about our business," he said, referring to one of the leading exponents of the radical theology. "In India we've lived with God is dead for 2,500 years and we know it for what it is—Buddhism."

Niles was interviewed by Religious News Service while in this country on a two-week lecture and preaching tour that included major addresses at Colgate Rochester Divinity School; Berkeley Divinity School; and Oberlin Graduate School of Theology. As a leading Asian Christian who visits America frequently, he was asked to give his views on Christianity here.

To help American Christians sharpen their perceptions of the differences between Christianity and the American culture, Niles advocated missionaries from lands where Christianity is a minority religion. "Just as we have asked you to send us missionaries in the past, you must ask us to send you missionaries now. You need to bring to this country people who are Christians but who can see things in a new light."

A few such missionaries have already been exchanged, he said, with generally beneficial results. One of the major problems, however, is the shortage of trained personnel in the countries from which these missionaries would logically come. Most of them, Niles indicated, haven't enough leaders to take care of the needs of their own churches at home, let alone being able to export leadership.

Nevertheless, said Niles, some ways must be found. "This is a place where we musn't fail you," he said earnestly.

He also advocated stronger discipline in Christian churches. "Of course you don't go about throwing anyone out of the church," he said, but advocated discipline "in the sense you denote who is Christian and who is not. It is not throwing anybody out by putting the right labels on people."

Niles foresaw a decline in the success enjoyed by the church in America and predicted it would in the long run be beneficial to Christianity. "The time will come when the church begins to be under pressure," he said, and called this "an inevitable thing out of which good can come. When people stop going to church for social reasons it will be a good thing."

Asked to evaluate broad-based interreligious appeals designed to promote church attendance, Niles indicated that he had no objections to such promotions, but that he felt preaching in American churches tended to stray into psychology or other fields instead of expounding Christianity.

"There's no use in telling the people to go to church if there's nothing in the shop to sell," he said, adding that too often "they don't get a clear exposition of what the Christian faith is all about."

Training offered by the theological seminaries is partly to blame, he said. He also criticized "careerism — the minister is hired by the congregation and the congregation comes to see him perform." Such a system can "corrode the integrity" of the clergyman if he does not learn to resist unwarranted pressures on him.

In America as in every part of the world, Niles said, a central problem before the church is to "find structures for the congregation which are appropriate for the new structures of society." He commended experiments with house churches, neighborhood groups and similar new approaches underway in many areas.

Another problem Americans share with Christians everywhere is church members — particularly young people—who don't know the Bible.

"Our biggest need is to grow again a Bible-knowing community," Niles said. "They don't even know the facts of the Bible stories. The preacher can't assume his congregation knows a Bible story. He has to give them the facts of the story before he begins to interpret it and preach about it."

RACE AND RELIGION APPEAL

★ Presiding Bishop John E. Hines has asked all parishes to make offering May 15 or some later Sunday, for the Church and Race Fund. See page 18.

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Theologian Want Communicators To Build Thinkers Not Robots

★ A world today which is "saturated with communications, may perish for loss of communication," a theologian declared at the first North American assembly of the World Association for Christian Broadcasting.

Roger L. Shinn, dean of instruction and professor of applied Christianity at Union Theological Seminary, told some 200 church and commercial broadcasting specialists that the key lesson the communicator may have to learn is "restraint."

"Sometimes the communicator must learn to shut up and let his victims think," he said, "sometimes his greatest gift is silence and solitude. When communications relent in their pounding at our senses, we may learn to communicate."

He stressed that the effects of the "communications revolution" still cannot be fully determined.

"Conceivably," he commented, "we can create for the first time in history a society of informed, thoughtful citizens. Conceivably we can achieve a mass of robots manipulated by the political and financial powers that control the mass media.

"Or conceivably we can pound our people into dull insensibility, as they train themselves to resist the aggression of professional communicators and learn to filter out the valuable as well as the threatening and annoying messages that assault them."

Shinn stated that the world today is "smothered in words," but is "hungry for a meaningful word."

"It is a world that can flash messages and pictures across oceans via outer space, yet a world where persons have trouble addressing each other face to face."

Calling on communicators to "learn all the tricks of the trade and invent some new ones," Shinn commented that "increasingly we discover that communication is a key, a dominating symbol, to help us understand ourselves, our society, our very universe."

While flashing signals in deep space are being discovered and used to "decode . . . origins and processes of galaxies and solar systems," he said, "the tiny gene within the chromosome proves to be a device for coding intricately complicated information that governs the growth of organisms and persons.

"Everywhere the processes of life and matter depend upon communication. In a profound sense they are communication. In the beginning and forever is the Word. 'By the word of the Lord the heavens were made (Psalm 33:6).' The Word made flesh, the Word refreshing and enlivening our world—this is the content of our life and faith."

Formed in 1963 in Nairobi, Kenya, after informal conferences dating back to a consultation on religious broadcasting in 1956, the organization includes 18 Protestant denominations, the National and World Councils of Churches and such groups as British, West German and Nigerian broadcasting systems. Some 150 individuals also hold membership.

Other speakers at the assembly included J. R. Pierce, executive director of the Bell Telephone Research - Communications sciences division, and known as the "father" of Telstar.

Pierce maintained that those of the 19th and early 20th centuries who saw in technological advance the threat of man being over-whelmed by machines and forced into a "crowded, hivelike existence" were "gloomy prophets."

Instead, the scientist said, spreading suburbia and a highly mobile population have become characteristic of the "non-stagnant" nature of our society.

"This is no accident," he said. "Increasingly improved communications, together with improved transportation, are creating technologically integrated but physically decentralized society."

He predicted dramatic new communications advances which will allow man to move more freely while remaining in contact with his home and office.

The scientist also saw wider use of data communications systems which will link the human voice with computers for such uses as teaching, business conferences and even grocery shopping.

Another scientist, Charles de Carlo, director of automation research of International Business Machines, told the assembly that scientists should not make the final decisions about the morality of their work.

ANGLICAN BISHOPS HEAR REPORTS ON UNITY

★ Christian unity was the principal topic of a five-day Lambeth consultative conference presided over by the Archbishop of Canterbury, and attended by 19 archbishops and metropolitans of the Anglican communion.

Dr. Ramsey, who had made

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extensive tours of the holy places in Israel and Jordan, discussed plans for unification of Protestant Churches in England, Canada, the United States and some Asian and African countries.

He said plans for unions of Anglicans, Presbyterians and Methodists in Ceylon were "very far advanced," while plans in the United States involving Anglicans and Protestant and Evangelical Churches were still in "elementary stages."

At a news conference, Dr. Ramsey said the Eastern Orthodox have agreed to the establishment of a "pan-Orthodox, pan-Anglican theological commission" to discuss doctrinal questions.

In England, meanwhile, he said, the plan for unity between Anglicans and Methodists involved two stages — first, full communion, and then the formation of a united church.

At another press conference following the close of the conference, Dr. Ramsey said he trusted that the day of interchurch unity will come, "but there are still obstacles." He did not elaborate on the obstacles.

He said his recent audience with Pope Paul had been "most useful," but he added that relations between the Roman and the Anglican Churches for the time being could be nothing more than cooperation and friendship.

Asked by an Arab newsman why he had lighted six candles on Mount Zion in Israel for the six million Jewish victims of Nazism, but hadn't done so for "victims of Jewish aggression" — meaning the Arab refugees in Palestine—Dr. Ramsey said he had lighted the candles on Mount Zion "on request for a solemn religious occasion."

Declaring that he would light candles anywhere for innocent victims if so requested, he expressed the "strongest concern and sympathy" for all refugees, Arab and others, and said he prayed for the earliest solution of their problems.

Dr. Ramsey said that while he had no time to visit refugee camps, he had asked his wife to do so. He said she told him of the need for improving the situation of refugees.

The Anglican Primate said he was happy over the good relations existing in the Holy Land between the Christian and Moslem communities, particularly in the field of education.

Dr. Ramsey met Jordan Premier Wasfi el-Tal and other Jordanian leaders at a reception tendered him by Anglican Bishop Najib Atallah Cuba'in of Jordan, Lebanon and Syria.

MAKING CALLS ON VIETNAM

★ It is called "Wednesdays in Washington" and the idea is to get church people to call on congressmen and give them opinions about Vietnam. Sponsored by seven denominations and several national church bodies, participants are encouraged whenever possible to bring with them statements that reflect the position of church councils, associations of ministers or other groups. An appointment with a congressman or senator is also advised to make sure he is there when you call.

Briefings on Vietnam are held every Tuesday evening at NCC headquarters and a prayer service is held at 8:30 Wednesday morning at Methodist headquarters which is across the street from the Capitol.

SO. PRESBYTERIANS JOIN CONSULTATION

★ Southern Presbyterians at the assembly just held at Montreat, N. C. voted full participation in the consultation on unity, bringing the number of churches in the talks to eight. Representatives of all of them are meeting in Dallas, Texas, and at the opening session on May 3 it was again clear that how much authority bishops would have remains one of the sticky issues. Some, notably Episcopalians, want bishops to appoint or recommend ministers for local congregations, and consequently to protect them from removal by the congregations. But no satisfactory solution to the problem of appointments has been found, prompting Eugene Blake, vice-chairman, to say, "This will be a tough one to settle."

The "God-is-dead" theology — explained in full, for the first time, by the leader of the new radical theologians

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EDITORIAL

We Need Wisdom To Match Power

CURRENT American foreign policy will fill some of the most sordid pages in history. But if that history comes to be written — and there are people around to read it — it will not be due to the obtuseness of a Johnson, or the obstinacy of a Rusk, or the truculence of a McNamara. It may come rather from statesmanship arising in quarters where it may be least expected. An example is the address, at a New York meeting of the American Newspaper Publisher Association, of Senator Fulbright of Arkansas, chairman of the senate's foreign affairs committee, dealing with the effects of the American invasion of Southeast Asia. It deserves attention. The concluding paragraphs follow:

There is a kind of Gresham's law of public policy: fear drives out hope, security precedes welfare and it is only to the extent that a country is successful in the prevention of bad things that it is set free to concentrate on those pursuits which bring happiness into the lives of its people.

The turning away from these pursuits after so brief an interlude is the first and at present more conspicuous fallout effect of the war on American life.

The second, and potentially more damaging, is the stirring up of a war fever in the minds of our people and leaders; it is only just now getting under way, but, as the war goes on, as the casualty lists grow longer and affect more and more American homes, the fever will rise and the patience of the American people will give way to mounting demands for an expanded war, for a lightning blow that will get it over with at a stroke.

The first demand might be a blockade of Haiphong; then, if that doesn't work, a bombing raid on Hanoi; and if that doesn't work, a strike against China; and then we will have a global war.

There has already been a marked change in the kinds of things we think about and talk about in America. A few years ago — even some months ago — we were talking of detente and "building bridges," of five-year plans in India and Pakistan, of agricultural cooperatives in the Dominican Republic and land and tax reform all over Latin America.

Today these subjects have an antique ring. Instead of emphasizing plans for social change, the policy planners and political scientists are conjuring up "scenarios" of escalation and nuclear confrontaton and "models" of insurgency and counterinsurgency; in Latin America they seem more interested in testing the "images" of armies than in the progress of social reform.

There can be no doubt that the major cause of this change in our national vocabulary is the war. Just about every day millions of Americans see stories and pictures of battle on the front pages of their newspapers and on their television screens. All this war news must have its effects: the diversion of attention from domestic pursuits, the gradual dehumanizing of the enemy, rising levels of tension, anger, war-weariness and bellicosity.

America is showing some signs of that fatal presumption, that overextension of power and mission, which brought ruin to ancient Athens, to Napoleonic France and to Nazi Germany. The process has hardly begun, but the war which we are now fighting can only accelerate it.

If the war goes on and expands, if that fatal process continues to accelerate until America becomes what it is not now and never has been, a seeker after unlimited power and empire, then Vietnam will have had a mighty and tragic fallout indeed.

I do not believe that will happen. I am very apprehensive but I still remain hopeful, and even confident, that America, with its humane and democratic traditions, will find the wisdom to match its power.

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NEW STIRRINGS IN THE CHURCH

By William S. Hill

Rector of St. Paul's, Lansing, Michigan

A DISCUSSION OF THE NEW THEOLOGY AND THE NEW MORALITY AND THE REFORMATION NOW TAKING PLACE

THE CHRISTIAN CHURCH of today is in a state of vigorous ferment. The church's traditional theology, morality, liturgy, and organization are being criticized and challenged — not by outsiders or foes of organized religion, but by the church's own members and leaders. Many look upon this ferment as a prelude to a new and much-needed reformation, and they believe this reformation will grant to the church a vitality and a relevance it has for a long time lacked.

This article is intended to be a summary, or a survey, of the ferment characteristic of the contemporary church; it is an attempt to present an over all view of what is occurring in Christianity today; and this summary can itself be summarized by a phrase from the Epistle to the Philippians: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

An Urban Society

THE MAJOR FACTOR which is forcing the church to forget those things which are behind and to reach forth unto those things which are before is, of course, the changing character of our society. We are swiftly changing from a rural to an urban culture, and the great impetus behind this change is technology, or applied science.

Phillips Brooks, a city-dweller born and bred, used to delight in pointing out that the Bible begins in a garden and ends in a city; and to him this indicated the process by which man, under God, was making the transition from a way of life which is predominantly rural to one that is preponderantly urban. Phillips Brooks died in 1893, and in his day the United States could be likened more to a garden than to a city, for then the nation was 70 percent rural and most people lived on farms. Today only 9 percent of the total population live on farms; the nation itself is 70 percent urban. And what these cold statistics indicate is a sweeping change in our whole way of life.

There are three elements in our urban way of life which have had a profound effect upon religion; they are what may be called the city-dweller's mobility, plurality, and anonymity.

Choices Offered

THE MOBILITY of the city-dweller — the average American family moves once every five years, and the average wage-earner does his work at a considerable distance from his home —has had a profound effect upon religion. Rare is the person today who is buried from the same church in which he was baptized; the chances are that in his moving about he has been a member of several churches in his lifetime. Moreover, rare is the person today who feels under compulsion to attend a church in his neighborhood; thanks to the automobile he can go to a church, wherever it may be located, whose theological outlook, moral standards, and form of worship are most congenial to his way of thinking. As a consequence, the persons with a life-long loyalty to a particular neighborhood church has virtually ceased to exist.

The plurality, or pluralism, of city-life has also had a profound effect upon religion. It is perhaps safe to say that most Americans who are at present in their fifties grew up in neighborhoods which were generally homogeneous, with neighbors for the most part of the same race, the same economic level, the same religion — even the same politics. But all this has changed. A modern city-dweller in the course of a single day can have a greater variety of social contacts than was possible for his village-dwelling grandfather in a life-time. As a consequence of living in a pluralistic society, any individual has a live option to choose a religion different from the one in which he was brought up or, for that matter, to turn away from religion altogether. Going to school with,

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meeting with, working with, and enjoying recreation with people of all faiths, and of no faith, he develops an appreciation of other faiths even as he is led to question his own.

The anonymity of the city-dweller — the fact that he does not know his neighbors, nor they him, and the fact that many of his contacts, such as with a store-clerk or elevator operator are impersonal — has had its own effect upon religion. In a small village where everybody makes your business their business, you may not worry much about what God knows about you, but you are certainly concerned with what your neighbors know about you! In contrast to this, in an urban culture, very few people know what you do or think, and of those who know, practically none care. So morally and spiritually you are on your own.

The present day ferment in religion, then, has its roots in the deep and far-reaching changes in our social structure. In terms of the Bible, we are moving from the garden of Genesis to the city of Revelation.

The New Theology

THE FERMENT in religion which has attracted the most attention goes by the name of the new theology; and the new theology is basically a summons to be "forgetting those things which are behind" — that is, to put away the ideas of God which belong to the pre-scientific, the pre-industrial, and the pre-urban age, and to be "reaching forth to those things which are before" — that is, to envision God as he reveals himself to modern man.

The spokesmen of the new theology are calling us to put away religious imagery which is misleading, and even meaningless to modern man. When they say that God is dead, they mean that certain ways of thinking about God and certain ways of describing God are as dead as the proverbial doornail.

As an example of this, consider the well-known phrase from the 23rd psalm: "The Lord is my shepherd." To someone brought up on a farm, or to someone with a first hand knowledge of rural life, this phrase is deeply meaningful, for it suggests a kindly, intelligent, devoted shepherd who makes sure the sheep are provided for and who defends them from danger. He leads them beside the still waters, he makes them to lie down in green pastures, and he uses his staff to drive away the wolf. From all this a person with an agricultural background draws a picture of God as caring for his people with tenderness and as shielding them against all possible harm.

But to a child brought up in a city slum—a child who has never seen green pastures or still waters, let alone a flock of sheep—the concept of "the Lord is my shepherd" has very little meaning. If God is to live for that youngster, a new image by which to conceive of God must be found.

Existentialism

AND THEN the spokesmen for the new theology are calling us to be existential in our theological thinking; they are bidding us to think of God existentially.

The words, "existential" and "existentialism" are twenty-five dollar words, but they are worth the money because they are a shorthand way of describing an important and influential school of thought. As the word itself suggests, existentialism is concerned with a thing's existence rather than with its essence; its focus is on living actuality rather than upon far-off abstraction.

The human female, as an illustration, can be thought of in terms of her essence as a woman or of her existence as a woman. The essence of a woman might be said to consist of a certain set of physical characteristics, a certain pattern of emotional response, and a certain intellectual structure, including what we call a "woman's intuition." A human female in a protracted coma in a hospital, recognizing no one and functioning only because of medical aids is, in essence, still a woman.

In contrast, the existence of a woman consists of what she does — as she is actively involved in life, as she functions as a wife and mother who makes deliberate moral choices. The human female in the coma in a hospital is in essence a woman, but she does not exist as a woman; from the strictly existential point of view, therefore, she is not a woman.

Now the new theology is, generally, existential in outlook. This means that the new theology has turned its attention from the being of God to the action of God, or, to use a current phrase, from the essence of God to the existence of God. Modern theology is concerned not with what God is like, in the abstract, but with what God is doing in concrete situations, and

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how he functions as the ground of our being. In terms of the Bible, the new theology is not preoccupied with the God who is "high and lifted up," but rather with the God "in whom we live and move and have our being."

The New Morality

THE FERMENT in religion has, as one would expect, expressed itself in a certain moral outlook; and this new morality, as it is called, is fundamentally a summons to make love the dominating force in all ethical decisions. Indeed, the favorite text of the spokesmen for the new morality is the passage in Romans in which St. Paul affirms that "love is the fulfilling of the law."

Of course it has always been an axiom of Christian morality that every law must subserve the law of love; even the Ten Commandments were to be broken on occasions when love could be served no other way. For example, if your children were starving and the only way you could get food for them was to steal it, your duty under such circumstances would be deliberately to break the commandment which says, "Thou shalt not steal." What the spokesmen for the new morality claim, however, is that the church has not lived up to its own principles but has instead put rules above relationships, principles ahead of persons, and laws ahead of love. Relationships, they say, are more important than rules and persons than principles; in a phrase, love must always come first.

Situation Ethics

IF LOVE is to come first, so claim the exponents of the new morality, then morality itself must be what they call situational.

Situationalism is another twenty-five dollar word that is worth the money because it, too, is a form of shorthand describing a whole school of thought. Situationalism simply refers to the fact that circumstances alter cases and that your moral behavior must be suited to the specific situation. You may believe, in principle, that children should be considerate and generous; but what do you do when your two small children are crying because they both want to play with the same toy? You may believe, in principle, that children should be punished when they do wrong, but what do you do when you have a child who will stop at nothing to defy you if you give him a spanking?

You may believe, in principle, in life-long monogamy and in children being lovingly raised by their parents; but what do you do when you learn your daughter is going to have a child out of wedlock? What you do in each case is to do what Jesus did in the case of the woman taken in adultery; you put persons ahead of principles, relationships ahead of rules, love ahead of law. You adapt a situational morality.

Now the only ethic appropriate to a swiftly-changing world, so affirm the spokesmen of the new morality, is an ethic which deliberately and determinedly seeks to respond to the claims of love in each unfolding situation. In terms of the Bible, the so-called new morality simply echoes the ancient command: "owe no man anything but to love one another."

Christ Centered

THE APOSTLE PAUL concluded his remark about "forgetting those things that are behind and reaching forth unto those things which are before" by saying, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

When viewed in its best light, the new theology and the new morality are attempting to do this very thing: they are seeking to press toward the mark of the prize of the high calling of God in Christ Jesus. The new theology and the new morality are definitely Christological —that is, Christ centered. Spokesmen for the new theology and the new morality are united in affirming that in Christ — in "the man for others" — we see more clearly than in anything else the meaning of life, the purpose of life, and the potential that is in life.

To be sure, these spokesmen affirm that Christ must be "demythologized" and "contextualized" — words which mean that Christ's life and teaching must be cleansed of myth and placed in a complete context, so that modern man may see Christ clearly and see him whole —but they nevertheless regard Christ as fulfillment of the desire of all the nations.

Naturally, in a time of reformation — such as this definitely is — there are going to be not only differences of opinion, but tensions and strains. We can, however, take heart, for we have nothing to fear and everything to hope for in any stirring and ferment which make for

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a deeper and more complete understanding of Christ.

We can be thankful that our age is challenging us to look more perceptively and more realistically at both God and man, at both divinity and humanity; and we can be sure that these stirrings are making it possible for us to keep growing and developing . . .

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." — Ephesians 4:13

THOUGHTS ON THE INCARNATION

By Oscar F. Green
Rector Emeritus, All Saints', Palo Alto, California

JESUS CAME NOT TO DIE BUT TO REVEAL THE MORAL WILL AND LOVE OF HIS FATHER

ALL CHRISTIANS hold two basic convictions — first, that God is our father; second, that Jesus is our lord and saviour. Therefore the problem arises of relating Jesus to God. The orthodox answer to this question is, that Jesus is the enfleshment, the embodiment, the incarnation of God.

Sophisticated persons do not like this answer. They think it absurd, pure superstition. No person, they say, can be both God and man. It must be admitted that all sorts of superstitions have clustered around this idea. But we must not dismiss it too casually. Sophisticated people, even as we ourselves, have been wrong about a great many things. Certainly science every day is forcing us to give up ideas we had always thought reasonable. If there is a God, there is surely nothing inherently unreasonable in his revealing himself in Jesus Christ. What is more there may be a way of approaching the problem that need not offend our intellects.

What most lay persons, of course, do is not to worry about the question at all. If they are Christians, they go on and worship God and honor Christ, and let the preachers take care of the theology. This system works fairly well until we are asked to defend our faith, or are in danger of losing it because of silly criticisms. Then we need to be able to talk intelligently about what we believe. Furthermore the basic law of our faith commands us to worship God with all our mind, as well as with all our heart, soul, and strength. So a little thought about the incarnation may not be out of place.

Two Extremes

THEORIES about the incarnation tend to shift between two extremes. On the one side are those who take the idea that Jesus was in a special sense the son of God lightly. Many of these would say that all of us are sons of God, so, of course, Jesus was too. He was a wise and good man, but little different from the rest of us. A brash woman once said that she thought that her husband was as good as Jesus. He is commonly listed among the prophets. Renan thought him a kindly poet. Today it is quite the thing to speak of him as a religious genius. But others would not go so far, pointing out that he was not an original thinker, since he got all of his ideas from the Old Testament. Most of these persons when they call Jesus the Son of God are merely being polite, as Protestants are when they address the pope as holy father.

The difficulty with this attitude toward Jesus is that it flies into the face of the facts. Any way you look at him, Jesus was no ordinary man. Without any backing at all, he started as a carpenter in a small town in an unimportant province of the Roman empire. He remade the calendar, and produced a religious movement, which still gives no signs of being outmoded. He convinced pious Jews and Romans, many of them highly educated, that in some sense he was divine, and had risen from the dead.

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This is no small feat. In fact it is unique. Unless one utterly rejects the idea of God, it would seem more than probable that he is God's messenger.

The opposite extreme view of the incarnation is that Jesus was God masquerading as a man. Theologians call this the heresy of Docetism. The trouble with it is that the facts of Jesus' life seem to indicate that it is just as absurd as the view that Jesus was just an ordinary man. Jesus never claimed to be God; and didn't act like a God. Why would God for thirty years carry on this kind of deception. The value and the popularity of this theory rest on the fact that it an easy way to think of the divinity of Christ. A five-year old child can understand it. Then it has this added advantage: if we believe that Jesus was wholly divine, we do not have to worry about following him. Sinful human beings like us cannot be expected to behave like God. We'll just believe in him and let him take care of us.

Dual Nature

THE CHURCH finally and officially settled upon the view that Jesus had a dual nature. He was at one and the same time perfect God and perfect man. It also insisted that he was not a hybrid, or a cross-breed. Rather in his person were united these two distinct elements, which were not to be confused. The councils did not attempt to explain how this combination worked. They just said that it was so, and let it go at that.

Naturally thinking beings have not been content to leave it at that, and since the Council of Chalcedon, when the formula was adopted, theologians and everybody else who has thought about the matter, have tried to explain to themselves, if not to the world, just how it was that Jesus could function as both God and man. It is a very tricky problem to handle and the vast majority of Christians without knowing it have been either Docetists or Unitarians. Protestants tend to be Unitarians; Catholic churchmen Docetists. (I am thinking here of persons not well-grounded in theology.)

Most of the Christians we know in the old-line churches are shocked at the thought of Unitarianism, but are unaware of the contradictions inherent in the Docetic view, its basic contradiction being that it invalidates the manhood of Jesus. It makes nonsense of his youth and childhood; of the hours he spent in prayer, of his seeming lack of knowledge, of his waste of time in the carpenter's shop, of his refusal of the title, "good master." Some are led to the absurdity of speaking of the Virgin Mary as the mother of God. The sin of blasphemy involves intention. Certainly devout Christians who use this terminology had no such intention; but the idea as such partakes of blasphemy. As does the belief that God died on the cross. It is only false gods who die. The creator of the universe can't die: he is eternal.

The Trinity

THE DOCTRINE of the Trinity is used to soften these anomalies. It is said that the whole of God is not in Jesus, but only the second person of the Trinity. This leads to an even greater contradiction, that the Trinity can be split up. The orthodox view is, I believe, that the persons of the Trinity represent internal distinctions in the Godhead, somewhat like will, affection, and cognition in the human personality. And even though it made sense to talk of dividing the Trinity, it would still seem that one person of the Trinity would be as immortal as the other two persons.

Thinking of God as one person (in our modern use of the word) and metaphysical entity and the man Jesus as another person and metaphysical entity, it does seem that we can only end in contradiction when we attempt to join them together in one human body. Furthermore Jesus does not appear to be two persons, but only one, and a highly integrated person at that. There is nothing schizophrenic about him, much less than there was about St. Paul for instance. In Jesus there is no suggestion of a Dr. Jekyll and Mr. Hyde. The enemies that Jesus fought were external rather than internal. Jesus seemingly did not always know what he ought to do, but once having made up his mind, he had no particular trouble in doing it, even to dying on the cross.

Is there any way, do you suppose, that we can think of the incarnation that will lessen the tension of these contradictions? Perhaps.

It will help if we start with the humanity of Jesus, take it seriously and never surrender it. This would mean that Jesus was born a normal human child, in Bethlehem's stable. (This would seem to involve the giving up of any literal doctrine of the Virgin Birth; for it

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makes of Jesus a cross-breed, half man and half God. The true doctrine of the incarnation insists that Jesus was whole man and whole God.) From a helpless infant Jesus grew in stature and wisdom and in favor with God and man. He was subject to error and tempted in all things like as we are. He had to study and pray and make decisions like anyone else. He gained knowledge as other men, by asking questions, by trial and error, by the use of his reason. He lived by faith, and it would appear, died disillusioned.

How Different?

WHEREIN then does Jesus differ from other men? In that in a very special sense, he was God's man. It could be that from the beginning God proposed to reveal himself to his earthly children in an especially selected human being. In the fulness of time Jesus was born and he was the child of destiny and became the man of destiny. Thus it is that the words of Pilate to the mob in his courtyard clamoring for the blood of Jesus take on a deeper meaning than Pilate dreamed of. Probably in ridicule, he pointed at Jesus and said, "Ecce homo" (Behold the man), scoffing at the idea that his prisoner, a ridiculous Jewish peasant, called himself a king. But indeed Jesus was the man above all other men, "the man of God's own choosing."

However, God's dealing with his only-begotten son, was no different from his dealing with the rest of us. It was largely indirect, by putting ideas in our minds. So God put it into the mind of Jesus as a child that he was God's son and servant, and might become his special messenger. In no sense did he dominate the will and the decisions of this chosen one. Jesus could have rejected his destiny. If he had, God would have had to raise up another. But Jesus did not reject his destiny; rather he welcomed it; and humbly, although half-consciously during his younger years, prepared himself to meet it. Finally came John the Baptist in the wilderness preaching the nearness of the kingdom of God. Jesus embraced this gospel, and accepted the baptism of John, wholly surrendering himself to God's plan.

It is impossible for anyone to speak dogmatically about what actually happened at the baptism. But clearly it was a crisis experience in Christ's life. It led to the temptation in the wilderness in which Jesus worked out the implications of his mission. It marks the beginning of his ministry, and was climaxed by the voice from heaven, which said, "This is my beloved son in whom I am well-pleased," which assurance filled Jesus with power.

Jesus was by nature, if you will metaphysically, the son of God. We are all made in the image of God and are his sons and daughters. It could be that at his baptism, Jesus became spiritually the son of God. He was as it were born again, into full fellowship with God. He set to one side the legitimate but secondary purposes of his life and identified with God and his purposes. Thereupon, because of the purity of his life, because of his character, his understanding of God's will, and his love for God and people, God was able to identify himself with Jesus. The fourth gospel is correct when it makes Jesus say, "The Father and I are one." He had in very truth become the incarnation of the will, the purpose, and the love of the Lord God Omnipotent. The spirit of God had taken flesh and dwelt among us. The words of Jesus had become the words of eternal life. He was the inaugurator of the new social order, the kingdom of God, the church of the living God, or as St. Paul calls it, the body of Christ.

God With Him

BUT in becoming fully the Incarnation of God, Jesus did not cease to be a man. As a man he carried on his ministry: he taught and preached and healed: at last was rejected and crucified. The major temptation of his ministry was to break the hypostatic union that existed between God and himself. The temptation reached its culmination in the garden of Gethsemane and on the cross. But God was with him and his faith did not break. "Not my will, but thine be done." And in dying, even though everything seemed to be finished, he could say, "Father, into thy hands I commend my spirit." To make sure that the world would not mistake the fact that in the carpenter of Nazareth he had revealed himself, God raised him from the dead.

Though we reject the idea that God died on the cross, we may be sure that God suffered while his son died, suffered because his chosen son suffered; suffered because if that son was to fulfil his mission he must die, and he could not intervene; suffered because his other children were so blind and stupid and cruel as to kill the Prince of Glory.

Unfortunately both the Jewish and pagan worlds of the first century were obsessed with

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the ideas of animal sacrifice and the need for placating God with blood. So the early followers of Jesus became to elaborate a doctrine of the atonement, called Jesus the "Lamb of God that taketh away the sins of the world;" and talked of being "washed in the blood of the lamb;" and made of the holy communion a magical rite. But God is not interested in the blood of bulls and goats, or even in the blood of his own son, except in so far as that blood is a symbol of Christian life and devotion to him. Coming into a world dominated by hate and pride and cruelty, it seems inevitable that God's son should die. But his death was but the crowning expression of his loyalty and faith in God. He came not to die, but to reveal the moral will and love of his Father.

Divine and Human

SOME will feel that this view of the incarnation does not have the dramatic impact of some other views. It can be dismissed as adoptionism, the belief that Jesus was just a man that God took into the Godhead. I would suggest that any doctrine of incarnation reduces to some form of adoptionism. The idea of incarnation is the union of the divine and the human. Since the initiative is on God's side, at some point the union must take place, at which point God may be said to adopt a human being. The question is when does the "adoption" take place. The orthodox view would be that it took place at Christ's conception. There is nothing wrong with this view. The spirit of God was always with Jesus. Giving up the biological implications of the word, we may properly say that Jesus was "conceived" by God. However the incarnation could not be fully realized until Jesus was mature and able to enter into it. This occurred probably as we have indicated at his baptism.

While this view of the incarnation may not be so colorful as some others, it in no sense lessens the urgent nature of the gospel which remains a life and death matter. Our salvation does not come by being stirred by the drama of a dying God, by the magic of sacraments, by pleading the blood of Christ, by embracing some plan of salvation, but by faith in God and by entering and serving the kingdom of which Christ is the head. Perhaps this view loses something in emotional content. We can only hope that that loss is made up for by intelligibility.

God has created us his sons and given us freedom to share in his life and glory. The decision is up to us. We can either live out in misery and frustration our few years here, trying to find a home on this earth, when our true home is with God, and at last be blotted out. Or we can accept the way of Christ which blesses us, those we love, and the world, and at last go to be with God who has prepared for those who love him such good things as pass man's understanding.

Brains Plus Goodwill Needed

By John W. Suter
Priest of Concord, N. H.

IF ENOUGH people are wretched enough long enough—that is, if they are hungry or exploited or enslaved—they will finally resort to violence. There comes a point where the pressure is too great to be subdued. This is a law of psychological and sociological forces, and has nothing whatever to do with right or wrong. The reaction to hunger, both physical and spiritual hunger, is slow but automatic. Man would cease to be man if he did not feel within himself the necessity of security and dignity. His true nature asserts itself and demands food and decency and respect. Therefore the only effective approach to the solution of the world's ills lies along the path of human betterment and fair play, not within a given state, but on a worldwide basis.

There must be social engineers constantly at work who survey humanity as such, taking in the whole earth. Hemispheres, continents, islands, all must come within a single gigantic plan to feed, clothe, and liberate men — setting them on their feet and assuring them of a fair chance to live decent and respected and unexploited lives. In the interest of this highest good, every nation, every race, every social stratum, must be willing, or, if not willing must be made, to forego a degree of sovereignty and an amount of wealth. No nation or groups of nations, no fractional part of earth's people, should be the sole judge of the rightness of its own acts. To be sole judge of one's own rightness, whether as an individual or as a nation or as a hemisphere, is to condone and engage in anarchy.

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For the building-up of the machinery of earth-wide security and harmony, two things are needed: brains, and goodwill. The former must be nurtured and put to use by governmental and educational agencies; it is the Church's special function to kindle and feed the fires of the latter. Brains without goodwill would give us an ant-hill world — efficient but aimless, with personality reduced to nothing, each person being a cog in the machine. Goodwill without brains would give us a slow decay in the direction of idiocy.

We need both, and need them desperately. Both come from God, who made the whole man, his brain as well as his emotional life. To neglect either is to sin against the Holy Spirit.

AMNESTY INTERNATIONAL HEADED BY STRAIGHT

★ Michael Straight, Episcopalian, heads the U.S. section of Amnesty International which seeks the liberation of politican and religious prisoners throughout the world.

The London-based organization was founded in 1961 by an attorney and now has 450 chapters in 21 countries. It pressures authorities for the release of "prisoners of conscience" and claims to have secured the release of 800.

Straight, former editor of the New Republic, is the son of the late Willard and Dorothy Straight and brother of Beatrice Straight, presently starring in a Broadway play.

PARISH HOUSE WINS AN AWARD

★ The parish house of Christ Episcopal Church, Sausalito, Cal., was one of four church buildings to win awards at the conference on religious architecture. Entries came from all parts of the country.

LIBEL JUDGMENT IS UPHELD

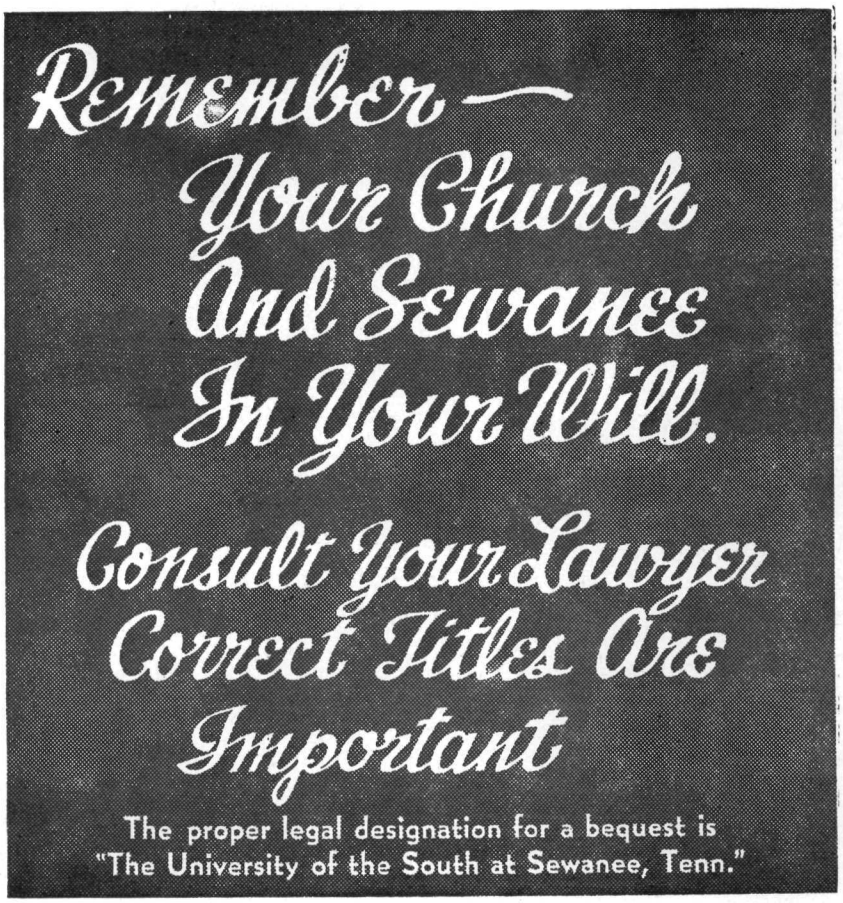
★ Prof. Arnold Rose of the University of Minnesota, sued Gerda Koch, director of Christian Research, for referring to him as a "Communist or Communist sympathizer" in a publication. A jury assessed $5,000 against Miss Koch for general damages of libel plus $5,000 for malice. Christian Research was fined like amounts.

An appeal for a new trial was denied by Judge Donald Barbeau of Hennepin County, Minn. Although the right of expression extends to public issues and public leaders, the judge said, it does not mean that "the first and fourteenth amendments to the constitution have stripped private citizens of all means of redress for injuries inflicted upon them by careless or reckless liars."

ARCHBISHOP OF WALES THINKS DIFFERENT

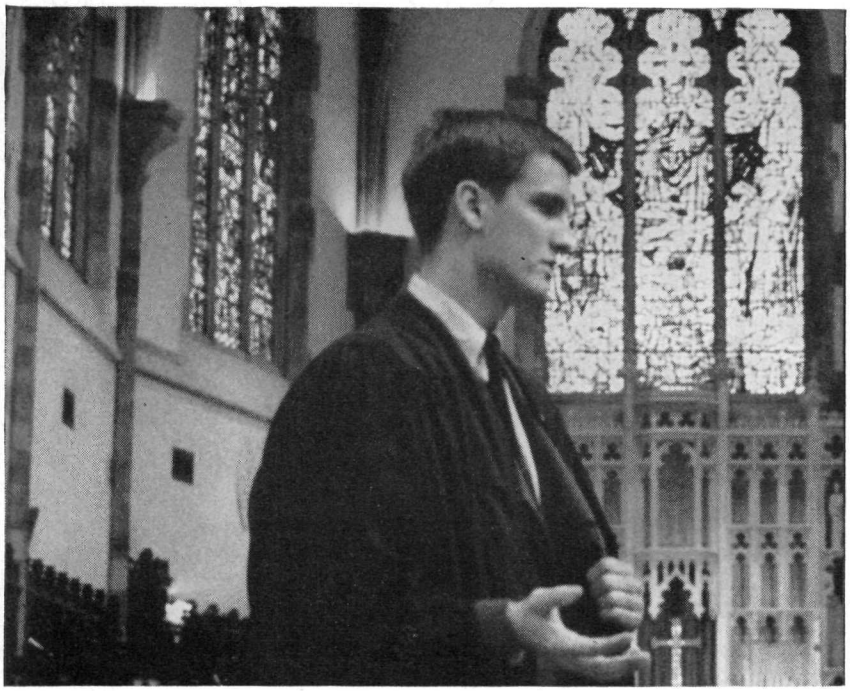
★ Archbishop Edwin Morris of Wales told the annual synod that the Vatican's attitude to Anglican orders is "an insuperable barrier" between the two churches. There are formidable dogmatic differences, he told the delegates, particularly as regard to papal infallibility and the Pope's claim to be the head of the whole church.

The synod, with a total membership of 500, approved a



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NERVOUS? JUST BECAUSE IT'S HIS FIRST SERMON?

Sure this seminary student is nervous. And he'll preach a better sermon because of it, as you know yourself from speaking on your feet.

But this young man is often bothered by a more serious apprehension: he worries about having enough money to pay his way through seminary.

Seminaries, like all forms of graduate school, are expensive. It costs $3500 or more a year to keep a man here. Most students can barely afford to pay one third of this amount. The crucial two thirds must come from you, your parish and your diocese.

Your donation to one of the seminaries below will see to it that some young man can be a bit surer he'll get through financially.

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Berkeley Divinity School, New Haven, Conn.
Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio
Church Divinity School of the Pacific, Berkeley, Calif.
Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Penna.
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest, Austin, Texas
The General Theological Seminary, New York, New York
Nashotah House, Nashotah, Wisconsin
School of Theology of the University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.
Virginia Theological Seminary, Alexandria, Va.

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motion from the bishops to revise the communion service and commend it to parishes for study. Several speakers said that the Welch Prayer Book must be changed to be more like other Anglican Churches.

CANADIAN SYNODS ADMIT WOMEN

★ Women were admitted to the New Westminster synod of the Anglican Church after a 60-year battle for equal rights. The vote was overwhelming, with only four clergymen and 12 laymen of the 300 delegates voting against the resolution.

In Montreal, Bishop Kenneth Maguire welcomed 20 women delegates to the synod, the first time in the 107-year history of the diocese that women have been fully-accredited delegates.

WHEN THERE IS NO RELEASE

★ The world knows that Alexei Gromyko and Pope Paul had a long private talk. Neither Vatican nor USSR sources had anything to say about what it was all about. So newsmen were forced to turn to "reliable sources", which means gossip. But everybody in Rome believes it was about how peace can be achieved, with the Soviet foreign minister saying at a press conference, "regardless of differences of ideology and religion."

HALFWAY HOUSE OPPOSED

★ Halfway House for men released from prison, planned by Volunteers of America in a funeral home they bought in Minneapolis, has been blocked by a petition signed by 1,500 who met in a church in the neighborhood. They were for

the center, they said, but not here.

"We must be careful about defiling our little ones," said one speaker, expressing the general view of the objectors.

DONALD BOLLES PLUGS PARTNERSHIP PLAN

★ Donald C. Bolles is to take to the road plugging the partnership plan. The idea is to abolish the quota system in favor of a 50-50 split between dioceses and the national church. The last General Convention recommended that the plan be studied with possible adoption at the 1967 G. C.

Bolles, a layman, is now promotion director of the Episcopalian.

The Rev. Richard Bolles, a son, has just been made canon pastor of Grace Cathedral, San Francisco, going from the rectorship of St. John's, Passaic, N. J.

PLATTENBURG TAKES NEW JOB

★ The Rev. Stanley Plattenburg is now administrator of field services of the department of education of the national church. He was formerly director of education for the diocese of Southern Ohio.

BISHOP DEWITT HONORED

★ Bishop DeWitt of Penn. has received an award for leadership in the area of civil rights. He has been a leader for integrated houses, schools and colleges.

NEW KIND OF TRAINING IN ENGLAND

★ Theological College at Lichfield, England, has started a new course of training for ordination. Students are formed into groups, with each one spending one out of three years away to learn about industry, hospitals, schools, social services, parishes.

In the U.S., in one way or another, this is common practice at all Episcopal and most other seminaries.

FUNNY THING HAPPENED WHEN CHAPLAINS MET

★ Military chaplains at their annual convention, strongly endorsed the war in Vietnam. American policy, they said, "continues to defend freedom, resist aggression, deplores the wonton violation of a nation's sovereignty and honors our national commitments made in good faith in the name of three presidents."

SPEAKING OUT IS COSTLY

★ Talking about "our racial sins" from a pulpit in Lincolnton, N. C. has resulted in a drop in contributions. "I'm sorry about that," said Lutheran pastor J. S. Setzer, "but if a man is going to worship a god of narrow racial love, then we don't need his idolatrous money in the offering plates of the God of universal love."

HOW TO SEE THE POPE

★ Gov. George Romney of Michigan, a Mormon, was in Rome to ask the committee on the Olympic Games to have them in Detroit in 1972. Wandering around the Vatican Palace, he was spotted by a U.S. priest and an audience with Pope Paul was arranged.

PRINCESS THEREFORE WILL ATTEND

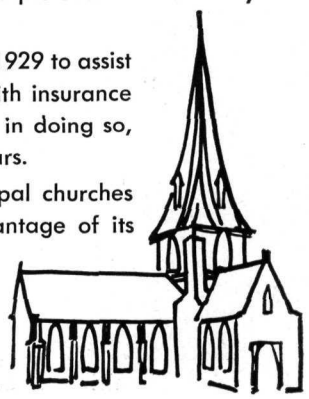
★ Working in their spare time, 300 men and 50 women built St. Luke's in Leicester, England. It took five years and its value is estimated at $140,000. Bishop Ronald Williams will consecrate the church, with Princess Margaret, figuring it unique, attending.

What Does FIRE Insurance Cost You?

■ Most Episcopalians are familiar with The Church Insurance Company. Some, however, are not aware of its low cost complete fire and casualty insurance facilities.

■ Briefly, the church company was founded in 1929 to assist the Protestant Episcopal Church of America with insurance problems. Since then it has grown in size and, in doing so, has saved the Church millions of premium dollars.

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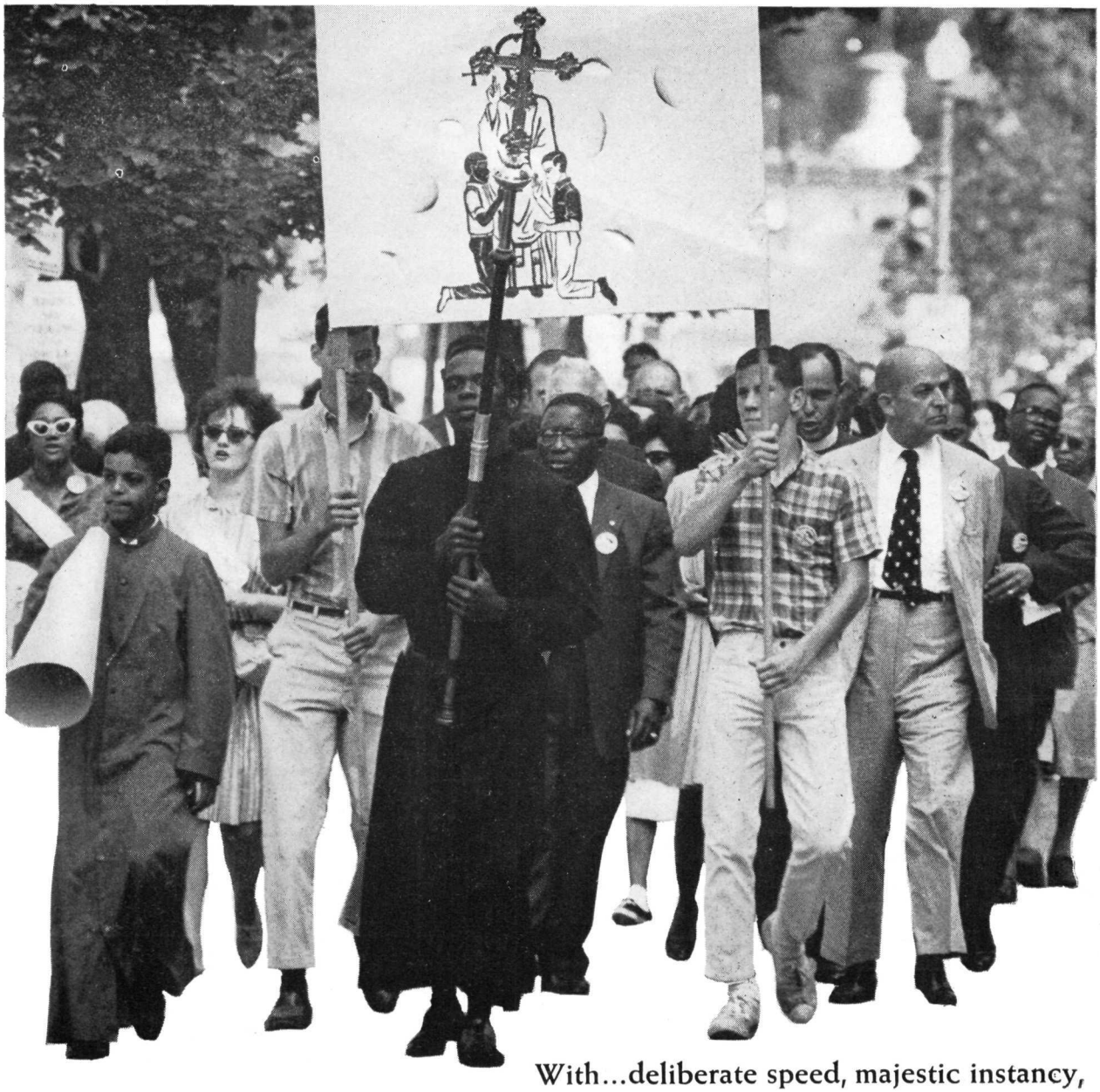
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- NEW BOOKS -

E. John Mohr
Book Editor

MAN'S QUEST FOR GOD, by Abraham Joshua Heschel. Scribner's. $3.95

It was a stroke of ecumenical genius when Union Theological Seminary elected Rabbi Abraham Heschel to be Harry Emerson Fosdick visiting professor of homiletics for the current year. According to the terms of the professorship, Dr. Heschel lectured — to overflowing classrooms of students—during the first semester, and during the second he has been visiting the 16 related institutions where he was invited to lecture. This book is not his lectures, but an excellent example of his writing. Its subtitle is *Studies in Prayer and Symbolism,* and it deals in brief selections with such subjects as The Inner World; Spontaneity, the Goal; Continuity, the Way; Symbolism (in religion); and the Meaning of This Hour.

Rabbi Heschel is one of the great religious minds of our time, and every page of this book emits either flashes of insight or steady beams of religious truth. In a time when theology is falling all over itself with confusion, and "ecumenism" has called much of it in question, it is good to listen to a man whose faith is rooted in experience, in worship, in the mystical contact and communion with our Creator, and who stands up steadfastly for the Living God.

This is a book worth reading, not only in Lent or on Sundays, but at all times. It may well be that the Christian Church still has much to learn from the spiritual leaders of Judaism, as it did in the early centuries and again in the thirteenth century, and the sixteenth and the seventeenth.

— FREDERICK C. GRANT

Dr. Grant is Professor Emeritus of Biblical Theology, Union Theological Seminary, New York City.

GOD, SEX AND WAR. Adventures in Faith Series, by D. H. MacKinnon, H. E. Root, H. W. Montefiore, John Burnaby. Westminster. $1.45

From the title one might infer that this book deals with the marriage of ordinary religious people but it actually consists of diverse lectures given at Cambridge University.

MacKinnon exposes the myth of the nuclear deterrent theory since the balance of terror is maintained by weapons which men must be prepared to use if so-called necessity should arise.

Root discusses the *Ethical Problems of Sex* both in and out of marriage. Life-long marriage provides the right context for sexual expresion, but is not a guarantee of the profunding of the relationship, for a man and woman can be faithful, sexually, in a mean and loveless fashion. But we do need the marriage ideal because of the hardness of our hearts, he believes, even though he is not committed to the view that all exercise of sex within marriage is right or that every exercise outside of marriage is irredeemably wrong. What he does is place sex within the context of the total person.

Montefiore deals with *Personal Relations Before Marriage* and discusses types of premarital sexual relations. He warns of the danger of venereal disease and unwanted preganancy that come from promiscuity. Since relations outside of marriage involve factors that delimit the meaningfulness of sex, he would not like to see it wasted or perverted in such a fashion.

The concluding essay by Burnaby is concerned with *Conduct and Faith.* Jesus opposed moral authoritarianism and the ideal of conformity and emphasized love. His life was an expression of love, and, as the Bible says, we ought to love one another. Love involves forgiveness and forgiveness helps to heal the wounds in all relationships. This is Burnaby's primary thesis.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

TRUTHS IN TENSION: NEW PERSPECTIVES ON RELIGION AND SCIENCE, by John Habgood. Holt, Rinehart and Winston. $4.50

The author of the chapter on science and religion in *Soundings* has expanded his views into a lucid and lively discussion of their relations. Formerly a physiologist and then vice-principal of a theological college in Cambridge, Dr. Habgood brings to his task a thorough understanding of both poles of the subject.

Following an historical approach he traces the growth of science — and the theological responses — from its beginnings in Greece down through Copernicus, Newton, Darwin, and Freud to the questions raised by computers and contemporary physics and astronomy.

In the final chapters the author draws together his insights on the relations of science and religion as ways of knowledge and complementary aspects of human life and experience. One of the best chapters interprets scientific theories on the analogy of maps. His main thesis is neither that science and religion are in essential conflict nor that the struggles between them have been absurd errors, but that we must learn to live with a certain amount of fruitful tension between them.

Dr. Habgood's style is refreshingly simple and clear, yet often vivid and moving. This is certainly the best non-technical introduction to a perennial concern of Christians in the modern world.

— OWENS C. THOMAS

Dr. Thomas is Professor of Theology, Episcopal Theological School, Cambridge, Mass.

SOUTHERNER, by Charles Longstreet Weltner. Lippincott. $4.50

This book by a young man from Atlanta, Georgia, well-educated, emancipated, well-born, his father a college president, his grandfather a Confederate general, contains much factual information, and is worth reading. In 1962 the author was elected to congress at age 35 by opposing a familiar southern political device for defeating the majority vote, the county unit system. He deplores the habit in the south to cling to lost causes. He is impatient with Jim Crow mentality. To quote William Faulkner, "The past is not dead. It is not even past."

The writer is hopeful about the future of the south, though not minimizing the difficulties. He advocates an end to segregation and favors the proposition, "one man, one vote." His conclusion, "Let right be done."

Occasional exaggerations place strain on one's credulity. Washington is "the capital of the world." A number of nations that are "in pawn" to Washington would not accept that. The U.S.A. is "the most advanced nation the world has ever seen."!

— JOHN H. JOHNSON

Dr. Johnson is Associate Rector, St. Martin's Parish, Manhattan, New York City.

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MAY 19, 1966

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VOL. 51, NO. 19

The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 19, 1966

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Story of the Week

Consultation on Church Union Makes Progress at Dallas

★ New and retiring officers of the consultation on church union were elated by the progress made by delegates from eight Protestant denominations planning a united church.

But they agreed with the Rev. David G. Colwell of Washington, D. C., the newly-elected chairman, that there is a big job ahead in interpreting the principles of union approved to their constituencies.

In the major actions approved, not a single dissenting voice was heard.

Colwell, pastor of a Congregational-United Church, was elected to succeed Bishop Robert F. Gibson Jr., of Virginia, as chairman for the next two years.

Other officers named were Methodist Bishop James K. Mathews of Boston, vice-chairman, and George G. Beazley Jr., of Indianapolis, president of the council on unity for the Christian Churches (Disciples of Christ), secretary.

Taking part in the union talks are the Methodist, Episcopal, United Presbyterian, African Methodist Episcopal, Evangelical United Brethren Churches, the United Church of Christ, Southern Presbyterian and Disciples of Christ. Other denominations have been invited to join the consultation.

At a news conference, Bishop Mathews said a "long hard road" remains ahead for the consultation which must be faced "realistically and yet hopefully."

Beazley said the meeting indicated none of the participating denominations will drop out. Instead, he predicted, more will join.

In one of its final actions, the consultation asked the participating bodies which have not done so to authorize their representatives to enter into drafting a plan of union.

The member denominations were urged to distribute an open letter to their churches as widely as possible as preparation for a study of the principles of union, approved at the Dallas meeting.

The consultation also set its 1967 meeting for May 1-4 at Cambridge, Mass.; adopted a budget of $20,000 for the coming year; designated April 23, 1967, as "Consultation on Church Union Sunday," when there will be pulpit exchanges, and accepted an invitation to send its officers to a world meeting on church union plans being convened next April by the faith and order department of the World Council of Churches.

Delegates approved a tentative timetable for the consultation which anticipates moving into actual negotiation of a plan of union by 1968. It was estimated it will take from four to 10 years after that to complete the job. The timetable also provides that union at first will be a loose federation and postpones the writing of the constitution until the denominations have lived together in a federation. It was estimated it might take as long as a generation to prepare and ratify the constitution.

Six Principles

The consultation approved a statement on principles covering the faith, worship, sacraments and ministry of the proposed church.

Its preamble agreed to these six over-all principles which it said should guide the formation of the united church:

"Obedience to mission must be the primary characteristic of the church, at every level." This, it was explained, refers "to our plain duty to eliminate overlapping and duplication so that greater energies can be released for the common task.

"More, it refers to new structures which will make it difficult if not impossible for us to avoid being confronted by God's mission in the world and his command that we follow . . . Mutual enrichment must be served and guarded. "

Regarding this, it said "visible unity should take away from us nothing except our separateness, and add to our

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common treasury as much as possible of what is true and good in the tradition of each of the constituting churches. It should not only permit but positively encourage the maximum interplay of tradition with tradition, across traditional lines . . . "

"Existing relationships should be maintained and strengthened wherever possible." Here it explained that "the bonds which now exist between the constituting churches and other Christian bodies — confessional, conciliar and the like — should not be severed or modified, except where their continuance would clearly compromise the union we seek . . ."

"Maximum protection must be given to existing diversities and liberties." Explaining this principle, the consultation said, "we seek not to diminsh freedom under the gospel but to enhance it. The costs of a wider unity will doubtless require sacrifices on the part of all, including the acceptance of new limitations for the common good. Structures of authority are necessary; but these structures should leave open every appropriate channel of responsible freedom in decision-making under Christ's lordship.

"The majority should not coerce the minority, nor should the minority willfully obstruct conscientious action by the majority. We are eager to realize greater discipline with greater freedom, greater cohesion with greater diversity, greater sacrifices with greater victories."

"Maximum openness should be provided for continuing renewal and reformation." Here it was observed that "no visible, earthly body, however idealistically planned, can ever be safe from the corruption of human folly, ignorance and sin. Time and again, it has been God's good pleasure to save the church from death, in spite of our failures.

"To serve this steadfast love, it is essential that we provide him every possible channel through which his purifying judgment may run. Power must be guarded in every place by vigilant conscience; privilege must be controlled by responsibility; decisions must be made in the open, shared by the whole body in every appropriate way . . . "

"It must be a uniting as well as a united church." This means, the consultation said, "emphasizing the united church's incomplete and provisional character, its own desire to press steadily forward toward wider unity, both national and international. The separate churches desire not merely to form a new and larger denomination, but to embark on a pilgrimage whose only ultimate goal can be the unity of the whole body.

"The act of unification is a sign of trust not in our own dreams or powers but in God's grace, who has given us the 'one hope that belongs to your call,' so that we may 'grow up in every way into him who is the head, into Christ.' (Ephesians 4:4:15, RSV)."

Amendments

To its statement of principles, the consultation adopted an amendment which declares that organization in the new church "must be such as not to stifle those who protest. Clearly the church requires norms of ordered life, but we realize that these may sometimes impede rather than assist the work of the Spirit.

"Therefore, we affirm the essential place of the non-conformist in the church as in our society everywhere. We say that any conception of church order or administration which unjustly smothers or minimizes the contribution of such persons may deprive the church of indispensible guides through a time of rapid change and upheaval such as our own."

Structure

A section of the statement dealing with structure of the united church was "received," together with comments attached with it. The consultation asked the member denominations to study it. Main task of the 1967 consultation meeting will be to develop principles of structure.

Regarding this, the consultation suggested "certain concepts that we consider particularly worthy of further consideration." These included:

- A proposal that "task groups" for renewal of the church itself and for mission to the world, widely varying in structure and function, be given a place of importance alongside parish congregations.
- The general concept of a "district" in the united church small enough to facilitate the work of the bishop as a chief pastor, the brotherhood of the body of clergy, and genuine interchange among the congregations.
- The grouping of "districts" into regions with the concentration of administrative functions — mission, education and promotion — in the region rather than the district.
- The principle that at every level the united church will commit itself "to do its work in ecumenical cooperation in so far as possible, rather than separately."

The consultation said it recognized that "the crucially important subject of placement of ministers in local congregations and other forms of service is barely touched upon in the report.

Widely varying practices in

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the eight churches "must be studied," the consultation said, "as we move step by step into a richer common life in the united church.

"Each system, with its strengths and weaknesses, stands under God's judgment along with our other ways of separation.

"Amid the pressures of our fast-moving world, leisurely processes of clergy placement are a costly luxury. New forms of ministry require a flexibility in assignment of men and a willingness to free men for mission. The freedom of the minister to proclaim God's word to his people must be recognized.

"Serious consideration should be given to an orderly and effective system of placement, based on the demands of Christ's mission in our contemporary world . . . "

To Meet New Times

In its section on faith, the statement of principles describes the scriptures as "the norm of the church's life, including worship and witness and teaching and mission." It accepts the Apostles' and Nicene creeds, with the understanding that the church from time to time must supplement these historic expressions of the Christian faith with "new formulations as relevant as possible to new times and situations."

The section on worship provides that in the united church there will be freedom for "diverse traditions of ceremony. appointment, vesture, musical and the like. Each congregation could continue using its familiar forms and rites, but experimentation with the services of other traditions would be encouraged in the hope there would be "a steady movement toward the creation of new forms of worship expressive of the enriched new tradition of the united church itself . . . "

The Sacraments

In the section on sacraments, the consultation said both infant baptism and believer's baptism shall be accepted as alternative practices in the united church. Baptism could be administered by either immersion, pouring or sprinkling. Those baptized as infants would confirm their baptismal vows and be admitted into full responsibilities of church membership through confirmation.

The Lord's Supper, the consultation said, could be celebrated with any of the rites now in use by the various uniting churches. The service could be celebrated only by an ordained minister, but lay men and women should "assist in appropriate ways." Baptized Christians who are eligible to receive holy communion in the churches in which they are members would be eligible to receive the communion sacrament in the united church.

The Ministry

The new church's ministry would have the historic orders mentioned in the New Testament — bishops, presbyters (or elders) and deacons. Bishops would be the chief pastors of their districts or dioceses, but their administrative acts and decisions generally would be subject to approval by a representative council (similar to a presbytery).

Two kinds of presbyters or elders could be ordained—full-time professionals (theologically trained men qualified to serve as pastors of congregations) and non-professionals (persons supporting themselves in other jobs who would be set aside by ordination to administer the sacraments and perform other pastoral duties not necessarily requiring theological education).

The office of deacons would be a distinctive vocation in its own right and would no longer be regarded as the initial stage in the preparation of presbyters or elders. The consultation urged that further study be made "for a clear delineation of this office, for exploration of the opportunities it affords for furthering the mission of the church in and for the world and the service of love in the church and the world which is the obligation and privilege of every Christian according to the pattern of Christ's diaconate."

Compromise on Bishops

The function of bishops in the proposed united church stirred a sharp debate. A compromise was accepted which appeared to satisfy bodies which have bishops and those which do not.

Delegates voted to amend a document of principles dealing with the functions of bishops to provide that bishops "together with other agencies and office-bearers of the church" would be responsible "for the education, ordination and appointment to their tasks of ministers whom God calls."

The section dealing with bishops' "pastoral oversight" had not mentioned any role for the bishops in appointment of ministers.

This brought an objection from Methodist Bishop James K. Mathews of Boston and others who warned that Methodists would have difficulty accepting a church union that did not give a role to bishops in appointing ministers.

At the same time, Dr. Colwell, a representative of the United Church of Christ, which

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does not have bishops, warned that spelling out this function for bishops could endanger the continued participation of his church.

The United Church was formed in a 1957 merger of Congregationalists and the Evangelical and Reformed Church. Congregationalists especially, have traditionally opposed bishops and emphasized the freedom of the local church to choose its own ministers.

Eugene Carson Blake, United Presbyterian leader, declared that "some kind of relationship of bishops to ministerial appointments must be worked out."

"We must succeed if we are going to have a union of these Churches," he warned.

At the suggestion of Bishop Robert F. Gibson Jr., a committee representing the two views was named to iron out a compromise. It was worked out during a brief recess and then accepted.

This compromise cleared the way for acceptance of the entire chapter dealing with principles of the ministry in the united Church.

In the section on "pastoral oversight," the consultation said the bishop is a "pastor to pastors" to those who serve with him in the church's ministry.

The chapter entrusts three functions to bishops: pastoral oversight, liturgical leadership and administrative responsibili- and administrative responsibility.

Functions included in the section on pastoral oversight included "keeping the apostolic mission before the members and congregations" and "the transmission of the biblical faith and Christian tradition through teaching and preaching, and, collectively, together with other office-bearers in the church, the safeguarding of the faith."

The section on "liturgical leadership" said the bishops "have responsibility for guarding and enriching the worship and sacramental life of the united church . . . "

As to "administrative responsibility," the document said bishops "have responsibility for the faithful supervision and administration of the church's organized work and life. As chief shepherds, the bishops serve, either directly or by delegation, as the church's principal administrative officers in the execution of policy and in the care for the complex problems of pastoral relationships . . . "

General Convention in Seattle Threatened by Right Extremists

★ A warning that right-wing extremists plan a takeover of the General Convention in September, 1967, was made by leaders of the New York diocese in a dramatic one day conference on extremism held at the Cathedral of St. John the Divine.

The anticipated coup attempt was described as one of many projects on the agenda of extreme right-wing Episcopalians, some of them members of the John Birch Society, in a nationwide program of harrassment of suburban priests and economic boycotts aimed at Episcopal support of the National Council of Churches.

During the meeting, 44 clergy heard in executive session the testimony of Father "X", a New York area priest, who after preaching five sermons on the Negro rights issue was threatened and ostracized by right-wingers in his vestry and community to a point where his health broke down.

Throughout the ordeal, Father "X" was supported by Bishop Horace W. B. Donegan. Last fall, the bishop reported the withdrawal of pledges of funds to the cathedral for his stand on civil rights. At that time, a Negro canon had just been added to the cathedral chapter to serve its multiracial constituency.

While the diocese has not had any parishes withhold quotas directly, extremism in its more ferocious forms "isn't going to get less — it's going to get much worse," said Dr. John McG. Krumm, rector of the Church of the Ascension and chairman of the Witness Board of Editors.

Dr. Krumm and Canon Walter D. Dennis, Jr., of the cathedral chapter, told in interviews of plans of extreme rightists to control the Seattle meeting of the law-making body.

"They're going to try to do what they can to stack the next General Convention, although Lord knows they did pretty well in 1964," Krumm said.

"I may be too nervous, but there is a possibility of a coup," Dennis said.

During the 1964 session in St. Louis, an effort led by extremists to have the Episcopal Church withdraw from the National Council failed. However, Episcopal delegates to the NCC were directed by a resolution to seek to restrain the general board of the NCC from influencing specific legislation on which the Episcopal Church has not taken a stand. The

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EDITORIAL

Right Radicalism Take-Over

RIGHT RADICALISM has been intensified in some areas, despite the temporary set-back of the Goldwater debacle. It both stimulates and feeds on resistance to civil rights action in some areas and red phobia in others, and a combination in many.

In isolated instances right radicalism has brought parishes and congregations under its control, with the result that financial support has been withdrawn from national church bodies. In other instances individual clergy have been victimized because they have involved themselves in current issues on civil rights, economics, or peace.

Theodore C. Sorensen, the former presidential assistant, writing in Saturday Review for April 30, discusses the situation of the new and future clergy, who, he says, "have in growing numbers been found in picket lines, in protest marches, in the organization of boycotts, and even in jail. Many have expressed a concern over Vietnam that goes far beyond traditional religious pacifism. Others have encouraged strikes by the underpaid and demonstrations by the underpriviliged. They have stirred division and dissension in their own churches and communities, embarrassed established business and political interests, related themselves to issues not traditionally or directly related — by most people — to the gospels, and subjected themselves to indignity and humiliation."

Although radical rightists have a continuing phobia about a "communist conspiracy", which in their delusion is so wide and varied as to include all but themselves, it is they who conspire in devious ways to bring down all those who do not heed them or give credence to their delusions. By harrassment, by untruth, by half-truth, by distortion, by deception they attempt to weaken the position of those clergy and organizations that come under their proscription — all those who do not confine themselves to the "preaching of the gospel" according to their limitations upon it.

"The United States is not so rich," says Sorensen, "in intellectual and inspirational leadership, or so certain of its course in the world, or so perfect in the treatment of its citizens, that it can afford the suppression of any thoughtful view or voice — and that includes the views and voices of preachers as well as teachers, editors, authors, and others. We cannot afford to listen merely to spokesmen for the state or the status quo, for the comfortable and the conformed. We have enough timidity and stupidity in our midst without telling those clergymen who are willing to stand up and be counted to sit down."

The bishop and diocese of New York have taken commendable steps to examine the threat from right radical tactics within the church, as we report in our news pages in this issue. The official bodies in the church and interdenominational agencies have repeatedly affirmed the theoretical bases for the prophetic function in the church. But individual clergy and parishes must study the dangers that threaten and the best steps available to avert them.

The witness of the church to the whole truth must not be circumscribed. At the same time this witnessing needs to be exercised responsibly, as with rare exceptions it has been. With reference to this Sorensen says that a "clergyman's right to participate in direct social action activities is not only a basic right but a basic responsibility. It should be exercised responsibly, not indiscriminately, imprudently, or impetuously. Rash, unprepared action can undo gains carefully achieved. Positive, constructive actions have a higher value than protests that primarily seek publicity. Clergymen should not let themselves be used as mere symbols or shields. Every possible cause need not be tackled with a burst of defiance and disorder. Public opinion must be won, not alienated."

Right radicals who differ from the views expressed by church bodies and the convictions of others in the church are entitled to their opinion. They belong within the fellowship of the people of God. But they do not deserve their place in it if they seek to exclude others from it or subject them to their will.

That this is precisely what a well organized group is attempting to do is a matter of record. A great many bishops have received letters demanding that somebody or other be fired for one reason or another — the most common complain being that he supports the National Council of Churches. And it is their boast that

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copies of these letters are distributed by the thousands by variously named organizations — Vineyard Workers and Patriotic Letter Writers, to name just a couple.

That they use all the methods that the FBI condemns anyone can see by even a casual examination of their letters, leaflets, pamphlets — and now books which, as Senator McGee said at the meeting of New York Episcopalians, indicates that the right radicals have "almost unlimited cash."

Read the account of this conference; read the address by Dr. Stukenbroeker of the FBI, reprinted from the May issue of the Olympic Churchman.

We hope that you will then take action — a conference, perhaps, similar to the one in New York.

HOW NOT TO FIGHT COMMUNISM

By Fern C. Stukenbroeker

Of the Federal Bureau of Investigation

FROM AN ADDRESS GIVEN TO WASHINGTON-NORTHERN IDAHO COUNCIL OF CHURCHES

MAY I SUGGEST nine points in How Not to Fight Communism—or any other type of totalitarian ideology.

We Should Not Use Ambiguous and Misleading Terms and Expressions

We suffer from a tyranny of "labels." This is an age of stereotypes. We use such terms as "radical," "left wing," "collectivist," "radical right," "reactionary," "Fascist." What do they mean? Do we really know? Too frequently labels offer an excuse for an unwillingness to understand someone whose approach is different from our own. Groups and individuals become isolated. Communication breaks down. Vague and obscure terms contribute little to an intelligent and objective understanding of the facts. We must be precise in our definitions.

Do Not Confuse Legitimate Dissent with Communism

Dissent is the heartbeat of our American way of life. Destroy dissent and we die as a free Nation. I spent eight years on a college campus — and I appreciate what freedom of thought, freedom of inquiry, freedom of discussion mean. To indiscriminately label an individual a communist because we don't like him or we disagree with his opinions, or because his ideas may be unpopular or unorthodox, is to do a grave injustice. I quote Mr. Hoover: "We must guard against the tendency to characterize as communists those who merely disagree with us or who advocate unorthodox or unpopular beliefs."

We Should Not Make False Charges of Communism Against Other Citizens or Sow Seeds of Suspicion, Distrust and Alarmism

Here is a real problem we encounter everyday. Some years ago when I was assigned to our Cleveland, Ohio, Field Division a man came to our office one day and said he wanted to report Mr. So and So as a "communist." "Why?" I asked. The man replied, "Because he has red-colored seat covers in his car!" Such spite and grudge accusations are far too common.

Incidentally, the FBI as a fact-finding agency frequently can protect the reputations of individuals by disproving false allegations. In one case, the FBI received information that a certain individual being considered for employment with the Government was a Communist Party member. This, of course, was a serious accusation. We immediately instituted an investigation and determined that except for the original allegation, there was nothing to indicate disloyalty. However, we learned during the investigation that the families of the complainant and the individual accused had been involved in a personal quarrel. Here was a typical spite grudge which we refuted

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through a careful and meticulous investigation. In this way, that individual's reputation was protected. The proving of innocence, protecting the reputations of the falsely accused, is an important part of the FBI's day-to-day work.

We Shoud Not Indiscriminately Label as Communists Those Individuals Whose Opinions on a Particular Question May, on Occasion, Parellel the Official Party Line.

We must remember that the communist Party is an aggressive, dynamic organization constantly attempting to exploit social, economic and political grievances of loyal Americans for its own particular partisan advantages. Hence, for this reason, the Party's position often coincides, for tactical reasons only, with many noncommunist views on specific issues. The communists claim, for example, to stand for higher wages, the abolition of slums and better working conditions — but so do thousands of patriotic Americans. Just because there is a tactical coincidence of views does not make these individuals communists, — not at all!

We Should Not Speak or Act in Any Way Which Would Create Fear, Hysteria and Confusion

A few irresponsible individuals, with busy pens and tongues, can inflame passions, confuse the issues and raise such a smoke screen of bickering that the enemy is actually aided. Indiscriminate charges, innuendoes, reckless gossip, false rumors — these have no place in our arsenal of defense. We must constantly, to use an old adage, check the facts.

We Should be Extremely Skeptical That All Wisdom Resides in One Person or Group — or Publication — or Technique to Fight Communism

It's the attitude that "if you don't completely agree with us, you're wrong." This creates walls of misunderstanding and isolation, not bridges of understanding. In a free government there must be constant interaction, consensus, working together for a common end. We have an excellent cause, but this does not mean we should develop an arrogent self-righteousness in our methods.

We Should Not Engage in Lawless Vigilante Activity, Witchhunts or Violation of Civil Liberties

"The responsibility for curtailing and containing communism," Mr. Hoover has said, "is one for legally constituted authorities acting with the steadfast cooperation of every loyal citizen." Citizens should not conduct their own investigations. Instead they should immediately report any information they possess regarding espionage, sabotage or subversive activities to the FBI.

Private investigations, either by a person or a group, can often injure reputations and do great damage. We must fight communism within the framework of law and order. Experience has shown that once democratic procedures are short-circuited, even for patriotic reasons, the future of the law is jeopardized. Extra-legal acts are wrong. The end does not jusify the means.

Do Not Feel That the Government and the FBI Should be the Agency of your Personal Convictions and Beliefs Regarding What Communism is

Often groups and persons bring us under great pressure to do all kinds of things; to arrest so-called "communists," to characterize groups and individuals as "communists," or "sympathizers," to set up "good" or "bad" lists. Mr. Hoover has very rightly held the line against pressure from all sides. We hold strictly to our jurisdiction. If action is to be taken based on the facts, don't worry as we'll take it. But we cannot be forced to take action which we rightly should not take. The FBI's job is to protect both the national security and the rights and liberties of each citizen. We are not an instrument of any special pressure or Lobby group.

Do Not Fail to Oppose All Individuals, Regardless of Their Ideological Posture, Who Would Subvert Our Society's Principles and Traditions

Totalitarianism in any form must be rejected. Sometimes — strange as it may sound — an individual can be so caught up in fighting what he feels is fanaticism of the right, that he overlooks the danger of communism itself, or may actually be hoodwinked into supporting a communism action.

Overall, to repeat, it is a matter of keeping

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a factual balance, remembering that this is a Nation of law, not of men.

To fanaticism, excessive emtionalism, to acts which make for irrationality and excessess beyond the scope of the law, either of the so-called "left" or "right", our answer should be, in the words of Shakespeare's Romeo and Juliet, a "plague on both of your houses." Our approach should be within the law, sane, sensible and respectful of the rights of others.

Psychosynthesis -- Opposite of Psychoanalysis?

By Albert Reissner

Psychiatrist of Brooklyn, N. Y.

SELF RELIANCE IS AT THE CENTER OF HUMAN STRUGGLE

SEVERAL YEARS AGO I received various pamphlets on the subject of psychosynthesis. I did not pay much attention then, because new groups entering this field often prove to be short lived. However, when I heard of an international conference to be held in Switzerland last summer on these theories of Professor Roberto Assagioli, a psychiatrist of Florence, Italy, I accepted an invitation to attend, from the Research Foundation for Psychosynthesis in New York.

According to the psychological and psychoanalytical dictionary (S. Potter), "Psychosynthesis is the opposite of psychoanalysis: a form of counterpsychiatry aimed at restoring useful inhibitions and putting the id back where it belongs." It is described as a lay movement where patients in treatment (synthesis) "are encouraged not to give free rein to their associations, but rather to refrain from saying anything until they have considered whether it ought to be said. By curious paradox, whereas psychoanalysis really seeks the synthesis of ego and id, psychosynthesis would keep them apart."

The meetings in Switzerland did not give me a clear picture of this new theory, and I had not studied the subject, for the book which is now available had not then been published.[1] There was no critical discussion following the talks as the leader plainly stated this would be unwelcome.

Professor Assagioli speaks of projection from "deeper levels" of the personality, and claims that such implications provide a meaningful survey for therapy, without intermediary analysis or interpretation. According to him, man's spiritual development is a long and arduous journey — an adventure through strange lands, full of surprises and difficulties, and even dangers. When he refers to spiritual development he is not using the term in a religious sense.

Religion Left Out

REFERENCES to a religious faith were conspicuously missing at the conference, and when the views of Dr. Paul Tournier[2] were mentioned, some members dismissed these as "mystical." They were apparently influenced by the leader's statement that psychosynthesis "leads only to the door," and does not aim to give a theological explanation of the great mystery. It has long been my conviction, however, that correct psychoanalysis not only opens the door but leads on to spiritual enlightenment.[3]

In his book this author is concerned with drastic transmutations of the normal element of the personality, and raising dormant possibilities to new levels. His definition of self realization is the discovery or creation of a unifying center by uniting the lower with the higher self. This is easily expressed in words

1. Assagioli, Roberto. *Psychosynthesis.* Hobbs, Dorman & Co. Inc. New York, 1965.

2. Tournier, Paul. *The Healing of Persons.* Harper & Row. New York, 1964 (and other books).

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but it is in reality a tremendous undertaking. He points to four critical states on the road to spiritual realization: the crisis preceding it, the crisis caused by the awakening, the reaction to it, and the process of transmutation.

The crisis preceding the spiritual awakening, he says, is a state of passiveness, in which man lets himself live instead of making a forced effort. This is loosely described as the opening of the hitherto closed eyes to an inner reality previously unknown.

The mature man, he feels, will subordinate his personal satisfaction to the fulfillment of social duties assigned to him. His religious feelings will be merely outward and conventional and limited to a formalistic observance of the rites of his church. In fact the only reality the author recognizes is that of the physical world which he can see and touch. For him the only positive values are objective. He sees man becoming surprised, disturbed or shocked by any change in his inner life, with resulting confusion, dissatisfaction, and a sense of emptiness. The patient is apt to misunderstand and misinterpret this condition and make frantic efforts to discover meaning and order in life. The drive often becomes painful, even intolerable and may be followed by a moral crisis. Oppression caused by guilt and remorse can lead to a breakdown in personality development. Plato found that the prisoner liberated from the dark, when he walks toward the light, will suffer sharp pains and is unable to see the reality.[4]

Some Proposals

WHEN THE AUTHOR refers to a crisis caused by the spiritual awakening he has in mind opening channels between the conscious and unconscious levels — or between the ego and the self. This, he says, may produce a wonderful release. On the other hand, he warns that in many cases the mind is overwhelmed by the spiritual illumination. The result is a seriously inflated personal ego of the type sometimes found in Vedanta, where he encountered such affirmations as "I am the supreme Brahma."

Professor Assagioli would correct the inflated ego and achieve personality development by denying any separation between "the deeper being" and the superficial self. For the patient overwhelmed by spiritual illumination he suggests a unification of the deeper self and the outer self through the practice of meditation.

In his book he enumerates and discusses the common obstacles to meditation — drowsiness, distractions and strong reactions caused by painful experiences, melancholia, unworthiness, self-depreciation and self accusation. To overcome these he attempts to convey to the patient an understanding of the true nature of his troubles, and here he makes use of the established methods of psychoanalysis for assuring the sufferer that the disturbance is not permanent. The patient, when liberated, will suffer on facing the light for the first time, but he will have learned that the path leading to the heights must be climbed step by step.

While there is always something to be said for a serious new method, I myself feel that psychosynthesis adds little to the established methods for the solution of emotional problems.

We know that inability to adapt to healthy conditions is pathological, but in my experience self reliance is at the center of the human struggle. Successful and creative activity is the boon which yields pleasurable enjoyment to all who are fortunate enough to find it. Regrettably our endeavors are often handicapped by emotional forces which can lead to dismal frustrations and eventually to the deterioration of moral standards.

Re-Education Needed

WHERE SELF RELIANCE and confidence are lacking they can be nourished by tender loving care, by specific directions, and by encouragement relating to the environment and circumstances. In such a process of re-education; in contrast to psychosynthesis, psychoanalysis, conscientiously directed, has distinguished itself in the difficult role of transforming super egos into normal egos. We have learned a great deal about evaluating personality traits without long and costly analysis, often by the use of approved tests. I regard psychoanalysis as the beginning of a corrective therapy following a healthy transference from patient to doctor.

In conclusion, the patient, in his helplessness, may have achieved a powerful dominance in the wrong direction. Therefore the aim of

3. Reissner, Albert. *Three Great Schools of Psychotherapy and Their Attitude Towards Religion.* Ministerium Medici, nr. 2. Assen, The Netherlands, 1961.
4. Plato. *The Republic.* Seventh Book.

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therapy is to reverse this growth and re-establish the primary pattern of self confidence. The classical form of psychoanalysis prepares a rearrangement of the inherent traits of the person. The psychotherapy which follows enables these traits to become organized into one harmonious personality.

The healing comes from above.

PAGAN PRACTICES IN A RELIGIOUS SOCIETY

By Charles V. Willie
Professor of Sociology at Syracuse University

WE ARE DESTROYING OUR CONCEPT OF ONE GOD WHOM WE LOVE AND OBEY

WE THINK of pagan persons as idolatrous or irreligious individuals who worship many gods or none at all. The story of the people of Israel is filled with the fire and fury of paganism. King Nebuchadnezzar caused Shadrach, Meshech and Abednego to be cast into a fiery furnace because they would not fall down and worship a golden image. Likewise, Daniel was thrown into a den of furious lions because he refused to worship the king.

We cringe as we read of the brutal record of history and glorify that we, too, are not like the pagans. We are Christian or Jew believing in one God, the God of all creation, one God, a living, personal, spiritual and holy God.

The monotheistic conception of God resulted from an evolution in the history of ideas. Yet, God is more than an idea. God is an absolute Other that stands both within and outside us. If God stands outside each of us then it is impossible for anyone of us to completely comprehend the reality of God. Many of us are so fascinated with our monotheistic idea of God that we fail to recognize the limitations along with the possibilities of this idea. We fail to understand that God is more than our idea of God. By restricting God to our own image, idea, or concept of him, we are at once a Christian or Jew as well as a pagan. Our ideas are a function of history but the holy God is timeless. Our images are a function of our culture, but the spiritual God is universal.

When we restrict and limit the reality of God to our own idea of him, we restrict the purpose of God to the time in which we live. Thus, we try to fulfill the purpose of God in terms of the customs and conventions, both present and past, that have nurtured our contemporary thoughts. And in so doing, we run the risk of paganism: of becoming idolatrous worshipers of our own customs, of our own ideas and of our own images rather than worshipers of God himself who stands both in and out of our time, space and customs.

Our Heritage

THE FACT that we cannot comprehend the whole of God is no reason for our not striving to know him better. The monotheistic conception of God which we have today is a product of mankind's striving and struggling over the years to know God better. The monotheistic conception of God is not an arbitrary and capricious pronouncement. In his book, The Theology of the Old Testament, Otto Baab has pointed out that the great doctrine that the Lord is one God and our only God was formulated "as the results of prolonged and decisive acquaintance with this particular Deity." At one period in history, the people of Israel were polytheistic, meaning that they believed in many gods; later they were henotheistic, meaning that they believed in one god, though not to the exclusion of belief in others. Finally, they became a monotheistic people. Our heritage today is this conception of one God, the God of all creation, an inheritance which was accumulated for us through the experience, through the trials and tribulations of the Jewish people.

Maybe this is the problem: we have inherited a concept with little or no knowledge and understanding of the process of its development. The monotheistic conception of God is the treas-

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ure of our existence. We join with the people of Israel in shouting "the Lord our God is one." Inheritance of the concept of one God is inheritance of a treasure of infinite value. It is not uncommon, however, for the benefactor of a legacy to live by the profits of a product without understanding the pitfalls that lay in the path of its development. This is the situation of our civilization today. We have accepted the concept of one God without understanding the pitfalls of polytheism and henotheism that the people of Israel had to pull themselves out of time and time again before the monotheistic theory was firmly planted. Not having had to struggle with polytheism, the belief in many gods, and henotheism, the belief in one god but not to the exclusion of others, we are now on the threshhold of giving up monotheism for polytheism and henotheism that almost destroyed the people of Israel and most assuredly could destroy us, too.

Return to Paganism

WE ARE an affluent society that worships multiplicity and variety. We idolize success and eschew suffering. We boast of our success in marketing 57 varieties of soup, 52 different doughnuts and 28 flavors of ice cream. We are an affluent society luxuriating in the variety of our idol gods — our new found polytheism which is our return to paganism.

But maybe it isn't polytheism. Maybe it is the pitfall of henotheism in which we have fallen. We still believe in one God. It's just that belief in this God doesn't exclude belief in our gods of material possessions and social customs. Believing in the one God of brotherhood doesn't preclude our believing in the god of brother-murder. Believing in the one God of racial reconciliation doesn't prevent our believing in the god of racial segregation. We believe in one God — the God of Abraham, Isaac, and Jacob. But our beilef in their God does not prohibit, as it should, our belief in the gods of our contemporary social situation. In so doing, we are moving back to henotheism which is but another form of paganism. Slowly but surely, we are dissipating our inheritance of monotheism. The dissipation process is insidious. But it is a dissipation that will ultimately destroy the treasure of our theological inheritance — the conception of one God whom we love, worship, obey and adore.

The Hebrew people of ancient times who encountered many gods as they were striving to develop a concept of the one living God, were uniquely aware of the fact that the voice of Jehovah had many imitators. In the Old Testament, King David is recorded as having directed his soldiers to take a census of Israel which was against the law in those days. In the Second Book of Samuel, King David's illegal action is recorded as being incited by God, while in the Book of First Chronicles, the same action by King David was attributed to the Devil. The Hebrew people of ancient times knew that Satan could imitate the voice of God. They knew that one had to be still and wait on the Lord if one were to discern the difference between God's purpose and the purpose of Satan. Upon recognition that he had mistaken a devilish directive as a divine directive, King David repented, confessed his foolish behavior and asked God to take away his iniquity.

Life or Death

ANOTHER EXAMPLE of mistaking the devilish for the divine, is given by the Jewish theologian, Martin Buber, who presents a fresh interpretation of the actions of Abraham who thought that God had called upon him to sacrifice his son Isaac as a burnt offering to the Lord. Abraham knew that the living God did not require the death of one person for the life of another. Before Isaac was born, Abraham himself had said that people kill people when they have no fear of God.

Yet, the voice was attributed to God that directed Abraham to take his son Isaac whom he loved, to the land of Moriah and offer him there as a burnt offering upon one of the mountains. The record states that as Abraham took the knife to slay his son, the angel of the Lord came to him and said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me." Illogical inconsistency abounds in this story. On the one hand, Abraham has affirmed that people could kill people when they did not fear God; while, on the other hand, he has asserted that he would kill his son, because he did fear God.

Does the fear of God beget life or death? The two are not the same; the two are incompatible. Was the call for the sacrifice of Isaac a divine directive or a devilish imitation? The call would

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appear to be the voice of the Devil. For in the Book of Isaiah and the Book of Amos the voice of God is recorded thus: "Of what use is the multitude of your sacrifices to me." . . . "Foul smoke it is to me." . . . "Your hands are full of bloodshed — wash yourselves clean, . . ." "Cease to do evil, learn to do good."

What doth the Lord require? Doth the God of life require the sacrifice of death?

What Does God Require

STILL a more recent example of mistaken identity of the voice of God is the action of Kierkegaard, a philosopher who has contributed much to the interpretation of the Christian religion. Kierkegaard was engaged to be married but he broke the engagement and failed to marry because, as he put it, "there stood a divine protest" against the union — a union that would distract from "the solitary life of faith and being alone before God."

Later, Kierkegaard questioned whether or not this protest was divine — whether it was the protest of God or the protest of a false god. In fact, Kierkegaard was recorded as saying "Had I had faith, I would have remained with her." In effect, Kierkegaard was saying that the protest against his marriage was not divine. Much later, his fiancee is reported to have said that Kierkegaard sacrificed her to God. What doth the Lord require? Doth the God of reconciliation require the sacrifice of alienation?

The ancient story of Abraham and his son, the modern story of Kierkegaard and his fiancee both are stories about the sacrifice of one human being for another supposedly to the glory of God. How many persons have we sacrificed supposedly to the glory of God? How many have we sacrificed today; how many did we sacrifice yesterday; how many will we sacrifice tomorrow? Will it be the condemned murderer whom we burn with electricity "for the good of society"? Will it be the prospective home buyer whose bid we reject "for the good of the community"? Will it be the white or Negro fiancee of a son or daughter whom we alienate "for the good of the family"?

What doth the Lord require? Doth the God of life require death; doth the God of acceptance require rejection; doth the God of reconciliation require alienation? Are the requirements of death, rejection, and alienation "for the good of society" requirements of the living God or requirements of an imposter? How dare we say, "thank God we are not like the pagans!"

God of Social Status

THIS is the religious question of our contemporary civilization: "What doth the Lord require?" We seldom ask this question anymore. Whatever is required of us in our daily activities we assume is the requirement of our God. When requirements of the god of social status run counter to requirements of the one living God, we bow down and worship the god of social status. When the god of administrative expediency makes demands upon us that are opposite to the demands required of the one living God, we acceed to the demands of the god of administrative expediency. When the god of economic security talks to us in terms different from the one living God, we listen to the god of economic security. When the god of racial discrimination entreats us to follow in a direction away from the one living God, we follow the god of racial discrimination. When the god of partisan politics incites us to move against persons and away from the one living God, we abide by the authority of the god of partisan politics. Thus, we are returning to a state of henotheism, a form of paganism, which is the peril of our times.

The Living God

THE PAGAN practices in which we engage have dulled our senses to the difference between the voice of God and the voice of Satan. Moreover, the delusion that we live by the authority of a monotheistic religion has stiffled initiative to reaffirm commitment to the one living God. Social customs have become an idol god to worship; success, an idol god to adore; and popularity, an idol god to love.

In addition to the living God of Abraham, Isaac, and Jacob, these are the gods whom we also obey. But the voice of one God, of the living God, still cries "Turn back, O Man, forswear thy foolish ways." The voices of many may imitate it but none can duplicate it. What doth the Lord require of us? — "to do justice, . . . to love kindness and to walk humbly . . ."

This is the voice of the divine — the voice of the living God that redeems mankind from his idols.

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EXTREMIST THREAT; —

(Continued from Page Six)

issue has been before every Executive Council meeting since in one form or another.

The cathedral program featured talks by Dr. Krumm, Father "X", Senator Gale W. McGee (D.-Wyo.), and Dean John V. Butler of the cathedral. A telegram of greetings was read from Mayor John V. Lindsay, an Episcopalian. Some 35 laymen joined the clergy at the evening dinner session.

In his talk, Sen. McGee called on the clergy to fight "head-on" and fairly in the public forum of press, radio and television the "distortions and half-truths" now being circulated by an estimated 3,500 well-fiannced right-wing extremist groups against members of school boards, churchmen and community leaders.

"Let's not forfeit the idea field to them because we're shocked," Senator McGee said.

Krumm described the church people involved in the extreme right effort as "frightened people" who in the face of world revolutions — notably in minority rights — see "their whole world crumbling about them and with it their whole hope of status and importance and superiority."

"Unless church leaders can bring the frustrated to a deeper knowledge of, and Christian faith in, 'God's work in history,' he said, "we're going to be in terribly serious trouble." Krumm continued: "I see an increasing financial and structural crisis, and a lot of the church machinery is going to have to be junked because we can't afford to keep it up.

"People are going to withdraw their money, and I tell you the price of their money is too high. We can't pay the price of irrelevance.

"The only way is to prune down what we're doing and it's going to be very hard to do."

Krumm said that the theology of the extremist is highly personal and emotional. It represents a "faulty view of Christian ethics" subsists on a "faulty theology of man" by accusing categories of people of wrongdoing, and operates without a "doctrine of social sin," he said.

Krumm displayed to reporters Volume 5 No. 2 of "The Christian Challenge," published in Michigan, which detailed the actions of several vestries and parishes in Shreveport, La., Houston, Tex., the diocese of Alabama and the diocese of Louisiana in withholding funds which would eventually go toward the work of the National Council of Churches.

"How serious was the situation in New York?" he was asked. "In the urban area, it's not serious. But it clearly shows signs of getting worse in the suburban areas."

Father "X", the suburban priest, said the experience he had had, three years ago, remained with him to the extent that when he was following up a job opportunity in the south recently, the post was suddenly "not available" to him.

In measured, shaken, phrases, he said in a tape-recorded interview that after he had begun to be harassed following preaching on civil rights, "a

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small group of extreme rightists managed to infiltrate a few key positions in the parish.

"In a concerted effort they managed to continue to disrupt the smooth operation of the parish. Through innuendo and falsehood, against me personally, they destroyed my total effectiveness and they effectively disrupted the church's work in the community."

The pattern of the infiltrators in his and other suburban parishes in the New York area, he said, was widespread. They would first "attempt to cut off community debate by declaring, through innuendo, that anyone who was not of their opinion was a Communist. Second was their attempt to control church finances to the diocese, and to the national church."

He described the extremists as "active churchgoers" of "inverted piety" who also used various community service organizations "as a front" and as a channel for rumors, phone calls and obscenities aimed at him and his family.

Dean Butler told the group that if the Episcopal Church is under attack by rightists, "let us be penitent about it and realize that to some degree we have been responsible for the sort of understanding of the Christian faith that leads to this kind of heresy and unhappiness."

Senator McGee said that "one of the biggest mistakes" prevalent is the assertion "that the extremist right-wing movement was broken by the defeat of Goldwater" for the presidency in 1964.

Citing the growth and financing of the John Birch Society and religious right-wing groups led by the Rev. Carl McIntire and the Rev. Billy Hargis, he said that "they have two things going for them — access to the communications media . . . and almost unlimited cash."

Replying to questions about the association of conservatism with extremist positions, the senator said that at present: "It is the conservative position that is being made to look ridiculous, at a time when a conservative voice is desperately needed in this land. We have today the liberal and the conservative—there is a cause for both, and a time for both."

California Clergy and Wives Meet to Form Association

★ Episcopal clergy and their wives will have a labor union in the diocese of California if things go as planned at a meeting at All Saints, Palo Alto, this week. Only it will be called an association instead of a union.

The idea was first discussed in March when 17 clergy and 6 wives met in Palo Alto. A second meeting was held at Trinity, San Jose, on April 19 with 45 clergy and 17 wives attending.

The meeting May 20 is called for discussion, organization and adoption of articles and by-laws for the proposed Association of Episcopal Clergy, a non-profit corporation.

Spearheading the proposal are the Rev. Lane Barton Jr., son of the bishop of Eastern Oregon and the Rev. Lester Kinsolving, son of the bishop of Arizona. They detailed their proposal in an article in the Living Church for April 17, which brought favorable responses from clergy in ten dioceses in all parts of the country.

Bishop James Pike of California, the two clergymen reported in the invitation to the meeting this week, has expressed both his enthusiaistic approval and his intention of joining — although he adds that "while I am a priest, I would still be classified as management" so he does not intend to attend meetings.

The purposes of the Association, as stated in the proposed articles of incorporation, include:

the mutual encouragement, assistance and defense of clergy in any kind of trouble

the maintenance and development of standards of the Christian ministry

the encouragement of better relationships among clergy and laity as well as between the church and the community as a whole

the strengthening of pastoral concern of the episcopate

the disclosure, alleviation and correction of any injustice which may eventuate in relations between church boards or congregations and bishops or other clergy

the establishment of an effective clergy placement system within the Episcopal Church—including non-stipendiary clergy

the examination and improvement of the policy and operation of The Church Pension Fund and the Executive Council

the continuing evaluation of the nature and purpose of the church

the development of a standard form contract between clergy and vestries or bishops

action regarding the clergy salary scale

such other areas of concern as may be designated by the membership.

Management of the Association is in the hands of nine

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directors and the usual officers of a corporation, with women members eligible. Bishops or full-time members of diocesan staffs can join but cannot be on the board of directors.

Encouragement was spelled out in a detailed statement by the Rev. Richard Byfield, rector of the Palo Alto parish, who gave several examples where such an association could function effectively. He did object to the phrase "labor union for clergy" and proposed "an organization which would improve the quality of the clergy as well as protect their professional position. The labor union interests me not at all; the idea of a professional society I find fascinating."

Such as Association most likely will be established this week in California. That an effort will then be made to make it nationwide can be assumed from a report Kinsolving made at the April 19 gathering that an experienced public relations counsel is available with sufficient office equipment to conduct a mailing to the more than 8,000 Episcopal clergy in two days. He added that such a mailing could be handled at no cost other than postage and paper until July, 1967.

NO DISCRIMINATION IN BETHLEHEM

★ The convention of the diocese of Bethlehem meeting at St. Luke's Church, Scranton, adopted a budget which gives one-half of its income to programs outside the diocese. Deputies from 85 churches approved a total budget of $279,888 for the program of the diocese and the general church.

Bishop Frederick J. Warnecke presided at the business session which was held following a celebration of communion. He was assisted in the service by the Scranton area clergy and by Bishop Francisco Reus-Froylan of Puerto Rico.

A canonical addition adopted provided that real property held or administered by the diocese, or its institutions and congregations, shall be sold or leased only on a non-discriminatory basis with respect to race, color, creed, or national origin. A resolution was also approved to publicly announce a policy of non-discrimination with respect to employment of clergy and lay staff and reaffirmed prior resolutions in favor of open housing and fair employment.

PRESIDING BISHOP OPTIMISTIC

★ Episcopal and Methodist leaders expressed cautious optimism about the possibility that their communions will agree to move the consultation on church union from the discussion to the negotiation stage.

At a news conference, Presiding Bishop John E. Hines predicted that if the Episcopal representatives come to the 1967 General Convention "solidly committed to the principles on which negotiations can be made, I feel that the convention will authorize negotiations . . . "

Dean Walter Muelder of the Boston University school of theology and one of the Methodist Church delegates, said it was his "guess" that the Methodist delegation to the consultation would ask the Methodist commission on ecumenical affairs to make a similar recommendation to the Methodist general conference in 1968.

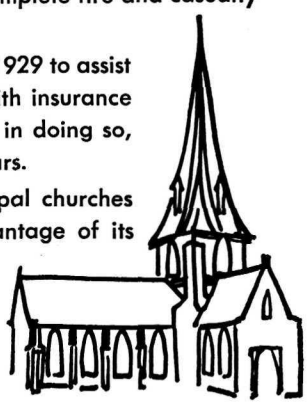
Bishop Hines, who participated in the consultation for the first time, said he found the outline for the union plan

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"very heartening and very encouraging."

JOSEPH TITUS IS DEAD

★ The Rev. Joseph H. Titus, rector of Grace Church, Jamaica, Long Island, for over thirty years, died in New York city on May 9th. He was a member of the editorial board of the Witness from 1942 until a heart condition forced his retirement in 1962.

He was a frequent contributor of book reviews to this publication and also the Churchman. He was a staunch evangelical in churchmanship and a battler for the underdog in all areas of social action.

CHURCH SCHOOL ISSUE NEXT WEEK

★ The spring number of the Witness devoted to schools of the Episcopal Church will be next week. Because of time limitations, news about schools and advertisements should be sent to the publication office, Tunkhannock, Pa. 18657, instead of to the New York office.

CENTRAL NEW YORK ON MEDICARE

★ Parishes in the diocese of Central New York are being asked to appoint a Medicare canvassing committee, or use an existing church organization, to contact persons over 65 who have not signed up for Medicare and urge them to do so before May 31, the new deadline.

"This is especially important in low-income neighborhoods where many people have not even heard about Medicare," says Dr. Charles V. Willie, professor of sociology of Syracuse U. and chairman of the Christian social relations department of the diocese. "A survey in Utica shows that at least one-third of the older people in a low-income neighborhood of that city have not signed up.

"We in the church who are concerned about the lonely and the oppressed, the sick and the poor, the very young and the very old, have a unique opportunity, in this Medicare canvass, to be the church at work in the world."

Volunteers from the churches will be asked to fan out in all directions and make a door-to-door canvass of the elderly.

Dr. Willie contributes a feature article in this number.

PRESIDING BISHOP AT BERKELEY

★ Presiding Bishop John E. Hines will give the commencement address at Berkeley Divinity School on June 1.

The previous day the Rev. George T. Cobbett is the preacher at the alumni service and Prof. J. R. Johnson Jr. of the faculty will give an address at an afternoon meeting.

DELAWARE QUITS THE PROVINCE

★ Delaware at its recent convention withdrew its support to the third province and will forego electing deputies to its synod. The reason given was that many attempts to put life into the provincial system have had no visible results.

DEAN ROBERT CAPON AT SEABURY-WESTERN

★ Dean Robert Capon of the seminary of the diocese of Long Island, is to give the commencement address at Seabury-Western Seminary, May 26.

Thirty students will get degrees in course and honorary degrees will go to Dean Capon and the following rectors, Robert B. Hall of St. Chrysostom's, Chicago; Robert M. Wolterstorff of St. James, La Jolla, Cal.; William J. Spicer of Trinity, Oshkosh, Wis.; George B. Gilbert Jr., St. Andrew's, Minneapolis; Edward R. A. Green, Christ Church, Dearborn, Mich.

Prof. R. H. Fuller of the seminary faculty is to be the speaker at the alumni banquet.

PROTEST VIETNAM WAR WITH FAST

★ Chicago religious leaders have called for a memorial day fast to protest the war in Vietnam.

"We ask that the memorial day weekend be devoted to meditation and prayer concerning the war in Vietnam," they said in a letter to area clergymen, "to memorialize those who have lost their lives and to try to prevent future such memorializations."

The group said it is concerned that "present sacrifices in Vietnam do not bring our religious and moral ideal closer to fulfillment . . .

"We urge all men and women to undertake a pentecostal fast on Memorial day."

MINNESOTA REPORT ON ADVANCE FUND

★ The diocese of Minnesota has raised $681,593 in its advance fund, with about $75,000 in campaign costs. Allocations so far total $219,499, with $25,000 going to Seabury-Western Seminary and $55,961 to the Episcopal Church Center in New York.

Other sums went to diocesan churches and institutions, the largest being $45,859 to Christ Church mission at Spring Lake Park.

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- NEW BOOKS -

E. John Mohr
Book Editor

FREEDOM TODAY, by Hans Kung. Sheed and Ward. $3.95

The emergence of Professor — now Dean — Hans Kung of Tubingen to a position of vast and increasing influence in the Roman Catholic Church and in the ecumenical movement is one of the striking results of Pope John's major strategy. I was an observer at the Vatican Council from September 1962 to March 1963. I was present the day Fr. Kung was forcibly removed from the Council, which he had arrived to observe as a visitor. He had, in fact, chosen to sit among the observers, the "separated brethren", on the epistle side of St. Peter's, near the high altar. Before the day's session began, a sinister figure, all in black, with black hair, black eyes, black cassock, black girdle—a very angel of death, an official executioner minus his mask — came up to us and ordered Dr. Kung to leave. Dr. Kung was sitting beside me and I heard every word. "Father, you must go! I have orders to take you out! Come with me!" Very reluctantly, the eminent young theologian rose and followed this messenger of doom.

But the next day, as the bishops were gathering for the opening mass, I looked across to the rostrum where the theological experts, the *periti*, sat, and Father Kung was in their midst! What had happened? Pope John had heard of the incident, or perhaps he had seen it on his closed circuit television set, and he had ordered that Fr. Kung should be given a place among the experts. This is only one of several stories of direct intervention by that blessed man, Pope John, who knew how to steer his ship, how to be silent and listen (he said he did!), and also how to speak out, and when!

This book is one in a series, *Theological Meditations*, which Dr. Kung is editing. It deals with the freedom of the individual, of the church, of theology, of religions, and finally the freedom of a pope. Everyone who collects and reads Kung's books will want this one, and so will everyone interested in, or amazed by, the great pronouncements of Session IV of the Vatican Council, on Religious Liberty and on the Jews and on the various religions of mankind. Fr. Kung insists that there is not just one theology of Catholic Christianity, but a whole group of them; it has always been so, from the days of the apostles.

This is a sound and noble statement: the whole book is that. I only wish that the author, who is a systematic theologian, had said more about freedom of scholarship in biblical studies. It is one weakness of the Council decree (or constitution) on *Scripture and Tradition* that it does not come out firmly for the right and the necessity of scholars to pursue truth above all things. We do not start with an agreed theology, and then try to force the Bible into agreement with it — even though historically the church's dogmas grew out of deep ancient roots in the Old and New Testaments. And if the arch-conservatives succeed with their "take the Bible as it is" slogan, and rule out 250 years of modern biblical scholarship, the resulting agreement, however ecumenical it may seem, will not be worth the paper it is written on. The whole modern world is steadily moving away from bibliolatry and literalism and the archaic, legalistic interpretation of all sacred literature.

— FREDERICK C. GRANT

Dr. Grant is Professor Emeritus of Biblical Theology, Union Theological Seminary New York City.

THE MINISTER'S WIFE AS A COUNSELOR, by Wallace Denton. Westminster. $3.95

Early is this book, as forty-five ministers' wives are studied as counselors — "the understanding mother", "the concerned friend", "the reluctant counselor", "the compulsive counselor" — Anglicans will be somewhat antagonized to meet "the assistant pastor type".

In the current *Virginia Seminary Quarterly* Prof. Richard Reid comments on an 1832 *Hints for a Clergyman's Wife, or Female Parochial Duties*, where she is told to be concerned with "the salvation of souls committed to her charge." "Utter nonsense", says Dr. Reid. "A minister's wife is *not* called to the ministry."

But, granted that we do not wish the clergyman's wife to be the assistant pastor, read on.

This book is so full of genuine understanding and rich experience that we cannot afford to miss it. Prof. Denton knows well the minister's wife's varied, crowded days, her problems with her own children, the ceaseless telephone, the unexpected and the repetitious caller, the persons in a genuine quandary, and those who merely want to talk to fill in an idle—and perhaps lonely — day.

His sympathy and comprehension are so vivid that he inspires any weary counselor to carry on, and shows her how to make her "sessions" more valuable, and, also, when she should not attempt any counsel at all, since the situation is beyond her depth.

This is a very valuable book.

— HELEN GRANT

PASSION AND MARRIAGE, by Constance Robinson. S. P. C. K. (U.S.A. Morehouse-Barlow) $1.50

This little book is a part of the *Here and Now* series which is concerned with showing the relevance of Christianity to man's social life. The author, the wife of a British parson, maintains that the power of sex should not be dissipated outside marriage; that the answer to man's sexual ills is monogamous, permanent, and faithful marriage. She discusses sex as pleasure and shows the pitfalls of romantic love. She is appalled at sexual license and upbraids parents for giving so little firm direction to their children.

She exalts trust, reverence for each other, respect for the indissoluble bond, and the fellowship and friendship that should characterize marriage. She feels that to be possessed in marriage and possessed by God are the great human joys, although she makes room for the sacrifice of sex due to a high calling or as imposed necessity.

She writes from within the faith to those within the faith and is quite hortatory. Whether her book has any relevance to most of those concerned with sexual problems — the married and the unmarried — is highly questionable.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education, New York University.

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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MAY 26, 1966

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Editorial

Episcopal Schools a Vast Enterprise

Articles

The Church School: --- Aim and Potential

John Paul Carter

The Church-Related School in Modern Society

C. Burgess Ayres

NEWS: Chaplain Lambelet of Rutgers Takes a Look at Products of Church Schools. Forward Looking Plans Mark Programs

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FOR CHRIST AND HIS CHURCH

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

Story of the Week

College Chaplain Appraises Products of Church Schools

By Clarence A. Lambelet

Episcopal Chaplain at Rutgers University

A talk given to the Church School Association of the Trenton-Burlington Convocation of the Diocese of New Jersey.

I trust that you will understand when I say that I approach my task this evening with some need to apologize for so doing. Although at one time I did teach Sunday School and have been in charge of a Church School, tonight I am in the role of a critic or judge. This is not a happy role for me, especially as I have great respect for the selfless persons who give so much of themselves in the volunteer, and usually thankless job, of teaching Church School. It is unfair to criticize teachers for not obtaining spectacular results in that one hour or half-hour period some thirty or forty times a year, with uneven attendance, no home work, no incentive of grades to spur the students on to harder work, often with little cooperation from the parents, and teaching values which are contrary to the entire trend of contemporary society. As a critic of the products of our Church Schools I do not really have many helpful suggestions to make, I can't outline a course of action to make our Church Schools more effective. Why then should I have bothered to accept this invitation to speak?

First, because I do have some things I want to say about our young people in colleges today. I won't say that I fully understand them, I don't think anyone really does, but I do know some things about them which may be pertinent. Also, by saying these things I may indeed serve some slight purpose in both encouraging you in your task and in helping you to find some of the answers which I do not myself know.

Religiously Illiterate

It is an obvious thing to say, and you have heard it before, but I think it needs saying again, that our college age young people are religiously illiterate. If the Church School is going by that name, then it should take itself seriously as a school. The secondary and high schools in most of our communities are notably much better educational institutions than they were even a few years ago. The calibre of training our college freshmen now display is vastly improved over a few years ago. Our young people going to college are intelligent and they are better disciplined as scholars. This improvement is not just in the field of mathematics and science, although it is outstanding there. A Rutgers English professor told me of a freshman paper read recently in an English Department staff meeting which put all the professors to shame by the high quality of writing. These young people are handling more data, more facts of learning, than ever before. But they are also learning more about those, perhaps intangible, but terribly important, aspects of learning which involve mental discipline, clear thinking, the drawing of rational conclusions.

It is perfectly clear that their religious instruction has not kept pace with the rest of their schooling. Our task here might be considered under several headings. The first one is content. College students simply do not know the facts of Bible study, church history, theology. While knowledge of Christianity does not make the Christian, surely it is fair to say that the Church should nevertheless have concern that the knowledge of Christianity be studied with the same rigorous scholarship that one finds in other fields of study. If we are going to have church schools, then we should

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expect the teachers, text books, and the conduct of the classroom to be comparable with those found in the public schools. I do not see why outside reading, homework, and examinations are not utilized for their teaching value. And, I am not very sympathetic with the excuse that neither the students, nor the parents, will cooperate. If they did not, at least the classrooms would be cleared for those who are serious enough about their religion to learn something about it. There would be a further valuable result: The disinterested would be taught that religion is at least a serious study.

Different World

But there is more to teaching than just insistence upon standards of content. In any age there are ways of looking at life, methods of interpretation, viewpoints, attitudes, basic presuppositions on which a philosophical structure is built, which differ from those of other ages. At least one of the purposes of an education is to give perspective, so that we may see our age in relationship to other ages, that we may understand ourselves better. But we cannot escape from the age in which we live. Unconsciously we are molded by our own age. I want to say more about this later. At this point it is relevant to look at the content of our church school courses from this aspect. There is a marked difference between generations, and our teachers are speaking out of what I will call a life viewpoint which is unknown to the students. I suspect that the course content as presented in your little teacher's guides represents yet another life viewpoint. And certainly the Bible and the Prayer Book are far removed from the others. What does this mean to the students? It means that Sunday School is not so much "out of date" — I doubt if they would use that term — as uninteresting. It does not speak to them. It is a bore and a chore. The "in" term a few years ago was "irrelevant" and I am not enough "in" to know quite what term to use now. But the term we use does not matter. The fact, however, of alienation between generations does matter very much.

New Ways Needed

There are two points I would make about this question of teaching the students wherever they may be in their own "life viewpoint". One is the obvious one that the teacher must really get to know the students, know what they are thinking and how they go about thinking it, what their interests and concerns are. The teacher also must have the imagination to see that the Bible and Prayer Book, our two basic references, speak to every human situation. The other point is that the teacher must have the breadth of view to see the limitations of the current life viewpoint of our culture. This is an age which is quite willing to escape into fantasy— witness television shows, most of which do not deal with real human problems — but which is not willing to deal with miracles. It is an age which naively accepts the validity of the scientific method of arriving at truth, but resists the idea that there may be either truths which cannot be arrived at through the scientific method or that there are other methods of arriving at truth. It is an age which has rejected what I shall call a philosophical basis for authority, and which is just beginning to realize the lack of such authority. Perhaps I can put this simply by saying that our young people are untrained in thinking philosophically, theologically, or morally. Thus, to teach religion, one cannot just teach the basic facts of Bible, history, etc., one must also train the student in a whole new way of thinking and must convince him that this way has some validity also.

Let me say that I realize the statements I have just made are carelessly thought-out and are not precise. My apology is that this is basically the controversy abroad in the church today between the so-called "new theology", if it be that, and the "old theology", if there be such a thing. The new theologians are not right — their philosophical perspective and their knowledge are too limited. On the other hand, they are asking questions which grow out of the current life viewpoint, and the Church is not responsible to its task if it does not deal with these questions and in the context of contemporary thought patterns. This is too large a task for me, and certainly for this evening, but the Church must face this challenge, nevertheless.

I would like to turn now to our college age young people with some rather scattered observations about them.

Lack Loyalty

1. We may be in danger of overemphasizing their alienation, but we must nevertheless deal with it. I really do not think that many of today's students have experienced loyalty as a factor in their lives. They are not loyal to family, school, nation. They have little com-

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mitment to any political or moral system. Certainly, they are not committed to Christianity, either as an institution or as a way of life. It isn't just that many do not have Faith, they do not have faith in anything. Those students who plan a demonstration before they have even decided what they are going to demonstrate against are unusual only in the positiveness of their action. Young people, especially college students, feel with some cause that they are being reduced to numbers on an IBM card. I have great sympathy with those who rebel by making their own cards unique in the scotch tape with which they cover the numbers. They somehow sense that it is better for the machine to have a nervous breakdown than for them to. There may be many reasons for the alienation of teen-agers. No doubt the affluent society, the experiences of their parents in depression and war, the cold-war, and many other factors enter it. But, I suspect that the basic cause may rest in the sheer number of people and in the resultant impersonality felt by so many people in a technological society. We cannot go back to a simpler or less crowded society. Somehow, we must learn that we can still be human beings, with all that means in terms of unique personal relationships, in the crowded technological world in which we must live.

Bored With Life

2. I would like to say something about the boredom faced by most people today. It may be the boredom of satiation. There is no doubt that recreation, sex, drink or drugs, and all other escape activities are overindulged in to the point that they lose all excitement. Our young people, and I suspect more and more their parents also, are basically bored by life. One seldom finds students excited about anything. They talk about apathy on the campus, and look back nostalgically to that entirely different world of 20 or 30 years ago about which they have heard. Their nostalgia is touched with scorn, however. How could anyone care enough about anything to be excited about anything? I think that when we get distressed at the moral standards of young people we ought to interpret much of their activity not as the result of bad morals, but rather of boredom. Again, I don't claim to have the answers, but I would suspect that we have lost the discipline of fasting, which our Lord said was so important. A self-imposed rather Spartan discipline could do much to remove the boredom of life. I am amazed at the number of young college men who take Ranger training in ROTC, or who join a sky-diving group. There is more to this than a search for excitement. There is also a realization that this is a way to that self-confidence which can remove some of the ennui of life. Certainly, the Church has failed this generation in not setting forth both the challenge and the discipline of the vocation to be a Christian. Most manifestations of Christianity as sometimes presented is really rather boring. It should not be.

Bad Morals

3. I suppose I must face the question of morals. Everyone wants to discuss it. All right, in my opinion, young people's morals, on the whole, are indeed worse than ever. Opportunities for sin are greater, penalties, at least on this earth, are less, the prevailing attitude is one which denies any objective standards of right and wrong. What can you expect? Most of us have had relatively little success in preventing moral failures resulting in tragedy, but then, if we are to believe the Adam and Eve story, God was not very successful at this either. Perhaps we really have gone about this question wrong. It seems more and more to me that while Christianity does teach us a system of morals, the old Law did that also. What Christianity teaches us in addition is God's power and love to forgive, and the sanctifying power of the Holy Spirit in contrite and humble hearts. Perhaps with children we should look upon every wrong act as an opportunity for redemption. The successful parent or teacher might not be the one who just elucidates most clearly what is right and wrong — although I think we must always do that — but rather he is the one who seizes upon each moral situation in the young person's life as an opportunity to help that person understand something of the redemptive power of the cross.

God's Gifts

Children are God's gift to us and they are the reality of the renewing power of God's love in society. The Church must take very seriously its responsibility and its opportunity in religious education. We must not fall into the error of thinking that religious education is restricted to the work of the rector, the parish, or someone else who undertakes to teach Church School. The Church exists wherever there are Christians and the Christian home is al-

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ways the basic unit of the family of God. Religious education is first and foremost the responsibility of parents. But the parish must do its work, too. The influence of the priest on children must be strengthened in every way possible. Children must be given the opportunity to learn and to receive and use God's grace given through the corporate and sacramental life of a parish. Furthermore, there are always with us those children whose parents are not practicing Churchmen. We have a mission to them. The Church School is terribly important. It deserves our dedicated and intelligent efforts to make it truly a living force in the lives of our young people.

Forward Looking Plans Mark Programs

★ The third triennial meeting of church-related schools is scheduled to be held in Washington, D. C., November 10 to 12 of this year, the central theme being worship and the schools. Presiding Bishop Hines will be the preacher at the opening service in Washington Cathedral, where much of the activity of the conference will center. Plans have been made to incorporate music, drama, fine arts, and demonstrations into the program centering on the theme.

A survey of church-related schools has revealed a wide expansion in plant, new summer programs, and academic developments. Some of them are reported here.

St. Albans School

An extensive and varied summer program will make full use of the campus of St. Albans School, Washington, D.C. The 29th year of St. Albans Summer School will run from June 20 to Aug. 13. In addition to a large number of credit courses some six-week noncredit courses are offered. The international seminars for students 15 to 20 years of age will this year include 3 courses in a new division of Asian studies, and will run June 20 to July 22.

A new program, the St. Albans Urban Workshop, running June 20 to July 29, is designed to give boys and girls, 10 through 12th grade, a better understanding of basic urban problems confronting changing industrial society. For the same period St. Albans sponsors a swimming and tennis clinic open to all without age limits.

Harvard School

A co-educational course entitled "Effective English" open to students from any school system entering grades 9 - 12 this fall, is being offered this summer, June 20 to July 29, by the English department at Harvard School, North Hollywood, Calif., in conjunction with the California Reading Institute. The course, consisting of 4 hours of instructions each day, one of which will be given to individual instruction in composition in sections of one teacher per five students, includes in its objectives improvement of the student's reading rate and accuracy, the quality of writing, and preparation for or improvement of verbal aptitude on college board examinations.

St. Augustine's College

A leasing plan is making possible the construction of two new residence halls at St. Augustine's College, Raleigh, N. C., in time for the fall term. Under the leasing arrangement colleges are enabled to obtain student housing without making down payments or tying up capital funds. The new halls will accomodate 150 men and 150 women of the 800 member student body of the college, which was founded in 1867.

St. Andrew's School

The completion of a new dormitory building this summer at St. Andrew's School, Middletown, Del., will make possible the enlargement of the student body to 180 boys in grades 8 through 12. During the next academic year the school will open its new 16,000 square foot science building containing a lecture hall, separate laboratories for biology, chemistry, physics and general science, a library, 3 project rooms for use of individual students, and stockrooms for each science.

At the same time the school is granting a teaching fellowship to a graduate student at the University of Delaware. He will live at St. Andrew's, observe classes, and do some practice teaching under the department head. The objective is to assist young men with a particular interest in secondary teaching in church schools.

Admission to the school is based on academic competition but all candidates are considered on their merits without regard to the family's financial circumstances. Financial assistance is given when families need it to enable an accepted candidate to attend.

Northwestern Military and Naval Academy

The Rev. James Howard Jacobson, since 1943 headmaster of Northwestern Military and Naval Academy at Lake Geneva, Wis., has announced immediate plans for an expansion of the present library, the first step of a long range multi-million dollar develop-

(Continued on Page Sixteen)

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EDITORIAL

Episcopal Schools A Vast Enterprise

IT HAS BEEN the practice of the Witness to publish each spring a number devoted to a survey of educational news in the church and to a presentation of some trends and concerns in the field. Each fall we have published a similar number, with slightly different emphasis, in connection with the annual observance of Episcopal School Week.

Our interest in the field and what we believe to be the interest of people in the church generally is not haphazard. About 650 schools below college level, in addition to the colleges, are owned by or related to the church. This includes parish day schools, boarding and day schools for boys, boarding and day schools for girls, and pre-schools. There are more than 50 additional ones beyond the continental United States.

When it is seen what this represents in terms of persons, time, money, ideas, concern, planning, and hope it can be recognized that it constitutes a very substantial segment of the total life of the church. A calculation will reveal that the schools comprise one of the largest group of enterprises in the church. As an enterprise in the church it has its shortcomings and uneveness, like others, but much in it is extraordinarily fine, genuinely creative, and true to the church's mission in the world.

These are factors in the background of our issues in this field. They have had as their aim the stimulating of awareness that the vocation for education on various levels, the communication of the fulness of truth, is inherent in the nature of the church, to whatever degree it may be exercised. They have sought to widen the realization in the church that the educational institutions related to it are in fact leading bearers of the church's mission in society.

In so far as the schools exercise the church's function as teacher of the whole truth they have a claim on its commitment and support. In so far as the schools carry, in their own way, the church's mission in society they require independence.

While maintaining the degree of independence needed for a wholesome devlopment a large number of all the schools in the church are related to one another in the National Association of Episcopal Schools, in which, as members, they share a common identity and function as an area of the church in the field of education. Its purposes represent both goals and needs: to provide a clear witness to the role of Episcopal schools; to strengthen the relationship between the Episcopal Church and its schools to their mutual benefit; to respond to the church's call to "Mutual Responsibility and Interdependence in the Body of Christ," involving the member schools in cooperative endeavor, to the end that they shall

- fulfill their responsibilities to each other
- carry forward in the field of education the church's mission to the world
- to assist schools to function more effectively in such areas as worship, curriculum, and teacher training
- to help establish standards and criteria to guide the life and work of the schools
- to establish and maintain adequate means of communication among member schools and with the church.

Since last year Dr. Ruth Jenkins, the Bishop's School, La Jolla, Calif., president of the association, and the Rev. John D. Verdery, Wooster School, Danbury, Conn., the vice-president, have had the assistance of the Rev. John Paul Carter as executive secretary in the pursuit of these purposes. This number is devoted to assistance in furthering the purposes enumerated above.

KINDLY SAVE THIS NUMBER

THE WITNESS receives many requests from parents for information about Church Schools. We suggest therefore that you set this issue aside for reference. If you do not find in the announcements in these pages the schools you want please write us giving information about the child.
The Witness Tunkhannock, Pa. 18657

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THE CHURCH SCHOOL: AIM AND POTENTIAL

By John Paul Carter
Executive Secretary of National Association of Episcopal Schools

THE CHURCH POSSESSES A POWERFUL INSTRUMENT OF WITNESS IN OUR SCHOOLS

FROM A CHRISTIAN viewpoint, all education can be summed up under one of two headings—its aim is either to understand God better or to serve him better. All theoretical knowledge may be ranged under the search to know God; and all technologies and applications may be ranged under the goal of service to God. The vast increase of information in modern times has not changed this twofold understanding; indeed, it has been itself a demonstration of God's infinite variety and of the many paths of his service.

Heart of the Matter

THE PURSUIT of these two ends is the heart of the Christian apostolate. Jesus Christ is our Lord and Redeemer. He is the base of our understanding of God, and his command is our call to service. To teach what we have received, to witness to our utter seriousness about the search for God, and to demonstrate what we understand our call to be — these are the bases upon which the church has founded the schools related to it and continued their support to this day. This faith precedes any other reasons for the existence of the church schools.

Though the foregoing represents an overview of the schools, one must not suppose that the schools have uniform histories and common foundations. Some are ancient: Trinity School, in New York, is the oldest boys' school in the United States and dates to the early part of the 18th century; Hannah More Academy, our oldest school for girls, is nearly one hundred and fifty years old. New schools are being planned for today. Our schools educate children from the nursery school level to high school graduation. Some were begun by bishops and clergy, some by interested laymen, some are supported by dioceses and parishes, others derive from independent boards. The schools are to be found in every part of the country and throughout the mission fields. In one sense, they are the product of no concerted human plan — they have been formed in their different times and in their different places out of the hopes of a myriad of churchmen who have understood how central education is to the Christian task.

It is not to be supposed, even, that the schools have all been formed for purposes which are self-consciously high and holy. School-founding, like everything else, is not exempt from sin. "We have this treasure in earthen vessels". Some have been formed as places of indoctrination rather than as centers of freedom in learning, some have been established as places of privilege and separation and segregation, dividing class from class and race from race. We have been far behind in the founding of schools to deal with the special problems of the retarded, the crippled, the slow learners, the emotionally disturbed, and the socially disadvantaged. We are far from understanding deeply and penitentially that the best schools must be put into the worst places, and that the best education must be given to the most ignorant and handicapped. The educational vocation of the church is not perfect, it is not finished, and it is not uniformly praiseworthy; but it is there. Even imperfectly, the educational task is going on every day, and the schools at home and overseas are carrying it forward.

Different Opinions

THE MOVEMENT does not lack for critics, most of them loyal and genuinely seeking the enhancement of the schools. There are others who truly know little of the schools and criticize out of ignorance. Still others wish to destroy the schools, and can see no place for them today.

Our society believes in public education and, rightly, does not cede the task of education to any religious body. The first laws providing public education were written in the Massachu-

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setts Bay Colony as early as 1649 — but they were in a place where only one religion was tolerated, and it was a task of about 200 years before we came fully to understand the wisdom of a free, public education. That point of understanding reached, many feel the church's place in education has been superceded and that there is no longer a need for us to be involved.

Whatever weak points the schools assuredly have, and whatever sins they have committed and are committing, one does not have to be around them very long before realizing the tremendous amount of self-examination which is going on. The hard questions are being asked. Faculty, students, administrators, patrons and members of boards are asking them and working toward the answers. The schools are asking themselves the central question of their vocation.

That inquiry, in fact, is the first part of the answer to the question about the need for the church schools. Their very dissatisfaction with themselves, their willingness to pursue the questions and to question their own motives is a healthful and much-needed contribution to American education. In 1965, we spent approximately thirty-five billion dollars for education in the United States, as against fifty-one billion for arms. If we have peace, we may, within a generation, spend more for education than for the military budget. Our culture is summing itself up to do a major educational task. We are determined to extend the advantages of education as far as possible, not only at home but abroad. A self-examination of the most careful frankness is necessary if we are to do this wisely. Nowhere is the level of this discussion so serious and so continuous as it is among the church schools.

Church is Relevant

INDEED, there is a sense in which the American society is assigning to education the task that was assigned to the church in the middle ages: to save the culture. One wonders how this could be done without an urgent questioning underlain with the search for God and with the commitment to service. There are those who do feel that the church is hopelessly irrelevant — but few who know the truth of the present struggle for racial equality, of the cause for peace, of the work for social and physical welfare will doubt the effectiveness of the church's witness. There is ample basis for hoping that the church's contribution in this expanding day of education will not be less important or less effective.

For one thing, an enormous amount of innovation and experiment must be undertaken to advance education into further levels of usefulness and effectiveness. We have entirely new machinery for fact-collecting, new devises for observation, new powers of locomotion, and the remarkable instrument of electrical communication. The computor, the scientific apparatuses, the jet and the rocket, and television via telestar cannot fail to change education, to extend its range and to make it a global matter. The church schools not only are independent and free, and therefore able to experiment more nimbly than the public schools, but they also rest upon an understanding of oneness of man which no secular unit can ultimately profess. Both our freedom and our theology fit us for the present and constitute a remarkable potential for the schools.

Personal Ministry

NEXT, the church schools with all their faults, rest upon a solid concept of personal ministry. As Christians, our understandings of the needs of human beings have developed remarkably within the church, especially since the second world war. The leadership of the church's department of Christian education working through the group life laboratories, and the advances made in the study of pastoral theology in the seminaries through the clinical training programs have combined to strengthen noticeably the quality of personal ministry in the church.

Relations between teacher and student, school administrations and parents is generally good. These relationships are guarded through low teacher-student ratios and through serious efforts on the part of the school administrations to share their understandings of the needs of human beings with their patrons. These are genuine personal ministries within the church and they establish and hold a standard for achievement by the public schools.

Additionally, we have obvious advantages in subject matter. In the church schools, one does not have to secularize history or English and

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teach them as though time were not divided into B.C. and A.D., and as though "Christendom" were not a word with the most concrete sort of content for the whole world. And how could one find the roots of modern science apart from the incarnational theology of the Christians? Without the church schools, where shall there be a witness that worship is integral to learning? And is our social ethic ultimately based upon humanitarianism or redemption? It is the witness of the church schools that these matters are not simply a group of questions for sermons but that they are matters of the most concrete importance in our culture, and in the culture's education. It is not to be supposed that the secular society is without its own particular ambiguities and that these sometimes work to its disadvantage. In the matter of education, this often becomes very clear especially in those instances where having to be secular means to falsify.

Our Urban Society

MANY MORE POINTS can be made to explain the powerful need and the important witness of the church's schools as they establish a standard for all education. One, especially, needs to be understood. The mass society in which we live is now almost entirely urban. The cities have grown so vast that it now has become almost impossible for the public schools to retain the democratic basis upon which they were founded. With increasing size, the cities have divided themselves powerfully along class and economic lines. Developments of $12,000 houses extend for miles, elsewhere others are composed of $20,000 houses, still elsewhere there are the $50,000 developments, and elsewhere still are the apartment house districts and the tenements of the poor.

It is simply no longer true that the urban public schools are great places of meeting for the classes and races of men. That is what the controversy over "bussing" is about. Though often accused of separation in the past, and though reputed to be places of learning only for the rich, an extremely significant counter-trend is underway in the church schools. The best of them have been seriously engaged for more than a decade in the search for students of every race and class, and have undertaken the huge task of raising the scholarship funds to make this possible. By now, many of the schools have 25% to 35% of their total income from scholarship funds. This constitutes a very large-scale effort to gather mankind together for education, to make of the school a place in which tolerance, affection and compassion of man for man may be learned and lived. This movement will spread, and it is of the greatest significance in our mass society.

Community a Classroom

MORE THAN THIS, the schools are going in search of the American mass society by using the community itself as a classroom. Schools like St. Stephen's, in Austin, Texas; St. Alban's, in Washington, D.C. have begun courses in urban dynamics, poverty, city planning, and the like. In the summers, large scale, school-sponsored and school-housed efforts are being made in voluntary service, in remedial education, in special opportunities for the gifted, in programs for the socially handicapped, in projects involving overseas travel and study. To an increasing degree, the world is becoming the place of teaching.

None of this is to say that the church's schools do not have far to go. But it is to assert that they stand at the forefront and have established positions of leadership for themselves in the world of education precisely because they are Christian and precisely because the exercise of Christian conscience among them — and within them — is leading them into new paths.

The church possesses a versatile and powerful instrument of witness and work in those more than seven hundred schools at home and abroad. Not only do they serve their own students from pre-school to the threshold of college or vocation, but they also have large contributions to make to Education with a capital "E", because they are Christian and because they are the church's.

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The Church-Related School in Modern Society

By C. Burgess Ayres
Headmaster of Shattuck School

RELIGION MUST BE PRESENTED IN WAYS RELEVANT TO OUR TIMES

IN AN AGE which has been described over and over again as an age of anxiety, where front pages of our newspapers show a crumbling of absolutes, when college students parade with four letter Anglo-Saxon vulgarities on placards in the name of freedom of speech, when a public school teacher buys an ad in a newspaper and lashes out at the "slick, empty life of students frozen with sophistication," where children from good homes are more interested in "goof balls" than even golf balls, certainly, we may conclude there has been a crumbling of standards.

This poses a problem for the foundation of education — the family, the church and the school. Mr. Conant pinpointed a facet of this problem when he stated, "It is an uneven contest when the choice between easy and tough programs is left entirely up to the students—to students w i t h convertibles, plenty of ready money, and community approval for spending most of their evenings in social activities."

The independent school — whether church affiliated or not, for the most part, has chosen the tough program — the tough curriculum, both imaginative and creative.

Like the stereotype of a politician, these independent schools can point with pride to small classes, individual counselling, development of advanced placement courses. In general, pursuing the goal of academic excellence. The rich vein of the mother lode of academic excellence has been constantly worked by these independent schools. This work should go on in the future if the independent school is to justify itself! Is this goal of a c a d e m i c excellence enough? What final good is served when a student scores a 700 verbal and a 780 mathematical on the scholastic aptitude test?

What is the Goal?

TO PUT IT another way. What is the final good for a student who can run like the dickens on his intellectual legs and only crawl on his moral knees?

The Soviet Union has defined the ultimate values to be instilled in the "New Soviet Man." Values which give a high priority to academic excellence. The men or man who currently controls the Kremlin dictates the final truth based on Marxism-Leninism. I recall a vivid illustration of the ridiculing of our faith I saw in Leningrad in 1962. Walking along the Nevsky Prospect I came upon the Kazan Cathedral which had been converted into a religious museum. Upon entering, the first thing I saw was a gigantic picture of the first Cosmonaut, Titov. He was pointing toward outer space. Underneath was an inscription which I laboriously translated with the help of my Russian dictionary to read: "The inhabitants of Asia, Africa, America, Europe, Australia heard the voice of a Soviet Cosmonaut. It was the voice not of a divine being — not of a fictionalized divinity. It was the voice of a man from the planet earth —the voice of a man from the new Socialistic World."

Obviously, if Titov or anybody else had not found the transcendental power of faith and the meaning of reverence on earth, then it was unlikely that he would find the ultimate meaning of devotion in space! The above poses dramatically the conflict between the metaphysical and the divine versus the material and physical.

Job of the School

IN TRUTH, in our own country, today most of our students are more impressed by the power of lasers than the power inherent in the story of Lazarus. Here, the issue is joined because the church-related school assumes that the divine being is not a fictionalized divinity, but a living God. Nevertheless, it is foolish to assume all students s h a r e the school's assumption. Today, we are working with students who are growing rapidly in many ways. They are by definition seekers! They also take different poses. They are self-styled atheists or agnostics; but above all else, they are seekers after meaning. They r e s p e c t facts and seek the

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truth. Also, they respond to the Judeo-Christian principle of service, of compassion. Otherwise, the peace corps would have been a pipe dream. They respond to the havoc caused by the flooding of the Mississippi by filling sand bags and doing other back breaking jobs!

The church-related school should meet these wiry young intellects head on. Not in the sense of Freud, who concluded that religion is a neurotic response to life's problem: a universal neurosis of humanity. Nor like Dr. Karl Jung, who maintained that religion meets man's deepest needs and that the lack of religious conviction is the basic cause of every neurosis he found in his patients. It is self-evident that Jung's attitude toward religion is hardly more complimentary than that of Freud! What he was saying, I think, was that a man who believed in something enjoyed better mental health than those who had no conviction. Take a nice, religious pill and you'll feel much better!

The church-related school is committed to religious principles neither as medicine, nor in a narrow sectarian sense, but to a life of ultimate devotion. The measure of success is our ability to present religion to our students in ways relevant to our time.

The Rev. Dr. James I. McCord, President of the Princeton Theological Seminary, has this to say about the state of our faith: "It (referring to the decline in religious influence) has come about because of the Church's introversion, her preoccupation with out-moded forms and structures, and her practice of sterile self-analysis that has produced confusion about her mission and responsibility. The church has not grasped the opportunity to be an all-inclusive society, the place where every human being may make a contribution to the wholeness of mankind." Oliver Wendell Holmes suggested one way when he said that a page of history may be worth many sermons.

Lessons of History

FOR EXAMPLE, let us examine the question of power: of final authority.

In American history classes, students study the classic reasons for the separation of church and state. They learn why the writers of the constitution were determined to set up a secular state. Nevertheless, the essential point is lost if the students don't recognize this instrument of government as basically a religiously inspired document. The principle of separation of powers was the recognition that total power whether exercised by a tyrant or the tyranny of the mob was corrosive. The founding fathers were not prepared to grant total power or set up any kind of absolute infallible authority. Thus, the concept of constitutionalism implies not only the negative limitation of power, but also the affirmation that the state's goal is the increase in opportunities for the development of the individual as the seat of ultimate spiritual, political and creative authority.

James Orwell put this in another perspective when he said, "When man stops worshipping God, he starts worshipping man." This, of course, is the stuff of authoritarian governments.

In our own time, we have seen the corrupting effect of totalitarian government; both on the right in Nazism and its awful spawn Auschwitz and Dachau; and also on the left in Communism whether it be under the sick despotism of Stalin or the more benign rule of Khrushchev or the unknown quality of his two successors. Whatever men have their hands on the power levers of the Kremlin, the Soviet government claims infallibility in the creation of the New Soviet Man: highly trained, technically skilled, with values dictated by Socialistic Realism.

The rights of man are irrelevant to an infallible authority. A limited political authority affirms the uniqueness of man.

When I was in college, higher education seeking complete objectivity ruled out anything that could not be measured by instruments of science or objective fact. But faith, compassion and devotion while intensely subjective are abstractions which can be known by a rational inquiry of our Judeo-Christian back ground. However, "objectivity" continues to place road blocks in the search for ultimate meaning.

Reviewing a proposed classroom text an editor wrote: "The exceedingly open treatment of the role of religion in the search for truth will be poorly received in many schools. . . . Although my community is remarkably free from bigotry, I have had to move with much greater caution than this presentation seems to observe in the discussion of these things. I agree with the importance of religious thinking to the students, but I do not feel that it can be as openly presented as this text does."

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Texas Military Institute

Dr. Edward P. Droste, who has been at Texas Military Institute, Austin, since 1954, the past two years as headmaster, has been appointed first president of the school. Nearing completion at the school is the General Douglas MacArthur Memorial Library, costing $375,000 and providing space for 25,000 books, a reading room, an audio room, a visual room, six classrooms and six teacher offices.

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JUNE 2, 1966

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The WITNESS

JUNE 2, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Prayer Book Changes Approved But Some Revisions Tabled

★ Several Church of England services which have been illegal since 1928 are now close to becoming "official" in the eyes of British law, but some proposed new services have hit snags and are to be discussed further.

That, in sum, was the result of sessions of the convocations of Canterbury and York, legislative bodies of bishops and clergy on doctrinal matters, held with the primary aim of debating and voting on a series of important liturgical changes.

The main snags developed when evangelicals in the Canterbury convocation challenged a proposed new holy communion rite and an alternative burial service. Opposition was particularly strong to the former and finally it was agreed that both forms should be discussed in October. Both services are included in the second series of alternative services, prepared by the liturgical commission. Earlier in their sessions the convocations provided fairly smooth passage to a first series produced by the bishops.

The series came before the convocations as a result of the coming into law on May 1 of the Prayer Book — alternative and other services — measure, by which, for the first time in 400 years, the Church of England will be legally free to experiment with alternative services without reference to Parliament. But before the experiments can begin, the proposed new and alternative services have to be considered and voted on by the convocations, and also by the house of laity of the Church Assembly.

First business of both convocations was devoted to 11 resolutions relating to the first series. The effect of these was to obtain approval for 11 services which, in the main, are included in the unauthorized 1928 Prayer Book but are currently used in many churches, although illegal. All resolutions were passed unanimously or by substantial majorities by both convocations and if — as expected — they are similarly passed by the house of laity the services will become legal for an experimental seven-year period.

The services, common variants of the legal Prayer Book of 1662, are Morning Prayer, Evening Prayer, the Litany, Holy Communion, Public Baptism of Infants, Baptism for Those of Riper Years, Confirmation, Solemnization of Matrimony, Burial of the Dead, Burial of a Child, and a Penitential Office for Ash Wednesday.

One observer summed up the convocations' votes by saying that, for the first time in nearly 40 years, the 1928 Prayer Book, which was rejected then by Parliament, had been given an "honest name."

The resolutions were introduced at the Canterbury convocation by Archbishop Ramsey, who said the goal of the alternative services was to reduce confusion. The strongest opposition came when he proposed that there should be a change in the form of prayer of oblation to be added to the prayer of consecration in the communion service.

He explained that when the first series was published, provision had been made for two alternative prayers of oblation, which could, at will, be attached to the prayer of consecration. One was that appearing in the 1928 Book, and the other, much shorter, followed the use of the Canadian Church.

The liturgical steering committee of the two convocations, he added, expressed the view that the 1928 version should go, leaving the shorter wording to stand. He said this change was suggested in deference to the feelings of certain evangelicals who disliked the 1928 version and wanted it replaced by the shorter Canadian prayer of oblation.

This sparked opposition. Bishop Mervyn Stockwood of Southwark said Catholics would be infuriated if the interim rite prayer of oblation, which they

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had used for years, were omitted. He declared it seemed to him that, while evangelicals did not want the 1928 Prayer of oblation for themselves, they were trying to insure that others who differed from them should not have it either.

After further argument the proposal to delete the 1928 prayer of oblation altogether was defeated, so it will now remain as an alternative to the shorter Canadian version.

Holy Communion

The second series had been considered the most controversial of the two volumes since it provides for entirely new forms of alternative services, including a holy communion service. This would allow great flexibility in a period of experimental use and also provides for the optional use of either the Ten Commandments or our Lord's Summary of the Law. The form of the Lord's Prayer used in the draft of this contains a number of changes and is one which the Roman Catholic Church reportedly proposes to use experimentally for a limited period.

When the draft of this new communion service was discussed, Canon R.C.D. Jasper said the church should come into conformity with other churches of the Anglican communion and with the Free Churches in eucharistic doctrine. He referred to objections to the proposal to introduce an offering of the bread and cup to God in the consecration prayer and said this feature had been present until the Reformation. Unless it was restored the Church of England might be left standing aloof.

A two-hour debate ensued which, in the words of one observer, brought out the deep divisions on this matter between the evangelical and Anglo-Catholic clergy but also revealed a common desire to find a form of words which both could accept. Most of the debate was, in fact, centered on the single sentence in the prayer of consecration, "We offer unto thee this bread and this cup."

The evangelical attitude is that offering the communion was not one of the institutional acts of Christ, is an intrusion, and is unacceptable to many Anglicans.

The debate ended with the Archbishop of Canterbury proposing that a special group of experts try to find a formula acceptable to the whole church, and this was agreed.

Also adjourned to October was a debate on an alternative burial service.

A third service in the second series which produced argument was a new, alternative thanksgiving after childbirth. This is intended for use, when desired, in place of the churching of women after childbirth, and has been drafted with particular attention to the pastoral needs of the people concerned. It is designed to help people unfamiliar with public worship to take their full part, and includes not only thanks for the birth of a child but also a prayer for the parents.

It was proposed that this service should be given seven years' experimental use, but after criticism of its phraseology the convocation declined to authorize it and, by a large majority, referred it back to committee for reconsideration.

A proponent said the draft was written after conferences with the mothers' union, clergy, women doctors, psychiatrists and others. However, one clergyman said he doubted whether those who drafted it had "ever taken a churching," while another said the service was "brutish" and should be longer.

ARCHBISHOP SEES UNITY LOG JAM

★ There is something of a "log jam" in the "march toward union," the Archbishop of York told a congregation of 2,000 during an ecumenical service held in conjunction with the general assembly of the United Presbyterian Church, meeting in Boston.

"Why is this?" Dr. F. Donald Coggan asked, and then suggested an answer in the form of a question:

"Have we been so occupied with the doctrine of the church that we have given little thought to the person and work of the Spirit?"

He pointed out that in all discussions about unity the thought has been characterized by two streams of thought — "Catholic and Protestant." Contending there is a "third element" which can be neglected "only by shutting our ears to facts which are shouting at us," the prelate named the "Pentecostal element" as a third.

He told the congregation that in South America "four out of five" non-Roman Catholic Christians are Pentecostals, adding: "We may complain that their worship is at times noisy . . . But to pass by on the other side and neglect what is one of the most extraordinary features of religious life in the 20th century is to show a lack of responsibility or an unreadiness to face evidence."

During a press conference, the archbishop said he suspected that "approach has been made" to Pentecostals in Latin America, especially in a "good deal of evangelistic life."

He added that by using the term "log jam" he had meant that "very often we proceed with extreme caution. A little venture of faith might be awarding."

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On the matter of union of the Church of England with the Methodist Church in England, the Anglican leader was most optimistic and predicted that the first stage, intercommunion, "will take place soon."

When asked, "How soon?", he replied; "I'd think more in terms of five years than 25."

He did not hazard a forecast as to when actual Anglican-Methodist union would be accomplished.

Conventions of Mass., Newark, New York Cautious on War

★ Resolutions introduced at diocesan conventions on Vietnam, race relations and other social matters found the going tough this spring.

In Mass. one submitted by five clergymen and a layman which supported resolutions on Vietnam, adopted by the general board of the National Council of Churches and the central committee of the World Council, was defeated. It called for a halt to bombing, initiation of an immediate cease fire with the National Liberation Front, a readiness by the U.S. to agree to the direct representation of the NLF and "other concerned parties" in any negotiations, and the promotion of social and economic change in South Vietnam and to provide large scale economic assistance.

At the Newark convention a resolution of a similar nature, submitted by the social relations department, was tabled by an overwhelming vote. At one point during the debate on Vietnam, Bishop Stark remarked that he was glad the proposal was not made to delete the section which called on people "to join in prayer for all who suffer in Vietnam."

A resolution urging the U.S. to "continue efforts to open up communications between mainland China and other nations" was tabled by a vote of 169 to 102.

Another resolution which asked for support of the Executive Council's action "in deploring the illegal assumption of power in Rhodesia by Ian Smith and his associates" did pass, but by only seven votes.

Several resolutions in regard to race relations were tabled. However one deploring groups and organizations, like those referred to by Dean Leffler in his article on page 14 of this issue, did pass.

The convention also endorsed "the principle of complete academic freedom" but not without considerable argument.

The New York convention adopted a resolution on Vietnam encouraging the government to bring the war there to an end through negotiations by all means available. The resolution adopted replaced one proposed by the social relations department specifically urging the Johnson administration to negotiate with the National Liberation Front of South Vietnam. The report of the committee on miscellaneous business, which rejected the department's resolution, was at first voted down by the convention. However, this was done largely to enable the convention to adopt the modified resolution, something which would not have been possible had the committee's report been approved. Observers estimated that about 40% of the delegates favored the stronger, specific resolution, seeing this as indicative of sustantial opposition to the administration course.

BISHOPS RESIGNATIONS APPROVED

★ Presiding Bishop John E. Hines has received from the required majority of bishops having jurisdictions consents to the resignation of Bishop James A. Pike as diocesan of California.

He also said a majority of consents also was received to the resignations of Bishop Duncan Gray of Mississippi, effective May 31, and Bishop Allen Miller of Easton, Md., effective Jan. 1, 1967. Both are leaving their posts for reasons of health.

LONG ISLAND VOTES FOR WOMEN

★ Long Island has opened the way for women to be delegates at future diocesan conventions and to serve as wardens and on the vestry of parishes.

Approved by more than two-thirds of convention delegates was a motion which said: "No person otherwise qualified to serve as a delegate to the convention should be excluded because of sex."

The convention also approved the request of Bishop Jonathon G. Sherman for a second suffragan bishop.

Delegates adopted a budget of $999,320 for the coming year, of which $779,848 is earmarked for missions both within the diocese and in the program of the national church.

MURRAY KENNEY CALLED TO CHRIST CHURCH

★ The Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, had been elected the 14th rector of Christ Church, Cambridge to succeed the Rev. Gardiner M. Day, who is retiring on August 31st.

Because of his keen alertness to the problems of the church in a city facing growing urbanization, he not only has guided

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St. Mark's in a unique ministry, but also has been one of the pioneers of the diocese of Missouri in determining the direction of the church's work in the metropolitan area.

The vestry of Christ Church received the highest commendations of Kenney from both Bishop Cadigan, the present bishop of Missouri and from Bishop Lichtenberger, former Presiding Bishop and previously bishop of Missouri, as a clergyman outstandingly equipped to deal with the problems of the church and rapid modern social change.

Teen-Age Survey: Girls Prefer Boys Who Look Like Boys

★ What bothers teen-age boys about girls fashions? Outlandish stockings, short-short-skirts and clothes that are too tight.

And, no matter how popular the Beattles become, American girls still like boys to look like boys.

At least these are the items mentioned most often in a poll of some 500 teen-age readers of Youth magazine, interdenominational journal.

Some of the comments were reproduced in a recent issue.

The things that "bug" the girls about boys' styles are long hair, skinny pants and fads that tend toward the effeminate.

A 16-year-old boy from Fresno, Cal., wrote of girls skirts: "I like the looks of legs as much as the next guy, but I think some of the skirt lengths are getting out of hand — three, four and five inches above the knee."

"Textured stockings!" are an 18-year-old Iowa boy's bugaboo. "I think they are ridiculous. Girls shave their legs and then put on something that looks worse than hairy legs."

Another 17-year-old youth from North Carolina observed: "Legs are much prettier than the most speckled socks and the highest boots ever made." He also disliked current fashions in makup: "If I want to see a clown, I'll go to the circus any day."

An Indiana boy complained: "Some girls wear clothes so tight they might as well not wear any. What really bugs me is that they think we like it that way. However, I don't."

On the subject of short skirts, a 17-year-old from Montana commented: "Sometimes they're so ridiculously short that it's embarrassing to be around the girls."

Other pet peeves mentioned were "granny" dresses; bell-bottom slacks — "I don't think they look good on sailors or girls" — the "compulsion" to follow the fad whether or not it is becoming to the individual girl; elaborate hair-dos that don't stay put; and wearing hair curlers in public.

A 17-year-old Mass. boy offered this advice: "I think a girl can and does look much more attractive with simplicity in clothing, hair styles and makeup. If girls would only look natural and neat instead of putting on that supposedly alluring look! I don't see who they are trying to impress with the latest styles except themselves."

There appeared to be fewer boys' fads to criticize, but the comments on effeminate styles were firmly negative. "I like some types of hair fairly long," wrote a 17-year-old girl from Miami, "but when it starts getting shoulder length, you can't tell boys from girls."

"I can't stand the feminine look — I prefer boys who look like boys," wrote a New York girl of 18. And a teen-age girl from Oregon took exception to "burgandy-colored pants on boys. The color is just too feminine."

There were a number of objections to "extra-tight" pants. One girl didn't like boys who go for black clothing: "Gee, guys, take it from a girl—you look better in living color."

An Ohio boy complained that boys' fashions change too fast, while a Kansas boy finds them "static, limited and unartistic in choice."

Youth magazine, published originally for high school-age youngsters of the United Church of Christ, now also serves youth of the Episcopal Church, the Church of the Brethren and the Anglican Church of Canada.

The young people who responded to the poll are part of a nation-wide panel the magazine's editor, Herman Ahrens, Jr., queries periodically to keep abreast of youthful viewpoints on a variety of current issues.

ARCHBISHOP GOUGH HAS RESIGNED

★ Archbishop Hugh R. Gough of Sydney and primate of the Anglican church in Australia resigned on May 30 because of illness. He is presently in London undergoing treatment for very low blood pressure.

When doctors said that he could not undertake any duties for at least six months he resigned since "Sydney and the church in Australia need leadership now without such delay."

He went to Australia in 1959 and was elected primate when the church there became autonomous in 1962.

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EDITORIAL

Bishop Pike's Resignation

THE RESIGNATION of Bishop Pike from his diocesan office brings an end to one phase of his somewhat hectic life in the ministry.

It will be speculated that the resignation was forced by some powers in the church or the diocese. Bishop Pike has opposed elements in the church in various areas — ecclesiastical, theological, ethical — and these elements have opposed him in turn. People who prefer to put things in simple terms will think that Bishop Pike's opponents have gotten the better of him. This is to misjudge both him and the church. But in a sense it is true.

By aptitude, design, and temperament Bishop Pike has been able to focus attention on given issues and to bring conflicting forces to bear down on them and on himself. He sizes on issues as quickly as they arise, and whether or not it serves them well it can come as no surprise that this makes for wear and tear on people who, like him, keep battling away. In any case, he has always voluntarily put himself in the forefront of actions which he believes essential to assert the relevance of the church to contemporary thought and problems. And he has expected and welcomed the controversy which this makes unavoidable.

It is to be expected that an accumulation of opposition on various levels should have an effect, even though Bishop Pike has never been defeated by it on any objective basis. His positions on contemporary theology, as distinguished from his mannerisms and phrases, have not been successfully challenged because they represent that of the bulk of the church.

With respect to one of his positions on racial matters, to take an example in another area, that dealing with constitutional proposition 14, the California supreme court upheld him, and the other California bishops, the same week he offered his resignation, by overthrowing it on constitutional grounds. The effect of the constitutional amendment had been to permit discrimination in the sale and rental of housing. His opposition to the amendment was resented by a large proportion of the laity, who do not get too exercised about the precise biological nature of virgin birth or niceties of trinitarian doctrine, but who are very touchy when it comes to matters of property.

But there can be little doubt that while Bishop Pike has been able to maintain his position technically, despite all pressures, there was bound to be an erosion of his position and a decreasing ability to repair it. He has always been a realist and was bound to take this into account in determining his course. This does not minimize the fact that during his episcopate in California there was a rapid growth of the church, as represented by budget increases from $330,855 to $896,000, though the pace slowed somewhat this year.

All the external factors, however, would not have led Bishop Pike to leave the diocesan office — to be freed from administrative tasks, as he put it — were it not for the fact that his internal drives and pressures make it hard for him to deal for long stretches with the same issues and problems. As a result, as he already indicated in 1960, a fixed position like that of diocesan bishop make him feel trapped, bound in. His temperamental forthrightness, and his wish to lead, on the other hand, conflict inevitably with the need for caution in the institutional episcopate.

Bishop Pike has by no means been alone in the various causes he has fostered. They will continue their course. At the same time he will be provided with circumstances which will foster his own continuing ministry for the faith of the church.

Presiding Bishop John E. Hines issued the following statement about the resignation: "Bishop Pike's letter of resignation indicates his arrival at this decision in view of the difficulty of his successfully continuing the dual role of scholar-teacher and administrator-leader.

"I have received a communication from the standing committee of the diocese of California indicating its regret at Bishop Pike's act of resignation but supporting his decision. According to canonical regulations, copies of Bishop Pike's statement of resignation, together with the standing committee's notification of concurrence are being sent to the bishops for their consideration."

As reported elsewhere a majority of the bishops concurred.

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THE TRINITY IS A GOOD DOCTRINE

By George W. Wickersham II
Minister of Tamworth Associated Churches, Chocorua, N. H.

THE PROBLEM OF KEEPING IT DOES NOT COMPARE WITH THE PROBLEM OF THROWING IT OUT

THE TRINITY is a good doctrine. It is not a dogma thought up by theologians of the fourth century, but an idea which came into being quietly and naturally after the coming of Christ. It is implicit in St. Paul, who variously mentions the Father, the Son and the Holy Spirit, and mentions them repeatedly; it is explicit in the Gospel according to St. Matthew, where it appears intact in the "Great Commission," one verse from the end.

There are those who believe in the doctrine of the Trinity and those who do not. Considering the vast differences in people's definitions of words alone, this is to be expected. But to charge that the doctrine of the Trinity is "meaningless," as some have in recent months, is, I believe, to stray from the mark.

The doctrine of the Trinity actually rests on the doctrine of the Incarnation. This latter teaching is also both implicit and explicit in the New Testament. Indeed, this is what the New Testament was written to proclaim: that in Christ "the whole fulness of the deity dwells bodily. . . . ."; that "God so loved the world that he gave his only Son . . . . ."; that "no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."

Once you accept the fact that God was in Jesus in an unique manner, then you find yourself thinking of God not only as the Father of us all, not only as the Divine Spirit who has been known from time immemorial, but also as that Man who stands at the cross roads of human history. Regardless of Church councils and creeds, you are a Trinitarian.

It is not surprising, therefore, that the latest and most interesting attacks on the doctrine of the Trinity should come from theologians who reject the doctrine of the Incarnation.

Here again the charge is made that in inheriting the doctrine of the Incarnation, we are the victims of doctrinaire thinking.

How can a man be Almighty God? How can Almighty God possibly become a man, a man subject to all the limitations of human intellect and will? These are not new questions. They have been asked for the better part of two thousand years.

There is no answer to these questions, as far as I know, and the doctrine of the Incarnation does not attempt to provide one. The doctrine of the Incarnation is not a carefully worked out analysis of the nature of Christ; it is, rather, a relatively elemental statement of a fairly apparent fact, namely, that "God was in Christ reconciling the world to himself . . . ." It is all that we can say by way of explaining something which is inherently inexplicable. If you throw it out, as some have attempted to, you are faced with the question of what to do with that extraordinary person who became the turning point in the history of our planet.

No Explanation

AND WHY is he the turning point? The doctrine of the Incarnation is involved here, or, chiefly, the fact that it is credible. The enormous incentive of the thought that God cared enough to come to us — there has never been an incentive to match it. We who live in the sunshine of this idea have no conception of what it must have been like to have lived before the dawn. Not that God hid himself beforehand. His spirit was not born in Bethlehem. The ancient seers of Israel, walking in their own way with that spirit, predicted that something of this sort would surely happen. Happen it certainly did, and beyond the most sanguine expectations of the noblest of the prophets. The majesty of the life, death and resurrection of Christ make it all but impossible to sidestep the doctrine of the Incarnation. The mere fact of the New Testament defies human explanation.

The Incarnation, far from being a figment of doctrinaire thinking, is probably the one clear fact of history. Christ was predicted by those

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who knew the spirit in former times. He has been identified by those who have known the spirit since. To protest that he was different from the rest of us only in the matter of degree is, I think, to fly in the face of all that we know about him. He was essentially self-giving. We are basically self-centered. The difference was in kind. This is what fired his disciples: not his lofty teachings, not his noble works, vital as these were in confirming his identity. It was the simple fact that God had visited his people that sent apostles and disciples to the four corners of the earth.

It is normal to doubt, and especially to doubt the good news. Is it not too good to be true? When we are depressed, we cannot accept it.

Why the Church Exists

THE CHRISTIAN CHURCH exists only because of the Incarnation. The claim has been made that modern man is cool to the church because he cannot understand this doctrine, but churches which cast it off generally dwindle and languish. Not that we condemn such groups. Often they represent understandable reactions to the religiosity of the pious — the pious who will not reach out welcoming hands to those of different denominations, the pious who oppose the participation of women in the councils of the church, the pious who use the church to enhance their social position, the pious who will not lift a finger to help those who are under the shadow of discrimination or in the valley of despair. It is so easy to say, "Lord, Lord!" — so hard to do the will of our Father.

When our bishops and other religious leaders begin to express grave misgivings as to the faith, let us remember the enormous pressures and petty annoyances to which they are daily subjected. Let us not be too quick to cry, "heretic!"

Men in positions of authority in the church often become weary of the worshipful, revolted by the righteous. Acceptance of Jesus as Lord and belief in the ancient doctrine of the Trinity can be turned into a sort of idolatry whereby a person can avoid all the issues facing society today. Like the Priest and the Levite rushing to the ritual of the temple, the very orthodox churchman often passes heedlessly by the dying wayfarer. Like the Pharisee in the parable, he is apt to delight in his own exaltation and to despise others. He hides behind the robe of Christ's divinity, completely ignoring Christ's humanity.

This does not mean, however, that the doctrine of the Incarnation is untrue. Nor does it imply that God should not have come in Jesus.

With the acceptance of the idea of the Incarnation, the doctrine of the Trinity is inevitable. To return to our opening statement, the doctrine of the Trinity is a good doctrine. That God is our Father, that he came in the Son and that he still comes in the Spirit, is, I feel, both a reasonable and an uplifting belief. It provides an excellent description of God, based not on the musty thinking of dated theologians, but on the experience of countless people down through the ages. It is clear enough to outline the evident characteristics of the Almighty. It is vague enough to underline the fact that no human thought is ever going to analyze the nature of God.

One Woman's View

By Barbara St. Claire

Of Certain Uncertainties

Polonius: Do you know me my lord?

Hamlet: Excellent well: you are a fish-monger.

It is not when I am going to meet him, but when I am just turning away and leaving him alone that I discover that God is. I say, God. I am not sure that that is the name. You will know what I mean.

— Thoreau

ALTHOUGH we're increasingly unconscious of it in our pragmatic age, the unknown, the ambiguous, surrounds us still. Whether in deep or trivial consequence, we're often deceived by appearances. Deceptions, imponderables, the enigmatic, are unavoidable conditions of our time-space limitations. Sometimes, humanly, we're exasperated. Nothing, we say, is as it seems. Always the loveliest mushrooms are the poisonous ones; inevitably, it's the coral snake, flickering on the rocks like a tiny band of colored jewels, that has a lethal bite.

This spring the parched northeastern part of our country has had rain. Day after depressing grey day it has fallen, lightly, heavily, intermittently. The drought is broken, we tell each other, listening to the unfamiliar sound of water in the gutters. But this is not true according

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to the weather bureau. All this water around is of scant significance. Too little and too late, it won't help much, and come late June and July, when we walk across a field, little puffs of dust, as they did last year, again will cloud our footsteps. So we're deceived, fooled once more. There's mystery, misapprehension, confusion enough, even in such tangible matters, to teach us wariness in our ways.

But there is another sort of wariness, of considerably deeper consequence, that we must learn to use in our dealings with the intangible, with human relationships, for instance, and with the judgments we make about them and about what seems to be happening in the world. Judgments, at best, are treacherous things. We have been told by a good authority to avoid them altogether that we may not, in turn, be judged. And unless we're whole people in the sense of being holy, possessed of complete, fulfilled identification of self, it well behooves us to be careful in our judgments, or not to make them final ever, or not to make them at all. For lacking in health and holiness as most of us are, we are apt to play a strange trick on ourselves. Not being much else, or not knowing who we are, we become our judgments. I'm a person, we say in effect, who always thinks like this, holds these unshakable beliefs. They are what I am. But in this subconscious process of false identification we ignore at our peril the imponderable, the mystery, and the possibility that we might be simply wrong. We forget that a mature man grows up and is changed by experience whether bitter or sweet, and that thinking about these things, inevitably, almost as a safe-guard, he learns to expect the unexpected. John Keats, in his letters, calls this aspect of maturity "negative capability". This he defines as a capacity for putting up with uncertainties, doubts, mysteries, without an irritable reaching out for categories to force life into. We can't do it. Life's too untidy, too unfair, too mysterious, and so shining like quicksilver, that we can't put a finger on it.

Right now, in our pragmatic age, pitching our tents in the secular city, the unknown still surrounds us. We have made it here over various roads and in different wagons, all of them unsafe at any speed. But we made it, those of us who are living now (who can speak of the dead?), up onto a new plateau. All the old dogmatisms, the rules-of-thumb that once were part of us have crumbled away like so many unsupported earthen walls. It no longer proves much to be simply law abiding. To be good up here we must be good for something, whether for mending a sock or programming a computer.

What of God? No longer is he the official deity of the state to be worshipped in the public schools, or the not so kindly final excuse for expansion of western culture, or the source of immutable moral law. But maybe in this clear air, up on this plateau, just by turning away and leaving him alone, we'll meet him where he's always really been — in the mystery that surrounds us, that we must put up with, that's implicit in all our relationships, that's the stuff of our dreams. We ought never to have shut God up in all those crates and boxes. He warned us about this years ago. The wind, he said, blows where it wills; you hear the sound of it, but you don't know where it comes from, or where it's going. So with every one who's born of the spirit.

Construction Area: — Keep Out

By Corwin C. Roach
Director of School of Religion, Fargo, N. D.

WE LIVE in a university setting and as we sit in our breakfast alcove we can see a sign attached to the fence of the neighboring fraternity bearing the legend "Construction Area Keep Out". It does seem an appropriate warning for an educational institution. Certainly there should be construction going on here. Faculty and students alike should be building new and more spacious dwellings for the human spirit.

And there is danger here, too. So often the old stands in the way of the new. Foundations must be dug out, old structures taken down. When you are building, someone is likely to get hurt. This is even truer of concepts than it is of concrete. Ideas are more dangerous than I-beams. The questioning and the searching by college students of the old ideas and the old practices is a calculated risk. We really cannot go along with the sign "Construction Area Keep Out". We cannot insulate and isolate college students or anyone else from the new truths. Construction of the new way of life is a coopera-

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tive enterprise. It cannot be left to the so-called professionals.

What is the lesson here for the church? We are followers of one who spoke of the power of the new truth in terms of new wine bursting the old wine skins. He also used the figure of building a house on bedrock foundations rather than merely on top of the ground. We need to dig deep for our foundations. We need to clear away the outmoded and the archaic.

Sometimes I think the church is like the fraternity next door. Several years ago they enlarged their plant and that sign is probably a holdover from the time when there was building going on. Nothing new has been added in several years, but the sign is still there. I wonder if that is not too often the case with the church? We advertise an activity which is not really taking place.

Certainly the second line of the sign is altogether too true, "Keep Out". We wish no trespassers on the sacred soil. No laity need apply. We do not want alterations, renovations or change of any sort. We prefer the comfortable status quo. But the church as well as the university must remain a construction area no matter what the risk involved. We cannot exclude new ideas. We must welcome truth wherever its origin. We need to enlist the help of all those who will cooperate with us in building a better home for humanity whether they wear a collar, a tie, or no tie at all.

WHAT IS THE NEW MORALITY?

By Wesley Frensdorff

Dean of St. Mark's Cathedral, Salt Lake City

NOT A SOFT MORALITY AS IT IS OFTEN ACCUSED OF BEING

IN RECENT MONTHS there has been a lot of huing and crying against the so-called new morality, particularly with respect to sexual morality. A good deal of the discussion — in press and pulpit — from what I have heard — is the result of a pretty shallow perusal of the subject. I would like to take a brief look at both the so-called old and the new morality. And this in general. Then perhaps we can see how this applies to our sexual morality.

First of all—the approach to morality which is being called "new" nowadays is not new at all. It is at least as old as the life of the church. Rather, what we are hearing publicized is an old debate between two traditional approaches to morality. Our Lord was heavily involved in this debate, as were St. Paul, St. Augustine, St. Thomas Aquinas and moral theologians ever since. It is true that what is today called the new morality has not been in the forefront in the past several hundred years, although it has been taught by a number of the foremost teachers. Perhaps this approach is receiving more attention today because the "old" approach has been heavily abused and, as a result, it has proven to be a rather ineffective guide.

Secondly, we must make a protest against many of those within and without the church who cry against the new morality, because most of the outcry seems to be based on misunderstanding. During the past year I have heard from two separate pulpits rather uninformed statements regarding the new morality. One claimed that this approach based everything on love and that meant that as long as you love God you can drive down the left side of the street. Nothing could be further from the truth. Another pulpit statement quoted Newsweek as saying "that the key to the new morality is the wide-spread belief that a boy and a girl who have established what is called a meaningful relationship have the right to sleep together." Responsible theologians say nothing of the kind. The new morality, or anything else for that matter, cannot be understood by way of the superficial surveys reported in any news magazine.

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Three Approaches

NOW let's take a look: Joseph Fletcher, well-known professor at our seminary in Cambridge, Mass., points out that there are basically just three lines of approach to moral decision-making. One of them is the lawless, the non-principled method which is technically called the antinomian approach. This school repudiates not only all rules of morality, but even all principles. Moral decisions, they say, are based on the moment — there are no guiding principles.

At the other end of the spectrum of approaches is legalism. This leans very heavily on principles, and rules. Variations in the situation are taken into consideration, but they are subordinated to general rules. In this approach, obedience to pre-fabricated rules of conduct is more important than the freedom to make responsible decisions. It is this approach which would generally be included under the name "the old morality".

It is the third approach which has been labeled the new morality. Professionals call it the "situation ethics". In this moral strategy the governing consideration is the specific situation with all that it includes. The situationist enters into every decision-making situation armed with principles just as the legalist does. But the all important difference is that his principles are just that — they are not rules or laws — the validity of the principles depends on the situation itself.

In many and most ways both come out at the same place, but not always — although this depends on how legalistic a legalist is. For example: the legalist says "to lie is wrong" but there may be some circumstances where to chose to lie is the lesser of two evils — like, for example, when one of our soldiers is captured by the Viet Cong and lies in order to save his company from being wiped out. The other approach says: It is a general principle that to lie is wrong because it destroys relationships and violates the integrity of truth and personhood. But it depends on the situation. It takes a positive approach. It says: for the captured soldier it is quite conceivably a duty to lie — not the lesser of two evils, but the lie is the best in that situation.

Bishop Robinson, another advocate of the situational approach, points out that the old morality begins with the law and then builds with love upon it — as the New Testament is built on the Old. Love is the fulfillment of the law. The new morality, he says, begins at the other end. It insists on the priority of love over law. Here the law is not the foundation upon which love is built and comes to fulfillment. In the so-called new approach — which isn't new at all — law is abolished as the foundation — love is the foundation and law becomes a framework through which love is expressed in every situation.

Will it Help or Hurt?

IT MUST be recognized that in their purity, neither of these approaches really denies the other, and they are both subject to abuse—and in fact are very much abused. One approach might be meaningful to one kind of person, the other to another kind. One of the approaches might be relevant on one age or time of history, and the other at another time. It seems to me that the new moralists are saying that for this age — for modern man — the old morality is not meaningful, or easily abused. It too easily becomes pure legalism and thus destroys freedom. Their suggestion is that we look at the other approach and claim that it will make available for us a new dimension of meaning for the miraid moral decisions that each of us makes daily.

The new morality declares that love — for God, among men, and for self — is the end of all of life and the end of every moral decision. It claims that there is no absolute except love —that love—in the fullest and deepest sense— is the measure of all moral decisions. For the new morality the primary question is not "Will it hurt someone?" but rather "Will it help someone. Will it bring about the most good?" The question the propositioning boy must ask is not "Will it hurt her or me?", but "Will it really help her and me to become more fully and completely whole and responsible persons?" The new morality weighs motives heavily. It looks at means just as much as at ends, because not only must the end of life be love, but also the means must be of love also.

The new morality sees principles not as absolutes but as maxims which must be applied to specific situations. This is what our Lord usually did. He never pronounced absolutes. He pointed to specific situations in order to declare principles. When he told the rich young

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man to go and give his possessions to the poor, he was telling him what to do—but the maxim was that possessions must not capture the heart. He did not tell everyone to give away all his possessions. In the Sermon on the Mount he declares principles — if these were specific instructions we better all chop off our hands and take out our eyes. Archbishop Temple, hardly a new theologian, wrote: "The rightness of an act, nearly always and perhaps always, depends on the way in which the act is related to circumstances; that is what is meant by calling it relatively right. And in the circumstances it may be absolutely right." That means an action, even if unlawful or in violation of a moral maxim or rule, in certain circumstances can be a positive right — not merely an excusable wrong, or the lesser of two evils as the old morality would call it. In the old morality one of the basic guides is that circumstances alter cases. Here it is very close to the new. But the new would say circumstances determine the case.

Nothing Easy About It

NOW THIS is no soft morality, as it is often accused. In fact, it is a much harder morality. It gives much greater responsibility to the individual for his decisions. It demands that the person examine each situation in its fulness and invites him to make responsible decisions. And these decisions cannot just be made on the spur of the moment. Each man must go into life armed with the general principles which are the fruit of a deep Christian commitment and then he must learn with sensitivity and responsibility to apply them to every situation. The new morality opts for responsible freedom as against subjection to the law. It opts for positive choices rather than for negative prohibitions. It asks first the question of love, and then builds guidelines of law — girdles, not straightjackets.

The Critical Questions

WELL how can we briefly apply this to sexual morality? In some such way as this: First of all we recognize the sanctity of each person and his holiness, and the goodness of the gift of sexuality. Then we accept the Christian claim — and it isn't solely Christian, really — that that part of our sexual nature through which sacramentally — that is, physically — man and woman express their love for each other, is fulfilled only in the marriage relationship because only there is the love of one absolutely committed to the other. Without such a commitment — formally and totally made— the coital act is less than it is meant to be — it is half, not whole. And any physical expression of love which inevitably leads to full sexual union is a violation of the relationship and the persons involved. These are the principles, or maxims though obviously stated most inadequately. The questions which men and women, boys and girls, married or unmarried, must ask themselves in their sexual relationship is "How do I best and most fully express my love for this other person. How do I serve most fully my beloved?" Those are the critical questions.

And so premarital sexual intercourse is generally wrong because it violates persons — it serves selfisnness rather than love — it places sacrament before commitment (and I mean formal, irreversable commitment — not the commitment of the moonlit night)—sacrament before commitment is like a sausage without a cat gut . . . it falls apart. And the same basic principles of course, apply in another, although similar way, to extra-marital relationships. But you will notice that I used the word "generally". Premarital relations for example, are generally wrong. We can't say that it is absolutely wrong. Because there are conceivable circumstances where such a thing might be a positive right. Rare, admittedly, but possible.

For example: A young man and a young woman meet in a German concentration camp. They are deeply in love. They intend to be married upon their release. They are told that they will be sent to the gas chamber within two weeks. Even though it is not possible for them formally to declare their commitment to each other, is it not right that they express their love for each other in fulness? It is only to this type of rare circumstances that the new morality points when it says that in sexual morality as in all morality there are no absolutes. The only absolute is love.

The Young

THE NEW MORALITY does not advocate free love, or sexual libertinism. In fact, it speaks with high idealism to all of sexual morality and to every expression of sexuality. It urges us to ask the same questions about necking and petting as it does about sexual union. And furthermore, it urges us to ask the same questions regarding the sexual relationship in mar-

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riage. There the old morality has usually asked very little, and much needs to be asked.

For morality there are not just two alternatives—law and no law. We can choose to move in the middle, acknowledge our heritage of canonical and civil principles of right and wrong but remaining free to decide for ourselves responsibly in all situations which principles are to be followed and which are to be rejected. Admittedly, this puts a greater burden on parents in teaching their youngsters, and on the church in making known the power of God's love and his grace as we grow in maturity. But the result is glorious freedom. The alternative is authoritarianism, expedience, and fear as the guardians of morality.

And in a large part it is against that which the younger generation is rebelling, and rightly so. It seems to me that if we are willing to trust our children, demand of them a very high idealism — for which they yearn — and allow ourselves always to be recalled by our Lord to his love, then we will find that morality will be positive and meaningful, and our life increasingly joyful as we respond with praise and thanksgiving to the powerful love of God by which, and through which, we are set free.

Always Seeing Reds

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

I COMMENTED on tv on the recent convention of the American Council of Christian Churches held in Seattle. At the suggestion of several, I am setting down the essence of what I had to say.

I do so because of the confusion in many minds as to what this group is and where it fits into the turbulent life of current Christianity. To be objective about the ACCC is difficult for one who believes in most of the things they attack with such vitriolic statements, but I shall try.

Whether the confusion generated by this group is deliberate or not, it begins in nomenclature. They call themselves a "Council of Churches", and then attack the "Council of Churches" to which thirty-one major denominations belong. The difference between ACCC and NCCC is in the first initials: A — for American, and N — for National.

Confusion is increased when the denominations affiliated with it bear familiar names with a qualifying term tacked on in front: the Bible Presbyterian Church, Evangelical Methodist Church, Regular Baptist Church, Evangelical Congregational Church. These are all small splinter groups with isolated congregations who withdrew from the various major denominations in the past 25 years. We even have a local splinter of our own with the impressive name "Anglican Orthodox", whose bishop is a deposed priest of the Episcopal Church.

In all fairness, it is important to note that the sizable fundamentalist churches such as the Pentecostal, Church of God, Nazarene, and Free Methodist do not belong to the ACCC. They have their own reputable National Association of Evangelicals representing many more members than the 250,000 claimed by the ACCC.

The moving spirit and dominating personality of the ACCC since its founding in 1941 is Dr. Carl McIntyre, a former minister of the Presbyterian Church, U.S.A. who was deposed for chronic trouble-making and opposition to duly constituted authority.

Dr. McIntyre is possessed of great gifts as an organizer, orator, and master of the various news media. His extremist views make news and gain him a sizable following on tv and radio which supports his work with generous gifts. His pet hates are these: 1. The National Council of Churches. 2. The Roman Catholic Church. 3. The United Nations. 4. The Ecumenical Movement. 5. Civil Rights and all Social Reform.

Like other right-wing protagonists, he sees all these as involved in the international communist conspiracy. He blames all this on the apostacy of the rest of us from belief in the infallible Bible, and our willingness to become patsies for the Roman attempt to take us all over! He is a master of the half-truth, guilt by association, distortion of facts, and confusion of issues which gullible people have accepted ever since Hitler and Goebels perfected these techniques. Being on the attack he puts his enemies on the defensive, and tempts them to use his weapons. His nuisance value is high.

I believe he and others like him should be taken seriously. The fusion of extreme funda-

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mentalist religion with social and political reaction gives the latter a halo of righteousness which is dangerously misleading.

Yet there is no point in attempting to meet these attacks with heat rather than light. They must be faced objectively, factually, and fearlessly. But the important job is to resist, beginning with ourselves, the hurtful forces of reaction, prejudice, and hatred on which such movements thrive.

Archbishop Requests Firmness On Mixed Marriage Promise

★ Anglicans planning marriages with Roman Catholics have been advised by the Archbishop of Canterbury to stick firmly to their consciences when asked to make promises about the religious education of children.

Dr. Ramsey gave this guidance when, in delivering the presidential address to the Canterbury diocesan conference he commented on his visit to Pope Paul and the Vatican instruction which eased Catholic Church rules on mixed marriages.

Speaking with periodic exclamations of approval from bishops attending, Dr. Ramsey said: "The recent instruction from Rome about mixed marriages made a few very small concessions, and I have made no secret of my very strong feeling that the concessions do not meet the consciences of Anglicans and other non-Roman Catholic Christians.

"The points on which we feel strongly are the demand that the non-Roman Catholic partner shall make a promise, whether written or verbal, that the children shall be brought up in the Roman Catholic Church, and the implication that marriages in Anglican churches are not true marriages.

"I can, however, say that it is not claimed that the recent instruction is more than a temporary directive and that it is intended that the question of mixed marriages shall have its place in the future inter-church dialogue and that, meanwhile, applications for dispensations can be submitted to the Vatican.

"My advice, meanwhile, to Anglicans is this: first, they should stick firmly to their consciences when asked to make promises about children; and second, if there is a wish to ask for a dispensation, advice can be had by writing to the Archbishop's commission on Roman Catholic relations at Lambeth Palace."

Dr. Ramsey added, amid some laughter from the 500 delegates, "The Archbishop's commission means me."

"We can be thankful," he said, "that it is not only among ourselves, but amongst Roman Catholics also, that there is a longing to see this matter set upon a happier basis."

Turning to relations generally between Canterbury and Rome, Dr. Ramsey said there could be no going back from what had happened during his meetings with Pope Paul in March.

"There can be no going back from the plea in the common declaration that everywhere in the world Roman Catholics and Anglicans will treat one another with respect and charity," he said. "In the coming months there will be appointed the joint Roman Catholic-Anglican commission. It will be a preparatory commission to plan the work to be done, and it will be drawn not only from this country, but from Catholics and Anglicans in other countries too."

Dr. Ramsey said the common declaration signed by Pope Paul and himself did not promise any "easy removal of our doctrinal differences."

"It does promise," he stressed, "that if Roman Catholics and Anglicans throughout the world, through their hierarchies as well as their clergy and laity, will act upon the meaning of the common declaration, there can be charity and respect instead of bitterness and aloofness.

"There can be praying together and working together in Christian brotherhood, and there can be the discussion of even the hardest questions, not as between aliens but as between fellow Christians. If these things happen, and there is now no reason why they should not, we can be grateful to be living in these times."

Meanwhile, Catholic authorities in England are reported to be still awaiting Vatican guidance on the proposed mixed marriage of the Anglican Bishop of Portsmouth's daughter, Miss Judith Phillips, 25, and Timothy Melhuish, 28, a Catholic.

When their engagement was announced recently, it was said the question of their marriage had been raised by Dr. Ramsey with Pope Paul and that a directive was being awaited from Rome before definitive arrangements for the wedding were made.

Tentatively, it is proposed that they should marry on Sept. 3, first in a Catholic church at nearby Fareham, and

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then in Portsmouth Cathedral, with Miss Phillips' father, Bishop John Phillips, officiating.

NEW YORK TO STUDY DIOCESAN SET-UP

★ In his address to the N. Y. convention Bishop Horace Donegan made an urgent plea for a thorough study of the entire diocesan structure as a response to MRI. Categories in which changes would be considered include the function of the diocese itself and relations to other dioceses in the New York metropolitan area, the diocesan council and its departments, the convocations and archdeaconries, the pastoral functions of the bishop and suffragan bishops, clergy placement, relations with parish vestries, and the role of the parish priest. The convention applauded the bishop's comment that the church is "far too congregationalist" in its polity.

Referring to the cathedral as another category for study Bishop Donegan told the convention that it will benefit to the extent of over 2 million dollars from legacies written into wills since his anniversary address last October. At that time he had reported that the cathedral had been striken out of wills to the extent of millions of dollars because of stands he and the church had taken on civil rights and other social questions. The bishop stressed the role of the laity as another category of study. The convention authorized the appointment of committees to undertake the study, which Bishop Donegan hopes will be completed and implemented during his episcopate.

RHODESIA BARS ENTRY OF EPISCOPAL PRIEST

★ A representative of the diocese of California who was slated to spend five months on a church mission in Rhodesia was declared a "prohibited immigrant" and was forced to leave the country after one day.

Canon Trevor Hoy, returning to Zambia after his ouster, said he believed he was expelled because he would have been working closely with Anglican Bishop Kenneth J. F. Skelton of Matabeleland, an outspoken critic of Rhodesian Premier Ian Smith's social policies and the unilateral declaration of independence from Great Britain.

California is linked to the independent Anglican diocese of Matabeleland, which has some 20,000 members, in the MRI program.

He has offered his services to the Archbishop of the province of Central Africa.

JAMAICA BISHOP HITS PARISH STRUCTURE

★ Humanizing a de-humanized society is the major mission of the church in today's world, the suffragan bishop of Jamaica told the convention of South Florida.

Bishop Benjamin N. Y. Vaughan told 2,000 delegates and observers that the church must change its structure if it is to carry out that mission.

"The parochial structure no longer is relevant for our mobile society," he said. "And the psychological structure of the church is unfitted for the modern age.

"We still have an authoritarian attitude carried over from an authoritarian era. It doesn't fit the present age when people think for themselves."

Bishop Vaughan said that when the present parish structure was established, worship was a part of the "work situation" of society because people lived and worked in the small village in which the church was located. Today, however, the church has become a part of



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the leisure phase of society because the people do not work in the suburbs where the church is, he said.

To perform its essential function of reconciliation, the bishop said, the church "has got to get to those points where reconciliation is needed most — international and local politics, and in the class struggle."

But before the church can be the agent of reconciliation, he added, it must end its disunity. Bishop Vaughan said strides are being made toward unity in Jamaica where a new interdenominational seminary is under construction. Work also is in progress to develop an interdisciplinary curriculum to prepare clergy for the new church in the new society.

The mobility of the new society is akin to the nomadic society of the people of Israel of biblical times, Bishop Vaughan observed, and is forcing a return to biblical theology and its concept of the layman going into the secular world "to help people be human like Christ was."

CALIFORNIA CLERGY ORGANIZE

★ Episcopal clergy and their wives formed a union-like association at a meeting at All Saints, Palo Alto, May 20. (Witness 5/19). There were 52 clergymen present, including one bishop, and 29 wives, of whom 32 became members at this meeting.

The Rev. Lester Kinsolving of Salinas, who spearheaded the movement, declared that members were concerned over their "helpless state against the actions of unjust bishops."

Low salaries, inadequate pensions, lack of a national personnel department for clergy placement were singled out by Kinsolving as matters of particular concern to the association.

ARCHBISHOP URGES WORLD GOVERNMENT

★ The only hope for mankind today is for nations to subordinate their national sovereignty to a world government, the Anglican archbishop of British Columbia said.

"It would seem that the nations of the world must subordinate their national sovereignty to a world authority if they are to survive," Archbishop Harold Sexton told the session of the British Columbia diocese.

"We have to save the human race from being poisoned by the waste products of atoms for peace," he said. "Meanwhile in the shadow of annihilation, it is incumbent upon us to support and make the best use of the United Nations, which, whatever its failures, is the only organized body dedicated to the maintenance of world peace."

The Anglican archbishop said Prime Minister Lester Pearson's recent plea for the United States to end its isolation of Red China is timely.

"We hope it will be heeded throughout the world and particularly among our neighbors to the south," he said.

He said one of the greatest weaknesses in the church today is that membership is "merely respectable and nominal."

"What the church sorely needs," he said, "is numbers of really committed Christians who are intent on spreading the Christian principles and applying them to the life of the world around them."

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religious conference on education agreed that an increase in secularism in public schools is forcing more church groups to open their own schools.

The one-day meeting on parochial education was the first such ecumenical gathering sponsored by the Long Island Episcopal schools association.

In reporting the conferees' consensus, the Rev. J. Malcolm Haight, the rector of an Episcopal church and association president, said church-related schools provide children "not only with the mental dexterity to succeed in a material world, but also the moral values through religious education so necessary for their success in a human society."

The meeting included discussions on such topics as "Why a church school," current trends in parochial education, and the church's role in making such schooling possible.

Other principals at the sessions included Msgr. Edgar P. McCarren, education secretary for the Rockville Centre, N. Y., Catholic diocese; Richard Engebrecht, assistant secretary for parish education in the Atlantic District, Lutheran Church-Missouri synod; and the Rev. William G. Penny also an Episcopalian.

Bishop Jonathan G. Sherman of Long Island was the moderator. Principal speaker was Bishop Stephen F. Bayne, Jr., director of the Episcopal overseas department.

GETS MORE MONEY FOR HIS CLERGY

★ When Bishop George Luxton of Huron declined to accept a $1,000 increase unless all diocesan clergy were granted raises, the diocesan synod voted increases of $200 a year to all clergy.

Bishop Luxton and his two episcopal assistants were voted $1,000 raises, effective July 1.

The minimum salary for priests is now $3,500, plus $1,040 travel allowance. A man with 10 years' experience receives $3,700. Currently, Bishop Luxton as diocesan receives $9,000, plus $1,800 travel allowance, while the two assistant bishops get $7,500.

Discussion of the plight of underpaid clergy came following a blast against the spending by Anglican headquarters in Toronto.

Archdeacon Alford Abraham of Sarnia, charged a bureaucracy was being built up and money was being spent on the wrong things. His scathing comments came after it was announced that the Huron diocese's share towards the $2 million budget for Church headquarters next year will be $265,000.

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-- School Notes --

National Cathedral School

A new residential campus will be developed in a program adopted by National Cathedral School, Washington, D.C. A seven-acre estate owned by the cathedral chapter two blocks from the close on Mt. St. Alban will be used for living and social quarters of students and faculty housing. The academic campus on the present site of the school will include a new library, academic building, activities building and refectory. Hearst Hall, now used by the school, will be taken over by the chapter for use in activities connected with the cathedral. The total need for the program will require the raising of three million dollars.

San Rafael Military Academy

The Rev. Summer Walters Jr. has resigned as headmaster of San Rafael Military Academy, San Rafael, Calif., to become rector of St. Luke's Parish, Vancouver, Wash., in July. L. W. Robertson has been appointed acting headmaster until a successor to Dr. Walters is elected.

Heavenly Rest Day School

The acquisition of an additional building last year for Church of the Heavenly Rest Day School, New York, will make possible the addition of two grades, 5th and 6th, when the school opens in the fall. The newly-acquired building is only two blocks from the parish buildings where the nursery and first grades of the school are conducted.

Cathedral School of St. Mary

In an address at this year's induction of students into the Cum Laude Society at the Cathedral School of St. Mary, Garden City, N. Y., President Arthur W. Brown of Adelphi University called on youth to assume responsibility for "developing a climate in which morally, spiritually, intellectually and socially they can transcend the limitations of our scientific and material progress."

He held that young people were in a measure responding to the challenge, in that they "are trying seriously to find the way to bridge the gap that separates individuals and groups. They reveal by their actions an essentially moral outlook toward themselves and toward other human beings. They are concerned about the human, or, if you will, inhuman conditions of man; and they are seeking, sometimes in wrong places and at the wrong time, and with dubious methods, for solutions to the serious problems of our age. The important thing is that they are seeking."

Boys from the Cathedral School of St. Paul were also inducted at the ceremonies.

St. Christopher's School

Nearly half of the goal of $1,600,000 for a new dining hall, dormitory and lower school has been reached at St. Christopher's School, Richmond, Va., which last year added a new chapel to its plant.

Sewanee Military Academy

Girl day students will be admitted to the fifth annual summer school-camp this year at Sewanee Military Academy, Sewanee, Tenn. In accordance with state requirements a student may earn 1 unit of new work, or 2 units of repeat work, or 1 unit repeat and 1 unit new work in the course of the session, of which Thomas D. Moore is director and Frank Thomas Jr. academic dean.

St. Margaret's School

In an interschool program instituted this year three Connecticut schools, St. Margaret's in Waterbury, Westover in Middlebury, and Taft in Watertown, each offers to students in all the schools involved a course not offered individually. At St. Margaret's the course offered for all three schools was given by Dr. Martha Thornton on "The Religious Experiences of Man".

St. Margaret's is erecting a new classroom building including several science laboratories, enabling the school to offer an increased science curriculum in the fall of 1967.

St. Michael's School

Students at St. Michael's School, Newport, R. I., have learned the Mitchell American Folk song setting for the communion parts, and are singing it this Ascension Day, and parts of it at graduation.

St. Margaret's House

The present student body of St. Margaret's House, Berkeley, Calif., will join that of the Church Divinity School of the Pacific at the end of the current academic year, when St. Margaret's will cease its function as a training school for women going into church work. For many years St. Margaret's student have taken classes at C.D.S.P., while at the same time members of the C.D.S.P. faculty have taught at St. Margaret's.

Under the new arrangement, which coincides with the retirement of Dean Katherine Grammer at St. Margaret's, women will continue to be offered the B.D. degree at C.D.S.P. as in the past, but a special program in Christian education will be instituted as part of the course for the degree.

Bard College

The Rev. Reamer Kline, president of Bard College, Annandale-on-Hudson, N. Y., has prepared a current report covering all developments at the school from 1960 through 1965, marking the beginning of the second century of the institution's history.

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The WITNESS

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VOL. 52, NO. 22

The WITNESS

JUNE 9, 1966

FOR CHRIST AND HIS CHURCH

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Story of the Week

French Priests Show Anglicans How to Tackle Modern Problems

★ A more realistic and fearless approach by Anglicans to modern problems, was urged in a report on a Church of England mission to France which studied Roman Catholic team methods in "dechristianized" areas.

The mission was headed by Bishop William Somers Llewellyn of Lynn and included eight Anglican priests who are working in team or group ministries in the eastern England dioceses of Norwich and St. Edmundsbury and Ipswich, and two rural area rectors.

They went to France with the three-fold object of seeing how the Catholic Church uses team ministries in rural areas, to make contacts which might help ecumenically, and to learn something of the way in which the liturgical movement is progressing.

All three objects were "amply fulfilled," according to the report published by Parish and People, a group of churchmen concerned with a modern approach to pastoral problems.

The Rev. Tony Foottit, who wrote the report, described how the party toured a large "dechristianized" area of France in the Tours region, heard of the new "pagans," and spent four days at the headquarters of the adventurous Roman Catholic Mission de France at Pontigny. There men are trained in teams for ordination to work in dechristianized areas of France.

Foottit wrote: "We can learn from the Mission (de France) how priests move away from clericalism, from thinking of the ordained ministry as something separate from the rest of the church, from standing on our dignity, from hiding behind clerical collars in a clerical life, from conceiving of holiness as separate from ordinary life instead of a deepening of it. The secular and often manual work of the (French Mission) priests cannot be dismissed as irrelevant to our situation."

Of sociology, Foottit said: "Here there is much to learn from the Mission de France. It is a part of the work of listening and of realism. Too often we seek the spirit to correct our proofs rather than help us to write them. Not to know the situation represents a failure to listen.

"The sociological studies lead to realism about the actual situation. We are still harking back to a golden age. We are too concerned with archaeology. In our ministry the temptation is to fill the parson-shaped hole rather than to be faithful to our true calling in the present situation."

Citing points on which Anglicans might be "more realistic and fearless," the author listed these:

- Closure of churches in "dead" communities. The government, he said, might be urged to take charge of all ancient and historic church buildings.
- Possible enlargement of existing groups and saving of manpower. Recently the argument for grouping in England has been in terms of team work only, and there has been little saving of manpower.
- Reduction in the number of services and greater use of transport.
- Less emphasis on parochial boundaries and more specialist ministry among such people as farm-workers, tourists and

SUMMER NUMBERS

★ The Witness starts its usual summer schedule with this issue. There will be no issue dated June 16 so the next number will be dated June 23. This every - other - week schedule is effective until mid - September when we return to the weekly numbers. The big event during the period is the World Conference on Church and Society in Switzerland. Over 400 social scholars and theologians from all over the world will meet for two weeks in July — the first serious attack on social problems on such a wide basis since the Oxford Conference in 1937. On-the-scene reports will be in several issues, written exclusively for the Witness.

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fishermen through part-time assignment.

• Realization that mission is no less important than the pastoral ministry to our religious faithful, though the two must not be separated.

Of training, Foottit wrote: "How can priests, either after a long traditional ministry, or hot from a theological college with a semi-monastic discipline of prayer and work, lose themselves in a team ministry? Yet it is precisely these two sorts who find themselves often thrown together in a group of parishes. There is in our situation a great need for a training center for specialist training in team ministry not only before ordination, but for courses before entry into a team and refresher courses after every ten years at least . . .

"How far is the monastic discipline of early morning prayers and offices meeting the spiritual needs of our missionary situation? Prayerful dialogue in which listening is more important than speaking — this is a form of prayer. The repetitive machinery of much priestly prayer can be useless.

"The offices — at least we are better off than to be saddled with Roman breviary — need adaptation and more flexibility. The Taize offices would be worth studying in this respect."

On methods of evangelism, the report made this comment: "Study of and training in the Christian life at home, at work, and at leisure are clearly priorities. Direct sacramental pressure, for example in the out-and-out enforcement of public baptism, and over-rigidity about its administration are to be avoided, but teaching is all-important.

"Evangelism may often be achieved, however, through bypassing the normal channels of ministry. One must be prepared to leave one's shell of class and caste — the Roman priests suffer more than the latter, ourselves from the former — and make oneself vulnerable. Secular work is the key to identification."

Presbyterians Urge Negotiations On Vietnam and Action on China

★ A call for "unremitting efforts to bring about negotiations with all parties" involved in the Vietnam war was issued by the general assembly of the United Presbyterian Church.

The statement, in a lengthy report from the assembly's standing committee on church and society, declared that "no nation is righteous before God" and added that "we ought not to suppose our cause completely just or our motives completely pure."

Christians, the statement said, "must accept the risk of living and working for the triumph of all humanity."

The document encouraged "free, full and open responsible debate" of foreign policy "even during periods of crisis and war" and supported the "repeatedly expressed intention of the administration to seek peace in Vietnam . . . "

In other sections, the U.S. was urged to "resist pressure for extreme actions that would jeopardize the quest for a negotiated settlement," voiced regret that the UN has not been able to end the war and called on the U.S. to "continue to seek international means for settlement."

Reminding "united Presbyterians and Americans" that the "suffering and terror" in Vietnam will not end either with the abandonment of the struggle or escalating of the fighting, the document urged President Johnson to direct American armed forces to "alleviate the desperate plight of South Vietnamese non-combatants."

Also included in the statement was a request to Congress to "examine proposals for universal service to the end that those who cannot conscientiously serve in a particular war may give alternative service . . . "

During discussion, an attempt failed to remove the "particular war" reference.

On the right to dissent, the document affirmed the "right of student protest" but urged "every citizen conscientiously to obey laws" and support government policies.

"When impelled by conscience," it stated, citizens should be permitted to criticize, demonstrate and "seek modification and change." However, the document added, conscientious disobedience should be "only . . . a last resort" subject to "legal consequences."

Public officials and news media commentators were cautioned against "lumping together and indiscriminately labeling" critics of government policies as "un-American" or calling them "immoral or mentally unbalanced."

The document affirmed the right of dissenters to "protection from brutality, intimidation or reprisal" and also registered opposition to "punitive administration" of the draft.

Other sections of the document receiving approval called narcotics addiction a "medical-social problem" and urged an end to the "legal stigma" placed on addicts; supported housing subsidies for low-income families, and asked for additional civil rights legislation and enforcement.

A section on Rhodesia, which approved economic sanctions "to end the usurpation of sovereignty" in the country was with-

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drawn from the report prior to its adoption by the assembly.

Mainland China

A program designed to encourage increased understanding of mainland China and contact with Christians there was endorsed.

The program, proposed by the commission on ecumenical mission and relations, includes the suggested creation of a "China relations panel" which would include experts on Southeast Asia.

Seen as a cooperative project, the commission reported that interest has been expressed by the National Council of Churches and its constituent mission agencies.

Main objectives, as approved by the assembly, are:

- To remind the United Presbyterian Church of its "continuing opportunity and responsibility for intercessory prayer for China and the church in China."
- To stimulate study by qualified persons of the situation in China, the church in China and U.S.-China relations.
- To encourage interpretation of the people of China, the life, mission and relations of the church and the issues involved in Sino-American relations to members of the church.
- To seek contacts with the church in China through various ecumenical channels, and to encourage other churches to seek contact with Chinese Christians.
- To appoint young personnel whose training and assignment would enable them to be sources of information about the life of the church in China and competents students of the social and cultural situation in China.

The program was outlined to the Assembly by the Rev. Andrew T. Roy, vice-president of Chung Chi College in Hong Kong and a missionary to China for 33 years. He declared:

"We have been estranged for 16 years from a great people whose days have been long in their land. The church cannot look upon permanent isolation or segregation of a people as being acceptable or as part of the will of God. We must move toward reconciliation . . . "

Sunday School Changes

Of interest to Episcopalians, many of whom use the church school material of the Presbyterians in preference to series issued by their own church, was a move to revamp the program.

The head of education told the assembly that more time is spent in "running successfully" the Sunday school than in "effective teaching." He suggested radical changes in the material and program. The report was approved with the job turned over to the board of education.

JOHN BURT ELECTED IN OHIO

★ The Rev. John H. Burt was elected bishop coadjutor of Ohio at a special convention. He was rector of St. John's in Youngstown from 1950-57, and since then at the west coast's largest parish, All Saints' in Pasadena.

As coadjutor to Bishop Burroughs, he would assist the bishop and succeed him when he retires. The latter has announced that the coadjutor will have particular responsibility for diocesan education and social relations.

Eight other candidates, including Bishop David E. Richards of Central America were nominated from the floor. On the fourth ballot Richards and Burt were tied, but on the fifth the latter moved ahead to win a majority of the clerical vote. The lay delegates then ratified, 72-15.

LAMBETH CONFERENCE TO STRESS RENEWAL

★ Renewal of the Church will be the general theme of the next Lambeth Conference in 1968 of bishops of the worldwide Anglican Communion, a Church of England announcement disclosed.

It added that the bishops would give particular consideration to the faith of the church, the ministry of the church, ordained and lay, and Christian unity.

Preliminary arrangements for the conference — the tenth of a series of meetings of Anglican bishops which have been held at Lambeth palace at approximately 10-year intervals since 1867 — were made by the Lambeth consultative body when it met in Jerusalem in April.

Metropolitans and primates who attended that meeting decided the 1968 conference would be held from July 25 to Aug. 25 at Lambeth palace, official residence of the Archbishop of Canterbury.

Dr. Arthur Michael Ramsey, the announcement said, not only will invite diocesan bishops but also suffragans and assistant bishops who are doing fulltime work. Consultants other than bishops will be invited from both Anglican and other churches, and will assist in conference work.

United Churches containing a former Anglican element, such as the Church of South India, will be invited to send a representative delegation of bishops to take part in the conference, but without voting rights.

The Lambeth consultative body was established in 1958. The announcement said that at Jerusalem it had "reviewed movements towards Christian unity in different parts of the world. It also considered the development of Mutual Respon-

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sibility and Interdependence and agreed to the appointment of a group from various parts of the Anglican Communion to meet annually and assist the executive officer (Canadian Bishop Ralph Dean) in assessing priorities of projects to be supported."

The number of bishops attending the Lambeth Conference has grown from 70 in 1867 to 310 in 1958, when the conference was presided over by Archbishop Geoffrey Francis Fisher, then Primate of England and now Lord Fisher of Lambeth.

A purely deliberative body, meeting in private, the conference has no synodical authority or legislative powers. Reports of conference committees and recommendations and resolutions passed by the conference are published, and since the decisions represent expressions of opinions arrived at after long consideration by a majority of bishops of the whole Anglican Communion they necessarily carry great weight.

Peace Vigil Held on Pentecost Protesting War in Vietnam

★ Readings from the Old and New Testaments, from newspaper accounts of the Vietnamese war and from world war one poets mingled with prayers and hymns in a three-hour interreligious Pentecost Eve vigil conducted by the New York committee of clergy concerned about Vietnam.

Held in St. Marks-in-the-Bouwerie Episcopal church in lower Manhattan, the peace vigil began at 9 p.m. and ended at midnight with a simple agape supper (love feast) of bread, cheese and wine. About 150 persons attended.

Father Daniel Berrigan, S.J.; William Stringfellow, Episcopal layman and an editor of the Witness, and the Rev. Richard Neuhaus of St. John the Evangelist Lutheran church in Brooklyn each led one hour of the vigil.

Stringfellow portrayed Pentecost as a "festival of nationhood." It was at Pentecost, he said, that the church of Jesus Christ was sent to be a witness and example among the nations.

It was then, he said, that God called a "holy people" to be an example of community and reconciliation to all men.

Father Berrigan, associate editor of Jesuit Missions magazine, read selections from the Bible, the Manchester Guardian and from the writings of Mahatma Gandhi to support his contention that non-violence rather than violence is the basic law of man's being.

Individuals can change the course of public events, he said, by themselves undergoing interior change.

Both Neuhaus and Stringfellow were assisted in their presentations by persons of various backgrounds reading a wide variety of material or offering prayers. Among the contributors were Mother M. Jogues, R.S.H.M., president of Marymount College in Manhattan; Rabbi Lloyd Tannenbaum of Huntington, L. I.; and Canon William Van Meter, an Episcopalian, of the New York Protestant Council's department of social relations.

Rabbi Abraham Heschel, president of the Jewish Theological Seminary and a co-chairman of the New York section of the clergy concerned, had been scheduled to take part in the vigil but was unable to attend.

At midnight the Rev. Michael Allen, rector of St. Marks, began the agape meal by breaking a huge loaf of bread and distributing portions of it, along with wine to everyone present. This rite concluded the formal part of the vigil, but the participants remained to share bread, wine and cheese in a social atmosphere.

The agape — agape is a Greek word meaning brotherly love— was a tradition within some areas of the early Christian church.

For some of those taking part the agape meal broke a day-long fast they had maintained to mark the occasion. Money that would have been spent on food was collected to aid victims of the war in Vietnam.

Father Robert Hanlon of Holy Rosary Catholic church in Brooklyn led singing during the evening to the accompaniment of his own guitar.

TALKS CONTINUE ON ISSUES

★ Three commissions were established last week in Bossey, Switzerland, by members of the World Council of Churches and Vatican delegates to the joint working group which is examining various fields of collaboration. The first is a special theological commission to study the general theme of "catholicity and apostolicity," a fundamental issue which continually arises in such dialogues.

The second commission will study the nature and task of ecumenism, while the third will deal with questions of proselytism in light of the churches' obligation to witness, of principles of religious liberty and common ecumenical tasks. Also seen as a future subject for discussion is the theology of marriage and the problem of religiously mixed marriages.

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EDITORIAL

Killed for Asking Questions

SHADOWS fell on the city of Athens. One of the greatest men who ever lived raised a cup of poison to his lips, drained it to the very dregs, and then lay down and died, making a gentle jest with his last breath.

His name was Socrates. It was not suicide. He was an old man of seventy years, but he was sturdy and by no means weary of life. No, he drank the poisoned cup because he was commanded so to do by the government of his day.

After a long trial he was condemned to death on a charge of corrupting the morals of young people, and of teaching them to worship strange gods. His friends tried to persuade him to escape, but he would not hear of it.

He was not in the least afraid of death, and declared that he preferred it to running away and becoming an outlaw and a rebel against the authorities of his beloved city. So he gathered his friends around for a last, long talk, and then quiety drank the poison and died.

The curious thing about the whole business was that the charges upon which he was condemned were grossly and absurdly untrue, even when you make allowance for the difference between the ideas of our time upon such matters and those which were common amongst Athenians of that day.

They were untrue even from their point of view. His teachings were both sublime and beautiful, and he did not encourage any disrespect to the gods.

The truth of the matter was that the old man was put to death for asking awkward questions. He was convinced that no one ought to act or believe in things without knowing why he acted in that way, and why he believed in those things.

His great motto was, "Know thyself." And so he went about the world — the little world of Athens — asking people questions, and forcing them to think. This made them uncomfortable and dissatisfied with themselves.

Again and again they were forced by his merciless cross-examination to admit that they had no real reasons for their conduct or beliefs, and that the reasons they gave, both to themselves and others, were absurd and untrue.

Now there is nothing which a man hates so much as being made to look like a fool, and it is worse if he is compelled to admit, even to himself, that he really is a fool. That was exactly what this old man did, and kept on doing for years. He made people look and feel like fools. In the end they could stand it no longer, and they put him to death. It was not right, it was not just; but it was very human.

Deep down in our hearts most of us have felt an impulse to murder people who have made fools of us. We have hated them bitterly. And yet people who make fools of us may be our best friends, if only we could recognize them. Socrates used to say that he was the wisest of men because he knew that he knew nothing. There is deep truth in that.

The more a man knows, the less he knows he knows; he knows that he knows nothing compared with what there is to know.

There is a deep reason why we all want to murder Socrates when we meet him. It is the instinct of self-preservation, which is the very root of all life. We want to murder Socrates because we feel that if we do not murder him he will murder us.

If you loved, and lived for, your wife, believing her to be the perfect woman, and a pearl of great price, and someone started in to prove to you that she was a worthless wanton, you would feel like murdering him, because he would be threatening the basis of your whole life, threatening your very soul.

Many of us would rather be left with our dreams even when we know they are not true. We like to believe, and go on believing, in the face of facts, and continue to hate anyone who faces us with the facts.

Far away down in the depths of our nature there is the conviction that the pure sceptic — the man who keeps on asking awkward questions and doubting everything and everybody, is a murderer — he takes away the basis of our lives, and puts nothing in its place.

It was partly for that reason that the Athenians turned on Socrates, and threw him out of the world. They felt that he was undermining

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the foundation of their lives, and putting nothing in its place.

They were wrong to murder him, and yet we understand why they did it. We have a Socrates in our own mind, and you have one in yours, if you have a mind. He keeps on asking questions — awkward questions. He doubts everything and everybody — even God. Often we would like to murder him.

But it is no good — we know that. We cannot kill him, without killing ourselves — our thinking selves. We must live together. He must go on asking, and we must go on trying to answer, until the evening shadows fall upon the city we have loved, and we lie down and die together.

When from that sleep we wake, it may be that Socrates will ask his awkward questions, and they will be awkward no longer, because we shall have found the truth.

It may be then — but not till then. In this life Socrates must not be killed or put to sleep —we must put up with him and think.

We must try to prove all things, and hold fast only that which is true.

WHAT DO CLERGY SALARIES MEAN?

By David B. Rivers

Rector of the Mediator, Allentown, Pa.

LOW SALARIES REALLY SAY THAT FEW OF US REGARD THE WORK OF THE CHURCH AS IMPORTANT

THE SALARIES of clergy are grossly out of line with salaries offered to men in other professions where a comparable investment in education is required. These salaries are even out of line with the compensation being given to many professions requiring much less education — a man working at Bethlehem Steel for three months as a laborer makes more than most clergy make. Few people dispute this observation, except, perhaps, those people who have still lower incomes, or those people who are subjected to clergy who do not work.

I suggest that this inequity proclaims something far deeper and more significant than appears on the surface: I suggest that low salaries really say that few of us regard the work of the church as important. This conclusion is attained by looking at the role money plays within our society.

Money is the means by which value is ascribed. The difference between the cost of the $100 suit and the $35 suit lies in its value to the buyer: either one will serve as a covering for the body. The difference between the Rolls Royce and the VW is $15,000 in money terms, but the real difference lies in value ascribed, for either will serve as transportation. Thus, with most articles available for purchase, the amount of money spent indicates the value system of the buyer.

The same truth holds in the area of salaries, for here, in dealing with human beings, value is ascribed through money. Look up and down the scale of salaries paid to various professions, and we see what importance the people in our society ascribe to these professions. Obviously, doctors and lawyers and business executives are more important than brick layers and painters and carpenters; the latter grouping is more important than store clerks and day laborers and night watchmen. The means of expressing the difference in their values is through money: the importance rises as the amount of money paid rises, and vise versa.

Equal Salaries

THE FACT that clergy salaries average below the wages paid to brick layers and painters and carpenters, although clergy must invest the same amount of time and money to qualify for the profession as do lawyers and businessmen and doctors — roughly — suggests a conclusion: clergy are not as important in the eyes of our society as brick layers and painters and carpenters are. Of course, it is not society that establishes clergy's salaries; it is the church. Therefore, the church does not regard its paid leadership to be as important as society regards brick layers and painters and carpenters to be.

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Is there another explanation? How can Episcopalians explain why the Presiding Bishop is paid thousands of dollars less than the executive head of the Pension Fund? If there is another explanation, how can it account for the scaling of salaries within the church itself? Should not all clergy salaries be the same?

Another explanation is offered by both clergy and laity: money is not applicable to value within the church. How many times have clergy been told, "How wonderful you are not to be concerned about money"? If a clergyman begins raising the question about salaries, church people look askance, and say verbally or nonverbally, "You should not be concerned about such matters" and/or "Aren't you concerned about the kingdom of heaven?"

Of course, this is true. Men do not enter the ordained ministry expecting to become rich. In fact, many men who enter seminary are required to become paupers before they get out. (Pauper: One without means except such as are derived from charity . . .) Unless a clergyman is skilled and lucky enough to rise to greater fields and greener pastures quickly, he will never have enough money to educate his own children, or to carry adequate insurance in the case of his death, or to meet any extraordinary expenses. There must be some motive at work aside from mercenary ones. Most clergy enter the field in an effort to serve God through his church.

Test for Vocation

LOW SALARIES seem, by this way of thinking, to be some type of test of the clerical vocation. The logic appears to be that only a dedicated person will be willing to enter such a field. Of course, by this logic, perhaps the church can get better clergy by lowering salaries: better clergy should be attracted by a greater call for sacrifice. Is this what the low salaries are meant to connote?

Or perhaps the relevance of low salaries to this "clergy should not be concerned about this worlds goods" approach lies in the expectation that all "true" clergy with a "true" vocation—call — can demonstrate their loyalty to God by being unconcerned about this physical, temporal existence, somehow proved by their willingness to do without. If this is what low salaries are supposed to mean, I suggest again that there be a logical consistency throughout the church. All clergy salaries should be exactly the same. This would preclude any suspicion of a mercenary motive behind the desire of clergy to move to bigger parishes. As the church now works, clergy in the higher paying jobs appear to be called upon to prove their vocation by some other means.

What do low salaries mean in the church? I fail to see any evidence that they connote anyting different from the obvious: the church does not regard clergy as important.

From a clergyman's point of view, this is a blow to the ego. But, egoes aside, I submit what I see to be the heart of the problem: church people do not think the church is important. Any business concerned about itself would see to it that it got the most able leadership available, for the sake of the business. A business would do this in part, but only in part, by paying a significant salary. That the church does not pay significant salaries, and is not willing to do so — although the money is very often available — think of how much church people are willing to spend on buildings — suggests strongly to me that the church does not regard its people as important.

Base Salary on Needs

IF SUCH a conclusion is accurate, I submit two suggestions: clergy should not be so silent—in public—about their salaries. This silence is really consent as to the importance of clergy, although both clergy and laity like to think of it as sacrifice. Clergy have an obligation to insist on the importance of the church through insisting on a significant salary. It is fun to watch the motives ascribed to the clergy when the subject is raised.

Also the church should take the time and make the effort to examine the basis of the scaling of salaries now in effect. We do a lot of talking about the church as mission. Then why is it that missionary salaries are the lowest, over-all, in the church? Why is it that in most dioceses that a single man earns just about the same salary as a family man?

Would it not be fair to establish a salary system that takes into account the needs of the individual clergyman in his situation, perhaps by adjusting the salary to the size of the family and its location in the country, etc? By such a means, I suggest that we could best proclaim something about the gospel and the equality of all men before God.

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NOT DEAD BUT HIDING

By William S. Hill

Rector of St. Paul's, Lansing, Michigan

THIS SO-CALLED THE DEATH OF GOD BUSINESS IS AS OLD AS RELIGION

ON THE CONTEMPORARY religious scene, no idea has aroused more interest, nor been the source of greater controversy, than the concept expressed in the phrase "God is dead."

When, as has happened, up-to-date magazines like Time, Look, and U.S. News and World Report feature write-ups on the so-called "death of God" school of religious philosophy, one is tempted to think that this is a brand new, an ultra-modern, development. Actually, the "God is dead" concept is old, so old that there is a technical name to describe it: deus absconditus. To be sure, the contemporary "God is dead" school has distinguishing characteristics of its own — some of its spokesmen take what appears to be an atheistic position — nevertheless, for centuries theologians have concerned themselves with deus absconditus—the God who has absconded, the God who no longer exists — and in this article I would like to try to set forth what this has meant to people living in ages past and what it can mean to us who are living today.

For a text, it is appropriate to turn to the psalms — to a passage written by what in our day would be called a "God is dead" theologian:

> "How long, Lord? Wilt thou hide thyself forever?"

Limited Knowledge

FROM EARLIEST times — from the very dawn of religious thinking — God has presented himself to sensitive, thoughtful people, as a hidden God. Some eight centuries before Christ, the great prophet Isaiah had addressed God by saying, "Thou hast hid thy face from us"; and some sixteen hundred years after Christ the great philosopher Pascal wrote that "all appearance indicates . . . the presence of a God who hides himself." In a similar vein, the spiritually-awakened Meister Eckhart remarked that "everything you say about God is wrong"; and the theologically astute Richard Hooker observed that when it comes to matters of divinity, "our safest eloquence is silence."

The concept of the hidden-ness of God is rooted in the awareness of the limitations of the human mind. God is infinite, perfect, all-powerful, eternal. How then can the human intellect — itself finite, imperfect, weak, and transient — hope even to begin to comprehend the God who is from everlasting to everlasting?

To put this in terms of ordinary human experience, think of how much knowledge is "hidden" from us simply because we are not well enough equipped to grasp it. My own knowledge of mathematics and physics, for example, is so very limited that I can only wonder at the way in which scientists can send two men up in a space-capsule, have them orbit the earth a number of times, and then down precisely to a prearranged point in the Pacific Ocean. How this is done is "hidden" from me; I cannot comprehend it; I can only marvel at it.

It is such a mood — the attitude of being confronted with something truly beyond the power of one's feeble human intellect to grasp —which has led thoughtful, sensitive people to speak of the "hiddenness" of God. It is such a mood which led St. Paul to exclaim:

> "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!"

The Silent God

AGAIN from earliest times — from the very dawn of the moral conscience — God has presented himself to sensitive, thoughtful people as a silent God. Some three centuries before Christ, a psalmist had written: "Why standest thou afar off, O Lord? Why hidest thou thyself in the time of trouble?" And on the cross, Jesus himself cried out, saying, "My God, my God, why hast thou forsaken me?" In a similar vein, the nineteenth-century poet, James Thomp-

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son, wrote that he would rather be his own miserable self than to be the God who had formed creatures who behave as disgracefully as do human beings.

The concept of the silence of God is rooted in the awareness of the injustices, the immoralities, and the cruelties of life in this world. It grows out of the observation, made by the Roman poet Plautus, that homo homini lupus—man is a wolf to man — and God apparently does nothing about it.

To put this in terms of ordinary human experience, think of the iniquity, the brutality, and the inhumanity that goes on without ceasing, day after day. This is the theme of the last act of the controversial play by Rolf Hochhuth called The Deputy. The scene for this last act is Auschwitz, the notorious death camp where thousands upon thousands of Jews were executed and cremated under orders of the Nazis. In the play, some of the victims, knowing they are about to die, affirm that God is cold, unfeeling, to permit such barbarity to take place; and one of the characters states that if he knew God looked on such cruelty, and did nothing, he would have to hate him. And this is why Hochhuth has entitled the act, "Auschwit, or where are you, God?"

It is such a mood — the attitude of being confronted with the human depravity that God has permitted to intrude into his creation — which has led thoughtful, sensitive people to speak of the silence of God. It is such a mood which led Job to say . . .

> "Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no justice."

The Departed God

ONCE MORE, from earliest times — from the very dawn of spiritual awareness — God has presented himself to thoughtful, sensitive people as a departed God. Some four centuries before Christ, Job had written: "Behold, I go forward, but he is not there, and backward, but I cannot perceive him: on the right hand . . . I cannot behold him: he hideth himself on the left hand, that I cannot see him." At about this time a psalmist affirmed that "clouds and darkness are round about (God)" and thus beyond the sight of the faithful. This feeling that God has departed, that he is separated from his servants by a dark cloud, came in time to be referred to as "the dark night of the soul." A sixtheenth century Spaniard, known as St. John of the Cross, is the classical spokesman for the dark night of the soul, and he says, "what the sorrowful soul feels most in this condition is its clear perception, as it thinks, that God has abandoned it, and in his abhorrence of it, has flung it into darkness."

The concept of the departed-ness of God is rooted in the awareness that one is, after all, a human being, and not an angel. Human beings have physical needs which must be provided for; angels do not. Human beings require repeated moral cleansing, angels do not. Human beings have responsibilities to fulfil on earth; angels do not. Human beings need constantly to be reminded that all they do and have and are is by the grace of God: angels do not.

Teresa of Avila, a friend and contemporary of John of the Cross, said that one experiences the dark night of the soul for two reasons: first, so that one will get to work at one's ordinary, humble chores, without being distracted by visions of glory, and second, that one will recognize how utterly dependent he is, for his life and all that he has, upon the divine grace. In other words, God plunges you into darkness so that you will learn truly to see and to appreciate the light.

To put this in terms of ordinary human-experience, think of such proverbs as "You never miss the water until the well runs dry," or "absence makes the heart grow fonder." What these point to is the fact that you never appreciate what you have until it is taken away, and that often you have to be deprived of something before you sense its true worth. With respect to the spiritual life, this means that your soul never comes into the brightest light until it has first passed through deep darkness.

It is such a mood — the feeling of being plunged into a black spiritual night — which has led thoughtful, sensitive people to speak of the departed-ness of God and of the dark night of the soul. And it was such a mood which led a psalmist to say of God:

> "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

Our Limitations

TO SPEAK of the hiddenness of God is, really, to speak of the limitations of the human mind. To speak of the silence of God is, actually, to

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speak of the moral irresponsibility of the human heart. And to speak of the departedness of God is, in fact, to speak of the blindness of the human soul. If men were wiser and more knowledgeable, God would not be hidden; if men assumed moral responsibility and took a stand on moral issues, God would not be silent; if men had spiritual vision, God would not depart and there would be no dark night of the soul. The concept of deus absconditus — the idea of a God who has absconded, of a God who no longer exists — points not so much to the limitations of God as to the limitations of man.

It was this which Dr. Erich Fromm had in mind when, in an address in San Francisco a few weeks ago he said:

"A man sits in front of a bad television program and does not know that he is bored; he reads of Vietcong casualties in the newspaper and does not recall the teachings of religion; he learns of the dangers of a nuclear holocaust and does not feel fear; he joins the rat race of commerce, where personal worth is measured in terms of market values and he is not aware of his anxiety. Ulcers speak louder than the mind.

"Theologians and philosophers have been saying for a century that God is dead, but what we confront now is the possibility that man is dead, transformed into a thing, a producer, a consumer, an idolator of other things."

The so-called "God is dead" school of religion is in reality an invitation to man to become alive. It is a summons to exercise his intellect so that God is seen in the created universe; it is a summons to assume his ethical responsibilities so God is revealed in the moral order; it is a summons to become spiritually awakened so God is known as an ever-present reality. In the words of the Bible, it is a command to

> "Come . . . to mature manhood, to the measure of the stature of the fulness of Christ."

THE SUPPER WE DO NOT KEEP

By George W. Wickersham II
Minister of Tamworth Associated Churches, Chocorua, N. H.

WE HAVE ALL SET UP OBSTACLES TO OBEYING THE WORDS OF CHRIST

ON THE NIGHT in which he was betrayed Jesus did something to which he had evidently given much thought. St. Luke tells us that he said to his disciples, "I have earnestly desired to eat this passover with you before I suffer . . . . " . His careful preparations for what we call "the Last Supper" are recorded in all four gospels.

Jesus had entered Jerusalem as the Messiah of God. The majesty of his person had swept all before him. He had cleared the temple of its tawdry buying, selling and money-changing. He had remained in complete charge, as it were, of the temple proceedings for four full days at the height of the festal season. He had been approached repeatedly by his detractors and had confuted them every time. Such was his triumph that the authorities did not dare to arrest him, much as they desired to.

Whatever the disciples may have thought, Jesus knew that this situation could not last. The power structure was against him almost to a man. It was formidable and it was backed by Roman arms. The days may well have been his, but the nights were long and there was always the danger of betrayal.

Feelings were high, pressures were great, someone was bound to crack. Jesus saw it happening: Judas Iscariot.

This is the background of the Last Supper. The time had come. The end was at hand. Something was needed which during the days, the years, the centuries to come would bind his followers to him and to each other. That marvelous mind was ready. St. Paul tells us that he took bread, and when he had given

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thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

O, masterpiece of unspoken meaning! Incomparable instance of open expression! Utter simplicity! Irreducible clarity! Something to bind us to him and to each other.

It would be a matter of interest to know how many billions of times the Lord's Supper has been reenacted since that hallowed moment twenty centuries ago. Yet, with all the celebrations of the holy communion — in number like the sands of the sea — it is one of history's saddest facts that the Sacred Supper has not bound us to him as it was intended to, neither has it bound us to one another.

Indeed, of all the issues which divide church from church and Christian from Christian, none looms larger than the issue of the holy communion. In view of our Lord's intention, how ironic that the holy communion should become "an issue"!

Closed Altars

CHURCHES close their altars to other churches and forbid their people to communicate elsewhere. Let us not point fingers. This condition cuts across all lines: Protestant, Catholic, Orthodox, Anglican. We are all guilty. Unity talks falter over the administration of the second sacrament.

The badge of unity has become the symbol of division.

Why?

Because we are human. There is no other reason, really. Give us the Lord of life and we crucify him. Give us a sacrament of sonship and of brotherhood and we twist it into a sign of status and of caste.

Our Lord said simply, "Do this, as often as you drink it, in remembrance of me." But we are quite unwilling to take him at his word. We hedge the communion in with all sorts of restrictions: who may do it, how it is to be done, when it is permissable, what is to be believed.

Every regulation added means effectiveness subtracted. The sacrament is handicapped. Further: every point of interpretation becomes a potential point of difference.

One does not strive to analyze a handshake, or any other form of salute, nor do we strive to surround these with restrictions and interpretations. Handclasps are effective in the doing. So is the holy communion.

There is a story about Pavlova, the great ballet artiste of years ago. An admirer approached her after a performance. "What did you mean to say by that last dance?" he asked. "If I could have said it," replied the dancer, "I would not have danced." *

We must learn to allow the Lord's sacrament to speak for itself.

Not infrequently I am asked how it is that I, an Episcopal priest, celebrate the holy communion in a Baptist or a Congregational Church, which I do as minister of the Tamworth Associated Churches. "How do you know," my questioners usually ask, "whether your Baptist or Congregational parishioners believe the same things about the communion that you do?" The answer, of course, is that I do not know. I neither know nor care, just as long as my parishioners are willing to do with me what our Lord commanded us to do. In this way the holy communion draws those of different opinions together.

I very much question whether one could find anything approaching unanimity of opinion concerning the communion even in the Episcopal Church. If we insist upon it, we merely make of the rite an instrument of division.

It is reasonable to set certain standards with regards to the observance of the Lord's Supper when it is held in churches, if only to fulfill St. Paul's dictum that "all things should be done decently and in order." But the minute that you turn your particular standards into absolutes to apply in all places at all times, you are in effect commanding people not to do what our Lord commanded them that they should. This is not an enviable position for the church of God to assume.

Rome Means Business

WITH ALL of our many sins, it is the glory of our times that throughout Christendom penitence for our disunity pervades the churches. Not the least of the churches to be reaching out to its separated brethren is the Church of Rome. Make no mistake about it, Rome means business. Protestant, Orthodox and Anglican observers returned from the Vatican Council

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* *Gratitude to Terence J. Finlay for this illustration, The Witness, March* 31, 1966

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their heads swimming with the expressions of love and appreciation accorded them at that historic gathering.

"The observers," writes one of them, "perhaps to their surprise, found that they were doing much more than passively observing." Canon Clement W. Welsh of the Washington Cathedral College of Preachers goes on to describe in a news-letter how the observers were drawn into all sorts of meetings with members of the Council, meetings in which their opinions were sought and their understanding solicited.

At the end of the Council Pope Paul said, "We have worked together; let us pray together." So he invited the observers, the cardinals, the patriarchs and the bishops to a service in the ancient church of St. Paul's Outside the Walls. The service was conducted by Roman Catholics and by non-Roman observers. It was an exciting affair.

Imagine how exciting it would have been had the Bread been broken and the Cup shared.

We are all to blame. All of us have set up canonical obstacles to obeying the plain words of Christ. We are all the losers thereby.

God give us the wisdom to perceive our errors. God give us the strength to throw off the shackles. God give us the grace to do that which he commanded us to do.

REJOICING IN THE REWARDS OF OTHERS

By Kenneth E. Clarke
Rector of St. Thomas, Terrace Park, Ohio

TO TALK about rejoicing in the rewards of others to Christians does, I must confess, sound rather presumptuous — something like trying to sell soap to Proctor and Gamble. The fact of the matter is, though, that Christians are people and most people, no matter what their profession, do not take naturally to rejoicing in the rewards of others. At least, not when the rewards appear to threaten their own status.

I think, for example, of some of the well-heeled people in my parish who resent the church's operating a nursery school for underprivileged children. Although they live in fifty thousand dollar homes, their budget, they claim, doesn't permit them to send their own children to nursery school. Why, then, should the church offer nursery school privileges to others free? It's discrimination against the well-to-do.

Indeed, these people are fed up with hand outs. The government is taking more and more out of their pockets and so is the church, but, as they see it, they themselves are receiving less and less all around. If we don't watch out, it won't be long before everyone is being treated equally, they say.

Now obviously people who reason in this manner have some problems that go a good deal deeper than the question of whether their offspring are given free tuition in a church nursery school, but their attitude does serve to highlight, rather patently, a spiritual problem which is, in some measure, common to us all. It is the same problem to which Jesus addressed himself in the parable of the laborers in the vineyard. He did so because St. Peter, of all people, had raised the ugly question of rewards. After some words of assurance to Peter concerning his apostolic labors, Jesus added the caveat: "But many that are first will be last and the last first." The parable which ensues (Matthew 20: 1-16) is a brilliantly developed commentary on that seemingly enigmatic statement.

Our difficulty in understanding this parable stems from the fact that it is counter to our common concept of justice which is concerned mainly with quantitative and external factors. The focus in the parable, as always in Jesus' teaching about the kingdom, is just the reverse.

Self-Accused

BEFORE PURSUING its teaching further, let's be sure we are clear concerning the details of the story. It is, as I have indicated, a marvel of precision. Note, then, that in the case of those hired at the beginning of the day there was a definite contractural arrangement. They agreed to the standard wage. With those who were hired at subsequent hours, there was no formal arrangement. They trusted the householder's integrity. The question: "Why do you stand here idle all day?" was addressed only to those hired at the eleventh hour. Their reply made it perfectly clear that their idleness was no fault of their own. When pay time came, the householder significantly started with the

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laborers hired last. Those who worked all day stood by eagerly expecting to receive more. When they did not, they immediately began to grumble, but this was quickly cut off. They had no recourse. The householder's generosity stood in stark contract to their grudging attitude, and they were left in the awkward position of having been their own accusers.

Now what does this story have to say to us?

Deceiving Ourselves

IT SPEAKS of our relationship with God and of his way of dealing with us. In plain language, it makes it clear that if we imagine we can build up a case for ourselves or be the judges of our own merit, we are utterly deceived. Indeed, the genius of the story lies in the fact that it perfectly illustrates the difference between our ordinary way of thinking and the mind of the maker.

As many scholars have pointed out, in a similar rabbinic parable, the householder is depicted as interrupting the work of one laborer after several hours. The laborer then spends the rest of the day idling in the vineyard with the householder. At the end of the day he is given the same wages, and the others level a protest. In this version, though, the householder replies that the man has done more in two hours than the rest have all day.

Ah, we say to ourselves, now that's more like it. It appeals to our middle class sense of justice. But, of course, it was precisely because Jesus wanted men to get beyond this limited and legalistic manner of thinking of God that he changed the details in his parable. The point is not that God conforms to our concept of justice but that his loving generosity surpasses almost all we know. Human parallels are not unknown, but they are distinctly rare.

The Grumblers

THE PARABLE has much to say concerning our attitudes toward one another. Let us go back to the grumblers and put the spotlight on them. Peter, implicitly anyway, was among them, and the chances are, so are we. The basis of their complaint was not that they had been cheated but that others had received just as much as they had. There is the rub, isn't it? No matter what the nature of our contribution, we like to think of ourselves as being particularly meritorious, something special.

Thus when others who have not worked as hard and who have been through less come out, so to speak, with the same amount of prize money, our whole picture of ourselves is threatened. It just doesn't seem right. And so we tell ourselves, and anyone else who will listen, what a raw deal we got. We feel abused and confused. Do I do some an injustice? No doubt, but this kind of reaction is rather common, isn't it?

At least, I find this to be the case among the clergy. We never quite understand why so and so has received such and such a preferment. What, in heaven's name, has he done anyway? Of course, he may not have done anything either, but this is beside the point. Put very simply, I suspect that a great many of us rather resent having others on an equal footing with us. Anything, then, that tends to suggest they are is apt to cause us to register violent protest. Needless to say, this is a very self-centered attitude. That's our problem. And it was, of course, the problem of the grumblers in Jesus' parable.

They had not once considered the situation from anything but their own vantage point. Such a question, for example, as whether or not the need of those who were hired later than they was any less than their own had apparently not occurred to them. Presumably these men also had mouths to feed and limbs to clothe. Furthermore, why should they, or for that matter, why should any of us, associate material rewards with real merit? Quite obviously, if we are going to labor in his vineyard, we had better adopt a different scale of values.

Scale of Values

FINALLY, the parable speaks to us quite directly concerning the prevailing disposition of our minds. Very briefly, if we insist on viewing things in the manner of the grumblers who were first hired, glory is bound to pass us by. His grace will come into our lives and go unobserved. The tragedy of this is not simply that we will miss the joy of receiving but eventually we may lose the capacity to receive.

And those who can not receive can not give either. This is what happens when we become obsessed with staking claims and balancing scales. It is the explanation of why the last are so often first and the first last. Many, indeed, are called but only a few are chosen. Could this be because we forget that the real joy lies in being called and not in any reward we may receive as the result of our calling?

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SAMUEL WYLIE ELECTED DEAN OF GENERAL

★ The Rev. Samuel J. Wylie, rector of the Advent, Boston, is the new dean of General Theological Seminary, to take office in December. His election was unanimous by the 42-member board of trustees.

He is 47 and was a Presbyterian minister before taking Episcopal orders.

The seminary is to celebrate its 150th anniversary next year and the new dean has announced that he will address a series of alumni dinners soon after taking office.

WAR MESSING UP DOMESTIC ISSUES

★ Martin Luther King Jr., in a statement read before an estimated 15,000 war protest marchers said the war in Vietnam "has played havoc with our domestic destinies."

The statement, read by the Rev. William S. Coffin, chaplain of Yale University, warned against further widening of the war. He said:

"The pursuit of widened war has narrowed domestic welfare programs, making the poor, white and Negro, bear the heaviest burdens at the front and at home."

Under the watch of nearly 1,000 policemen, the "protest vote" marchers paraded before the White House and then assembled a few blocks farther south at the foot of the Washington monument, where a number of speakers appeared, including Dr. Benjamin Spock, well-known authority on child care now devoting his time to peace efforts.

Coffin, co-chairman of voters' pledge drive, as the conference attended by some 2,500 persons, was known, indicated that more than 70,000 persons had signed their names indicating they would support local candidates to election who promise to use their influence to change America's war policy in South Vietnam.

CIVIL RIGHTS BILL GETS SUPPORT

★ Representatives of the three major faiths joined last week in support of the civil rights act of 1966. In testimony before the house judiciary committee, they called for the eradication of "every vestige of racial discrimination from American society." While the additional legislation will not be a panacea for solving the civil rights problems facing the nation, they said, it is a necessary minimum. "Democracy must end discrimination or discrimination may well spell the end of our democracy," they told the committee.

The testimony was presented by the Rev. John F. Cronin, assistant director of the social action department of the national Catholic welfare conference. With him were the Rev. Benjamin F. Payton, executive director of the commission on religion and race of the NCC and Rabbi Richard Hirsch, representing the synagogue council of America. It marked the third time in as many years that the major faiths have spoken out together in support of civil rights legislation.

In the joint statement, they stressed the need for the "protection" and "jury features" of the bill but their strongest words were for its open-housing provisions. The new law, they said, would start a speedier process of wiping out slums. They pointed to ghetto housing as the "costliest" in terms of the financial burdens for social services on the cities as well as in wasted human resources.

APPEAL FROM GHANA A LONG ONE

★ When the telex machine in the church world service New York office stopped clicking a message nine feet long from the ministry of health in Ghana lay on the floor. Included was confirmation from CWS representative in Ghana, Harlan Stenger, of the urgency of the need for medical equipment and drugs. The recent revolution, said the message, had caused serious depletions of necessary medications and no commercial market has yet been reestablished. After consultation with Jan van Hoogstraaten, director of the CWS Africa department, and Arthur Wilde, director of interchurch medical assistance, $4,000 was allocated to purchase the needed supplies.

This appeal and the response to it by CWS was No. 40 since January 1 this year. Number 41 came in the same day. In what was called "a seemingly continuing emergency," it reported the arrival of 5,000 more refugees

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in one week into Baraka in East Congo.

Due to government military operations against the rebels in the area, the people have been fleeing both the fighting and the rebels. A military assistant, said the message, had estimated that the influx of completely destitute people would surpass 10,000 the following week.

CWS representative in the area, Don Kurtz, reported that a special barge loaded with food, given by the Congo Protestant relief agency and Catholic relief services, and clothing given by CWS and the Mennonite central committee had been dispatched to the area. While blankets could be bought locally, said Kurtz, funds for them were needed. He added that the medical supplies in the shipment could not be dispensed as there was no qualified person available to do it.

WANT TO GET OF SOUTH AFRICA

★ South Africa's racial segregation policies are forcing the country's non-white people, particularly the educated, to think of emigrating, an Anglican rector declared.

How to get out of the country is one of the most "popular" topics of conversation among them, according to Canon E. J. Rowland, rector of St. Mary's, Capetown.

Commenting on the forthcoming fifth anniversary of the South African republic, the clergyman said the government should not expect non-whites to rejoice at the observance or to "revere" the nation's flag, anthem or Afrikaans language.

Government officials, he said, seem unaware of the true attitude of victims of apartheid toward the three "symbols of oppression."

Canon Rowland said that non-white teachers "feel they are being forced to rejoice" for the republic's anniversary through propaganda in the educational journal published by the state department for colored affairs, which, said the minister, "is generally ridiculed by the teachers."

He added that some teachers believe there are "informers" in the schools and that they may be ousted if they failed to support the country's anniversary.

"Love of country is a beautiful thing, but it cannot be forced; its prerequisite is freedom," he observed.

AUSTRALIA NAMES ACTING PRIMATE

★ Archbishop Philip Strong of Brisbane has been named acting primate of the Church of England in Australia, following the resignation of Archbishop Gough, reported last week.

CHURCHMEN DISCUSS FAMILY LIFE

★ The pressures of modern society on both parents and children were reviewed in the light of the church's responsibility at the North American conference on church and family life, last week. Gathered on the campus of McMaster University in Hamilton, Ontario, some 500 representatives of churches in the United States and Canada sought a more "realistic approach" to the theological, moral and ethical issues confronted in contemporary society.

In a time of widespread breakdowns of marriages and talk of a "new morality," this conference was seen by the Rev. William H. Genne as having an urgent mission. He is executive director of the family life department of the NCC and conference administrator. Gen-



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eral chairman was Gibson Winter, Episcopalian, who was the keynote speaker.

Other speakers and leaders included Harvey Cox, author of "The Secular City"; Mrs. Theodore O. Wedel, associate general secretary for unity, NCC; Drs. Sylvanus and Evelyn Duvall, lecturers and marriage consultants; Pieter de Jong, New York Theological Seminary; and Alvin Pitcher, University of Chicago Divinity School. The Rev. George Johnston, president of United Theological Seminary, Montreal, was among the top-ranking Canadian leaders.

WALTER H. STOWE RETIRES

★ The Rev. Walter H. Stowe retires as rector of Christ Church, New Brunswick, N. J. on June 30 after serving the parish for 37 years.

He is the author of several books and was editor of the Historical Magazine for many years.

The Rev. Charles G. Newbery, vicar of All Saints, a chapel of Trinity, Princeton, becomes rector in July. He is the son of the late Rev. Alfred Newbery, who was on the staff of the national social relations department for a number of years.

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NORMAN PITTENGER LEAVES GENERAL

★ The Rev. Norman Pittenger is leaving the General Seminary faculty after thirty years to join the faculty of King's College, Cambridge, England. He received an honorary doctorate at GTS commencement, as did the Rev. Stanley Gasek, rector of Grace Church, Utica, N. Y., who preached the baccalaureate sermon, and several others.

Seven men received master degrees, with bachelor degrees going to 48 seniors and graduate students.

WESTFIELD MUSICIAN GETS AWARD

★ Richard Connelly, director of music at St. Paul's, Westfield, N. J. is to receive the Royal School of Music award on July 9 for his service to religious music.

Only two others are cited, a Canadian and a South African.

CATHOLIC MEMBERSHIP SETS RECORD

★ A total of 46,246,175 Roman Catholics in the U.S. as of Jan. 1 was reported here by the 1966 Official Catholic Directory—representing a 605,556 increase over the previous year.

It represents a ten-year gain of 12,672,158, or 37.7 per cent over 1956.

CHURCH OF SCOTLAND HAS WOMEN ELDERS

★ Hailed by a burst of applause, the general assembly of the Church of Scotland ended a 400-year-old tradition by agreeing to admit women as elders on the same terms as men.

KEEP MUSIC NATURAL SAYS ALEC WYTON

★ Alec Wyton, organist and master of choristers of the Cathedral of St. John the Divine in New York said that the best advice he could give on changes in Roman Catholic liturgy and music would be to "keep it natural." He spoke during an ecumenical service at Second Presbyterian church, St. Louis.

Wyton, who played during the service, later discussed the difficulties the Catholic Church is undergoing in translating musical works into the vernacular.

"We in the Episcopal Church had an earlier start on the problem of translating," he said. "In the Roman Catholic Church they have another more difficult problem, too. We only had to translate from older English to newer English. Catholics have to translate from Latin to English, which is much more difficult."

He said that what concerns him most, in observing Catholic efforts to update the liturgy, is the phraseology.

"All those 'you whos' bother me," he said. "They sound like something else — as if you were hailing someone.

"I don't suggest that you go to 'thou that' but something else has to be tried.

"I grew up with Archbishop Cranmer and the Book of Common Prayer. Cranmer was a theologian but he was also a poet. You have to come up with that combination of theologian and poet to change your liturgy and music and that is hard to do."

COLORADO WOMEN ON VESTRIES

★ Colorado voted to let women serve on vestries. The convention also voted to allow them to be delegates but the action has to be reaffirmed next year.

BAXTER LEAVES PARISH FOR PEACE CORP

★ The Rev. William M. Baxter, rector of St. Mark's, Washington, where Mrs. Johnson is a communicant, has resigned to take a position with the peace corps. He will help returning corps people to adjust to new careers.

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- NEW BOOKS -

E. John Mohr
Book Editor

WITNESS FOR CHRIST, by John F. Crosby. Westminster. $1.45
TO BE HONEST, by William G. Berry. Westminster. $1.45
WHAT IS THE WORLD COMING TO? by Nelson B. Baker. Westminster. $2.25

Ever since *Honest to God* the publishers have been bringing out "snappy" titles suitable for adult discussion on an intelligent level, and these three books belong in that category. They do not profess to be profound theological treatises, but all contain some excellent theology.

Crosby, a Baldwinsville, N. Y. Presbyterian pastor, seeks to help the layman understand what it means to witness for Christ within and without the organized church: in speaking, spending, relationships with others, and in the totality of his daily life. The author begins with a Bonhoeffer quotation, which limns his viewpoint: "When we are called to follow Christ, we are summoned to an exclusive attachment to his person."

To Be Honest is a title in the Adventures in Faith Series. The writer interprets the nature of God as being near at hand through his Holy Spirit, with us in our struggles, providing strength for our pain, suffering, and sorrow, and redeeming from our sins.

What Is the World Coming To? is the lucid effort of a professor at Eastern Baptist Theological Seminary to interpret in "lay language" the doctrine of last things. It is so well done that perhaps readers will be able in an informed way to use that sometimes obscure word "eschatology" in ordinary conversation.

— KENDIG BRUBAKER CULLY

Dr. Cully is dean of New York Theological Seminary.

THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES, by Benson Y. Landis. Dutton. $3.95

This is a practical guide to latest developments in the Roman Catholic Church, with special emphasis on those matters that are of interest to people in this country. There is a wealth of information that non-Roman Catholics will be glad to have. The author, a Protestant layman, writes without bias. His book is the fruit of scholarship and keen interest. The Roman Church is an international institution, and largest body among Christians. The unusual influence of John XXIII, throughout the world, has sound basis. He is reputed to have said, "My vocation is to build bridges." Among many things written on the late, and lamented, President John F. Kennedy, the sharp distinction he made between his oath of public office and his Catholic conscience is pointed out.

— JOHN H. JOHNSON

Dr. Johnson is Associate Rector, St. Martin's Parish, Manhattan, New York City.

AWKWARD QUESTIONS ON CHRISTIAN LOVE (Adventures in Faith Series), by Hugh Montefiore. Westminster. $1.45

The questions are concerned with the Christian faith and deal with the fear that the Christian claim that God is love is denied by the facts of human existence. The first essay deals with the problem of evil and the author says quite succinctly about all that can be said.

The next deals with the sinlessness of Jesus. Describing sin as a state of estrangement from God with a resulting estrangement from other people, Jesus was sinless although his human personality did not reach completion until the final surrender on the cross. The problem is discussed in the context of Jesus' life and teaching and with the assumption that only a perfect response of human love could mirror divine love and be the adequate instrument of God's love.

The third essay deals with the doctrine of the atonement and advances a psychological interpretation to show that God is love. The author concludes with an explanation of the Christian ideal of love for one's neighbor as defined by Christ and the church.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education, New York University.

THE FORGIVING COMMUNITY, by William Klassen. Westminster. $6

Forgiveness is a key word of the Bible. At bottom it has to do with the restoration of a broken relationship, with the overcoming and taking away of the barrier that caused the separation. Given a serious grievance, forgiveness is a costly business. And it is the work of Christ, the reconciling one, through whom men are enabled to enter into new relationships with each other and with the God and Father of us all.

The author, a mid-western professor, has looked up every reference to the subject in the scriptures, and there are frequent quotes from Barth, Bultmann and Tillich. His chapter on the psychiatric dimensions of forgiveness is well done and helpful, but otherwise the treatment of the subject is a rather academic one. The book could well stand some telling illustrations from modern literature and the times in which we are living.

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan, New York City.

Book Notes

Washington, D.C., by James Playsted Wood; illustrated by Joseph Papin. Seabury. $3.95

A portrait of the city at present, with some of the past, for readers 12 years old and up.

More Beautiful Than Flowers, by Joan M. Lexau; drawings by Don Bolognese. Lippincott. $2.95

A small book on the subject for the young child.

Understanding Your Teenage Boy, by William J. George. Sheed & Ward. $3.95

Sub-titled "A Psychologist Opens His Casebook" the book is intended to give parents some insights into the many facets of the subject, including stealing, smoking, sex, dating, and religious doubts; by a Roman Catholic psychologist and counselor.

Riots, U.S.A., by Willard A. Heaps. Seabury. $3.95

A description of 15 incidents of rioting and violence from 1765 to 1965 for readers 14 and up.

Challenging Careers in the Church, by Joseph E. McCabe. McGraw-Hill. $4.50

An unusual presentation to high school boys and girls of the whole spectrum of professional work in the church covering some dozen and a half occupations, including, let it be said, journalism.

The Ingenious John Banyard, by Nan Hayden Agle and Frances Atchinson Bacon; illustrated by Joseph Papin. Seabury. $3.50

A beguiling story of a painter who became a successful entrepeneur by contriving a moving panorama; for ages 9-13.

The Power of Perception, by Marcus Bach. Doubleday. $4.50

A series of essays on the subject depicting the capacity of the inner spirit of those willing to look for the unseen, to listen for the unheard.

Family Pastoral Care. by Russell J. Becker. Prentice-Hall. $2.95

Another volume in the "Successful Patoral Counseling " series, edited by Russell L. Dicks, this one lays emphasis on the family as a unity for counseling.

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The WITNESS

JUNE 23, 1966

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The WITNESS

JUNE 23, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

NCC General Board Takes Action On Delta Ministry and Vietnam

By E. John Mohr
Witness Editorial Assistant

★ Two sets of actions stood out in the meeting of the general board of the National Council of Churches in New York June 2-3. One was the strengthening of support for the council's Mississippi Delta ministry, the other a reaffirmation of the board's policy of favoring a negotiated settlement of the Southeast Asian war, including negotiation with the South Vietnam National Liberation Front.

The Delta program, which the council sponsors in cooperation with agencies of the World Council of Churches, came before the board through the report of a committee appointed last December to evaluate the ministry and develop future guidelines. The report, which the chairman of the Delta Ministry commission, Suffragan Bishop Paul Moore of Washington, interpreted as a strong endorsement of the program, praised the work done in the initial stage, while recommending administrative changes and tighter fiscal policies.

The committee's report was made after hearings were held at which advocates and critics of the ministry gave their positions. These included Gov. Paul Johnson of Mississippi and Bishop Coadjutor John Allin of the Mississippi diocese. Inquiries were made of the U. S. department of justice regarding the loyalty of all members of the ministry staff and no evidence of disloyalty was revealed. The term "loyalty" was not defined in the report.

In responding to the report Bishop Moore quoted, with appreciation, the section describing the work of the ministry:

"The Delta Ministry has become the number one civil rights organization in Mississippi; it has been the best financed; it has produced results far beyond the gross activity of other civil rights groups. It has brought hope to the poor Negro in Mississippi for whom the NAACP, the church, the federal government and the local governments had offered no hope. It has caused commodity relief to be distributed in counties where it had not been distributed; it brought into being organizations which have Headstart programs — with more than $7 million in less than a calendar year to be spent in Mississippi; it has kept the pressure on the federal and state power establishments in such a way that they have had to act responsibly in the arena of civil rights, relief and to a degree, in education. They have served as a corrective to 'administrative lawmakers,' i.e. OEO officials who would have set up 'separate but equal' programs or possibly all white programs to the exclusion of Negroes and as a corrective to state and city officials who might have otherwise ignored the poor Negroes. To the degree that they have focussed national attention on the problems of the poor, they have helped poor people all over the country. They have developed models of hope-producing organization for the poor which will be copied in many parts of the country, if not the world."

He added a fervent appeal for additional support for the work, saying that not less than $360,000 annually was required for the integrated project which, he declared, was "absolutely crucial to the ministry of Jesus Christ in America". Dr. Moore was ably assisted by an attractive young Negro lawyer and member of the Delta commission from Jackson, Miss., Marion Wright, whose oratorical skills left many members visibly moved.

The board affirmed its confidence in the purpose and direction of the ministry, referred to appropriate agencies in the council the implementations of administrative changes recommended by the committee, and authorized steps for additional and wider financial support from member churches, with the provision that expenditures for the program be held within anticipated support. At the end of 1965 the ministry had a de-

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ficit of $161,416, and, according to the committee report, was running $15,000 a month above its budget the first three months of this year.

Action on Vietnam

The reaffirmation of the board's position on South Vietnam came after an indirect attempt was made to weaken it. A resolution restating in shorter form the board's pronouncements at previous meetings was brought to the floor through the advisory committee on peace, with the support of the program committee of the division on Christian life and mission. Mrs. Robert Howe, an Episcopal Church delegate, thereupon moved the deletion of three sections in which the board would "deplore the massive build-up of American forces in Vietnam which in our judgment cannot continue without expanding the war and without doing irreparable harm to the people and institutions of South Vietnam"; urge the United States government "to discontinue its policy of bombing North Vietnam, a policy which we believe to have further jeopardized the prospects for a negotiated settlement of the war, to have needlessly isolated the United States from its own allies and other countries, and to have increased the risk of conflict with China"; and "stress the importance of making a clear and unambiguous statement of our nation's 'peace aims' ".

Mrs. Howe held that in view of the complexities of the situation the board was not sufficiently competent to offer directions to the U. S. government. This was rejected by Dr. Harold Bosley, a Methodist delegate from New York, who said that there was ample information on these matters, citing the opinions of Gen. Gavin and Ambassador John Kenneth Galbraith, among others.

No vote was reached on the deletions at the luncheon recess of the second day, and when the board reconvened a resolution strongly affirming the boards earlier utterances was presented as a substitute and adopted with little audible dissent.

Recommendations

Key elements of the policy statement of December, 1965, now reiterated, include the recommendations that the U. S. government:

- Continue to "reaffirm and manifest its readiness for unconditional discussion and negotiation in such manner as will remove any uncertainty about official policy relating to the termination of military action. Such reaffirmation might be strategically expressed by the cessation of all bombing of North Vietnam for a sufficient period to create more favorable circumstances for negotiations to begin and with a simultaneous effort to induce the North Vietnam government to stop sending military personnel and material into South Vietnam."
- Request "the United Nations to begin negotiations wherever and whenever possible for a cease-fire agreement — including cessation of terrorist activities — under United Nations supervision, among the governments of the United States, of North and South Vietnam and other interested parties, including representative from the National Liberation Front."
- Request "the United Nations, further, as soon as may be possible, to convene a peace conference regarding Vietnam, with participation of all interested governments and with representation for the National Liberation Front to explore the basis of a settlement of the long-term issues and the means to give such a settlement effective international guarantees."
- Seek a free choice of the people, including "whether it wishes to establish a coalition of Nationalists and National Liberation Front, or whether it wishes to be united with North Vietnam — perhaps through a plebiscite — or to operate as an independent, neutral and non-aligned state, or whether it wishes to constitute with Cambodia and Laos a buffer-zone between the communist and non-communist spheres of influence, freely trading with both, or whether it wishes to join SEATO or any others."

Poor Attendance

In response to concern expressed in some quarters that a minority of the general board passes resolutions and takes other actions on controversial subjects the board initiated steps to increase attendance, especially on the part of churches whose record has been low. At meetings during 1965 and 1966 the average attendance of the 236-member board has been 52%. Action was taken toward changing the quorum from 50, as at present, to one-third of the membership. Attendance from the Eastern Orthodox churches tends to be low, while 59 members from various groups did not attend a single meeting in 1965-66. A recommendation that some churches be approached to reduce their representation on paper to a figure they would be likely to attain in actual attendance was voted down 61 to 44, and another which would have suggested to churches that delegates who fail to attend be replaced was deleted.

A proposal to authorize the general secretary to promote a boycott of farm growers in support of striking workers was deferred to the December meeting on the ground that it is a policy statement rather than a resolution expounding an adopted policy.

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New York Cathedral Authorities Critical of the Living Church

★ The New York Cathedral chapter has lashed back at the Living Church, Episcopal Church weekly, for an editorial attack it made on a cathedral conference on right-wing extremism.

Writing for the chapter the Very Rev. John V. Butler, dean of the cathedral, charged the weekly with "reprehensible irresponsibility" for failing to obtain information available on the conference while taking it to task for not considering "the Left" at the same time as the radical right. The charge was made in a letter to the editor of the paper, the Rev. Carroll E. Simcox, who declined to publish the letter in its news columns, as the dean had requested.

The one day conference in May dealt with the problems of manipulations by radical rightists to gain control in parishes and possibly in the General Convention in Seattle next year. The conference was the first of two in a program which includes another conference on "the New Left".

The controversy has grown out of an editorial in the weekly criticizing "liberals" in the church for attacking right radical attempts to "take over", while failing at the same time to deal with such attempts by communists, who, it said, "intend to take over not only the Church but the whole planet as soon as they can manage it." It went on to say that the liberalism of the "church's liberals", who were not specified, "would be more impressive and more effective if it were more valiant for the truth of Christ against the great lie of Marx."

Remarking that if it appeared to some that the present threat comes from the right rather than the left, the editorial said that "we can only reply that we seem to be reading different signs of the times", a reference not amplified. Again referring to "militant liberal leaders of the Church" the editorial opinion held that they appeared to their followers to be blind "to the dangers on the Left."

In his letter Dean Butler expressed the hope that "a corrected perspective of the agenda will be brought to your readers' attention, not on an obscure page several issues hence, but in the regular pages of an early edition." Referring to the editorial he goes on to say:

"I am distressed that you did not take the time to consult with any responsible person here, on so broad and controversial an issue, as to what happened at this conference or about our future plans. A mere glance at the printed program would have shown you that this conference on the Extreme Right was only part one, and that part two was due to follow. It was announced to everyone present at both sessions — and the press was included at the second session — that research was proceeding in our office about the New Left, and that a complementary conference on this subject would be forthcoming. So taking the conference on Political Extremism: Part One, to task for not considering the Left, without having made any attempt to ask for the readily available information on it, is reprehensible irresponsibility."

The response from Simcox was not made public, but it was learned authoritatively that he expressed the view that the cathedral had planned the conference improperly, as well as his apprehensions about insidious influences in various church quarters, including the staff of the Executive Council.

Dean Butler is continuing efforts to have the cathedral's position published, lest it appear later that the conference on leftist activities was the result of rightist pressure rather than part of the planned program.

FELLOWSHIP AWARDS ARE MADE

★ The Jonathan Daniels Fellowship committee announces the selection of the first fellows. They are Richard L. York of the Church Divinity School of the Pacific and Joseph J. Pfister of Union Theological Seminary in New York.

The fellowships are given in memory of Jonathan Daniels, a student at the Episcopal Theological School, who was killed last August in Hayneville, Alabama, while engaged in civil rights activities. The fellowships will enable other seminarians to take a leave of absence to work in areas of social concern.

York will help to organize a tenant union this summer in the low-cost housing project in West Oakland, Calif., where he lives with his wife and two children.

Pfister will spend fifteen months in the rural area of southwest Georgia as an interne with the N.C.C. student interracial ministry. He will live and work with Negro farmers to assist them in reaching the appropriate federal and social agencies concerned with agricultural matters, family services, health services, and the like.

The committee also voted to designate Everett Wenrick of E.T.S. as an honorary fellow for his work this past year in Alabama.

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Central Authority Held Needed For Anglican MRI Program

★ The Anglican Communion must have "a strategist with authority," Bishop R. S. Dean, the Communion's executive officer, told the annual synod of the Toronto diocese.

The Canadian bishop, said, in effect, that the 19 autonomous, independent churches he serves must eventually submit to some authority in the planning department.

Bishop Dean outlined to 300 delegates the problems of his highly sensitive post and said "there must be relinquishment of independence if there is to be interdependence."

Bishop Dean, who succeeded Bishop Stephen Bayne of the United States as executive officer, said that to learn his new post he had been around the world four times in 18 months and visited Anglican dioceses in 38 countries.

He had seen some of the "scandal" of church organization and some of its responsibilities, he said. By April he had 1,148 projects proposed to him by various dioceses, all carrying an "emergency" classification. One bishop had asked for supplies of ant-killer.

Of these projects, he said, 390 have been partially dealt with, 111 had been completed and 758 were still outstanding.

Referring to his 19 independent employers (Anglican Communion Churches), the bishop said, " . . . and brother, I do mean independent."

He told delegates he had recently acquired, at his own suggestion, seven advisers to assist in carrying out the MRI program.

They are: Archbishop Howard H. Clark, the Canadian primate and Archbishop of Rupert's Land; Archbishop Lakdasa de Mel of India; Archbishop Leonard Beecher of East Africa; Bishop Bayne, now director of overseas mission work of the Episcopal Church in the U.S.; Australian Bishop Geoffrey Sambell; Canon Douglas Webster, a professor at Selly Oaks, England; and John Lawrence, editor of the British publication, Frontier. Their first meeting will be held in Nairobi, Kenya, in July.

As an example of his problems, Bishop Dean said he once decided to bring home the enormity of his task to five Anglican prelates seated around a table.

He placed 100 pounds sterling ($280) on the table and told the bishops to decide among themselves how it should be divided. Finally, one said: "Let's split it five ways."

"That's real, mutual irresponsibility," said Bishop Dean.

He warned the Toronto synod it would have to abandon the "lollipop" idea of helping "little pieces" of church work here and there because it gave them a warm feeling. Instead, they would have to stick to priorities laid down by strategists, he held.

Bishop Dean also said it would be disastrous if the churches took literally the "five-year" financing plan for MRI. "It's never going to stop," he said.

One of the first chores of his advisers in July, he said, will be to find out what they can expect from the responding churches for 1967 and then face up to the task of deciding how it should be spent.

"I don't figure to win any popularity contests in the Anglican communion after July," he laughed.

JESUP BIBLE SCHOOL MAKES HISTORY

★ The Episcopal and Roman Catholic churches in Jesup, Ga. joined forces in sponsoring a Bible school this month, open to everybody.

The teachers were four nuns of the Sisters of Mercy who came from Chicago for the purpose, and the lessons are based on the Sermon on the Mount.

The project was started by the Rev. H. R. Goodman, rector of St. Paul's, where the classes were held, and the Rev. John Loftus, pastor of St. Joseph's. It had the enthusiastic endorsement of Bishop Stuart of the Episcopal diocese of Ga. and of Bishop T. J. McDonough, his opposite number in the Catholic Church.

It got across-the-page headlines in the local paper, which called it "the first ecumenical Bible school ever held in the entire world."

The two Jesup pastors think it is just that. Whether it is or not the Witness does not know, but we doubtless will be told if it is not.

CHURCH HYMNAL GETS A BOOST

★ The Rev. William B. Schmidgall, whose article on music is featured in this issue, says that the new Book of Catholic Worship "is terrific."

He also informs us that besides the service materials the book contains 101 hymns. Of these 63 are by permission of the Church Pension Fund, taken from Hymnal 1940.

LeROY HALL TAKES NEW JOB

★ The Rev. LeRoy D. Hall, rector of Grace Church, Cincinnati, is the planning officer of Southern Ohio. This is a newly created job, and he is first taking courses at the University of Cincinnati to obtain a master's degree in planning.

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EDITORIAL

Block That Suffragan

NOW that the Vice President of the United States is being given more prominence in political news perhaps the old jokes about the obscurity of that office ought to be re-written to refer to Suffragan Bishops. We cannot think off-hand of a less dignified office in the whole history of Christian polity. In the Church of England a Suffragan Bishop is assigned a specific geographical area of authority, but no such provision exists in the canons of the Episcopal Church in the United States.

Despite this fact, the Suffragan Bishops have a vote in the House of Bishops — a vote which cancels out the vote of a Diocesan Bishop. To make matters worse, the wildest excesses of Parkinson's Law seem to be manifesting themselves in a new outbreak of requests from Diocesan Bishops of even relatively small dioceses for the election of suffragans.

The latest two examples are typical. A recent convention of the diocese of Northern California — 64 parishes and missions — voted unanimously to accede to Bishop Clarence Haden's request for a Suffragan Bishop. Assuming that two confirmations a Sunday for eight and a half months of the year can be handled by a single Bishop without too much strain, and assuming that a diocese of Northern California's size — 15,100 communicants; 87 clergy — will not over-tax the pastoral attention of a single Bishop, we cannot imagine a reason in the world to justify this request.

The same goes double for the diocese of West Missouri, which is also presently requesting consents from Bishops and Standing Committees in the Church for the consecration of a Suffragan Bishop. West Missouri has 45 parishes and missions, 67 clergy, and 15,167 communicants.

To grant these requests would mean that all dioceses of equal size would be justified in making similar requests, which would increase the size of the present House of Bishops by 21. The diocese of Dallas, by the way, apparently determined not to let Texas fall behind in anything whatsoever, got permission recently to elect a second Suffragan Bishop — Dallas has 115 parishes and missions, which would mean that each Bishop could take a single confirmation a Sunday for only nine months of the year and have the whole summer off!

We think this absurd multiplication of an office of dubious value and evident lack of dignity in the Church has become a scandal, and we hope the House of Bishops will take some action at its next meeting to curb this development.

Right or Left Turns Ahead?

WE THINK that the New York Cathedral has the better of its argument with the editor of the Living Church, Dr. Carroll Simcox, which is reported in our news columns this week. The editorial in question made charges against the Cathedral which can be shown to be entirely unjustified, and yet Dr. Simcox refuses to apologize or to print the Cathedral's reply in a prominent place in his paper. We think our fellow editor could use lessons in elementary ethics.

We are even more troubled by some of the implications in Dr. Simcox's now famous editorial. He suggests that a take-over of the Church by the Left is imminent—and we understand that in later correspondence with the Cathedral authorities he has suggested that such a take-over may have already taken place. This is reckless talk, and unless it is backed up with evidence and proof, we find it dangerously similar to the most hysterical rhetoric of the John Birch Society. Such language cries out for more precise definition of terms.

The Cathedral conference, we understand, made a sharp distinction between genuine conservatism in politics and the hysteria of the Radical Right, which sees a Communist plot behind every liberal social action or attitude of the Church. Does Dr. Simcox make a similar distinction in his charges? Or does he imply that the consensus about the civil rights movement, for example, which has been reached in the Church quite widely and generally (cf. statements from Lambeth, the House of Bishops, etc.) is the result of a Communist take-over? If he does, then the Radical Right has gained one important mouth piece, in what has been up to now a responsible Church paper and some of the worst fears of the New York conference have been realized. Dr. Simcox not only owes the New York Cathedral an apology; he owes the whole Church further explanation — and at once.

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BILLY GRAHAM AND ENGLAND

By Robert M. Haven
Rector of St. Ann's, Amsterdam, N. Y.

A REVOLUTION IS GOING ON IN CHURCHES IN ENGLAND AND EUROPE WHICH MAKE HIS METHODS OBSOLETE

THE REV. DR. BILLY GRAHAM must wonder why it is that his June evangelical crusade in Britain has elicited such a lukewarm, almost hostile response, among many church leaders in that country. Despite vast preparations before the campaign and intensive drum pounding Madison Avenue type promotion, many enlightened British Christians wished very profoundly if not prayerfully that Dr. Graham would for God's sake please leave them alone. The New Christian, a British ecumenical fortnightly whose editorial board represents all Christian viewpoints from the Society of Friends to the Roman Catholics, editorialized last April that the Graham sermons "reveal a complete failure to grasp a realistic estimate of the world" and that the content of Dr. Graham's "teaching and the techniques employed in his crusades must in the long run be harmful to the spread of the Christian faith". The New Christian went on to persuade its readers not to participate in the crusade.

To understand this British antipathy for things Grahamian, one must realize that the Church in England though financially strong with swelling investment portfolios, is nonetheless weak almost to the point of collapse. The parish churches are empty, parish programs usually reach only a handful of the aged, there is no significant contact with society, and the church has become wholly separate from the working classes.

Anyone who doubts that the church is failing need only read over some figures recently released by several British churches which have become a cause celebre on the English theological scene today. The New Christian states that the "movement of the English churches towards ultimate spiritual bankruptcy continues unchecked" and that unless the necessary leadership is soon felt, "the church must go into liquidation and deserve to do so." These heady words are matched by another piece written by the Rev. Nicholas Stacey, rector of Woolwich in the March issue of Harper's Magazine who wrote that the "slide away from organized religion in Britian has gone too far to be saved by reform".

Churches Are Slipping

THE FACTS are that ordinations within the Church of England have declined a whopping 40% in recruitment over just the past two years while confirmations over the past three years are down 33%. The non-conformist and free churches without the vast endowments of the Church of England are failing at an even more rapid rate. The Methodist home mission department reports a loss in membership last year of 9,000 and blithely anticipates a loss of 100,000 in the next decade. The department also showed in its figures that the leadership of the Methodist Church in England today is primarily in the hands of the elderly and the retired as a dramatic drop is being experienced in the number of local preachers and ordinands. The British Congregational Church reports that it is losing children in its Sunday Schools at the rate of 8,000 per year while sharp losses are reported also by Presbyterians and Baptists.

In some minds, the sickness evident in this decline is a result of the failure of the typical parish program to carry the faith intelligibly and effectively into the world. The typical Church of England program presented in its parishes is primarily a Victorian structure designed for the needs and mores of that time when it effectively embraced the whole scope of society in the name of established respectability if not of Christ. Preaching the word of God to large congregations was at the very heart of Victorian church life and the rock upon which the typical parish program was built. But Victorianism has been dead since world war one which for 1966 renders the parish program a quaint obsolescence tolerated by the space age with amused condescension. The state of the

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Church in England underscores the truth of this and the handwriting is already up upon the church wall in America.

Not Reaching People

IF THE CHURCH is to survive by regaining its rightful place in society as the body of Christ, it must develop new ways of thinking and doing which can be heard by the world. The church has to be deeply engaged, actively, with the real gutsy issues before society, and to do this means that parishes must gear themselves to move out into the streets and market places where people are and live. Waiting for the people to come to the church to assemble in vast numbers for the sermon might have worked 100 years ago but today very little is effectively and lastingly communicated in this way. Too long has Church life been stifled and shut up in a system which simply no longer cuts the mustard.

It is this collapse of parish life in England which has given rise to the winds of radical reformation and revolution advocating an abrupt and dramatic recasting of parish life. "In England, we are far closer to death than you Americans", said the Bishop of Woolwich recently, "but then we are therefore that much closer to resurrection". Winds of resurrection or radical reformation have reached gale force in England today resulting in the development of new ministries drawn up and practiced along altogether different lines from the old parish system. Oddy enough, these new ministries have taken their lead from the conservative European Roman Catholic Church. They might very well characterize the shape of the non-parochial non-preaching church of the future. The worker priest movement in France, now no longer banned, is today attracting a large number of ordinands determined to avoid what one man called the "tea and cookies" atmosphere of the parochial ministry. These men are ordained clergy who work with the working men as working men in every respect. The worker priests are in the factories, on the docks, in the sweatshops and the mills where they offer mass on the factory floor, join the labor unions, hear confessions, go out on strike in the picket lines, and become bona fide members of the French working class.

Similar to this in England is the Sheffield Industrial Mission where Anglican priests are freed from parochialism to take jobs in the British industrial milieu where new avenues of communication are opened. The worker priest movement opens up immeasurable possibilities for the future where one can envision a church where the clergy are secularly employed as bankers, carpenters, doctors, plumbers, etc. as priests and primarily as priests. Their priesthood would be exercised through and in their secular vocations. What about pastoral work and teaching? Let everyone do this — clergy and laity together.

Spanish Cursillo

ANOTHER recent movement in the Roman Church is the Spanish Cursillo, or "little course" which is based upon the idea of group therapy and cell activity. At present the Cursillo begins with a three day retreat at which the individual becomes part of a group of around thirty people who learn to talk, eat, pray, cry, think, laugh, and sing together in an atmosphere of mutual trust and closeness. Simply by being together in the retreat experience, the group enables individuals to minister to one another. Souls are bared, discussions about the action of the church in life takes place, depth level Bible study is experienced, and the little group becomes a community in itself.

After the initial conference is ended, the little groups go back out into the world continuing to meet in cell meetings for two hours each week where the discussions, mutual support and concern for action still goes on. The Cursillo is fully separate from parish life and has already proved itself to be a powerful and vital means of expression.

Similar to this in England is the small cell group meeting regularly for prayer, for the eucharist, for discussion, and for action. Paralleling the Cursillo with emphasis upon group life, group dynamics, and group therapy, the small cell groups have already proved themselves to be vital vehicles of God's grace.

New Approach

THE NEW MINISTRIES in England, then, are rooted in the French worker priests and the Spanish Cursillos as the Roman Catholic Church points the way to reformation and resurrection in the life of the English church. Already the effects of this reformation are being felt upon church architecture with new buildings being

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designed not for preaching in, but discussing in; and built not for large gatherings but small groups. The monologue of preaching is slowly being replaced by the dialogue of discussion within the small cell groups, and the dominant authoritarianism of the preacher in the pulpit replaced by the group working out its own answers then committing itself actively to the implication of these answers. The groups made up of clergy and laity meeting regularly strive to build a program around an atmosphere of trust, sharing lives together, acting together, breaking bread together in love.

Therefore Billy Graham becomes a throw back to times long since past. His method cannot communicate with any kind of lasting effectiveness in modern society. His emphasis upon preaching to vast throngs is ineffective because it is out of date. He knows nothing of the cell group and worker priest movement in England today. Dr. Graham would have done very nicely in the 19th century but today he is a grotesque anachronism which might very well dampen down the exciting revolutionary fires beginning to burn in the English church and, in the words of the New Christian, "in the long run be harmful to the spread of the Christian faith."

MUSIC IN THE BOOK OF COMMON PRAYER

By William B. Schmidgall

Rector of St. Stephen's, New Hartford, N. Y. and Vice-Chairman of the Joint Commission on Church Music.

SOME SUGGESTION ON HOW WE CAN IMPROVE THE MUSIC IN SERVICES

THE MUSIC in the Prayer Book consists of three non-scriptural hymns, antiphons, biblical canticles appropriate for various offices, the psalms, and the components of the Holy Communion. The directions for the use of music during, before and after services are brief.

At the very outset, the Prayer Book makes no specific provision for said as opposed to sung worship. Where the use of hymns and anthems are allowed, the direction is "may be sung." Further, on page vii of the introduction there is a note, saying "that in the directions for the several services in this Book, it is not intended, by the use of any particular word denoting vocal utterance, to prescribe the tone or manner of this recitation." Most of what we normally take to be singable portions of the offices and services are introduced with the rubrical phrase, "may be said or sung." Although surprisingly, for such stable elements of the Holy Communion as the Kyrie and the Gloria in Excelsis, the immediate direction in the rubric is "shall be said." Except for the limited application of anthems and hymns there is no setting forth of a specific rubrical requirement to sing any portions of the services in this Book (See p. viii of the Prayer Book).

Small Place for Silence

AT THE OTHER END of the auditory spectrum, silence is treated with small regard. It is mentioned only once in the rubrics, occurring in the service of the ordering of priests with the note "For which prayers there shall be silence kept for a space." All who are directly concerned with the auditory aspects of worship are also dealing with the silences between, and for what purposes they stand. There is a time for silence, and particularly in worship. Continuous sound in worship may be what we are used to, but isn't good, anymore than continuous silence might be. Some of us are acquainted with "meditation" periods in non-liturgical worship services, during which the congregation sits quiet while the organist plays contemplative music. This is one variation on silence, but not silence. Another variation is the far too commonplace silence of the congregation while the choir sings the music of the

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service. Neither is this truly silence. Nor of course is the dismal practice of taking up the collection while the choir sings an anthem to which, presumably, the congregation is listening. In short, the Prayer Book is even more enigmatic about silence in the services than it is about the tone or manner of the recitation of the services. And rather than carp at this we may be thankful for the Prayer Book's ambiguity.

Consequently, the answers to most musical questions concerning the proper usage of the Prayer Book must be found in historical practice, contemporary liturgical scholarship and the personal and instrumental resources available at the particular place of worship. Unfortunately for those who are looking for the one right way of doing anything of a musical nature in the service there is small comfort from the Prayer Book.

Puritanical Worship

ON THE FACE OF IT, the Prayer Book could be taken for a Puritanical instrument of worship. No doubt it has been used as such by some. But just as the Prayer Book rubrics are frugal about positive directions concerning music, they are remarkably sparing in respect to prohibitions surrounding the musical elements of the services. Texts of hymns and anthems are set under the authority of the Church (p. vii) and the anthem at Holy Communion is to be "under the direction of the priest" (p. 73). Otherwise, the situation is quite flexible, as it so often has been.

Notwithstanding the rather vague and sparse directions concerning the use of music in the services, nevertheless, the Prayer Book provides us, in its services and rubrics, with all the essentials needed for both liturgical worship and occasional offices. Doubtless the body of music in hymnody and anthem consitutes a great enrichment of our services, but the basic and really important musical material for worship lies within the Prayer Book itself. The daily offices, the psalter and the Holy Communion provide this material, despite the ambiguity of the rubrical "said or sung." As a matter of fact, if we appeal to Jewish precedent and Christian practice following thereupon, there is very little in the Prayer Book that may not be sung. The whole body of worshippers have traditionally sung certain portions, such as the Kyrie, the Gloria in Excelsis, the Te Deum and others.

There is another category of elements of the worship traditionally uttered in dialogue form between minister and congregation, such as the Sursum Corda, the Pater Noster, the Creed, the Antiphonal music, etc. Again, in both Jewish and Christian worship, there is a traditional provision for the singing alone of the cantor or his group counterpart, the choir. As for this last named tradition, it has the built in history of controversy surrounding its abuses.

To quote "The Sacred Bridge" by Eric Werner, " . . . originally, lesson and psalmody were close neighbours, so to speak, but with strictly guarded boundaries. True, Eusebius praises the 'modest inflexion' of the cantor in rendering the psalms, and the famous statement of St. Augustine about St. Athanasius goes still farther: 'He (Athanasius) made the lector render the psalms in so moderate an inflexion, that it came nearer recitation than singing.' . . . . First Athanasius made the lector sing, i.e. he had to exert his episcopal authority to make the lector change his normal practice of real singing; second, Augustine refers to it expressly, speaking of it as a praiseworthy but exceptional practice. Even more outspoken is St. Ambrose, who does not leave any doubt when he sets forth this distinction: 'One lector is more capable of a well articulated lesson, another better in psalm-singing' . . . . As A. von Harnack pointed out in his study on the lectorate, the lector had to function both as a reader and as a singer in the first two centuries; often, two lectors were in office, which explains fully Ambrose's observation. In later centuries the lectors gradually sought to arrogate the office and function of the cantor, the appointed psalm-singer. And the ecclesiastical authorities complained that the lectors cared too much for singing and paid too little attention to reading and reciting. Even a Council had to concern itself with the problem: in Laodicea (ca. 361) it was decreed that in church nobody was permitted to sing as soloist, except the canonic cantors, who sing from an elevated place. This is, of course identical with the bima (Greek: bema) of the synagogue, from which the cantor reads and sings.

"In many respects the status and the function of the Jewish cantor parallels that of the Christian lector. He was the paid (not hon-

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orary) reader and singer of the synagogue since the time of the seventh century; like the lector, he preferred to sing; very frequently, we find two hazanim, one for reading, one for singing, as was the case with the lectors; the hazan, too, was often at odds with his superiors. Even the complaints about the immodest life of the hazanim parallel those about the lectors: The Constitutiones Apostolorum warn the cantors and psalmists to lead a modest life, and admonish them not to indulge in throwing dice and other immoral pastimes."

Hazan — Plural Hazanim — is Hebrew for overseer or precentor.

Werner refers to a monopolistic tendency of the cantors and attributes to them not only the deterioration of the usage of psalms in synagogue worship, but all other liturgical forms of Judaisam as well. He also cites the power of the monastic movement — in its chorus rendition of the Psalms — in preservation of the Christian liturgy.

The points are two, then, insofar as valid tradition guides us in music of worship: 1) the largest part of the material of the worship may be sung; and 2) certain parts have been traditionally assigned to congregation, others to leader and congregation in dialogue, groups within the congregation in dialogue, and others to individuals whose canonical role has had to be limited.

Several Traditions

CONTEMPORARY TRADITION, to say the least, is mixed. However, two issues stand out rather clearly. The Victorian role of the choir as the principal provider of the music in the service has been massively confronted by the liturgical movement, the large aim of which is to secure congregational participation in worship. Secondly, there is considerable emotional involvement arising over the practice of singing the services, by and large, or saying them. This may emerge as the issue of high church practice as opposed to low church practice. Or it may be reflected in matters of taste; the severely simple being regarded as more holy by some, others preferring the emotional coloring of worship which singing undoubtedly provides.

Both these issues which seem to stand out also reflect the Protestant, Puritan culture of a pioneer civilization such as America has been. This tradition produced lusty hymn singing, harbored poignant spirituals and was seeded with Elizabethan folk music from England, the Jubilee from the Caribbean, becoming the glad funeral march of the slave and, of course, later on, jazz. Other than hymns, anthems and solos, the singing of the service itself may for all practical purposes be regarded as European, African, and Asiatic imports. This last is probably more important a reason for the hesitation of American congregations to accept the sung service than any contention between high and low churchmen.

It is also likely that the cultural patterns of America, changing as they are, will provide a better ground for the singing of the service in the near future. However, this near future is to be regarded in terms of decades rather than years, and dealth with patience. The patent serenity and humility required for the adequate rendition of plain song are not natural attributes of our culture. The unsophisticated joy of Hosannahs has to be retrieved. Thus far, the attempts to link the jazz idiom with the sung worship of the Church have been more spectacular than genuine. And, unfortunately, the use of jazz masses has been attention-getting in most cases. We may grant the sincerity of the composer, but we may question the ethics or the aesthetics of the users.

The problem is we are dealing with fixed elements. These will not yield easily to your thoughts or mine. And of course, this is meant to refer to the fixed elements of liturgical worship. The constitutive elements of the Holy Communion can scarcely be budged, and the reason is that for thousands of years they have been evocative of universal feeling and thought. And if we attempt to deal with them in any musical fashion, we must reckon with this reality.

Likewise, when we attempt to deal with the musical material in the Prayer Book we find ourselves in confrontation with the same monumental labor. Though a small book, it is a weighty book. Its proper use implies an appropriately great responsibility. Insofar as liturgical worship is concerned, when we leave the Prayer Book we enter the field of embellishment and addition. The whole body of hymnody and anthem literature is, in fact, secondary to the central issue.

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On Firmer Ground

THE MUSICAL PROBLEM of worship is accentuated by the fact that the Episcopal Church has once again come to recognize the fact that the Holy Communion is its central, most important act of worship. Thus, the musical labor to adorn this worship must be centered upon the fixed elements of this service, above all others. If we follow intently upon this re-discovery, not only shall the spiritual reward be great but so shall be the musical bounty.

While this is a hard fact to subscribe to, the acceptance of it will put us on firmer ground than we now stand on. As great an element as hymns constitute in our worship, they are nevertheless unstable. Looking at the total history of the Church, one finds that all but a few hymns are of an enduring nature. Of anthems we may say almost the same, except that their composition more ofter reflects a unified expression. That is, texts of hymns are wedded to many tunes, quite often, and tunes of hymns are summarily married off to many different texts. Most often, the text of an anthem provides the musically monogamous bliss of being married to one musical expression meant only for it. The composition of the anthem, be it good or bad, is at least unified—an uneasy marriage sometimes, but legal. In short, there is considerable wisdom embodied in the fact that the Prayer Book contains only three non-scriptural hymns — the Gloria in Excelsis, the Te Deum and the Veni Creator.

Its companion, the Hymnal, is a worthy addition, but it is really quite separate. By comparison, it is temporary and subject to almost immediate change. Indeed, it is almost certainly now the time that we should no longer be seriously concerned with a denominational hymnal of any sort. Just as we choose our anthems within an ecumenical context, so also are we by now ready to choose our hymns.

In the meantime, we remain primarily responsible for the music of the daily offices and the Holy Communion. Here is the musical heart of liturgical worship, which if it doesn't beat the rest of the body of music must die. We may thank the liturgical movement for reminding us of this fact, and we must awaken the Church to its central musical responsibility. Whatever creative impulse we have must be dedicated to this central issue, and the heaviest part of labor must be brought to bear here. It is a bit like seeking "first the Kingdom of God" and then all the other musical benefits shall be added to us.

Upon this recognition we base not only our educational efforts in respect to both professional musicians and clergy, but also our hope for changing the hearts and minds of humankind through our worship of Almighty God.

WHAT'S GOING ON IN LITURGICAL RENEWAL?

By J. Robert Zimmerman
Rector of Calvary Church, Danvers, Mass.

BASED UPON WORK AS CHAIRMAN OF THE LITURGICAL COMMISSION OF THE DIOCESE OF MASSACHUSETTS

THERE ARE TIMES when it would be easy to feel that everything there is to be said on liturgical renewal has already been written. But a few months as chairman of the diocese of Massachussetts liturgical commission have convinced me that this is not so. A recent questionnaire about the Lesser Feasts and Fasts was quite a demonstration. Remarkably few of the clergy confined themselves to the issue at hand, and asked many questions, and made many suggestions about liturgical renewal.

For the sake of clarity, let us ask again, then, "What is Liturgical Renewal?" It is, most emphatically, not just a matter of introducing new gimmicks into the worship of the congregation. It is, most emphatically, an attempt to make the worship of the church relevant to the real lives of people and the needs of society. Perhaps a few examples from life in Massachussetts will help.

Two of the churches most actively engaged in liturgical renewal in a positive way are Christ Church, Cambridge, and the Church of the Advent, Boston. Those familiar with our

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area will immediately recognize that these two places have the reputation of being the citadels of old fashioned Evangelicalism on the one hand and Anglo-Catholicism on the other. But the Rev. Gardiner Day and the Rev. Samuel Wylie have one thing in common. They know that true liturgical worship must be "of the people, for the people, and by the people." Both of them have taught their congregation to participate in worship actively. And this is far more important than the specific ceremonies involved. And both of them by their work and witness have taught their people that there is a living, vital relationship between worship and the social witness of the gospel.

A parish in which people are taught to sing the Canticles of Morning Prayer, or to be a part of the liturgy of Holy Communion is doing more for the liturgical movement than those other places who might have "correct" ceremonial, but the people do not have a part.

No Participation

THIS WRITER attending a conference of the Associated Parishes in New York two years ago, in which precisely the opposite happened. There were many fine things said at that conference, and some really fine services held. But the closing service at the Cathedral was not by its very nature a truly liturgical service, even though the priest celebrated facing the people, and they had gospel and offertory processions. It was not liturgical because the congregation — made up largely of learned clergy — was incapable of taking part in the service. Chants and creeds sung to difficult and distant tunes cannot be liturgical worship. And far too often this same sort of thing happens in parish churches, where the congregation is reduced to spectatorship — in such a situation everything can be "correct" but it is the very antithesis of renewal. Far better not to change ceremonies at all, and teach people to take part in worship than to do everything "right" while the people watch the spectacle.

Of course many of the new ceremonies being introduced into worship have as their goal greater congregational understanding and participation. Most certainly, the position of the celebrant behind the altar, at least from the offertory on, increases a sense of the corporateness of the Holy Communion. Most certainly this teaches us that the church is indeed a family gathered around the Father's table. These are emphases we must rediscover in our worship. And a real gospel procession, with proper teaching, can indeed witness to the Lord who is present in his word, as well as his sacrament.

But the best way to show this is to have some decent preaching follow it, and see that the gospel is indeed expounded relevantly. A real offertory procession can indeed connect our worship with our daily lives, especially how we earn our daily bread. But again this will only be evident in a church which constantly witnesses to the social implications of the gospel both by word and deed.

Prayer Book Revision

ANOTHER FIRM conviction has developed as a result of my work with this diocesan commission. Our national church must get busy on the actual work of Prayer Book revision and get to work fast. We have done about all we can to interpret our liturgy with new ceremonies. Now it is time to bring the words of the service itself up to date. You never hear people talk anymore about our "incomparable liturgy." Roman Catholics on the one hand, and Lutheran, Presbyterian, and United Church Christians on the other, are now all well ahead of us in terms of liturgical revision. Even the staid old mother Church of England is leaving us in the dust. Put simply, we have the most archaic and out of date liturgy in western Christendom!

I for one hope that the rumors about the new experimental Communion service from the national liturgical commission being printed this fall are true. But we haven't been told how widespread will be the permission for "trial use." Or how long a period is contemplated.

Meanwhile, I agree completely with Bishop Stokes of Massachussetts who said in his recent diocesan convention address, "We must do the best with what we have." If we are Episcopalians, we are bound to work within the framework of our Prayer Book service, and make it work the best way possible. And it is surprising how many things can be done.

The most helpful we have found is to print the Prayer Book service in a seperate manual —very much like those from Coventry Cathedral and Claire College in England — with simplified rubrics, and a running explanation of the meaning of the service. This has been a tremendous boon to congregational participa-

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tion, and newromers to the parishes using this manual have found it especially helpful.

We feel that the time has come to read the propers in a modern translation. Again, Episcopalians are the only church in Christendom which legally requires archaic scripture in the service of the church. The Church of England has also rescinded this requirement.

We also feel the time has come to tolerate alternates to the "Prayer for the whole state of Christ's Church" for the intercession. At some weekday services, would it not be helpful to read special intercessions for special needs, eg., "For Peace"; "For the Armed Forces"; "For the Sick" etc., and at other times could not a litany of intercession such as those from the South India service, or the African Anglican liturgy be used on certain occasions?

Other Suggestions

ANOTHER CHANGE has commended itself to me, and is a development of an idea by Rev. Benjamin Minifie of Grace Church, New York, and Gardiner Day of Christ Church, Cambridge, in which they suggest using "Gloria in Excelsis" as a gradual. Certainly this great hymn of praise is more effective in the ante-Communion, than in the post-Communion. And since the rubrics permit a hymn in its place, and a hymn permitted between the epistle and gospel, this can be done completely legally — and incidentally shorten the service. Make the hymn in place of the Gloria the "recessional" with the priest staying behind to take the blessing.

I would go a step further than Dr. Minifie and Dr. Day, however. Gloria in Excelsis is fine as a gradual for the Christmas and Epiphany cycle. But how about Te Deum during the Easter-Pentacost cycle, and Bendictus in Advent? Perhaps the shortened Benedicite in Lent. This would be a further tie with the daily office, especially useful in those parishes which have abolished Morning Prayer as regular Sunday worship, but a very meaningful seasonal use of the canticles in all parishes. Most parishes use a gradual — in cases where there is a gospel procession it is a necessity. But if there is a hymn before the sermon, it brings two hymns terribly close together. The use of a canticle as a gradual could be very welcome. Of course those who feel that the Gloria belongs in the Eucharist at all times could still use it thus.

The author would appreciate hearing from persons in other dioceses about constructive ideas in the ongoing task of making worship more meaningful to the real lives that our people live.

Church and Society Conference Will Deal with Revolutions

★ Four hundred scholars and theologians from every continent will gather at the World Conference on Church and Society in Geneva, Switzerland, July 12-26, to formulate proposals for Christian action in the technological and social revolutions of our time. They will be especially concerned with reaching an understanding of the role of the churches in the global struggle for social justice, human rights, peace, and the equitable distribution of the earth's resources. These proposals will be forwarded to the member churches of the WCC for consideration and reaction.

Speakers at the Conference will include economists, theologians, political and social scientists, and government leaders from the USA, France, Nigeria, Indonesia, India, Germany, the Netherlands, Russia, Czechoslovakia, Kenya, Japan, Greece, Tanzania, Uruguay, and many other countries.

At an ecumenical service of worship in the Cathedral of St. Pierre, Geneva, on Sunday morning, July 17, the preacher will be Martin Luther King.

Four Years' Preparation

Sponsored by WCC after four years' preparation, the conference will also feature a study of recent trends in Roman Catholic social thought as revealed in the relevant encyclicals of Pope John and the Vatican Council pastoral constitution on the Church in the modern world.

Eight Roman Catholic observers, appointed by the Vatican, will attend and one of them, Canon Charles Moeller, professor at the University of Louvain, Belgium, will interpret for the delegates recent developments in Roman Catholic social thinking. Several Protestant and Orthodox theologians will comment on the Roman Catholic social statements.

Some of the topics to be featured at the conference are: potentialities of the new scientific and technological revolutions; peace in a nuclear age; Christianity and revolutionary change in Latin America; the challenge and relevance of the-

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ology to the social revolutions of our times; economic relations between developed and developing nations.

Speakers include Emmanuel G. Mesthene, executive director of the program on technology and society, Harvard University; Jacques Ellul, of the faculty of law, Bordeaux University; Raul Prebisch, director of the UN conference on trade and development; and Julius G. Kiano, minister of labor in the government of Kenya.

Others are Margaret Mead, anthropologist; M. Jean Rey of Belgium, member of the economic commission for Europe; General T. B. Simatupang of Indonesia; Max Kohnstamm, executive vice-president of the action committee for the United States of Europe; and Archpriest Vitaly Borovoi, professor of Church history in the Orthodox Academy of Leningrad.

Transformation of Society

At one plenary session a panel will discuss how the Church can contribute to the transformation of society. This panel of laymen and theologians will include Eugene Carson Blake, general secretary-elect of WCC, Eduardo Mondlane of Tanzania, and Prof. Lochman of Czechoslovakia.

Much of the work of the conference will be done in four sections that will grapple with the following themes:

- Economic development in a world perspective
- The nature and functions of the state in a revolutionary age
- Living together in a world society — structures of international cooperation
- Person and community in a technical and secular era.

The program provides for 14 two-hour meetings of these sections, of which three will be reserved for discussion of the main theme presentations and the rest for the specific issues of the sections.

Each section will be subdivided into three or four subsections to facilitate the discussion of particular issues, with specialists in each of the areas leading the discussion within their particular group.

Technology and the Church

Besides the sections, there will be three conference working groups which will depend for their findings on the outcome of the sections' discussions. The topics before these working groups will be:

- Theological issues and social ethics
- Technology and contemporary life
- Methods of study and action for the Church in modern society.

On the afternoon and evening of July 17, there will be a dramatic presentation entitled The Rebel which has been prepared by Mr. Patrick Garland, a young British writer who has worked for the theatre and television. In a series of historical and literary readings Mr. Garland will examine the spiritual and ethical roots of the man who says "No" to the conventions of church and society.

The outcome of the conference will be a document that will provide the basis for a worldwide discussion in churches throughout 1966-68 concerning the issues raised during the meeting. The aim is to take a new look at society both from the perspective of humanity and from the perspective of the Lord who calls his people to imaginative new actions for justice and service in an emerging world society.

U.S. Participants

At last reports there will be 57 from the U.S. taking part. The delegation representing the Episcopal Church is Presiding Bishop John E. Hines; the Rev. Joseph F. Fletcher of Episcopal Theological School; Bishop Brooke Mosley of Delaware; Margaret Mead, anthropologist; Charles Willie, sociologist of Syracuse University.

A number of other Episcopalians will attend in one capacity or another and, as reported last week, the Witness will devote two or more issues to the conference with several reports written exclusively for this publication.

OXFORD BIBLE CREATES A FIRST

★ For the first time since the 16th century reformation Roman Catholics may read and use a translation and edition of the Bible developed outside the Roman church and approved and read by large groups of Protestants. The innovation, fulfilling a hope expressed by the Vatican Council, comes as a result of the granting of an imprimatur to the Oxford Annoted Bible with the Apocrypha by Cardinal Cushing of Boston.

The text of the Oxford Bible is that of the Revised Standard Version, for which the copyright is held by the National Council of Churches. It is to this version itself, and not to some special edition of it, that Cardinal Cushing's approval was given without requiring any changes in the translation itself, nor in the general and introductory articles which with the annotations comprise the Oxford edition. The editors of the edition made changes in the explanatory notes of some passages, after consultation with two Catholic scholars appointed for the purpose by the Cardinal. An example of these is the annotation on Matthew 13-55, which now reads:

"Brothers of Jesus. Regarded by Protestants as children of Mary, younger than Jesus. In

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Semitic usage, besides its ordinary meaning, the word "brothers" may also refer to persons of varying degrees of blood relationship; here and elsewhere Catholic tradition regards them as relatives of Jesus, not blood brothers."

The note takes into account the doctrine of the perpetual virginity of Mary as held in the Roman church. Inasmuch as Cardinal Cushing's action, which has validity for Roman Catholics throughout the world, constitutes official approval of a version used by other Christians, it is held to have wide ecumenical significance. The Rev. W. Van Etten Casey, S. J., of Holy Cross College, Worcester, Mass. one of the consultants, said that after "400 years of division and controversey over the Bible it will be a source of deep satisfaction to all Christians to know that at last one Bible has been restored to the Christian Church."

The Oxford edition will hereafter carry a foreword referring to the Cardinal's approval. There will be no "imprimatur" page, a device commonly used by publishers, though not required. The approval does not mean that the version will necessarily be used in public worship in Catholic churches, a matter presently in a state of flux because of the transition to the vernacular in the reformed liturgy. The Revised Standard Version, authorized for public worship in the Episcopal Church and other churches in the National Council, is not used in some Christian bodies where the King James or some other translation is used exclusively.

W. F. GATES ELECTED SUFFRAGAN

★ The Rev. William F. Gates, rector of St. Peter's, Columbia, Tenn. was elected suffragan bishop of Tenn. He has accepted, subject to consents.

BISHOP WARNECKE AT LEHIGH

★ "Be whole men. Live the years that are before you with no narrow horizons of specialization, and never be satisfied with a part of life rather than the whole," Bishop Frederick J. Warnecke of Bethlehem told Lehigh University graduates at the baccalaureate service.

He emphasized the place of man's religion in the quest for a whole life before an audience of 3,800.

He cited the foresight of Lehigh's founder, Asa Packer, in foreseeing the dilemma of our specialized age. "In founding the university 100 years ago he began the trend so common today of emphasis upon total learning — upon technical competence combined with the humanities," he said.

Even a century ago, he said, Packer recognized the human role in a technological age. "He was more interested, for instance, in engineers than in engineering," Bishop Warnecke said.

CANADIAN SEMINAR IS UNIQUE

★ Several years ago, Canon Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., was invited to Toronto to conduct a seminar on the pastoral use of hypnotic technique. The participants in that seminar, fifteen in number, were clergymen of the United, Anglican, Presbyterian, and Baptist Churches.

The original group has remained and worked together but it has now grown to seventy members. Wittkofski was invited back to conduct a refresher seminar and for a discussion of advanced techniques. Plans



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were also being made for the laity of the various churches to attend one of the sessions. They were held in Toronto, June 13-15.

PITTENGER TAKES ON SEVERAL JOBS

★ On June 23, the Rev. W. Norman Pittenger, a member of the Witness editorial board, who for over 30 years has been on the faculty of the General Theological Seminary, will sail for England, to take up his new duties at Cambridge.

Dr. Pittenger will be a member of King's College in Cambridge, will lecture in divinity in the university there, and will occupy another part-time lectureship in theology attached, since Reformation times, to Great St. Andrew's Church.

His address in Cambridge will be 2 Radcliffe Court, Rose Crescent.

H. W. SHERRILL HEADS PILOT PROGRAM

★ The Rev. Henry W. Sherrill, rector of the Redeemer, Cincinnati, has been appointed coordinator of the pilot program of Southern Ohio. There are several such programs in the country, having to do with urban renewal and sponsored by the national church.

Sherrill is also to fill the newly created job of executive officer of the diocese where he will devote much time ministering to clergy and parishes.

MEREDITH SHOOTING PROMPTS ACTION

★ A resolution calling upon "all Christian people to work for the creation of an atmosphere in which all men are free to exercise their rights and to move about our countryside in safety," was passed at the synod of the 4th province, meeting at Sewanee, Tenn. Presented by Oscar Carr, a lay delegate from Miss. it was specifically directed at "another act of violence in opposition to the promotion of the exercise of citizens rights." Such acts, the resolution continued "do damage to the rights and freedom of all men and accomplish no good for anyone."

WOMEN TAKE SEATS IN IOWA

★ History was made at the convention of Iowa when about fifty women took seats as delegates. It was the largest convention in recent years, with a membership of 288.

Urging the state to pass fair housing bills was approved but the delegates rejected a resolution requiring a non-discrimination pledge in business transactions.

SAN FRANCISCO HAS A NEW STUNT

★ Episcopal services were held in a Presbyterian church and Presbyterian services in Grace Episcopal Cathedral in what participating churchmen called a "singular and significant" event of the ecumenical area.

Carl G. Howie, minister of Calvary Presbyterian church, assisted by others from his church, celebrated Holy Communion at the Episcopal cathedral. At the same time Dean Julian Bartlett of the cathedral, celebrated communion at Calvary church according to the Book of Common Prayer.

No Episcopal clergy officiated at the Presbyterian service in the cathedral, nor did any Presbyterian clergy take part in the Episcopal rite.

Bishop James A. Pike, said: "This is indeed a great day, a long-anticipated day."

In addressing the Presbyterian congregation he said it was time that Churches "recognize that we are one, to get with it in the ecumenical movement."

Commenting on his episcopal robes, the bishop said they were "quaint" and "period pieces." Then he flipped his collar and said, "We all wear these things. Nobody knows why."

He said church unity "isn't going to mean we all do things the same way . . . God doesn't care about the differences . . . External things are not basic to God."

During the Presbyterian service at the cathedral, Dr. Howie told the Episcopal congregation: "We have but one experience at the Lord's Table, which involves the memory of Christ's death, the recognition of His presence, our personal union with Him and a common call by Him to be His servants in the world."

He added it was time "that Episcopalians and Presbyterians put aside liturgical form and doctrinal tradition and meet one another at a common table in the church and a common service in the world."

BISHOP CRITTENDEN ATTACKED BY PHONE

★ Bishop William Crittenden of Erie was the target of a phone attack by the outfit that call themselves the "let freedom ring committee". They have a recorded message which they turned on in the Erie area.

It says that the NCC is communist and that the bishop's statements on Vietnam follow the "communist line" among other things.

The convention of the diocese and local papers have strongly backed the bishop and deplored the tactics of the people who play the records, which include innuendos and a "guilt by association" logic.

Bishop Crittenden has said that he intends to file a complain against the organization with the federal public utilities commission.

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- BACKFIRE -

Edgar Williams
Layman of Baltimore, Maryland

I'm enthusiastic over the Witness as is, and hope it continues this way. I do have a couple of ideas you might care to promote:

During the service of Morning Prayer I'm always annoyed when the prayer for "all Christian rulers" is read, asking that they "may administer justice," etc.

For God's sake, don't we want all rulers to administer justice and all people to receive it? Why the distinction? What if we had a Jewish president?

Isn't it time to consider ways and means of expelling people from the church? I'm thinking now of the guy who welcomed a prospective worshipper to a service in the Selma church "you God damn scum!" as reported in the Witness.

Perhaps even a bishop, reportedly guilty of lying and double dealing in connection with a church school should be given an out — at least from his high office.

Anyway, congratulations and luck to all of you giving us the Witness.

Warren Debenham
Rector of St. Thomas, Sunnyvale, Calif.

Just a note to tell you I feel you are doing a top job of getting to us the current news that is really important. Thank you very much.

Jimmie L. Steele
Minister of Charlotte, N. C.

I am a Southern Baptist minister in Charlotte, N. C. Recently, while visiting Christ Church in Cambridge, I obtained a copy of the Witness. Upon reading it I discovered it to be an exciting publication and would like to receive more of the same. You will find enclosed a check for a years subscription.

Florence V. Miller
Churchwoman of Wilmington, Del.

I meant to write long ago to tell you that, in my judgement, the issues of the Witness for May 5 and 12 were particularly interesting and enlightening. Many thanks for letting your readers have the benefit of the excellent articles.

I especially appreciated Dr. Peterson's "sermon" given at St. Mark's church, St. Louis, and the two by the Rev. William S. Hill and the Rev. Oscar F. Green. Both of these last two seem to me to be of great help to us lay people who at times feel pretty bewildered by some of the pronouncements pouring forth from assorted clergy of the church.

These explanations of the New Morality and the Incarnation made a lot of sense to me and were satisfying both intellectually and "spiritually", if one may use that rather vague term. Anyway, I can testify that I thoroughly appreciated both of them and feel much clearer in my own mind as a result of reading them.

Frances (Mrs. H. W.) Benz
Churchwoman of Cleveland Heights, O.

In "What is the New Morality?" by Wesley Frensdorff (Witness 6/2/66) we read, "The situationist enters into every decision-making situation armed with principles . . . "

The question then becomes, what is a decision-making situation? If the situationist concedes that much conduct is regulated by law and we are able to make free choices only in certain areas of life, what then is new? Traditional morality has recognized that a responsible person must weigh the relative importance of conflicting principles to arrive at the best course of action. The example of a legalist who would choose the betrayal of his fellows as preferable to telling a lie seems contrary to the code of every age. He might, however, choose to remain silent under torture if lying was unacceptable to him.

On the other hand, if the situationist believes the area of decision making should be radically enlarged, he can get a hint as to what to expect by reading the Book of Judges because, "In those days there was no king (final authority) in Israel and every man did what was right in his own eyes."

Book Notes

The Ways of Friendship, by Ignace Lepp. Macmillan. $3.95
A perceptive discussion of all aspects and phases of the subject by a French Roman Catholic priest who practices psychotherapy.

Church Cooperation: Dead-end Street or Highway to Unity?, by Forrest L. Knapp. Doubleday. $4.95
A thorough consideration of the background and present position of church cooperation through local councils, and its ultimate effects on unity, by the general secretary of the Massachusetts council of churches.

Simon Peter, by Lord Elton. Doubleday. $4.50
Subtitled, "The Gospel Story as it Might Have Been Told by St. Peter", this reconstruction weaves the gospel texts into the author's own narrative.

The People Called Quakers, by D. Elton Trueblood. Harper & Row. $4.95
A sensitive and authoritative account of a living tradition, sub-titled "The Enduring Influence of a Way of Life and a Way of Thought", this work is a source of strengthening for all Christian traditions.

God and His People, edited by Harold Bassage; illustrated by Clark Fitz-Gerald. Seabury. $4.95
Passages from the King James OT are here edited and arranged in the chronological order of events for readers 11 years old and up. The editor contributes brief introductions to the chapters and some explanatory passages, the whole work giving a sweeping view of Israel's history to the intertestamentary period. The passages are printed in short broken lines to bring out the poetic nature of the literature.

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For Brutus is an Honorable Man

Wm. B. Spofford Jr.

Hawthorne Revisited

W. B. Murdock

NEWS: ---- Trinity Parish Clergyman Starts Ministry to Wall Streeters. Episcopal Lawyers Study Church Property Taxation

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Trinity Parish Clergyman Starts Ministry to Wall Streeters

★ A tall, 34-year-old clergyman, who frequently mingles, wearing collar-and-tie and carrying a briefcase, among the brokers and bankers on Wall Street, has become the Episcopal Church's newest priest-worker in New York.

He is the Rev. Francis C. Huntington of the staff of Trinity Parish. After eighteen months of research and thoughtful surveying, over luncheon tables and in brokerage offices, Huntington and an ecumenical 18-member committee are launching a new independent Wall Street ministry.

By next January, Huntington and a clergyman not yet appointed from another communion will have formed a WSM team to seek to "bring the churches and the financial community into dialogue."

The ministry will take some of its cues from the highly successful five-man Detroit industrial mission, headed by the Rev. Hugh C. White Jr., also an Episcopalian, and a dozen other industrial missions across the country.

But it will have its own style, sophistication and response based on the real, day-to-day problems confronting the men and women who pour into New York's financial district, and empty out to the suburbs, at the rate of 400,000 a day.

Nestled in the midst of their lower Broadway skyscraper offices is prestigious Trinity, whose satellite chapels have done much work among the poor of the lower east side but less, in so direct a way, among businessmen.

The newest project was initiated by Huntington at the behest of Canon Bernard C. Newman, Trinity's acting rector. When the organization is completed, Huntington will "go to work for the Wall Street ministry, not Trinity church" and the experiment will draw its financial support from several communions.

It is already ecumenical, Huntington said in an interview, in that the ministry committee which is structuring the project has named to its board the Rev. Eugene O'Neil, S. J., a vice-president of Fordham University.

To be able to speak the language of Wall Street, Huntington took a three months training course with Goodbody & Co., brokerage firm, from May to July last year. He preceded his arrival at Trinity by three months of study at Episcopal Theological School. He also took a close-up look at the Detroit and other industrial missions.

He was led into the work, he said, because he wanted to find out the other side of the lives of the commuting businessmen and professional people in the congregation of Trinity church, Princeton, N. J., where he served from 1957 until coming to New York.

"This is a thoroughly neglected side of the ministry," he observed. "If the church doesn't begin to reach these men, we might as well not be in business at all . . . These men are leaders. If the church only speaks to them about anti-poverty and doesn't speak to them about some of the problems they have in their own lives, we're not going to get very far."

In a paper he has discussed widely with brokers and financiers, Huntington has outlined reasons for a Wall Street ministry and asked for their advice and criticism of his views. The statement notes that the commuting church member's life is "quite compartmentalized," adding:

"Wherever he goes he carries with him certain styles of life, but the styles learned in one place are not likely to fit another unless they are examined, talked about and reworked.

"It is the business of the churches to be helping people examine their styles of life and to be ever making connections between the things they believe in and the things they do.

"Jesus could do this only be-

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cause he was present with the fishing fleets and in the marketplaces."

What can an industry-centered non-parochial ministry achieve?

From the church's point of view, according to Huntington, it would:

- help bridge the clergy-laity gap
- add to the churches theology "the knowledge of how God is acting in the business world"
- help churches clarify their links with the economic world
- spur laymen to think and discuss their role as churchmen who can be "agents for change" in the world
- put churches directly in contact with business people's "thought forms and value systems."

On the other side, Huntington suggests these advantages to business from the proposed Wall Street ministry:

- a new perspective on the limitations of the "economic" man and how he thinks
- assistance in working out broad issues having moral content
- aid in understanding "the meaning of work" and how a person can find "greater satisfactions" in it.

At present, Huntington is engaged in a "small survey" to gather data about and pinpoint vocational problems of men in the brokerage business. One of his newest goals is to conduct discussion groups for lawyers—starting with the recently formed Guild of St. Ives for attorneys of the New York diocese — to assist them in finding meaningful purposes in work problems.

Episcopal Lawyers Guild Study On Church Property Taxation

★ The Guild of St. Ives — a group of young lawyers of the 10-county Episcopal diocese of New York — has launched an unprecedented study of whether church properties should be taxed and how such levies should be calculated.

The attorneys, most of them affiliated with blue ribbon Manhattan law firms, commenced the project at a cafeteria luncheon in the office building of Trinity church in the heart of the financial district.

There they heard a report by Edmund J. Beazley, executive assistant to Bishop Horace W. B. Donegan, on the real estate holdings of the diocese.

In a further report, Canon Walter D. Dennis of the Cathedral of St. John the Divine, urged a "thorough" study of whether church property should be taxed, what constitutional issues are involved at present and what such taxes would do to church finances in the diocese.

Beazley told the attorneys that the diocese's department of missions presently owns, controls and maintains 89 buildings with an estimated insurance valuation of $10 million. These buildings make up 38 missions and assisted parishes.

In addition, he said, the diocese has 202 self-supporting parishes with properties of great value. The diocese itself owns no hospitals or schools.

Taxes — no matter how they might be calculated — would be a "considerable drain" on the diocese, Beazley said. Yet, he noted at a later point in the discussion, "a lot of clergy feel the churches should pay taxes regardless."

Dennis cited recent instances in the New York area where religious institutions volunteered contributions to municipalities as a gesture for services received. In one case, the Unitarian church of Montclair, N. J., donated $1,000 to the town treasury as a protest against "the long-standing tax exemption of church property" and in recognition of Montclair's municipal services to the church.

In another, the American Jewish Congress gave the city of New York $1,200 as a token tax on its Manhattan headquarters, the Stephen Wise Congress House.

He said the question had also been raised by two cases brought by Madalyn E. Murray O'Hair and a Mount Rainer (Md.) couple asking the Supreme Court to end, as unconstitutional, state and local tax exemptions for houses of worship on the basis that such exemptions amounted to public aid to religious institutions.

The matter has reached such grave proportions, Dennis told the lawyers, that "we ought to have some clear-cut thinking constitutionally" on "whether or not church property should be taxed, or failing that, if churches should contribute voluntarily to hard-pressed municipalities."

Dennis asked the lawyers to form a task force to study various legal and tax aspects of the issue. If it were found, he said, that churches should give voluntary contributions to municipalities, for instance, on what basis and with what formula could this be done "equitably" by the churches of, say, a diocese?

A "haphazard contribution of $1,000 here or there is not really the solution," he suggested. "We should have worked out a uniform standard or formula if

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we're really going to do it — or else not do it at all."

The issue raises some interesting legal questions, he continued, because it would be argued from both the first amendment and subsequent cases under the free exercise clause that tax exemption for churches was "an attempt to promote the free exercise of religion." Dennis observed: "Free exercise meant to see that religion ought to flourish and abound."

"The tax question is no academic one," the clergyman commented. "If church property in the diocese of New York, for instance, were to be taxed at standard rates, we would have to close up more than half the buildings we now have, and our programs would be so badly crippled that most of them would not function."

He said that little research into the problem had been done anywhere in the Episcopal Church. He had been told by a top ranking official of the Executive Council of the Church that an analysis of the question by the diocese conceivably could reach the floor of the Church's General Convention and thus receive national consideration.

Attorneys at the meeting raised a number of points concerning the proposed study before several of them volunteered to participate in it over the summer.

One, John Geer of the firm of Lowenstein, Pitcher, Hotchkiss & Parr commented that "if you make a gesture toward contribution, you are perhaps admitting you should be paying a tax and you are just trying to stave it off."

"If you do tax," said another, Robert Gibson, of the firm of Cadwalader, Wickersham & Taft, "you have a tendency to reduce the real estate holdings and consolidate the church into a few structures. This might be good."

Floyd Tomkins Jr., of the same law firm, suggested that the proposed study raises too many broad questions, among them the use to which the taxing authority might put the tax money. He said: "If the taxing authority decides it is promoting a governmental end by not taxing churches, I don't see why the church should worry about making contributions."

Dennis commented that a basic question is the meaning of free exercise "right now." It was interesting, he said, that "both liberals and right-wing extremists" presently desire taxation of churches "but for different reasons." He said that "those in the right wing wish the taxation of religious institutions and magazines because they believe the clergy are involved in politics."

NCC DELTA MINISTRY HANDS OUT FOOD

★ Response to a widespread food appeal for hungry Mississippians has doubled expectations, with about 100 tons of canned goods and staples contributed by churchgoers in 40 cities, Delta Ministry officials reported.

The ministry was distributing the food at five Delta sites — Cleveland, Tutwiler, Greenville, Sunflower City and Edwards.

The Rev. A. Garnett Day, an official of the Christian Churches in Indianapolis, Ind., headed the drive and reported that cities from Boston to Des Moines, Iowa, and including three Southern communities — Roanoke, Va., Louisville, Ky., and Nashville, Tenn. — took part.

In addition to doubling the 50-ton goal of the effort, Day commented that many participants "reported this was one of the best experiences in ecumenical sharing they've ever had."

"A few Roman Catholic churches served as collection centers," he said, "and we had Jewish support, too."

Delta Ministry officials, who pointed out that at least two Mississippi Negroes in one county alone died of starvation last winter, called attention to the approaching end of a government-sponsored surplus commodities distribution program.

It was noted that the program — stimulated by Negro live-in at the deactivated Greenville air force base — now reaches some 500,000 people, one-fourth of the state's population, but that distribution is scheduled to end in August.

Praise for the commodity program, but also criticism of its limitations, was voiced recently in a statement issued by the medical committee for human rights in Jackson. The group said: "Many people in the rural Delta, especially on the plantations, scarcely eat anything but the foods provided by the commodity program. These foods were meant to supplement the diet only. Fresh fruit, vegetables and milk are not provided.

"As a result, dietary and other illnesses still occur with as much frequency as before. Anemic malnutrition, bad teeth and a low resistance to infectious diseases are still widespread problems.

"Combined with poor sanitation and environment, poor diets and the lack of transportation and money for health needs, the physical condition of the Delta Negro is as wretched as ever. The death rate for Negroes in Bolivar county for example, is six to eight times higher than for whites in connection with stomach disorders, pneumonia and influenza. And the rate is even worse in other counties."

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BISHOP SHERMAN INSTITUTED

★ Bishop Jonathan Sherman was instituted as the diocesan of the diocese of Long Island in a vivid, televised ceremony at the Cathedral of the Incarnation attended by two Roman Catholic bishops, a Greek Orthodox primate and scores of visiting clergy.

During the event, witnessed by some 1,000 persons, the new bishop of the burgeoning four-county diocese was charged by Presiding Bishop John E. Hines to guide his flock firmly into the future at a time when Christianity is being challenged on all sides.

He noted that the office of bishop is a pivotal point in church unity talks at present. He said that the face of Christianity is always turned toward the future, adding: "The trial we face is to out-dream the visionaries, to out-work the fanatics, to out-dare the voices of reaction and despair within human society and in our day."

At a press conference prior to the institution, Bishop Sherman said the participation of Catholics in the sanctuary was a "first" at the Episcopal cathedral and indicated "a change of atmosphere" in religious amity at the local level.

His suburban diocese, he said, was growing at such a rate that a realignment of manpower and financial resources was receiving serious consideration by his staff.

AUSTRALIAN LIKELY AS ARCHBISHOP

★ It now seems certain that an Australian will be elected as the new Archbishop of Sydney to succeed Hugh R. Gough, an Englishman, who resigned in May because of ill health.

Preference for an Australian would be in the spirit of the new autonomy of the Anglican Church in Australia, according to members of the Sydney synod, a 650-member body which is to meet July 13 to receive nominations.

Nominations, it was noted, may be made by any two members of the synod with or without the consent of the nominee. For the first time, the new archbishop will be elected by preferential voting rather than by an exhaustive balloting system.

The nominees are expected to include Coadjutor Bishop Marcus L. Loane of Sydney, who is now administrating the see; Bishop Ronald C. Kerle of Armidale; and S. Barton Babbage, former dean of both Sydney and Melbourne, who is now in the United States.

MINISTERS BACK OHIO MARCH

★ Six Protestant ministers left Cleveland, with some 100 marchers on the first leg of a 140-mile "walk" to Columbus—a demonstration urging increased relief payments to 100 per cent of the state-set minimum standard.

The number of marchers was reduced to 50 by the day's end and only two ministers, the Rev. Paul Younger, director of the Protestant ministry to poverty, and the Rev. Dewey Fagerburg, pastor of East Cleveland Congegational church, were to walk all the way to the state capital.

In Columbus, a rally of several thousand persons — many of them on relief — concluded with an appeal to Gov. James Rhodes to increase welfare allotments. At the present time, some 250,000 persons — including 140,000 children — are receiving relief payments at 70 per cent parity of what the state declared was a minimum standard in 1959.

The Welfare Federation of Cleveland, while not sponsoring the march, has been trying to encourage higher payments, pointing out that Ohioans on relief must raise children on 67 cents a day. If the payments were at full parity, it would rise to $1.04, the federation pointed out.

The committee for adequate welfare announced that Ohio, sixth richest state in the U.S., has a surplus of $30 million in the treasury but will not increase relief payments.

Many religious groups, including the Council of Churches of Greater Cleveland, representing more than 350 Protestant churches, supported the walk. A group of Catholic priests — the bishop's inner-city committee — endorsed the drive for 100 per cent relief, while taking no stand on the march itself.

Along the way to Columbus, the marchers slept in YMCA's, churches, and private homes.

CHURCH STRUCTURES HURT UNITY

★ An Eastern Orthodox theologian told delegates to the third national workshop on unity that the Holy Spirit is being neglected in these ecumenical times.

Dean Alexander Schmemann of St. Vladimir's Greek Orthodox Seminary, Yonkers, N. Y., said that "we have all become representatives of some group and we have so many departments and commissions that we have neglected the Holy Spirit."

Common social action by church members must supplement theological dialogue if the ecumenical movement is to make effective progress, John T. Middaugh of Baltimore told the delegates.

"I don't believe you can separate ecumenism from ecumenical action," he said. "You can't take action without talking. There is a great ecumenical significance in common action, whether it be race, poverty or peace."

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EDITORIAL

Stable Foundations

RELIGION is suffering from bewilderment at present. In that it is like the stock market. People lose their faith in all stocks because of their experience with some stocks. No one really believes that one stock is as good as another, but so many believe that one religion is as good as another, that if a person tries one religion and it fails to impress him, he discards all religion. Now, of course, if there were no clearing houses or stock exchanges, the whole financial world would be in a far worse muddle than it is, for all confidence would be gone, since the individual investor would have no way of knowing the value of his holdings. In the religious world however all one has to do is to say, "This is religion" to put it on a par with all other religions. Thus everyone judges religion as a whole by the way that this or that religion performs in or near his back yard.

The whole thing is evaluated in terms of the local pastor and his flock. Whereas the term religion covers a multitude of sins. For example there are religions based upon the satisfying of one's intellectual curiosity; and other religions which seem to gravitate chiefly around the alimentary canal of the invalid; while still others have a very direct relation to the gate receipts.

It makes no difference. If the prophet has engaging manners and can perform unusual exhibitions of rhetorical skill and can have considerable success with certain forms of diseases, then such a religion ranks high in the stock market.

We have ignored the fact that the Master cautioned us to beware of false prophets; to take heed whom we hear and to remember that the devil may clothe himself in the garb of the saint so as to deceive the very elect.

A good instance of charlantanism is that of Rasputin, the holy devil of Russia, who, some decades ago, combined the sensuality of a beast, the shrewdness of a politician and the tactics of a saint in a single personality. His power over the sick; his kindness to the poor; his courage in attacking the ungodly in high places was remarkable; but his personal habits of self indulgence were detestible. His power over the royal family of Czarist Russia was absolute and he did not hesitate to use this power for his own personal vanity and aggrandizement. He was such a mixture of good and evil that he baffles analysis. Yet his influence in Russia was very bad and he was partly responsible for the chaos in which the Czar's regime ended.

What the individual needs is some standard of righteousness and of worship which is commensurate with the vital importance of the investment which he makes in religion. He must demand that worship be a dignified and reverent devotion to the King of Kings, in which he himself is permitted to participate. The kind of worship which conserves the majesty of God, such as we catch glimpses of in the Book of Revelation, is quite foreign to those congregations in which they delegate such functions to a leader who sometimes prays to God and sometimes informs omnipotence of what is going on; and sometimes informs the congregation of its needs.

To sacrifice the impressiveness of worship to the easy informality of a very casual acquaintance with God is to do irreparable damage to any sense of reverence for his holiness.

There is no trace of familiarity in the prayers which the Master offered to God. Indeed he warns his disciples of those who loved to pray in the synagogues in order to impress the congregation.

Probably the lack of reverence for sacred things in America today is largely due to the absence of reverence in such public worship, where familiarity with God in prayer has promoted an absence of reverence in life.

The seeker after truth must demand kindliness and courtesy as the standards of dealing with sinners and outcasts. So many reformers have that kind of cheap courage which thunders at the sins of those without to the great self satisfaction of those within. It was not the Master's way. He always preached to the congregation in front of him, particularly if they were in danger of self righteousness. Christ dealt with heretics and sinners alike in a firm but kindly manner. He told the Samaritans that they worshipped they knew not what, but at the same time he was most considerate of the individual Samaritan. He told drunkards and harlots that they could not enter the kingdom of heaven, but he never hurled epithets at them. In his anxiety to reform the world, he never became impatient with sinners, and yet he was always severe with sin. He was sometimes indignant with his own disciples and was occasionally drastic with religious people. Somehow the modern gospel is

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quite the reverse. It is an anaesthetic for the comfortably pious and an irritant to the outsider. The common people on the outside heard him gladly; those on the inside were not so eager to assimilate his sermons. It was of the prickly preachers that our Lord said, "Do men gather figs of thistles?"

The disciple of Christ must expect that the gospel is something that lays obligations upon the hearer. If we are Christians he expects us to do something besides rationalize about religion.

It is all right to have our doubts resolved and our difficulties met and our diseases cured, but what are we willing to do because of this? "You follow me for the loaves and fishes." "Except ye see signs and wonders ye will not believe." He refused his grace to those who were merely profiteers or curiosity seekers. His parables against those who refused to use their talents, to voice their gratitude or to forgive their offenders were very searching. He didn't come to patch up those who were temporarily ill for a few more years of earthly comfort, but he did cure the sick in order that they might glorify God and give a good account of their stewardship.

The temporal benefits of the Christian religion are considerable. Young men who are brought up in the Church are much more apt to be prosperous than those reared in the gutter, but woe unto them if they think that Christ came to make them comfortable. Sick people who cultivate faith and love are much more apt to get well than those who nourish bitterness and resentment. But it is sad for them if they think that their own personal health is all there is to it. Religious people are far more apt to be thrifty than are the worldly, but they have missed the mark if they imagine that Christ is impressed with the size of their bank account.

After all there are certain fundamental principles which lie at the foundation of religion and which if we ignore, our labor is but lost in building.

These foundation walls are: Reverent worship of God. Kindly courtesy to all. A sense of obligation to Christ and a willingness to serve him.

We cannot replace these foundations with: Intellectual curiosity about God. Censorious condemnation of others. An exploitation of religion for what there is in it. And a refusal to give to others as we ourselves have received.

The heavens are still the Lord's, the earth hath he given to the children of men with hope that we may find out how to use it.

A SPIRITUAL EXERCISE FOR PRAYER GROUPS

By Joseph Wittkofski
Rector of St. Mary's, Charleroi, Pa.

THIS SPIRITUAL EXERCISE WAS DESIGNED TO BE MORE EFFECTIVE THAN LSD OR YAGE. IT WILL NOT PRODUCE THE HARMFUL SIDE-EFFECTS INDUCED BY THE DRUGS. FOR MAXIMUM BENEFIT, IT IS SUGGESTED THAT THE LEADER OF THE GROUP SLOWLY READ THE EXERCISE TO THE OTHER MEMBERS. IT MAY BE REPEATED TIME AND TIME AGAIN.

AN ADVENTURE into prayer-therapy can be as exciting as it is fruitful. Both in the light of scientific advance and in that of Christian revelation it is growing more and more evident that effective prayer requires the involvement of the whole personality. For example, the relatively new science of psychocybernetics demonstrates how the apparent fiction of faith is transformed into hard reality through the mechanics of the human mind and heart. When total human personality becomes involved in the activity of prayer, experience indicates that prayer tends to become totally effective.

Our blessed Lord, always concerned about our well-being, sought to teach us about the therapeutic value of complete prayer. He very well realized that the many distractions of daily living intrude upon the effectiveness of prayer and worship. For this purpose, Jesus teaches us that, from time to time, we must temporarily sever our relationships to other people and other activities while we go away into the holy

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mountain and devote ourselves completely to prayer. In the example of his own living, he attempts to teach us this valuable lesson.

Few people within or without the Church will question the spiritual maturity of Jesus Christ. Surely, if Jesus with his deep spiritual vision and his evident power over the things of this world found it important to go away by himself, this lesson should not be lost by people who endeavor to follow in his way. They, too, must learn to separate themselves from the hurry and anxiety of daily life if they are to gain the full benefits of prayer activity. For their own welfare, happiness, and development, they must go apart and seek a state in which they can relax and pray.

Jesus loved humanity. His desire to get away from the multitude was not prompted by any dislike of people but, rather, by the demand for full communication with his Father. Here he gave his followers an example to follow. Total prayer provides the clue for sharpening the human understanding, for strengthening will-power, and for the development of great spiritual power in personality. When all the resources of human nature are not completely committed, prayers are less then half-said.

The disorder in the world in which we now exist should help to make us conscious of our need to flee this world for a few minutes each day. Our's is not a time to tolerate half-hearted methods of prayer. God is let loose in human society through the gates of human personalities. When prayer reaches the level of true therapy, it will provide the sinews to undergird the wondrous possibilities and powers which are deeply set in our inner nature.

Bring Order Into Prayer

WHEN should we pray? Some people feel that it is good to give one hour to God each week. As one meal is better than no meal in a week, so one hour rates above no attempts at prayer at all. Neither one meal nor one hour of prayer during a week is sufficient for well-being. We must condition ourselves to pray every day. For this reason, it is wise to develop a habit of prayer by going apart and meditating before God at the same time each day. With the development of such a conditioned reflex, a good bit of order will be introduced into prayer-activity. Instead of pushing prayer off into a corner, we should construct our daily lives around our regular period of prayer activity.

Prayer-therapy expands the limits of our consciousness. Unlike some of the drugs being used for this purpose, systematic prayer has no harmful side-effects. When circumstances at home or in the world of affairs heap anxiety upon anxiety, it is profitable to turn the eyes away from pressing problems and seek help where this may be found. Through the exercise of total prayer, each of us can find the help and understanding to cope with the experiences of human living.

Many of our potential faculties, usually quite dormant, are activated by the experience of total prayer. As we continue in this way of development, we are made more and more alive and we find ourselves capable of much which we never even imagined. The jig-saw puzzle of our existence begins to fit together. In the inner depths of our personalities, we discover higher laws or principles of action which are inborn in every human being but are seldom used because they are unrealized. With this knowledge, the fruit of the Holy Creator Spirit, we are made ready for victorious living.

When we withdraw into ourselves, making ourselves passive and relaxing in the presence of God, we become increasingly aware of the wonderful transforming power of God's Holy Spirit. Percy Dearmer beautifully sums up the truth, "The sunshine thou of God, The life of man and flower, The wisdom and the energy That fills the world with power."

God has written his laws for our development in our hearts. This heart or subconscious mind, when undefiled by selfishness, becomes an excellent contact point with the power and wisdom of God. For this reason, our Lord proclaimed that the kingdom of God is within ourselves. The Holy Spirit tells us much the same thing when he speaks through Jeremiah, "I will put my law in their inward parts, and in their heart will I write it."

Through the exercises of prayer-therapy, with the help of God, we open our personalities to the knoweldge, power, and wisdom which already exists in the depth of our unconsciousness. We have so much that we do not use because we have not learned the secret of prayer.

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Flee Distractions

HOW DOES GOD intend for us to use prayer so that we may come to happier, healthier, and more successful lives? What is this valuable secret of effective prayer?

The technique of depth prayer begins with a letting-go or relaxing in the presence of God. When we flee the distractions around us, we begin to escape from that tautness which tends to paralyze our inner vision. The resulting relaxation is an acknowledgement of God's power to change our lives. With this in mind, we can sense the overtones in the words of the Psalmist, "Be still, and know that I am God."

Under the protection of a loving God, we begin to experience the comfort of so great a love. On all sides, we feel the protection and the regenerative power of the living God. We are shielded from evil by the almighty power which enfolds us. Relaxing in the everlasting arms, you find yourself with feelings of nearness to God. Your anxieties disappear and you know that you escape the clutch of every evil.

With your eyes closed, picture yourself as completely relaxed. Think relaxation into every part of your body. Let go of every distraction which might maintain physical or nervous tension.

Now make a special effort to relax the muscles of your head and of your eyes. Notice that your eyes feel cool and comfortable. Call to mind that you are relaxing in the peace and harmony of God. As St. Paul tells you, it is in this loving God in whom you have life, in whom you move, and in whom you exist. As you meditate upon your relationship to your Creator, your relaxation makes greater progress. God's power and presence provides you with growing feelings of confidence and trust.

Growing Relaxation

NEXT RELAX the other parts of your body. Be sure that you permit all tension to disappear from the muscles of your neck as you work the relaxation downward into your body. Keep your thinking upon your growing relaxation.

Bring your thoughts of relaxation down into your shoulders. Many people drive themselves so hard that they nearly force themselves out of their bodies. Remember that your body was fashioned to be a temple of the living God. Allow yourself to settle back comfortably in your resting body. Let your breathing follow a slower rhythm. Breathe deeply, hold your breath for a few seconds, and then breathe out slowly. Command yourself to grow more and more relaxed and say to yourself, "In God's renewing presence, I am relaxed and I feel wonderfully relaxed."

Direct your attention to your extremities. Think relaxation into your hands and feet. In the field of your inner vision, see your hands and feet as completely relaxed. Encourage the relaxation to move into legs and arms. You will notice the comfortable heavy feeling developing in these members of your body as you let go of all tension. You find that you truly enjoy the calm and security which you now come to experience.

God Working in You

AS YOUR BODY grows increasingly passive, you find that outside noises lose their ability to distract you. You find that you center your thinking upon God and that it is easy for you to surrender yourself to his working in you. In the inner depth of your being, you relish a great peace and calm. From your head to your feet, you are completely relaxed. Say to yourself, "I have cast all my burdens upon him and I rest in the presence of my God."

The purpose of the exercise, thus far, has been to widen your field of awareness and to sharpen your ability for concentration. You will notice that, if distracting thoughts intrude into your mind, they will tend to disappear with very little effort on your part. As you grow fruitfully passive in the sight of God, you make yourself more receptive to the guidance of the Holy Spirit. Your sensitivity to the Spirit of God is markedly enlarged and this change, in the depths of your personality, will remain with you through the days of your life. You find yourself, following the injunction of St. Paul, putting on the mind of Christ and learning to exist in the presence of God. More and more, motivated by the love of God, your awareness of your unity with God will be bolstered — you in God and God in you!

As you strengthen your relationship with the Holy Spirit, you will soon find that the problems of life on earth grow less burdensome; you find yourself with a happiness which cannot be taken away from you; and you find your life becomes more carefree. You will discover that the Holy Spirit provides an answer for

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each question which you face. Existing in the presence of God produces confidence and harmony within the inner recesses of your personality.

Now turn your thinking to some positive thoughts of renewal for your whole body. Let yourself be fully alert to the prompting of the Holy Spirit. In your relaxed state, carefully heed the words which you hear.

Radiant Through Christ

DIRECT your full attention to your head and say the following words to yourself, "God be in my head, and in my understanding." Remember that through your understanding, you come into the light of Christ who is very light from very light. This light is to shine forth in your life. You, through Jesus Christ, are to be light in the world. With your imagination, picture the radiance of the heavenly light. As Christ was transfigured upon the Holy Mount, see the same light as it shines through every region of your being. Sense the exhilarating glow from the tips of your toes to the top of your head. You are light. Think of the thermonuclear explosions on the surface of the sun. In these, the light imprisoned in matter is liberated. In the spiritual order, through the lighting of Christ, you too, become radiant.

Focus your attention upon your eyes. Please say to yourself, "God be in mine eyes, and in my looking." Recall the words of St. Matthew, "Blessed are your eyes, for they see; and blessed are your ears, for they hear." By means of the relaxation, in the first part of this exercise, you have already made your eyes free of stress and strain. When tension does not exist, you can turn your eyes to the inner vision, as you do now, and you can see "which things the angels desire to look into."

Think about the often repeated admonition of our Saviour, "If any man have ears to hear, let him hear." Through your understanding and your inner vision, your hearing has brought you into true obedience to God's commands of love. More deeply do you feel this love for God and for all your neighbors. Always, you will speak this wondrous love. Say to yourself, "God be in my mouth, and in my speaking."

As you rest in the security of God's love for you, repeat the words of the psalmist to yourself, "Create in me a clean heart, O God; and renew a right spirit within me . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit." Your heart or your subconscious mind accepts the suggestion of strength which the Holy Spirit inspires in you. Your inner mastery will assert itself over the circumstance of your daily existence. Through your relationship with God, power is generated within the inner core of your being. When you allow this power to move out from your subconsciousness into your conscious mind, you will have greater use of the power within yourself. You find yourself securely standing above anxiety and the confusion which, in the past, may have threatened you. Slowly speak these words to yourself, "God be in my heart, and in my thinking."

Carrying Your Cross

HAVING PLACED GOD at the center of your life, you are able to escape the fetters of separate and solitary personal consciousness. You enjoy the liberty wherewith you have been made free through our Lord Jesus Christ. Through his mentality, grafted in you, with a divine vision, you are able to look upon the world. You find that you have no desire to force others to behave as you wish. When you release other people from your forcing, you gain a great peace and inner tranquility. Love for people near and dear to you requires that you have full respect for their personal freedom. Pray that they too come to God through his spirit which dwells in them.

There is great wisdom in the proverb, "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction." With an awareness of your dwelling in God, you find a growing freedom from the urge to criticize and carry tales about others. You may count any pain you know in holding your tongue as part of the cross which, as Christian, you must carry.

As you think of your cross, give your attention to your shoulders. Our Lord has promised you that the yoke is easy and the burden light. Consider the cross you carry, as your personal promise of happiness both in this world and into eternity. Be strong in the Lord and in the power of his might which now dwells in you. Relax in the assurance that yours is the victory. In the complete renewal, which you experience, guilt is blotted out, old weaknesses are overcome, and you gain a loving and positive outlook upon the world. You can observe the

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wonderful love of God as it works its way into every part of your body. You experience the confidence of faith.

Happiness is essentially a state of mind. If you believe yourself to be happy, you are indeed happy. If you think that you are unhappy, you experience unhappiness. Since you can now truthfully say, "I live now not I but Christ lives in me", you have found the necessary key to abiding happiness. With Christ at the center of your existence, the creative resources of your personality are unloosed. You discover yourself full of energy and enthusiasm. While you permit God to express himself through you, he vitalizes and renews every part of your body and each faculty of your soul. You can think more clearly and act more decisively.

Repeat to yourself, "I live now not I but Christ lives in me." Observe the response of your body to the indwelling of him through whom all things were made. While you experience the charge of new life, you find yourself full of invigorating energy. The renewing, healing, creative, and perfecting power of Jesus Christ is yours to use for the betterment of mankind and for the development of yourself in the stature of our Lord. Nothing will ever again separate you from the regenerating and ever renewing love of God. You freely allow this love to permeate both your heart, that is your subconsciousness, and also your conscious mind.

As you come to the end of your meditation in depth, recall the promise of Jesus Christ to be with you always. By means of your lasting fellowship with him, you simply cannot be lonely, unhappy, or disturbed in any way. To develop this fellowship to its full potential, you will never neglect your prayerlife. Day-by-day, you will apply the lesson that you have learned in the therapy of prayer. As you arouse yourself now from your deep rest and relaxation, say to yourself, "I feel strong with the power of God's might." Alert now, you feel wonderfully refreshed and delightfully calm.

FOR BRUTUS IS AN HONORABLE MAN

By Wm. B. Spofford Jr.
Dean of St. Michael's Cathedral, Boise, Idaho

THE MASK OF HONOR IS A MIGHTY ONE THAT COVERS THE GROSSEST OF SINS

WHEN I WAS A BOY in New Jersey, our gang used to play cops-and-robbers on the estate of a man whom we knew simply as "the garbage man from New York". We often wondered how a man who collected garbage could have such a magnificent spread but, then, from having swum in the bay, we recognized that there was an awful lot of waste that was collectable. Anyway, for our town, the estate was grandiose. It featured luxurious Italian gardens, a la "La Dolce Vita", and they were ideal for escaping in — if you were a robber — or for chasing, verbal siren wide open, — if you were a cop!

The gardens were cared for by a friendly Sicilian who, occasionally, cautioned us about stepping over the flower borders but who, generally, projected a rumbling laugh which gurgled from a belly which, I recognize now, meant too much lasagna and beer. He was the only person we ever saw around the place although I recall once, in the evening, watching a shiny black car drive up and a man and a "golden-type" woman step out. We had, amongst the "mob", an idea that there was something secretive and mysterious about the operation. But, if the friendly Sicilian didn't bother us, we decided not to bother him.

It was only a few years ago, in fact, that we discovered that the "garbage-man from New York" was the acknowledged head of the Mafia in this country. He is now, if memory is correct, exiled to his native Sicily. It is of interest to me, however, that this mobster, who presumably held many lives cheap and who pulled the strings on the grossest rackets in our country, projected

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to our personal "Mafia", a sense of honor. Perfectly respectable people in our community used to kick us out of their lesser gardens regularly. He, however, apparently told his gardener that it was ok to let us play around and have fun, as long as we didn't kick over the imported garden statuary!

Mask of Honor

THE PARABLE is obvious. Two or three decades ago, a southern bishop preached an ordination sermon for a candidate who was to turn out to be one of the church's fine scholars in history and liturgics. As with most sermons, I imagine, the thoughts and ideas must have had transient interest and appeal. But one phrase did stick out, since some withered class-notes of mine, show that it was quoted by the sometime candidate and contemporary professor, Massey Shepherd. The phrase was: "Remember, my son, the only people our Lord ever had any trouble with were the religious people, and they were the only ones he could never help!"

The mask of honor is a mighty one. It covers the grossest of sins. Marc Antony, in Shakespeare's Julius Caesar, avenged the slaughter of the dictator by praising Brutus' mask of honor and revealing the gross ambition and betrayal which festered underneath.

So often, the phrase — "but he is a Christian man, doing the best he can" — betrays the vitality of this mask. Most recently it was brought to mind when a very brave man — perhaps, the bravest man in our culture! — James Meredith, was shot down on that road in Mississippi. The attacker was immediately picked up by the sheriff and indicted. Friends of the attacker are quoted as saying: "But he was always a quiet, good, Christian man."

On an occasional Sunday evening, we make a practice of attending the services of the more Protestant sects in our city. Given the number of their cement-block structures, which are now turning into more affluent glass-brick-pressed board buildings, they obviously have an appeal and earn a following. We are always greeted with friendly enthusiasm and, then, get hopelessly lost in the services. The sheer emotional vitality, emphasizing individual salvation and rejection of all "non-saved" members of the human race, is tiring.

Those Who Are Saved

ONE OF THE MEMBERS of such a sect was wandering drunk in front of the cathedral office one morning. He spotted my clerical collar and quickly fingered my lapel with the thumb of an Ancient Mariner. He wanted to talk about Salvation . . . or, being responsible in his witness, he wanted to know if I was saved. I replied that I really didn't know but that I understood it was to be a process and not an event. He would have none of it. He was saved and I was not and then, with drunken loquacity, he spent some time verbally kicking his wife around and damning the non-saved, which included all Mexicans, Negroes, members of the Council of Churches and others of that sort. We finally disengaged his thumb and got on our Honda to make some calls, and said that he didn't seem very happily saved to us and that, for ourselves, we were quite willing to wait a while for a process to work itself through. He shouted after me: "But I'm a good, Christian man!"

I don't know whether Marc Antony's soliloquy is still memorized in the freshman class of high school or not. But it was in my day. It was picked, I am sure, not for the grandeur of the language alone. It also was picked because it told us something about Brutus and Marc Antony — and about the "garbage man" and the assailant of James Meredith and the drunk in front of the cathedral office and, we must confess, the cleric whose lapel was fingered.

At the foot of the cross, we have been told, the ground was level, and standing around were all the honorable men!

Hawthorne Revisited

By W. B. Murdock

Rector of Trinity, San Jose, California

NATHANIEL HAWTHORNE in his House of Seven Gables gives us a glimpse of a decadent New England family in the 1850's, the Pyncheons. Two surviving members of this once prosperous clan, Hepzipah and Clifford, play out the last long afternoon of a life of collapsed gentility; Hepzipah behind the counter of a penny shop, while her desiccated brother blows soap bubbles and watches them float over the passers by in the street below. Clifford has the body of an old man, but for him life stands still at a period a little in advance of childhood.

One Sunday morning Clifford stands at the arched window with Hepzipah watching their neighbors as they stepped into the street on their way to church. All of them, Hawthorne

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writes, however unspiritual they may have been on other days were transfigured by the Sabbath influence, so that their very garments however old and often brushed, had something of the quality of ascension-robes.

Into the street steps Phoebe, the third and last of the characters needed for our scene. Phoebe plays the role of redemptress in this little parable. She is the one who reaches our her hands to this poor, elderly, cut-off couple. She passes the house and throws an upward glance and a smile to the Pyncheons in their self-imposed exile. Hawthorne describes her: "In her aspect there was a familiar gladness, and a holiness that you could play with, and yet reverence it as much as ever. She was like a prayer, offered up in the homeliest of beauty of one's mother-tongue. The girl waved her hand to Hepzipah and Clifford, and went up the street; a religion in herself, warm, simple, true, with a substance that could walk on earth and a spirit that was capable of heaven."

"Hepzipah," asked Clifford, after watching Phoebe to the corner, "do you never go to church?"

"No, Clifford!" she replied, "not these many years!"

"Were I to be there," he rejoined, "it seems to me that I could pray once more, when so many human souls were praying all around me."

And so they make hurried preparations to go, making themselves ready in their old fashioned garments quickly snatched from trunks and closets, all the while wondering, in that age of pew rents, if some kind soul would share a sitting with them. Down the staircase they come together, gaunt, sallow Hepzipah, pale, age stricken Clifford. They open the front door and their hearts begin to fail them. They feel as if they are standing in the presence of the whole world, with mankind's great and terrible eye upon them.

"It is too late," says Clifford. "We are ghosts! We have no right among human beings, no right anywhere but in this old house . . . " And so they shrink back into the dusky passage way. The old house now looks ten times more dismal, the air close and heavy. They have had a chance at freedom, but it was too much for them. They cannot flee this house. Here they are secure. Out there, who knows what indignity will come. This house is a dungeon, and as they try to make good an escape they feel the pitiless gripe of the jailer upon them. Hawthorne asks: "What dungeon is so dark as one's heart! What jailer so inexorable as one's self!"

That house of sanctuary, call it a dungeon if you like, is a symbol that can help us to learn something about ourselves and our own times. Standing still, staying within the confines of familiar scene, a fear of going outside to face the unknown, all of these are the themes of this story. It strikes close enough to home so that it is true in one sense or another for all of us. We read much about a shattering of beliefs? Have you ever wondered about what belief it is that is so easily shattered? P. T. Forsyth tells us about people he knew who had sight, but no insight, who at physical age sixty were in much the same condition they were in at age twenty-six. Clifford blowing bubbles well past eighty is a child mentally and spiritually. It is fine to have the openness of a child. Our Lord has words of praise for such an attitude. But to be a child, and to remain a child in mind and spirit, this is to take what God has given and distort it. St. Paul tells us "Do not be childish. Be as innocent of evil as babes, but at least be grown up in your thinking."

Putting Up Walls

WHAT HAPPENS to us, to generalize, is that at some age — let's take age twenty-six since it has been suggested — we begin to put the walls around us. We find answers to life's more pressing problems. They are answers that work for us at age twenty-six. And then having found these workable solutions we begin to use them again, again, and again. We are not pleased when new problems arise that are not to be answered by our formula. The last stage of this malady comes when we withdraw into our house of seven gables. We manage to cut ourselves off with any conversation with the world. Perhaps we tell ourselves that we will pay attention to these annoying problems at a more convenient time. We may even long to open the doors of our self-imposed dungeons and make a dash for freedom. We may secretly wish to grow in mind and in spirit. But we are so secure in our old house.

Finally it gets to the point when it is too late. Like the Pyncheons, we have lived too long within our self-imposed exile. We are afraid. We who live in Christ, afraid! We have, some of us, withdrawn to something near enough to the house of seven gables to call it

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that. Where it is true it is an outward and visible sign that we have had very little belief to begin with. To live in Christ is to believe that though sometimes we are fearful of the unknown, — don't be afraid to admit that — nevertheless we will dare to hope in the final outcome, we will dare to trust. We are, need you be reminded, those who are members of a kingdom whose ruler is actively engaged in the affairs of men. In this kingdom we have such an intimate relationship with the ruler that we speak in terms of his being present within. His orders are to go forth, not to withdraw to privileged sanctuaries.

Standing before the world as if mankind's great and terrible eye is upon us, we will not be spared that. Nor will we be spared perplexing questions, changed situations seeking urgent solutions. It is safe to say, having had a sampling of the 1960's, that this will be our weekly bill of fare. But are we not told that "the power of God protects you by faith till you do inherit the salvation". God stands with us, thus we put our trust in him. If this faith is shattered, then we are lost, and it is predictable that we will run for our house of seven gables.

How to prevent this from happening? Put your trust in him daily. There is no more convenient time. Nothing is lost when there may be found men and women who are secure enough in their membership in God's kingdom that they will sally forth knowing that they are not alone. It is God's world, not some alien kingdom. His will will be done out there and we will find joy in the doing of it.

METROPOLITAN BACKS PEACE POLICIES

★ The Soviet radio broadcast a statement by Metropolitan Pimen of Krutitsky and Kolomna giving strong Russian Orthodox Church support to the government's stand on disarmament and peace policies.

Metropolitan Pimen said that with the U.S.S.R., the Russian Orthodox Church "believes that nuclear non-proliferation, complete prohibition of the manufacturer of nuclear weapons and the destruction of its stockpiles are a true and effective road to peace desired by the whole of mankind."

Russia, said the metropolitan, "strives for general and complete disarmament under strict international control, stands for the triumph of the principles of friendly cooperation of the peoples and stands for peace which has no place for a military solution to outstanding issues."

Metropolitan Pimen made his statement on returning to Moscow from Geneva where he attended a meeting of the World Peace Congress. He said the congress was making a "valuable" contribution to world peace and its pronouncements "deserve the attention of the governments of all countries."

BISHOP ZULU REFUSED TRAVEL PERMIT

★ Bishop A. H. Zulu, suffragan of St. John's Transkei in South Africa has been refused permission to attend the World Council of Churches' conference on church and society.

The African prelate was to have been one of eight presidents of the conference slated in Geneva on July 12-26.

World Council authorities in Geneva said they received a letter from Bishop Zulu saying the only response he has received to a request for a travel permit has been the return of papers issued by his bank as a deposit guarantee, a requirement for Africans leaving the country.

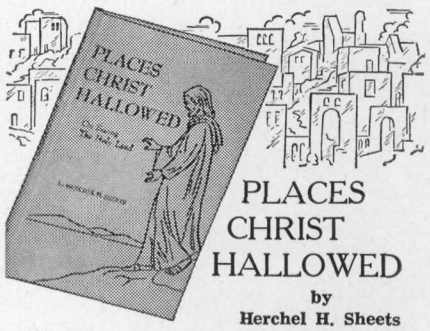
PEACE CORPS GROUP THREATENED

★ Members of a Methodist peace corps group from Sam Houston College at Huntsville, Texas, who were driven out of San Sebastian Tepetlaxco, Mexico, by an angry mob said that the incident was "an unfortunate misunderstanding."

According to initial reports, the 11-member college group was met by some 200 angry villagers who carried stones, sticks and at least one pistol and shouted: "Death to Protestants and Communists."

None of the Texans was injured. State police rushed to their aid and the Roman Catholic archdiocese sent a priest to the village to calm the residents.

Led by the Rev. Glenn Poland of the college's Wesley



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by

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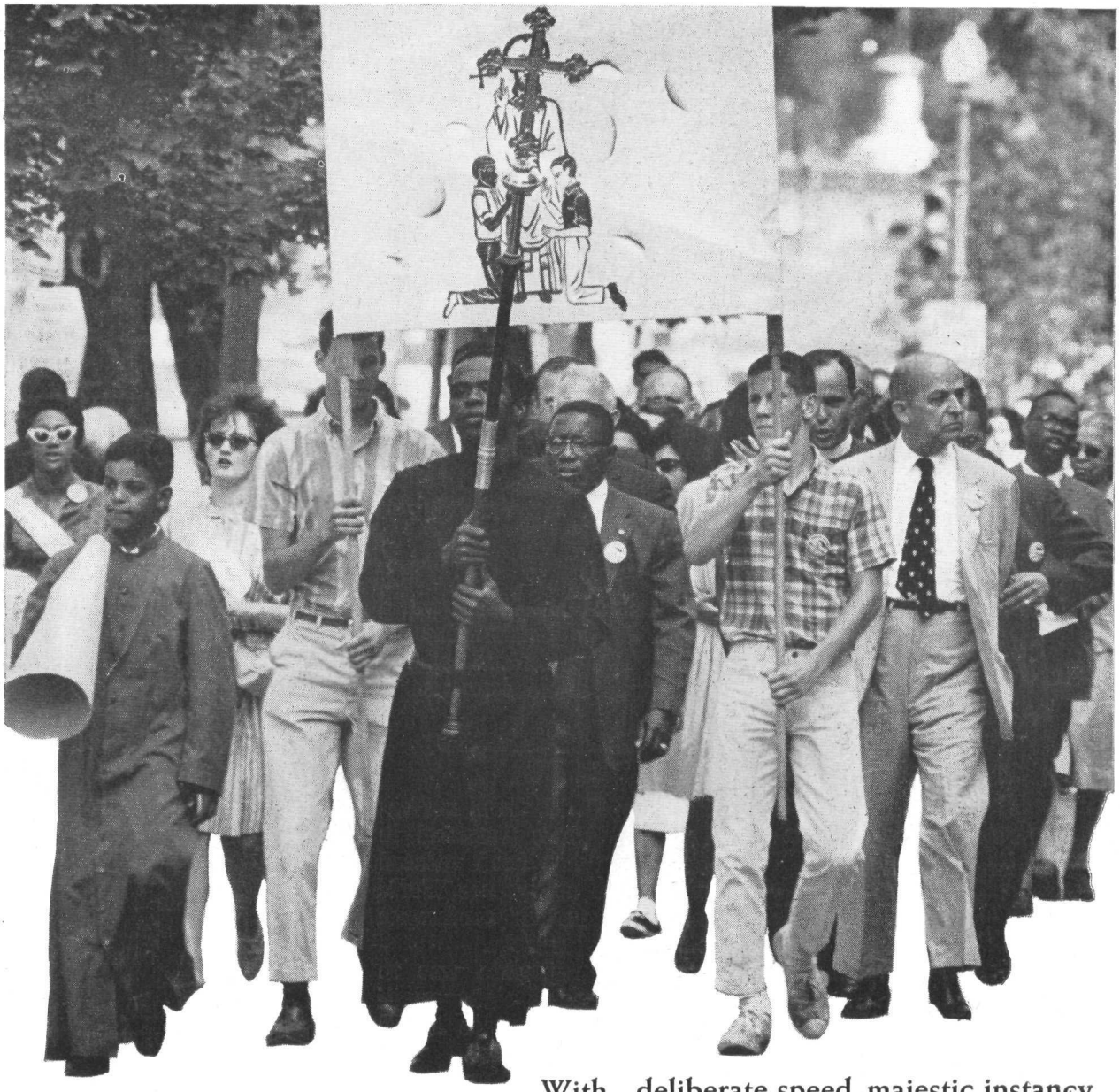
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"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

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Foundation, the students intended to build an annex to a school, it was reported by Arthur Chaffee, a farm expert employed by the Methodist Church in Mexico.

Chaffee pointed out that the village is Roman Catholic and that "the people apparently did not understand that there was to be no religious work involved in the project."

"Certain conservative local elements apply the word 'Communists' as a label to anything they don't like," he said. "They just use it as a kind of cuss word."

DR. BLISS RETIRES FROM ANGLICAN POST

★ Dr. Kathleen Bliss, long prominent in the ecumenical movement, will retire at the end of the year from her post as general secretary of the board of education of the Church of England.

Dr. Bliss is also chairman of the World Council of Churches' division of ecumenical action, and is the first woman to serve on the WCC's central and executive committees.

A native of Kent, Dr. Bliss, who will be 56 this week, was formerly an educational missionary in India for the London missionary society. She was for a number of years editor of the Christian News Letter.

MINISTER REFUSED TO TESTIFY

★ A North Carolina law which permits a trial judge to require a clergyman to testify regarding matters told to him in confidence appears headed for a state supreme court test.

Justice R. Hunt Parker signed a writ which allows a Greensboro minister, who was jailed for contempt of court for refusing to testify in a case involving members of his congregation, to remain free under bond until the court considers his case.

The Negro clergyman, the Rev. Frank Williams, was subpoenaed by both sides in a rape case. He refused to take the oath or to testify, saying that the trial involved four members of his congregation and that to break a confidence would make him "less than their pastor..."

He served two days of a 10-day contempt sentence, then was freed on $100 bond pending appeal to the high court.

STUDENTS URGE END OF WAR

★ Delegates to the national conference of the Methodist student movement voted "no confidence" in the government of South Vietnamese Premier Nguyen Cao Ky and appointed a committee to seek ways of influencing change of U.S. policies in Vietnam.

A resolution condemning both the Ky government and its United States backing passed by a 48 to 5 vote, with three abstentions.

Their resolution declared: "We, the national conference of the Methodist student movement with deep indignation over the conditions of misery and repression created by the war in Vietnam, and sharing the hopes of the Vietnamese brethren in their struggle for freedom, urge all conscientious student associations in this country to join in the effort to bring an end to this brutal war."

A special ad hoc committee to develop possible strategies "which can change U.S. policies in Vietnam" was established.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE SON OF MAN IN THE SYNOPTIC TRADITION, Heinz Eduard Todt, translated by Dorothea M. Barton. Westminster Press. $8.50

Did the Jesus of the earthly ministry believe himself to be the heavenly Son of Man of the Jewish apocalyptic tradition? Did he foresee and foretell his return to earth at a future date as that apocalyptic Son of Man? In all probability, No! This, at least, is the considered conclusion advanced by more and more biblical historians these days, and the present study is no exception.

The Son of Man sayings in Matthew, Mark, and Luke fall generally into three groups. Some (1) refer to a future Son of Man yet to come. See, for example, Lk. 12:8: " . . . everyone who acknowledges me before men, the Son of Man will also acknowledge before the angels of God" (cp. Mk. 8:3:, Mt. 10:23, etc.). Others (2) refer to the suffering Son of Man, as in Mk. 9:31: "The Son of Man will be delivered into the hands of men, and they will kill him . . . " (cp. Mk. 10:45, Lk. 24: 6f, etc.). Still others (3) are sayings in which Jesus speaks of various aspects of his ministry as the work of the Son of Man as, for example, in Lk. 9:58: "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head" (cp. Mk. 2:10; Lk. 7:34, etc).

Clearly, in the last two categories Jesus and the Son of Man are one and the same. This cannot be asserted with certainty, however, about the first category. If Jesus in fact claimed to be the Son of Man, as purportedly he did in (2) and (3), then we shall assume that he is speaking of himself as the coming (a second time) Son of Man in (1). However, if we forget (2) and (3) for a moment, and look at (1) objectively, we recognize that these texts can just as easily be understood as Jesus' reference to the Son of Man as one other than himself.

This, then, and much over-simplified, is the "problem" of the Son of Man sayings. And the solution — again over-simplified — to which many have come is this — that the sayings in category (1) most nearly reflect Jesus' own view. He did not, that is, identify himself with the Son of Man, but thought of his proclamation of the Kingdom as a preparation for the Son of Man whose future appearing would be the denouement of that Kingdom, and believed, moreover, that loyalty to him (Jesus) was the means by which his followers could be assured of sharing in the joy of that eschatological event.

Furthermore, form critical analysis of the texts in categories (2) and (3) suggests that they are not in their present form authentic sayings of Jesus, but, at the least, modifications of his words in which the post-resurrection church has identified him as that Son of Man of whom he spoke. In this manner, that is, the first Christians gave expression to the fact that in his life and death and resurrection they had encountered that reality of joy and threat and promise which the apocalyptic Son of Man concept had meant in pre-Christian Jewish tradition.

Such, in the main, is the conclusion of the writer of this book. We quote here Dr. Todt's own words: "Jesus had bestowed on those who followed him on earth the promise that the Son of Man would guarantee the validity of this fellowship [Jesus and his followers] before God. After Easter there sprang up in the community the Christological understanding that Jesus himself would also be the eschatological guarantor and thus the Son of Man."

This book, a translation from the second German edition of 1963, offers us the most detailed analysis of the Son of Man sayings available in English. Moreover, both in the body of the text and through its excursi it gives an excellent picture of the work of others on this problem, for example, Bultmann, Lohmeyer, Taylor, Cullmann, Higgins, etc.

The study reflects, further, that perspective of the "new quest of the historical Jesus" which recognizes that the primitive church's claims for Jesus (He is the Christ, the Son of God, the Son of Man) have their historical justification not in personal claims which Jesus may or may not have made for himself, but rather in the fact that to know this Jesus was to become aware, as never before, of those deep things about God and man which such concepts in pre-Christian times had been struggling to express.

Dr. Todt's book is a "must" for any serious investigation of the Son of Man concept in the gospels.

O. Sydney Barr

Dr. Barr is Professor of New Testament, General Theological Seminary, and the author of "From the Apostles' Faith to the Apostles' Creed", Oxford.

THE CHRISTIAN DEBATE: *Light from the East*, by Geoffrey Parrinder. Doubleday. $3.95

A movement which has been called the Third Reformation — the first had to do with 16th century doings; the second, so it is claimed, was the scientific revolution and enlightenment of the 19th century — is the influx of eastern wisdom. While churches decline in attendance, paperbacks about Buddhism flourish, Yoga classes attract the restless, Indian classics are included in college survey courses, and books like this one point out that the religious man can find "unexpected allies in the east."

The influx, some think, is comparable to the rediscovery of classical Renaissance, and in like manner, our thought which helped bring on the Christian theology must be adjusted to it. The vitality of religion in the east is at least equal to that of the west, perhaps superior to it at this moment of secularity-come-of-age — to paraphrase a certain overrated expression — and Christians should welcome with enthusiam from this venerable source all new insights and acceptable re-statements of ancient truths. In the opinion of the reviewer, acceptance of this general thesis would, at the least, provide a little color and excitement in today's ingrown, dull-as-dishwater, nonnuminous, secularized church.

Comparison is made by Dr. Parrinder, a Methodist who teaches comparative religion at the University of London, between such great concepts as God and Brahman, the soul and the Atman, the Trinity and eastern expressions of multifold personality with the ultimate divinity, the curiously similar and yet dissimilar notions of Incarnation and Avatar, Christian ideas of survival after death versus the equally classic pattern of Karma-Reincarnation-Nirvana; and other such intriguing matters. He is on solid ground especially when dealing with Brahman as the impersonal aspect of divinity, which surely does not exclude personality, as in some sense an opposite to the finite, or the Other in opposition to man. Too frequently

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the assumption is made in the west that monistic Vedanta is the only Vedanta there is, whereas in fact there are many superior brands, including Ramanuja's "modified nondualism" which is about like Christian mysticism.

Dr. Parrinder is on less solid ground — on quicksand, in fact — when he tries to apply the idea of "religionless religion" and "man-come-of-age" to Buddhism. "We are cushioned against many of the cruelties of life, and a modern Gautama would hardly be so struck with the sight of disease, crippled age and corpses that he would renounce everything to unravel the mystery of suffering." That's a Methodist talking: not a Buddhist. And we wonder if he has ever been to a funeral?

The major criticism of this little volume is illustrated by just this point. Each chapter contains a superficial description of an eastern doctrine, a superficial description of the comparable orthodox Christian doctrine, and then an analysis of what Robinson, Bonhoeffer, and Tillich have to say about it. This means that three religions are being compared at any given time, the latter of which is highly faddish and obtrusive and requires the twisting out of shape of every Christian or eastern idea to make it theoretically attractive to the secular man, who in fact could not care less.

However, any priest who ever has made out a parochial report or submitted other meaningless nonsense to a bureaucracy, will groan and rejoice alternately at the comparison of our statistically minded institutions and the sloppy, easy-going east. "Muslims, for example, have no lists of members, and often they do not know how many mosques there are in a town, let alone how many Muslims. There may be four hundred million Muslims in the world, but give or take a hundred million. Yet the power of Islam as a world religion is not diminished one jot by this absence of a vast organization such as we should impose if we were to take it over." Those who get their reports in on time, fans of COCU, bureaucrats generally: please note.

— Marion L. Matics

Dr. Matics is rector of Christ Church Parish, Bay Ridge, New York City.

THE SCOPE OF THEOLOGY; edited by Daniel T. Jenkins; World Publishing Co. $4.95

By now, it is apparent that man's ability to come of age has forced theology to change or, at least, to look at old realities from new perspectives. The scholars in the theological fields, with such allied disciplines as psychology, ethics, biblical commentary, etc., have excitedly charged ahead, discovering new resources, coining new concepts and words, stirring up new pools of insight. The rest of us, for the most part, have to plod slowly along with what we have been taught some decades ago, because we don't know the new resources, or understand the current semantics, or are drowning in the same murky pools.

This book, consisting of 13 essays by some of the best modern scholars, summarizes discoveries and positions from the current mode and greatly assists one to find out what the people in the know — that theological "metrecal for lunch bunch" — have to offer. Each essay ties the new areas solidly in with the past, which immeasureably aids in bringing a questing man up to date. As with any collection of essays by different authors, the style and preciseness varies, but, all in all, it is a book well worth reading.

— Wm. B. Spofford Jr.

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

THE CHALLENGE TO THE CHURCH: The Niemoller-Blake Conversations, edited by Marlene Maertens. Westminster. $1.65

The editor, a communicant of the Church of the Holy Trinity in Philadelphia, brought Martin Niemoller and Eugene Carson Blake together to discuss crucial issues before the Christian Church — those of ecumenicity and union, race relations, poverty, the Church's role in politics, and evangelism and missionary activity.

In publishing the dialogue she adds explanatory notes and comments and conveys the feeling engendered among the participants.

— Lee A. Belford

Dr. Belford is chairman of the Department of Religious Education of New York University

WHAT IS THIS TREASURE by James A. Pike, Harper & Row, $3.00

Bishop Pike tells us that he wrote this small volume of less than 90 pages as a sequel to *A Time for Christian Candor*. It carries the subtitle of *The Essentials of the Christian Faith*. The author endeavors to show the man who desires to be a Christian but fears that he does not believe enough, that much of what he is required to believe by the church is not part of the essential substance of the faith, but rather "the earthen vessels" in which it is contained. The result is the advocacy of fewer beliefs but stronger faith.

With Bishop Pike's main theme I believe most thoughtful Christians will be in agreement, but I must confess that I did not find the book either well-written sylistically speaking nor as convincing in its treatment of Christian belief as *A Time for Christian Candor*. Too many beliefs and doctrines are treated too sketchilly. The author seems almost obsessed with the problem of the language of the New Testament and of the church through the ages, but particularly with the doctrinal expressions of the first few centuries of Christian history. Surely the bishop overestimates the number of people who are concerned about "official liturgical language," not to mention such religious jargon as "invincible ignorance" or "God's uncovenated mercies."

The author's chief effort is to present a rationale for expressing in "viable, contemporary thought forms" the reality of the universality and uniqueness of Jesus Christ or what is normally referred to as the divinity of Christ. The book is obviously a clear answer to some of Bishop Pike's critics. One can hardly be accused of christological heresy who believes that "God could fully operate in him [Jesus] and through him. Jesus was so fully a man; hence what we see in him is God at his fullest . . . "we see obviously displayed in Jesus, namely, that God is love and that the whole man is grounded in love . . . therefore we can affirm of him — Jesus — in a genuine sense, uniqueness, and, to use a contemporary colloquialism, regard him as 'the most.' He is truly our Lord."

Gardiner M. Day

Dr. Day is rector of Christ Church, Cambridge, Mass.

Book Notes

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Lent with John Wesley; Selections from his writings edited by Gordon S. Wakefield. Morehouse-Barlow. $1.75

Bishop W. J. C. Wand has prepared a foreword for these daily readings, which, though arranged for Lent, have equal pertinence at other times.

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The WITNESS

FOR CHRIST AND HIS CHURCH

JULY 21, 1966

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

Story of the Week

Executive Council has Sharp Clashes on Several Issues

By E. John Mohr
Witness Editorial Assistant

★ A sharp clash over an economic boycott of South Africa marked the meeting of the Executive Council at Seabury House, Greenwich, Conn., June 21-23, while long strides were taken in ecumenical approaches in the church's missionary enterprises.

The controversy arose over two resolutions first offered by the Christian social service department through its chairman, Bishop Marmion of Southwestern Virginia, and considered in revised forms presented by Charles Bound of Mt. Kisco, N. Y., when they came up on a special order of business. Both resolutions were based on citations of condemnations of "the racist doctrine of apartheid" by the Lambeth conference, General Convention, the U.S. government, and most United Nation members.

The first resolution, directed at the church itself, was adopted after a modifying amendment offered by Hugh Laughlin, of Toledo, O., was rejected. The other, to which Mr. Laughlin objected strenuously, was tabled.

The tabled resolution urged the U. S. government "to apply a firmness towards" the South African government, and to use such political and economic pressures as "may more effectively lead to dissociation of the United States and its citizens from implicit support of South Africa's denial of rights to nonwhites."

Mr. Laughlin, visibly moved, asserted that for the Episcopal Church "to assert that the United States implicitly supports apartheid is irresponsible", going on to say that if the council adopted such a resolution he could not "any longer associate myself with such an irresponsible body." He contended that it was one thing for the council to address itself to members of the church but quite another to prescribe a course of action for the government in matters affecting foreign trade, capital investments, balances of payments, and other complexities.

Saying that he himself favored trade with continental China and all other areas regardless of their internal political or economic systems Mr. Laughlin held that the resolution was discriminatory in singling out South Africa for an economic boycott. He pointed to the General Convention resolution opposing apartheid in principle, and said that it would be irresponsible for the council to go beyond this. In Mr. Laughlin's view the 1964 declaration, calling "upon the United States of America to continue and increase its efforts to persuade the governments in southern Africa to purge themselves of their racist laws and practices and to work for free and democratic societies", did not support the phrases of the proposed resolution.

Bishop Burrill of Chicago gave some support to Mr. Laughlin's contentions, saying that while the church had in fact spoken against apartheid in principle "we are here telling the United States government what to do". Mrs. Harold Sorg of Berkeley, Calif., took issue with Mr. Laughlin, saying that if she were to take his position she would not dare to vote in elections, since at best she could have only a partial knowledge of the issues on which voters make choices. She held that there was ample information available on South Africa and asked Mr. Laughlin whether he had ever read anything on it, to which he replied that he had read all there is.

It was apparent to observers that the council had reached an impasse, Mr. Laughlin having taken a fixed position, while a majority of the council, if forced to a decision, tends to support policies and practices which purport to eliminate racial discrimination of one kind or another. In the rather tense atmosphere the Hon. Herbert Walker of Los Angeles, pointing to the deep division in the council, moved that the resolution be tabled, an

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action which carried with little dissent.

Ecumenical Ministry

In the strongest step the council has ever taken in support of an ecumenical ministry on the local level it authorized a $200,000 loan for the joint development of churches in Columbia, Maryland, an entirely new city planned for Howard County, between Baltimore and Washington. Under an agreement between the diocese of Maryland and the local bodies of other churches presently participating the "Congress of the Columbia Cooperative Ministry" will administer a united ministry in the area and through a subsidiary corporation will own all the church property, some of which will be used in common for various purposes, including worship. In addition to the Episcopal Church denominations taking part are American Baptist, Lutheran Church in America, Missouri Synod Lutheran, Methodist, United Presbyterian, Quakers, Evangelical United Brethren, and United Church of Christ. Although not all details have been worked out the congress, which has been joined by Episcopal parish and Methodist church presently in the area, will be consulted on the call or appointment of local clergy and will pay uniform salaries. Altogether the participating churches have pledged loans totalling $1,300,000, including $50,000 from the diocese of Maryland. The loans are expected to carry interest of 5½%, and will be paid back over a 12-year period. Funds to meet the council's pledge will be drawn from its revolving loan fund. Columbia is expected to have a population of 100,000, when completed, with each stage of development taking in about 10,000.

Under another agreement authorized by the council local church bodies will be given assistance in sponsoring low-cost housing financed with government assistance. The service will be given by a division of an existing non-profit organization called "Urban America", whose operation is presently financed by a grant from the Ford Foundation. Other churches presently supporting the new service are the Methodist, United Presbyterian, and the United Church of Christ. Up to now requests for assistance in the field of housing have been met by the home department with volunteer staff assistance. The council appropriated $25,000 for the current year for its share in the project.

Fund of $50,000

In another action the council set up a fund of $50,000 for the current year for financial assistance for local community or neighborhood organizations concerning themselves with problems in housing, education, employment and discrimination. The report of the home department, presented by Bishop DeWitt of Pennsylvania, its chairman, pointed out that the church now has some form of involvement in such groups in Chicago, Detroit, Rochester, Washington East St. Louis, Kansas City, and Louisville. Among the criteria established in the council's resolution for grants from the fund one provides that priority "be given to those requests which indicate that the Episcopal Church is not acting alone, but, rather, in concert with other Church and concerned community groups."

The resolution offered by Bishop DeWitt provided that the final decision on grants would rest with the director of the home department, Bishop Corrigan, after consultation with the director of the Christian social service department. Bishop Marmion offered an amendment providing that the grants be made by a committee including the chairmen of the two departments, on the supposition that the fund is not a part of a departmental budget, which is administered by the director. Bishop Corrigan asserted that once the fund was established it would become budgetary, a view with which Mr. Laughlin, who is chairman of the finance department, disagreed. By mutual agreement the resolution finally provided that the grants would be made jointly by the directors of the two departments involved.

The elimination of domestic missionary districts and the erection of dioceses in their places was recommended to General Convention in a resolution which also encourages these districts to apply to the 1967 convention to become dioceses. Prior to 1964 General Convention interpreted the constitutional provision that no diocese be erected without "satisfactory assurance of a suitable provision for the support of the episcopate" as requiring an endowment fund of at least $500,000. The 1964 convention did not hold to this interpretation, a factor cited in the council's resolution, which was offered by the home department with the support of the overseas department.

Overseas districts, with the possible exception of Alaska and Honolulu, are excluded from the recommendation since they are potentially dioceses of provinces or independent churches in their areas. While missionary districts receive financial assistance from the national church this does not any longer put them in a distinct category inasmuch as most dioceses, as the resolution points out, also receive such help for various purposes.

South Africa

The resolution which was adopted on South Africa asked that the council itself, all di-

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ocesan councils, and all parish vestries "consider the moral dilemma in which we are placed by our present investment policies whereby we profit from investments in South Africa; and to this end we ask members of our church, including those who hold responsible positions in the financial and industrial world to consider what steps can be taken to deal with this complex situation."

Mr. Laughlin sought to have the words "moral dilemma" replaced by "complex situation," saying that the choices, while difficult, were not in the category of morality, a position with which other members did not agree. The amendment was lost, and the resolution adopted by about two to one, some 30 council members voting.

The position of the conscientious objector engaged the attention of the council when it was asked by the Christian social service department on advice for implementing a 1961 General Convention resolution asking the council to provide an "agency to protect the rights and interests, under the national selective service act, of members of our church who hold the Christian pacifist position." The department suggested two alternative forms of such an agency. One provided a committee appointed by the Presiding Bishop, responsible to the council, reporting through the social service department, whose staff would assist it. The other would be a committee appointed by and responsible to the department, reporting to it through the executive secretary of the division of Christian citizenship, a post held by the Rev. Arthur Walmsley.

On motion of Bishop Louttit of South Florida the council adopted the second alternative. Later in the meeting Bishop Coadjutor Murray of Alabama, saying that upon reflection he felt that the council's choice was not in accord with the convention resolution, which had made a reference to a joint commission, asked whether the matter might be considered further. Since he had not voted on the motion he could not move for reconsideration, which was done by Prime F. Osborn of Florida, who had voted in the majority. The motion to reconsider, which required two-thirds in favor, passed. In the discussion on adopting the first alternative for the agency Dr. Wilbur Katz of Milwaukee said that he wanted to point out that there was no evidence that the department would promote the conscientious objector position as such. The council then adopted the plan for a committee appointed by the Presiding Bishop.

Draft Document

In response to a request from the Episcopal Peace Fellowship for the reissue of a pamphlet entitled "Choosing Your Draft Classification" the council authorized instead the preparation of a new pamphlet dealing with all forms of service. The earlier pamphlet was withdrawn from circulation because it was held that some phrases in it made it appear that conscientious objection to military service was better from the point of view of Christianity or the church.

In its place the social service department prepared a leaflet addressed to clergy with information and advice to give to persons who might seek counsel on the question. Bishop Murray held that this procedure was preferable to the one of putting a pamphlet in someone's hands, saying that the church should not "offer this easy an answer". The Rev. Birney Smith of Galveston, Texas, pointed out that the second pamphlet was not generally available and that something which could be offered on tract racks "would serve a very real use." The Rev. C. Howard Perry of Tacoma said that the council should "face this thing squarely", present all the alternatives available to persons subject to military service, and then "let the Holy Spirit lead them." The proposal was adopted with two dissenting votes.

On other matters the council:

Met the new director of the promotion department, William G. Moore, Presiding Bishop Hines when introducing him saying that as an old South Carolinian he was reluctant to use Moore's middle name: Grant.

Was informed that Windham House would end its present training program June 30, 1967 partly because no funds would be provided in the national church program and partly because seminaries now provide for training of women for church work.

Heard that the Girls' Friendly Society has proposed that it dissolve itself, with the council taking over the publication of material.

Program for Peace

The council made a supplemental appropriation to the National Council of Churches for 1966 for that body's $200,000 program for peace after hearing a brief statement in opposition to it by Charles M. Crump of Memphis, Tenn. The program, which has the support of the council's committee on ecumenical relations, of which Bishop Burroughs of Ohio is chairman, and of Dr. Peter Day, the council's ecumenical officer, was described as one which would seek "to help the churches to understand and deal wisely with a wide range of international policy issues, economics, and the needs of de-

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veloping nations, stressing the need for 'a sounder and more basic involvement of the laity' ".

Mr. Crump maintained that the NCC already has agencies engaged in the pursuit of these objectives, making additional positions and programs superfluous, that the program itself would only lead to "more pronouncements of advice to government," which he is known to disapprove, and that in respect to these and similar matters the views of Episcopal Church representatives in the council do not necessarily prevail. In the last point he was apparently referring to a 1964 General Convention resolution instructing the church's delegates on the NCC general board to seek to restrain it from attempting to influence specific legislation on which the Episcopal Church has not taken a stand, though he gave no examples.

The $10,000 appropriation, described as "a little more than the Episcopal Church's normal share, representing our strong interest in this program", was made with only 2 or 3 dissenting voice votes.

Conference on Church and Society Tackles the Hard Questions

★ The world conference on church and society opened in Geneva, Switzerland, July 12 and will be in session for two weeks.

There are over 400 delegates from all parts of the world, with more lay people than clergy. Also it is the first ecumenical meeting at which there are more representatives from Asia, Africa and Latin America than from North America and western Europe.

The task of the conference is to tell the World Council of Churches, the sponsor, where Christians should stand on the major issues of the day.

How important the conference is in the eyes of the communications industry — press, radio, tv — is indicated by the fact that 150 persons representing these agencies have been accredited by the public relations office of WCC, with many turned away because the office is not equipped to handle more.

The Witness has a reporter present who will write exclusively for us. Also the Rev. Joseph Fletcher of Episcopal Theological School and a contributing editor, will write at least one article from Geneva.

A challenge to churches to define not only their own roles in the world but also to find their places in the interreligious and world-wide communities was issued by W. A. Visser 't Hooft, general secretary of the WCC.

In an opening address he expressed hope that the sessions would bring forth a "relevant common word on urgent social questions and . . . demonstrate that in the gospel we find the force to transcend national, racial or ideological concerns or interests."

The WCC leader also cited a hope that "in these matters we may increasingly find a common language between the churches in the World Council of Churches and the Roman Catholic Church."

Attending the meeting are eight Catholic observers named by the Vatican secretariat for promoting Christian unity.

Visser 't Hooft declared that "nothing less than the meaning of human life is at stake" as the churches seek ways to become responsible partners in making the decisive choices concerning the future development of society.

The first assembly of the WCC at Amsterdam in 1948, he recalled, was mainly concerned with economic justice within nations. Today, he said, "we have come to see far more clearly that the crucial issue now is that of international economic justice.

"We know that the hopes we entertained concerning the rapid closing of the gap between affluent and non-affluent societies are not being realized. We know that unless a profound change takes place in the thought and action of the developed nations the world will become increasingly divided between a northern part getting richer than is good for its soul and a southern part which will continue to be plagued by poverty and probably even by widespread and acute famine."

"And we know," Visser 't Hooft continued, "that this must lead not only to increasing bitterness but sharp conflict of international dimensions."

The WCC executive, who will retire at the end of this year, pointed out that people have been unwilling to face the fact that the "present forms of governmental aid of giving by the churches . . . are not really coming nearer to a solution of the problem."

"What is lacking," he said, "is a dynamic moral conviction about our inescapeable duty. We need to proclaim that in this world of our time we are our brothers' keeper and keeping does not mean keeping in our pockets or under our thumbs . . "

While lip service is paid to the thesis that something must be done about famine and poverty, Visser 't Hooft said, there is "little awareness that nothing less than radical structural changes in international economic relations is required."

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EDITORIALS

Lots of Money So Lots of People

HOW MANY officers and staff should be working for the Executive Council? For that matter, how many people should there be on any given diocesan or parish staff?

Slightly under a hundred officers are now engaged by the council, along with several hundred employees, not including those in the field. The precise number is not the question, but whatever it is at a given time can be expressed in the budget figures in which they are represented.

It is not uncommon to hear expressions of astonishment or concern when a given number is mentioned, or a given dollar figure cited. The basic question which should be considered, however, is the desirability or effectiveness of a given program or service, rather than the number of people involved or the number of dollars spent.

At its last meeting the council began a series of deliberations which, through various stages, will lead to the adoption in February, 1967, of the entire three-year program it will present to General Convention next year. The council will solicite suggestions on tentative program items from bishops and others for consideration in the course of the next eight months.

Generally speaking, a given program or service takes a specific amount of personnel and money. Assuming that these are eventually available, the pertinent question that must be asked is whether the program itself is desirable, and, if effective, beneficial in proportion to the effort and money spent on it.

Department A has X number of personnel and spends Z number of dollars. If the program is not desired it makes no different how small X and Z are. They should be eliminated. Contrariwise, simply because X and Z are large is not by itself a basis for questioning the desirability of the program.

The council's program will eventually be considered by the convention's committee on program and budget, which may modify it in the light of its evaluation of it and the means which appear available in the Church. Now, however, is the time when judgments on old programs and new are to be made. If one holds that any given X or Z should be less, then one should advocate an adjustment of the program. If one advocates additional programs and services one must expect corresponding increases in personnel and expenditures.

There is of course some sort of Parkinson's law which says that where money is available means will be found to use it. There is another one about programs once getting a foothold expanding inexorably, or something about the nose of a camel.

These matters too should be evaluated on their merits, and at the right time. After that it is both too late, and out of order.

Medicare and Insurance

YOU MAY remember the large ad we carried with the big headline "Pays $100 Weekly . . . even for life to non-drinkers and non-smokers". We ran this advertising more because it offered a significant service to our readers than for the money which was paid for the ad. We limit the ads we run in order to bring you more important material, and it is our purpose to carry only reliable advertising.

We ran this advertising for two reasons — we believe its rates give a real advantage to non-drinkers and non-smokers, and this company has established an extraordinary record in the lack of complaints from subscribers who are its policyholders.

It is increasingly apparent that insurance is needed to pay bills that Medicare can not pay for those it covers. Many insurance companies are now offering policies for just this purpose. Most of them pay a flat rate of cash benefits for each day or week of hospitalization, like the insurance sold by American Temperance Associates, Libertyville, Illinois. We join such publications as Wall Street Journal, Barron's, Human Events, and U. S. News and World Report in suggesting this type of insurance even though you are covered by Medicare.

Whether or not you are covered by Medicare, American Temperance Associates will send any of our readers a reprint of the ad we carried. There is no obligation to buy and no salesman will call. Write to department 53.

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SUNDRY AND MANIFOLD CHANGES

By George T. Masuda
The Bishop of North Dakota

A CHALLENGE TO FACE UP TO THE CHANGES WE FACE FROM AN ADDRESS TO THE CONVOCATION OF NORTH DAKOTA

A COLLECT includes the phrase, "among the sundry and manifold changes of the world". This prayer comes from a 5th century liturgy and although it still has current meaning for us, we would hardly classify the present changes of the world by the mild adjective, "sundry". The Hollywood term "colossal" or "stupendous" seems to describe more accurately the changes we face today. And here are a few of these "manifold changes";

- Nuclear fission: every polaris submarine carries the firepower equivalent of all the bullets, shells, and bombs exploded in world war two by all of the combatants put together.
- Population explosion: formerly it took 500 years for the world's population to double — now it happens in 30 years.
- Mass communication: the breakfast food jingle reaches more people in a 30 second television commercial than all the old time orators reached in a lifetime.
- Automation: it is predicted that in the year 2000 all the goods needed can be produced by five percent of the workers.
- Color revolution: Hattiesburg and Watts and Rhodesia and Dunseith — keeping in mind that 2/3 of the world is colored.
- Jet-speed transportation: on the drawing board is a hypersonic jet capable of flying from New York City to Los Angeles in 27 minutes.
- Urbanization: one solid strip city from Boston to Richmond.
- Mass education: one person out of every three will soon be in school, either as a pupil or as a teacher. At the same time 70% of the North Dakota schools — 2500 — have been closed by consolidation since world war two. A battery of buses at the school curb is the symbol of our day.
- Agriculture: a thousand farms disappeared from the North Dakota scene since convocation last year.
- Knowledge: it is calculated that the last ten years has added more knowledge than mankind had accumulated in all the thousands of years of recorded history and that knowledge in the next ten years will quadruple.

And there is much more that is changing on the American scene. We may not like it; we may be nostalgic about the good old days; we may resist or welcome these new conditions. But one thing is certain. We cannot ignore them. Things are not what they used to be. No community is quite the same at it was a year ago. Every community will be even more different a year from now.

"Among the sundry and manifold changes of the world" the Church is in ferment too. There is liturgical ferment, the most notable example being the abrupt and radical reversal of Rome with the vernacular mass and the free-standing altar.

There is the discovery of the laity. For centuries the Church has been the private domain of the clergy. Suddenly we recognize that the Church is 99% laity and that there is a ministry of the laity, but we are not quite sure just what that ministry is.

There is moral ferment — what shall be the Christian attitudes and decisions in politics, war, business ethics, sex, race, freedom?

There is theological ferment, with the left wing, "God is dead" variety making radical and bewildering statements. Perhaps these phrases are deliberately exaggerated and calculated to shock. If it is necessary for some religious truths to be repackaged in 20th century space-age language, very well — but let us insist that the product is more important than the wrapping. God does not change — only our understanding of him. The faith does not change — only the way we describe it. So when some adventuresome theologians come along with some startling phrases, let's not panic. It may be a bold groping to make our religion relevant.

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Indifferent Christian

I AM not nearly so disturbed by the "new theologians" as I am about the indifferent Christian. Catchwords like "Christian atheism" do not bother me half so much as "uncommitted theism". What should scare the daylights out of us is the fact that the world does not consider the Church's theology so much untrue as irrelevant. The effectiveness of any cause, religion included, can be measured by its impact on contemporary life — and by this measurement the modern Church is not very impressive. It is not so much a matter of vigorous opposition or vocal antagonism to the Church, as it is a matter of shoulder-shrugging indifference. The most devastating thing you can say about the Church is "So what?" For the masses the Church has only marginal relevance. For them it is not really a matter of life or death, as we proclaim at Easter — It is merely a matter of a pretty setting for the family wedding. A legend describes the Devil instructing his lieutenant: "Don't waste your time arguing with a Christian about the existence of God. Admit it and add quickly, 'but what difference does it really make?' "

All this means that you and I cannot just toy with religion; we dare not just "play church". We risk blasphemy when we act as though Christianity were an optional flavoring to life. To be a true follower of Christ requires commitment and involvement. Commitment means not belief that, but belief in Jesus Christ —unconditional and total trust. I pledge myself to him and that pledge includes not only my time and talents and treasure — not only what I have, but also what I am. Involvement means more than spending some time at vestry meetings or rummage sales; involvement means more than an hour at worship on Sunday mornings. It means that this is God's world — all of it—and we are to represent him — in the store and office on Monday; at the political rally on Wednesday; at the bowling alley on Thursday; and at the dinner table on Friday.

We are thankful for the committed few who try earnestly to reflect God in their decisions and attitudes. But then — is it not what we all promised at our baptism and confirmation? When we acknowledge allegiance to Jesus Christ and his Church, it means being serious about the promises and vows that bind us to him. By tradition the font is placed near the door of the church building to symbolize that we enter the Church through baptism and become his loyal servant. This we all know. But are we also aware that as we leave the church building we pass this same font — a silent reminder that I am still God's soldier and servant as I live and work and play in his world during the week.

CHRISTIAN MEDDLING: A REPLY TO MR. PEW

By David Hill

Rector of All Saints, Carmel, California

OFFERING SEVERAL INSTANCES WHERE THE CHURCH IS REQUIRED TO MEDDLE TO BE TRUE TO ITS TRUST

THE ARTICLE in an issue of the "Reader's Digest" by J. Howard Pew, chairman of the board of the Sun Oil Company and prominent Presbyterian layman is based on two seriously erroneous assumptions. "Should the Church 'Meddle' in civil affairs?" is first of all a criticism of clergy involved in political and civil affairs. Mr. Pew identifies the Church with the clergy. Secondly, he perpetuates a false distinction between sacred and secular, between spiritual and profane things and events which continues to produce a schizophrenia in modern American life. Mr. Pew's denomination does not take these errors lightly. To overcome them the United Presbyterian Church has elected a layman to be the stated clerk of the Church, the highest office available. Meeting in Boston a strong confessional statement of involvement in affairs of the civil order was adopted.

" . . . the Church is called to bring all men to

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receive and uphold another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellow men, however subtly, resist the spirit of God, and bring contempt on the faith which they possess . . . The Church cannot condone poverty whether it is the product of social structures, exploitation of the defenseless, lack of natural resources, absence of technological understanding or rapid expansion of population . . . "

The Church which Mr. Pew loves is not the clergy. The Church creates her clergy to serve her. The Church is the "people of God." Inheriting the vocation from ancient Israel through Jesus Christ, the Church is his body. He, the risen and reigning Lord, is ruler of all life. What is "profane" is what is outside the temple. There too he is Lord. Christian men and women are expected to be active in civil affairs. On Monday morning we read of the president and his family attending religious service the day before. Fortunately since the presidential election of 1960, church-going is less controversial but ever more basic and important for the morale of the nation. There is still unease in political life about a professed atheist presenting himself as presidential candidate.

Clergy and Laity

THE FIRST followers of Jesus were not clergy, but fishermen, a tax-collector, a tent-maker, a woman of the streets — all were the agents by whom the work of God was done. Through all his people his work is done in the contemporary world. How the distinction between clergy and laity grew is a subject for a history lecture, but sufficient to say that the distinction nowadays is seen to be one of function. The Church is alive today, reforming her life, learning to speak in new and exciting ways. Not speaking from a distance but from the heartbeat of modern life, witnessing to the resurrection of all life through Christ, casting off insincerities, shop-worn confusions. The Church is the body of Christ and we sinners have been given grace to do what is to be done. When we betray our vocations engaged in at baptism, then humility and confession can set us straight just as Saul of Tarsus was brought to his feet and led into the city where his sight was restored. There is a tremendous outpouring of enthusiasm and love which enflames Christians in these days.

Some clergy, however, cannot tolerate the lethargy, apathy and hostility of status-seeking, self-centered pharisaical congregations and so they place themselves in the front lines of marches, bear banners of protest. Why? Because laymen have often buried their consciences and drastic action must be taken to stab consciences awake, to cauterize wills so that the fire of the holy spirit may alert congregations to the wonderful workings of reconciliation which God will accomplish in our time and place.

Mr. Pew and other busy executives like him need places and times for quiet and rest. They must have them. And church building doors ought not to be locked. Our restless, energized society needs focus in quiet and in collectedness before God. Silence and retreat are necessary for life. They are not separate from living. The transfiguration narrative clearly shows this. Sacred and secular, spiritual and profane, are only words describing facets of life all of which God has created, which have been restored and renewed through Christ, and filled with vitality in each generation. Politics is a necessary element — the science of people, aiming at "what keeps human life human in the world", to use Harvey Cox's fine phrase. This is incarnation. This is good news. Look how the world seeks for the influence of Christian moral and social molding for the foundation-stone of good news!

Example One

A GROUP of young Republican scholars, known as the Ripon Society, will soon publish a study of new goals for American political life. The two major political parties are far behind American industry, universities, and most American institutions in comprehending what the 1960-70s are about, and even more lacking in a readiness to adapt to the new times. Great growth on state and county and local levels are not being matched with intelligence and moral earnestness equal to the task. Would Mr. Pew have Christians avoid the challenge?

Example Two

RECENTLY in Minneapolis a prominent professor of sociology from Drew University stated that the welfare state is hurting religion. Once

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the government takes on the role of finding meaning for lives then the Church is pushed into the margins of life. The Church should be the bastion of resistance to depersonalizing mass society and show a genuine concern for persons and for the quality of personal life. Does Mr. Pew wish to step aside here?

Example Three

THE GREAT ISSUE of war and peace needs increasing enlightenment. "A new era is upon us. The destructiveness of the war potential through progressive advances in scientific discovery has in fact reached a point which revises the traditional concept of war . . . The problem is basically theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all material and cultural developments of the past 2000 years. It must be of the spirit if we are to save the flesh . . . " Would Mr. Pew avoid this opportunity presented by General Douglas MacArthur at the signing of the Japanese surrender in 1945?

Example Four

JUST a few weeks ago Secretary of Defense MacNamara surprised journalists at the conclusion of a speech given in Montreal. " . . . Mutual interest, mutual trust, mutual effort; those are the goals. Can they be achieved? The answer to these questions lies in the answer to an even more fundamental question. Who is man? . . . " Would Mr. Pew, himself, avoid "meddling" here?

Our faith intersects life at all points. The vigorous, resilient, stable Catholic faith — grounded in historical reality, built on the lives and efforts of so many. Now it's our time to be "fired-up" to become enthused for the living of these days. Bishop Ziegler of Carmel Highlands, the Bishop of Wyoming retired, calls attention to the great joy with which the disciples saw our Lord depart from them, not downcast and worried, anxious and afraid. They went back to Jerusalem with joy and spent their time praising God. Then the event of Pentecost gave them the ability to go forward and persevere unto the end.

"Come, Holy Ghost, our souls inspire
And lighten with celestial fire."

Michmash and Mishmash

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

I HOPE the printers do not confuse the two terms. Michmash is a place and mishmash is a state of mind. The one is an opportunity, the second is a danger. Michmash commands a strategic pass through the hill country of Palestine. It was there that Jonathan and his armor bearer put to flight a Philistine outpost. Isaiah in his vision of the approaching Assyrian army sees them bivouacking at Michmash, laying up their heavy accoutrements in preparation for the final march against Jerusalem, "at Michmash he stores his baggage".

The Church today, as in the period of the Reformation, is at Michmash. The terrain ahead is changing. We must travel light. We cannot afford to be burdened down with the impedimenta in the conflict that lies ahead. We must strip down to action and get rid of the unnecessary and the useless in doctrine, discipline and worship. One of the anomalies of the Church is that so much of the luggage we got rid of at the Reformation seems to have crept back in again.

Michmash can become a mishmash by going to one extreme or the other. We can hang on to all the baggage with which general staffs in particular like to surround themselves. Or we can do the opposite and get rid of all armor, even the essential weapons. The Church today seems to be milling around at Michmash, speaking not so much in an uncertain voice as in several voices all at once and most of them in a language the foot soldier cannot understand. As a result the directives are not getting through. We are missing out at Michmash on the opportunity to check our armament and reform our lines.

The Assyrians established their empire because they knew how to use their armor. They were the first great military power to take advantage of iron weapons. They marched stripped down to essentials but they still had the essentials. Similarly the early Church won out because its faith was a weapon which enabled it to out think as well as out live and out die its rivals.

It seems to me that our new strategy too often tries to out-appease our rivals, out-secularize the world. I become a little disturbed at

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the new theology and the new morality. It seems to me what we are doing is really dressing up the enemy in our uniform. We think we can win our victory by going over to his side. Wherein lies the distinction of the Church's witness? You really need a program to tell the teams apart. Actually the new theology goes back to the fool in Psalm 14 and the new morality is based on the time-worn phrase of St. Augustine "Love God and do as you please". The new theology has come to the aid of the new morality by removing God from the picture. What is left them is merely the "Do as you please" which is only the old hedonism of the Greeks slightly warmed over. As a matter of fact it is a low grade hedonism at that with little real concern for the other person or for society as a whole. These are pretty poor weapons to furnish a man, confronted with the problems of our modern culture.

A wise friend made a comment about the new morality, "Actually if we take it seriously and really love God, we would have a much more rigorous morality than the traditional Christian ethic". Of course, this is true, for we would be back with the Sermon on the Mount. Jesus' ethic is concerned with the inner thought rather than the deed which is motivated by it. Not adultery but lust, not murder but contempt. On this basis what would happen to our modern pornographies, our credibility gaps and all the rest? Most of the Christian expressions of the new morality I have seen seem to me to be softer not harder. They seem to rationalize and condone rather than to relate more realistically to the standard of Christ. When St. Augustine was converted to Christianity he did not use his famous formula to gloss over past sins but he made a clean break with the past.

Situational ethics can be as tricky as circumstantial evidence. In the hands of a tyro it can hang a man even faster. As an army marches along it does not have opportunity to fashion its weapons. That was the advantage of iron over bronze and stone. It kept its cutting edge longer. In the midst of conflict one cannot very well excuse oneself and go fashion a new weapon. The enemy will not wait. Nor is the ordinary footsoldier able to fashion a suitable weapon. He can be taught to use it, however, if we furnish it to him and instruct him in its handling. This goes for moral as well as military conflict. Dr. Blaine made good sense in a recent Witness article when he said the back seat of an automobile is no time "to study the situation in the context of the love of God".

The Church must either speak up or shut up shop. We cannot afford to turn Michmash into mishmash. We need an overhauling and a streamlining of our fighting gear. Let us not throw away all our weapons and fight the enemy barehanded.

The prophet Habakkuk faced his Michmash by saying "The righteous shall live by his faithfulness". When all else is gone there is steadfastness, integrity. A century ago F. W. Robertson the great English preacher met his Michmash, too. "In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet even then, it is better to be chaste than licentious, better to be true than false, better to be brave than to be a coward."

Rabia, a woman mystic among the Moslems, streamlined the faith, "O God, if I worship Thee in fear of hell, burn me in hell; if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting beauty".

I do not agree with Bishop Robinson that we should declare a moratorium on the term God. I feel, rather, that we need to come to grips with the question of ultimate concern at the heart of reality with the intensity of the Moslem saint. If we do so, I am confident that with Habakkuk and F. W. Robertson we shall find that there are still weapons which will serve us, on which we can rely. Michmash does not need to be a mishmash.

A Dash of Holiness

By Brian F. Nurding

Rector of Grace Episcopal Church, Ellensburg, Wash.

ONE of the seeming ingredients of a minister's job is that of offering invocations at various functions in a community. He will often have more requests than he can accomodate, especially if he is new in the town and program chairmen are looking for new faces to fill in at head tables.

During my ministry I have offered countless invocations at such varied events as baccalaureate

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services, annual meetings of community and civic groups, service club luncheons, and even the dedication of a new little league baseball diamond. I never have been forced to do these things and have enjoyed meeting people and becoming aware of the inner workings of organizations with which I normally would have little contact.

But through these experiences I have come to two conclusions:

- Most invocations are like so much window dressing. They are tacked on to the meeting. They add that "dash of holiness," evidently an ingredient necessary to a successful meeting or program.
- Most invocations need not, and should not, be given by a minister.

When attending an event to which I have been asked to deliver an invocation, I usually ask a member if the offering of a prayer is a normal part of their routine. Usually the answer is, "No." When occasionally I have the nerve to ask, "Why tonight?" the answer given is that "some of the members thought it would be nice." And because the offering of a prayer does not grow out of the normal life of the group, it is doomed from the beginning to being an addition, and yet as routine as the reading of minutes of the last meeting. We listen, but very rarely do we listen well. Prayers offered at a function should reflect the normative practice of the group rather than be something imposed from the outside.

And why is it that a minister is always the one who offers the invocation?

I fear that the answer is to be found in the general attitude of people who consider him to be the "professional." He is the ecclesiastical equivalent of the kicking specialist on a football team who pops off the bench periodically to perform his speciality. When invited out for dinner to a private home, the minister is always asked —out of courtesy, I am sure — to say grace or offer the blessing. But is it not more natural for the head of the household, the host, to offer the blessing? After all, it is his home, his family, and this is something he normally does each day. And if the saying of grace is not a normal routine of the family, why institute it for the visit of the minister? This becomes hypocrisy of the highest degree — something the children become aware of very quickly.

An invocation offered by a member — who is also a Christian — of a group or organization would be much more meaningful and would provide a greater witness than importing a minister for the affair. This is the policy of one service club in my town and is such a rarity that it deserves special mention.

I think we commit utter blasphemy when we use God as a "dash of holiness" to round out the agenda. Hopefully, program chairmen, with the assistance of the ministers of the community, can begin to apply some creativity to what has become a sterile and meaningless practice.

- NEW BOOKS -

E. John Mohr
Book Editor

THOMAS CRANMER'S DOCTRINE OF THE EUCHARIST
by Peter Brooks. Seabury. $3.75

This slim but scholarly book is a welcome addition to the list of Thomas Cranmer studies which have been appearing recently. Thomas Cranmer, Henry the Eighth's Archbishop of Canterbury and personal friend, is acknowledged to be the architect of the Book of Common Prayer and one of the principal architects of the Articles of Religion. Hence, if Luther is the father of Protestantism, Cranmer could quite reasonably be considered the father of Anglicanism. He, and not King Henry, was the real founder of the English reformation.

Cranmer was burned at the stake at Oxford in 1556 for his alleged "heresy" regarding the nature of the real presence of Christ in the eucharist. In view of the fact that he was a meticulous student of the Fathers of the Church and avowed himself to be an orthodox Catholic to the end of his days, it is interesting to explore the specific nature of this so-called "heresy." This Mr. Brooks undertakes to do, with thoroughness and with skill.

Quite early in his career, Cranmer apparently considered the received papal doctrine of transubstantiation an "opinion" and not an article of Catholic faith. He felt, as do most modern Anglicans, that the real presence in the Eucharist can be held without the necessity of the scholastic doctrine of transubstantiation. It is important to remember the shifting values of theological terminologies as we endeavor to understand these controversies.

No one disputes the fact that Cranmer agreed with Luther in teaching justification by faith. Was there also a period in which he agreed with Luther's view of the real presence? Scholars have seen both positive and negative evidence. Brooks reviews the evidence of both sides, and he considers it in the light of recent Luther studies by men like Kattenbusch and Vajta. Luther did not teach "consubstantiation" nor did he ever use the word. "The Lutheran stand in this matter was to cleave to the word of Christ as recorded in scripture, and Cranmer evidently felt able to adopt this approach for himself"

After 1548 Cranmer cautiously moved toward a more functional and instrumental view of the presence. In other words, the presence is a presence for communion. Brooks notes that, "it would seem that his understanding of the eucharist is carefully related to the doctrine of justification by faith." This seemed to bring him somewhat closer to the eucharistic doctrine then being taught in Switzerland. Dom Gregory Dix and Professor C. C. Rich-

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ardson have seized upon this in an attempt to make Cranmer out to be a Zwinglian, while Brilioth sought to make him a Calvinist. Brooks is understandably impatient of all these attempts to oversimplify a complex theological situation by pasting ready-made labels on poor Cranmer.

While Cranmer agreed with both the Germans and the Swiss in rejecting the idea of the mass as a propitiatory sacrifice for sin, he did hold the eucharist to be a memorial of Christ's sacrifice for sin as well as a "sacrifice of laud and praise." Certainly the motif of sacrifice is clear in the liturgy of the Book of Common Prayer. The sacrifice of Christ upon the cross was all-sufficient, and this full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world is the basis of our justification.

The Reformers, Cranmer included, took the doctrine of the Ascension very seriously, and thought of the risen Christ as being exalted, even in a physical sense. Hence both Calvin and Cranmer developed what Brooks calls the sursum corda doctrine of the presence of Christ in the eucharist: namely, that in the eucharist the faithful communicant is lifted up so that he is mystically exalted to where Christ is. "The faithful must lift up their hearts and minds to seek out the Lord in heaven, there to receive life through faith in his flesh and blood." It would be a misunderstanding of Cranmer to think of his doctrine as merely figurative or symbolist; it is a spiritual realism and testifies to a definite work done in the believer. "In this transaction, the Holy Spirit is the bond of participation, making available by faith the benefits of Christ's passion, and so comforting, sustaining and nourishing his people with 'the food of immortal life.'" Cranmer firmly believed that his doctrine was grounded upon scripture and the Fathers, and was, in consequence, Catholic.

This book has been carefully worked out, and its scholarship is admirable. Certainly Thomas Cranmer has been neglected long enough by Anglicans whose understanding of him has been distorted by controversial misinterpreters; it is to be hoped that after reading this thoughtful and fair-minded presentation by Peter Brooks they will be moved to go on to the writings of the great martyr-archbishop himself.

— GEORGE MORREL

The reviewer is Adjunct Professor of Anglican Theology, Bloy House Theological School, Los Angeles.

MINISTER'S SHOP-TALK by James W. Kennedy. Harper and Row. $3.95

One of the theological seminary courses that stands out in my memory is the one in pastoral theology given at General decades ago by the ancient Frederic Lauderburn. I can see him even now writing on the black board in large chalk letters, Answer Letters Promptly. He was an unusual man, as some of the religious verse he wrote indicated. It has often surprised me that more hasn't been made of the latter.

Dr. Kennedy's book is a course in pastoral theology in printed form, and it is a very good one. So good, that I gave a copy to a young cleric I'm fond of, and passed my review copy on to my son who was recently ordained a deacon.

The author was a near neighbor here in Manhattan till the Forward Movement lured him away. I always knew he could speak alive-ly and with excitement; now I know he can write in the same way. To what is essentially a book of advice and counsel to the parish minister, Dr. Kennedy brings 33 years of his own experience as rector of churches not only in New York, but in Lexington and Richmond, and even in Texas. And it has been a diligent, conscientious, dynamic ministry, as those of us who know him well can testify. He has practiced what he preaches in these pages in his conduct of public worship, his preaching, pastoral care, etc.

The book is full of quotable passages. For example, where he speaks of types and kinds of preachers: "the shouters, the between-you-and-me-ers, the drama merchants who vary their tones and drop their voices like amateur reciters, the hearties, the mincing aesthetes, the unemphatic voices providing their congregations with a weekly ration of the abstract."

On this same subject of preaching I agree with his stress on the Word and devout preparation by the preacher for its delivery. "Whatever it takes he must do: endless study and reading; ceaseless drafting and editing; keeping in constant touch with the people preached to and with the world in which they must live and work; and whatever else is essential to those who would persuade men from the pulpit."

There are amusing and apt pages where Dr. Kennedy describes the varieties of church members one is likely to find in any and all congregations. The clerical reader will quickly recognize sorts and conditions he has known well in his own ministry. I thought, too, the pages on right and wrong ways to read the scriptures and the liturgy were delightful and, again, the kind of thing a young parson ought to read, and some older ones too.

Minister's Shop-Talk is a mine full of rich ore pertaining to a clergyman's calling, his reading, his being a pastor and door bell ringer, his conduct of church services, his life in Christ, etc. The author indicates the breadth of his own reading with references of a catholic range, from Josephine Tey to Martin Luther King, from William Temple to Arthur Miller. It is, shall we say further, a deeply personal book in which a distinguished presbyter speaks with refreshing candor and honesty about his own faults and failures in a vocation where all of us fall far short.

I recommend this book. A bishop might do well to give a copy to each of his clergy, particularly the younger ones, or at least to those who don't think they have all the answers.

— BENJAMIN MINIFIE

Dr. Minifie is rector of Grace Church Parish, Manhattan, New York City.

THE SECULARIZATION OF CHRISTIANITY by E. L. Mascall. Holt, Rinehart and Winston. $6

Much irresponsible carping has arisen in response to current trends in theology. An exception to this, however, is *The Secularization of Christianity* by the distinguished professor of theology at London University, Dr. E. L. Mascall. In this book he openly and honestly — and I might add, from his own conservative position, fairly — attacks the tenets of certain modern theologians, particularly Paul Van Buren and Bishop Robinson.

In regard to the latter, Mascall states: "The impoverished secularized versons of Christianity which are being urged upon us for our acceptance today rest not upon the rigid application of the methods of scientific scholarship nor upon a serious intuitive appreciation of the gospels as a whole in their natural context, but upon a radical distaste for the supernatural." Through a meticulous and at times tedious examination of the respective positions of Van Buren, Robinson and several other thinkers, he calls into question many of their theses and in some instances reveals inconsistencies of reasoning and argument. It seems to me that he is weakest in his criticism of John Knox's Bohlen Lectures, *The Church and the Reality of Christ.*

Professor Mascall's book should be seriously studied as a possible antidote from a conservative standpoint

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to many of the theological voices now being heard. The following words of Mascall should be sufficient incentive for reading his work: "All I can hope to have done is to show that there is no valid ground for the failure of nerve which has stampeded many contemporary theologians into a total intellectual capitulation to their secular environment."

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, Philadelphia Divinity School.

THE NEXT CHRISTIAN EPOCH by Arthur A. Vogel. Harper and Row. $3.50

The professor of apologetic and dogmatic theology at Nashotah House criticizes the "God is dead" and the "secular Gospel" emphasis with charity, insight and cogency. He knows that the proponents of the "God is dead" school are dealing with matters of the utmost importance, and he never denigrates their attempts to bring the Christian gospel into a relevant position in contemporary culture.

But he thinks that they have often neglected to do their home-work in history, and thus to discover that what they are saying is as old as the Bible and patristic thought.

If you are trying to discover what Hamilton, Altizer, Van Buren et al are trying to say, and find it to be an intellectual "foggy night in a muddy swamp", Dr. Vogel writes with clarity and admirably keeps the discussion going. I certainly would recommend this book for lay study groups in theology.

— WM. B. SPOFFORD, JR.

Dean, St. Michael's Cathedral Boise, Idaho

THE FOUNDATION OF NEW TESTAMENT CHRISTOLOGY, by Reginald H. Fuller. Scribner's. $5.95

This is a book of special importance. Its concern is the question, "What did the first Christians believe, and why?" The author's careful analysis of the biblical and contemporary sources is an example of New Testament scholarship at its best.

This study is not for the insecure who still, misunderstanding what the doctrine of the incarnation — that God meets us in *real* history — means and demands of us, persist in seeing historical analysis of Christian origins as both an impertinence and a threat to the faith once delivered. For the "given," Dr. Fuller insists, is not a set of propositions, but Jesus of Nazareth himself; all else is man's response. Thus, as the author says, "it follows that Christology [the faith once delivered] is not itself a part of the original revelation or action of God in Christ. Jesus does not hand out a ready-made Christology on a plate . . . The church's Christology was a response to its total encounter with Jesus, not only in his earthly history, but also in its (the church's) continuing life."

So, Fuller continues, "it follows that the church made its response in terms of whatever tools lay at hand" — which means, of course, that we have not only the right, but the obligation to scrutinize, to challenge and to find, if we can, better ways of proclaiming that one reality which is Christ. At the same time, to understand the "what" and the "how" and the "why" of the faith of the first Christians is of crucial importance, not because the first century way of proclaiming Christ is necessarily in every instance the best way for us today, but because the Apostolic faith-language remains the key to our apprehension of that truth and experience which first impelled it.

What, really, do we know about the earthly Jesus? And how was it that the Christians of New Testament times came to know and to hail him as no less than an unparalleled action of God himself? In his search for answers Dr. Fuller uses all of the tools of modern critical scholarship. He does so, however, not with the over-scepticism of the earlier Bultmanians, but rather with the positiveness of those more recent scholars — the "new quest"—whose basic concern is "to find a point of contact in Jesus' history for the subsequent kerygma of the church."

In other words, the nature of our sources is such as to make impossible the writing of a biography of the earthly Jesus. We do, however, know enough about him to understand why the church made the claims for him that she did. For example, to hail him as the Messiah was a human judgment, a human response. Moreover, according to the author and many other historians today, Jesus made no such claim for himself. And yet the church's proclamation of him as such was not an arbitrary response, but one impelled by eyewitness experience and testimony.

His life and teaching, that is, they found to be "actualizations" of all that essential Messianism in the Jewish tradition meant. Moreover, this "actualization" continued as a present experience of Christ in the post-resurrection church. So Fuller speaks generally of an "implicit" Christology: "An examination of Jesus' words — his proclamation of the reign of God, and his call for decision, his enunciation of God's demand, and his teaching about the nearness of God — and of his conduct — his calling men to follow him and his healings, his eating with publicans and sinners — forces upon us the conclusion that underlying his word and work is an implicit Christology. In Jesus as he understood himself, there is an immediate confrontation with 'God's presence and his very self', offering judgment and salvation".

And it is not specific claims for self which Jesus may or may not have made — actually this is something about which we can never be certain one way or the other — but this Christology implicit in the totality of that which Jesus said and did which impelled the church's explicit Christology, her attempt, that is, to detail her response. Between the earthly Jesus and the kerygma there is a clear line of continuity.

The biblical historian and theologian, then, can make a highly significant contribution, not only to scholarship as such, but more important to the living faith of countless people. For while he cannot prove that the conclusions reached by the first Christians with respect to Jesus of Nazareth were the right ones, he can show the reason why the faith-response took the shape which it did, which in turn is to suggest the reasonableness of that response. The historian, that is, can lead people to the edge of that faith which, of course, ultimately must authenticate itself in the lives of those willing to take the chance.

The details of this book—to some of which the reviewer would take exception — we leave to the reader to discover for himself. The methology is sound, and makes it easy to follow the development of the author's analysis. The documentation and footnotes — which incorporate an extensive bibliography — are excellent. The author writes well aware of the inseparable relationship between the disciplines of history and theology.

The result is a study which is frequently suggestive for anyone concerned with contemporary problems of apologetics and preaching. Anyone who wants to know about the latest developments in the field of New Testament scholarship will find a careful study of this book both exciting and rewarding.

— O. SIDNEY BARR

Dr. Barr is Professor of New Testament, General Theological Seminary, and the author of "From the Apostles' Faith to the Apostles' Creed", Oxford.

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CHURCH AND SOCIETY

(*Continued from Page Six*)

Citing challenges posed by the welfare state tendencies and advancing technology, he said that questions of the future deal with "the very destiny of man" and that if the churches have nothing to say "they can no longer pretend to represent the Jesus of Nazareth who warned us that the spiritual integrity of man as a responsible being is vastly more important than the winning of the world."

Technology

Technological advance, while feared by many as "enslaving, degrading and destructive of man's cherished values," should be seen as a liberating power which promises "new freedom, enhanced human dignity and unfettered aspiration," delegates were told.

"The malaise of our age," said Emmanuel G. Mesthene, executive director of Harvard University's program on technology and society, "is that our power increases faster than our ability to understand it and to use it well."

"But that, surely," he suggested, "is a challenge to be wise, not an invitation to despair."

The question of the effect of technology on work and employment, said Mesthene, is less a matter of whether people will be employed than of "what they can usefully do, given the broader range of choices that technology can make available to them."

WILLIAM G. MOORE HEADS PROMOTION

★ William G. Moore now heads the department of promotion of the executive council. He comes to his new job from a large advertising agency. He is a communicant of Christ Church, Rye, N. Y.

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Former Chairman of FCC Says Churches Should Speak-up

By Frederick H. Sontag
Exclusive to The Witness

★ "Churches have every right and duty to speak up and tell broadcasting stations and the Federal Communications Commission what is right and what is wrong about broadcasting", E. William Henry, formerly chairman of the FCC told this correspondent in a private interview in Chicago.

The interview was not published until Mr. Henry's retirement from government, and on the understanding that it would be made available for church use only after Mr. Henry had returned to Tennessee from the National Association of Broadcasters convention in Chicago.

Chairman Henry was asked about the church charges that have been filed against WLBT-TV, Jackson, Miss., by church broadcasting officials. Although he voted originally against the church complaints against the station, Chairman Henry obviously seemed to have had a change of heart since the matter was taken into federal court by the Protestant church groups, headed by the United Church of Christ broadcasting commission.

Because the case is now before the federal courts, Mr. Henry could not officially comment on this individual case but he could talk about the general principles involved. The TV station has been accused of slanting news against Negroes and civil rights workers. Its license to broadcast, a federal grant in effect, has been withdrawn and is subject to court battles. However, the station continues to broadcast since it is owned by the Lamar Life Insurance Co. Public hearings will be held about the station's news and public service policies.

Mr. Henry stated, "Church leaders and groups should bluntly join others (like the civil rights organizations) in documenting their complaints or outlining what the government policy should be. I admit government often should start these hearings, not waiting till church groups spend their money, time and effort to enforce the laws" (FCC regulations on fair division of broadcast time).

During the one year in which the station can broadcast on a temporary license, the people who live around Jackson (over 50% of the state's total population) can help church leaders and organizations either prove their case or not, Mr. Henry admitted.

Mr. Henry had no view for publication on whether churches have the legal right to protest against bad broadcasting practices, something which was discussed quietly during the National Association of Broadcasters convention. However, it was learned by the Witness that if the case is taken to the US Supreme Court by the Rev. Everett Parker and the United Church of Christ, hopefully joined by the Episcopal Church's Executive Council broadcasting division, a historic decision regarding civil rights and the right of fair play by broadcasters would most likely be the result.

Mr. Henry and other FCC commissioners have reportedly privately expressed doubt or confusion about why other



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church groups like the Roman Catholic civil rights units, the Jewish free speech organizations, and the large National Council of Churches had not made a "major splash about this matter".

Mr. Henry said to the Witness that he now could see no objection whatever for churches and their rpresentatives to take a most active part in challenging broadcast standards.

Mr. Henry was succeeded by a long-time commission member, Rosel H. Hyde, who as the new chairman will have considerable influence on what the FCC does on its own without church prodding. Mr. Henry could not state whether after handling a Tennessee Democratic primary campaign, he would reenter the broadcasting law field.

STEVENSON, HALL, BARNDS ELECTED

★ Dean Stevenson, archdeacon of Bethlehem, was elected bishop of Harrisburg. Dallas named a second suffragan by electing the Rev. William P. Barnds, rector of Trinity, Fort Worth. Robert B. Hall was elected coadjutor of Virginia and said in Chicago, where he is rector of St. Chrysostom's, that he will accept, subject to the necessary consents.

URGES SCRAPPING ON 39 ARTICLES

★ The Rev. David Edwards, soon to be dean of King's College, Cambridge, told the conference of the Modern Churchmen's Union, that the 39 Articles, ought to be abolished.

Declaring that they were partly the cause of the present sharp decline in the number of candidates for Anglican ordination, Edwards said the continuance of the clergy's obligation to assent to the articles "is an unseemly farce which damages the good repute of the ministry of the word and sacraments and mocks the consciences of most Christian laymen."

He reminded the congregation that the clergy were required, and the laity encouraged, to adhere to the articles, but added that they were last revised in 1571 and said the time had come for the church to abolish the requirement altogether.

"The end of compulsory assent would not alter the theological position of the Church of England as this really is. But it would alter the church's image," he said. "At present sophisticated people know that any clergyman of the Church of England is allowed to disagree with the articles. I have never concealed my own disagreements. I have observed that bishops themselves disagree with the articles, privately and publicly. It is commonly said that the articles make sense only as a document of history."

Edwards said some leaders of Anglican thought had urged that the articles should be replaced by a new declaration of faith. He himself suggested that the Church of England and the Methodist Church, in their present approaches to reunion, should draw up a joint declaration to replace the legal use now made of the articles and of John Wesley's sermons.

EPISCOPAL BISHOPS CONFER WITH POPE

★ Bishop Donegan of New York had an audience with Pope Paul on July 7. Among things discussed were problems of unity.

Earlier in the year Bishop Moore, suffragan of Washington, had a similar meeting when he was in Rome on a brief vacation.

WASHINGTON PARISH CUTS QUOTA

★ The diocese of Washington may meet with some difficulty in reaching its mission quota as the result of a letter sent by the vestry of a large church to other diocesan churches.

It announced that All Souls was paring its contribution to the diocese from a requested $11,800 to $6,000. The 1,250-member church, the letter explained, did not want its funds used to help influence legislation or to foster public demonstrations.

The Washington Post said the vestry's letter "apparently" had as one of its major objections the activities last winter of Bishop Paul Moore in promoting the "Free D.C." movement.

EPISCOPALIAN TEACHES IN CATHOLIC SCHOOL

★ Kenneth W. Paul, Episcopal chaplain at Centenary College, Shreveport, La., is to teach at St. Vincent's, a Catholic school for girls. Approval had to come from the Vatican, and this was another "first" according to the head of R. C. schools in the city.

Episcopal Bishop G. M. Jones also approved.

ROBERTSON CHAPLAIN AT SWEET BRIAR

★ A. M. Robertson, rector of St. Paul's, Lynchburg, Va., has accepted the chaplaincy of Sweet Briar College. Before his ordination he was in business and had a part time job as organist at Calvary, Pittsburgh, Pa. At Virginia Seminary he was the organist, taught music at Episcopal High School and was minister of music at a Baptist church in Washington.

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- BACKFIRE -

Frederic S. Burford 3rd
Rector of All Saints Church
Galena Park, Texas

The June 23 issue of the Witness was exc'ellent! It was worth the price of the subscription in and of itself. It was wonderful how the three lead articles complimented each other.

I would take some exception to the editorial, "Block that Suffragan". It was disturbing to read an assumption that the major function of one in Episcopal orders was to confirm! I would grant you that we seem to treat our bishops as confirmation machines, but I see hopeful signs in the church that perhaps our vision is broadening. Might it not be true that a suffragan bishop will share the pastoral burden of the diocesan? Might it not also be true that a suffragan might share the administrative burden, thus freeing the diocesan to function more effectively in the pastoral role? As a member of a large diocese which has had two suffragan bishops for some time I have found that each of the above happens and has happened effectively.

I also wish to express my appreciation for your entering the lists on behalf of the Cathedral in New York. I am a relatively new subscriber to the Witness for two reasons; one is the level of controversy revived by the present editor of "brand X", and, two, the enormous price increase in "brand X" over the past few years.

Thank you again for the June 23rd issue, please keep them coming like that issue.

Benjamin Minifie
Rector of Grace Church, New York

Isn't Robert Haven a bit hard on Billy Graham and his London crusade (6/23)? Like so many others now-a days, Mr. Haven would have it that preaching is a thing of the past, likewise the parish church, indeed the church as we've long known it. It is just about dead in England, and in its stead must come, is coming, new ministries such as those of worker-priests, cell groups, etc. This being so, Billy Graham is an anachronism!

I'm convinced we must be more imaginative and experimental than we've ever been before in communicating the gospel. New approaches, new structures, a new liturgy too, are called for. But I see these as additions to, not necessarily substitutes for the church and its worship and ministry in the more conventional sense. It puzzles and disturbs me to have people glibly write off what have been "means of grace" to generations of faithful people. Is preaching really out of date? I have the feeling people will ever be moved by the decisive, eloquent word. Think of the effect of Hitler and Churchill in their respective nations! And as I travel about people still come out to church services in goodly, even large, numbers where the preacher has something to say and says it with power.

I talked with an English churchman who is a great admirer of Billy Graham, and from his account the London crusade is not the failure Mr. Haven says it is. And let's stop all this decrying of preaching. More than a few parish churches I know would come alive if it were better done, and if the clergy would bestir themselves among their people, dismissed now-a-days.

David S. Harris
Organist-Choirmaster, Our Saviour,
Akron, Ohio

Thank you for publishing the article about music and the BCP by Mr. Schmidgall in the June 23 issue. Perhaps there is a misprint on page 13, first column, second paragraph. Shouldn't it read: "...one finds that all but a few hymns are of an unenduring nature"?

It is interesting to hear a cleric suggest that there is a time for silence in public worship. May his tribe increase. Just so that the church remembers that silent moments in public worship are not the same as no comment about human affairs and needs.

The sacred "musak" which surrounds many of us on Sunday mornings would do well to be displaced by room to think before the opening sentences call us to common prayer. This is not a suggestion to put organists out of business, but merely a reminder that musicians, too, would like to go into church without always having to perform, or shout their way down the aisle, before the service begins. How good it would be to sit a moment, like the rest of the congregation, in meditation and anticipation of what is to follow. Then what a joyful Hosannah could we let out! And all together, too.

While I hail Mr. Schmidgall's discerning comments about music and the services, I wish that he, and all others greatly concerned, would ask that the Gloria in Excelsis be placed again after the Kyrie. It seems weak to suggest that the Gloria might be sung between the epistle and gospel, just because such placement is rubrically possible, when what is really needed is an overhaul of the whole service.

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The Witness

For Christ and His Church

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Problems of Technology Split Church and Society Meeting

★ Are the modern scientific and technological revolutions a blessing or curse for man? This question dominated the first half of the conference on Church and Society, July 12-26.

It confronted the potentialities and terrors of nuclear energy, automation, and biological experimentation. Participants, half laymen in science, education, industry, research, and half theologians and church leaders, grappled with the role of the Church in a rapidly changing world.

W. A. Visser 't Hooft, general secretary of the WCC, in the opening address raised some troubling questions about the new scientific discoveries.

Asking "who will work out the programs for the computers?", he questioned whether decisions would be made in "the esoteric atmosphere of scientific laboratories or in wide open debate between all men willing to participate in responsible choices?" (7/21).

Poverty Gap

The gap between the rich and poor nations was the principal theme cutting through the deliberations of the first half of the conference.

A Nigerian lawyer active in political affairs, Bola Ige, an Anglican, served notice that there could be no peace as long as two-thirds of mankind are patronizingly referred to as "the poor", "the underdeveloped", "the third world" and now "the newly awakened peoples."

He said the US and USSR were endangering the peace of the world by arrogating the monopoly of directing the future of the world and other nations.

He said there would be no peace "as long as there is a colony in the world and as long as neo-colonialism remains more vicious than its parent colonialism."

Role of Church

The primary role of the Church today is to offer a stable point of reference midst man's ever-changing circumstances, said Prof. Jacques Ellul of France.

Ellul, of the University of Bordeaux law school, said that this point of reference was not reactionary, but represented real values for mankind which was being devalued by constant change.

"The potentialities of technology today are unlimited," he said. "We might say that anything we can imagine can be done. This is evolution, not revolution, for it cannot be stopped; within itself the present technology contains all the seeds of the future.

"We can forecast what, in the short-term, our technology will produce, but we cannot forecast the political, economic, and social effects it will have, for this requires value judgments."

Ellul said Christians must accept technological development as ambivalent: "It is neither good nor evil; neither can you control it, nor stop it."

Christians could also formulate the desirable long-term goals of society in the light of the short-term possibilities indicated by present technology. "We can calculate with some accuracy the short-term possibility, and, through a critical evaluation of our ultimate goals, calculate how to move from our present position to those goals."

Economist and author Robert Theobald, New York, told the conference that "technological power can be controlled for man's benefit only if he consciously makes major efforts to alter national and world social structures."

Theobald said that war "cannot be abolished until new social means are discovered for settling otherwise insoluble conflicts," that the end result of man's dramatic increase in life expectancy will be famine unless the will, and therefore the funds, are found to limit births; and that automation "offers the possibility of setting man free to do as he wishes" only if "it offers him his income as a right."

Theobald challenged the conference to take seriously "what

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might be the final opportunity we have for a real meeting of the rich and the poor nations." He said it was too easy for those of the developed countries to meet the poor believing that they had all the answers and for those from the poor countries to come feeling that they had heard it all before and that "the immutable order of the west could not be changed to accommodate them."

"Much that today passes for dialogue is merely a meeting of people to achieve a consensus which has already been determined by a priest, pastor or expert," he said.

"True dialogue is a profoundly wrenching experience as one tests each one of one's beliefs against the beliefs of others, and it is only tolerable if one shares a profound sense of purpose with the other members of the group."

"Should technology always be exported to the developing countries or should they be required to develop their own?", asked Prof. S. A. Aluko, head of the department of economics, University of Nigeria. "Those of us who live there are becoming restive because imported techniques create dualistic communities and economies."

He said that man's confidence in himself did not necessarily enhance the Christian faith. "I am inclined to say that man's confidence has been used more as a lever against God than as an acknowledgement of his authority . . The tendency to worship technology and the human power of achievement is very real. Though we may not be able to stop technology, we have to realize the problem that it poses."

Aluko equated the race to the moon and space flight to the building of the biblical tower of Babel. "There must have been plenty of people without rooms to live in on earth when the Babel tower builders wished to reach heaven. There are many hungry people on earth today while immeasurable wealth is being put into the colonization of the moon and the planets beyond. I hope that what befell the builders of Babel will not befall the modern technocrats and the world that produces them."

Exploitation Charged

A Latin American spoke about the ways in which a small ruling class can use technology to keep itself in power. A participant from a West African country said simply that his people didn't know what technology was, and wondered aloud what relevance the discussion held for them.

Then a speaker from Ceylon warned against that drift in the discussion. "It is morally wrong" he said, "to feel that moral issues lie only in the underdeveloped nations. What we need is a soliidarity in thinking about moral issues."

Praises Communist China

Bola IIge, a Nigerian lawyer, told the conference at one point that Communist China symbolized all that was best in the developing nations.

It was "nationalist, militant, economically free and . . . unyielding in its commitment for the freedom and full emancipation of the nations of Africa, Asia and Latin America," he declared.

U.S. Bombing of North Vietnam Hit by Church Conference

★ Delegates to the conference on Church and Society declared that growing American military presence in Vietnam and the bombing of villages and targets near North Vietnam cities "cannot be justified."

While overwhelmingly defeating an amendment to a document which would have "condemned" American actions, the delegates stated that the military build-up and bombing practices "involve the danger of escalation of the war into a world conflict and do not bring South Vietnam closer to political stability or solve the problems which have produced a revolutionary situation in that country."

In view of the international dangers created by the situation, it was urged that "all hostilities and military activity be stopped and that the conditions be created for the peaceful settlement of the Vietnam problem through the United Nations, or the participants to the Geneva conference, or other international agencies."

Because nuclear war is "against God's will and the greatest of evils," the conference statement said, it is "the first duty of governments and their officials to prevent nuclear war."

In a parallel action, 73 of the United States' participants at the conference cabled President Johnson a statement stressing that the "current episode involving American prisoners should not be made the occasion for any acts of reprisal."

The cable also called on the U.S. and North Vietnam to treat captured personnel "according to standards set up by the International Red Cross."

"We deplore any suggestion that we lay waste the cities of North Vietnam," the cable said. "Acts of vengeance are abhorrent to Christian conscience and inimical to national and world interest."

Among those signing the

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cable were Presiding Bishop John E. Hines; John C. Bennett, president of Union Theological Seminary; Christian Methodist Episcopal Bishop B. Julian Smith; Methodist Bishop Prince A. Taylor of Princeton, N. J., and Episcopal Bishop J. Brooke Mosley of Delaware.

(On the same day the cable was sent, a message received in New York by the Columbia Broadcasting System from President Ho Chi Minh said there was "no trial in view" for American prisoners in North Vietnam. CBS had asked for the North Vietnam leader's comment in view of repeated unofficial reports that captured Americans would be subjected to war-crimes trials.)

The cable from the U.S. Church and Society conference participants was formulated at a meeting convened by John Regier, associate general secretary for Christian life and mission of the National Council of Churches in the U.S.

It was stated that after their discussions with leaders from Asian, African, European and Latin American countries at the sessions, the U.S. participants "are more keenly aware than ever before of Church and world criticism and anguish over United States involvement and escalation of conflict in Vietnam."

The Vietnam war and U.S. participation in the conflict was the focus of attention at a press conference earlier, where Archbishop Nicodim, head of the foreign affairs department of the Russian Orthodox Church, condemned U.S. actions as "cruel" and "lawless."

In answer, Eugene Carson Blake, incoming general secretary of the WCC, declared that the Russian churchman had not made a "balanced presentation."

The Russian Orthodox leader commented that his "personal views coincide completely with those of the Soviet government."

Among other comments, Archbishop Nicodim dismissed as a "myth" the claims that Jews in the Soviet Union are being persecuted. He cited the "high percentage" of Russian Jews in important offices as evidence in support of his statement.

Justice Between Nations Debated By East and West Leaders

★ Eugene Carson Blake, general secretary-elect of the WCC, declared at the Church and Society conference that the Church "must act, take a stand, and march with those in the society who cannot alone win in the battle for justice, freedom, and equality."

Noting the increasing participation of Christian churchmen and laymen in civil rights demonstrations in the U.S., Blake said that "this is a risk for the Church for it always results in controversy."

However, he added, "I am convinced that the putting of one's body in the right place at the right time is often the only way that a Christian can help his Church to be a part of the transformation of society."

Blake observed that "comfortable American Churches have been pained and surprised and troubled and inspired by the fact that we have authentic martyrs in our time."

"No normal man sets out to become a martyr, but sometimes integrity and love—more important even than courage—puts Christian bodies where the action is," he said.

He participated in a panel discussion with churchmen from Czechoslovakia and Uruguay in which the three speakers agreed that the Church only could be effective in transforming society by identifying with the poor and pioneering social change.

Joining Blake in the discussion were Emilio Castro of Montevideo, general secretary of the commission for Latin American Evangelical Churches, and J. M. Lochmann of Prague, professor of theology in the Evangelical Church of the Czech Brethren.

"Political power for the poor themselves — in many of our cities this is black power — is one important ingredient in the transsformation of our society as more and more the great city is the location of the struggle," Blake stated.

"In some situations it may be that the Church feels obligated to use direct action, such as mobilizing the masses, even direct political pressures, so that certain necessary changes become a reality," Castro said.

"The Church cannot defend the status quo because it must always be ready to recover its role as a pilgrim people and to become part of new social forms that can better represent the necessary justice in a particular historical situation."

The east European churchman, Lochmann, put it this way: "We must press on to a greater justice on a worldwide scale. By creating an atmosphere in which sound politicians can venture on new forms of constructive, responsible policies. the Church can contribute to society's transformation."

Disagreement developed on the role of order in society. Blake, put this question to Prof. Lochmann: "In light of the gospel, can we get to the place

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we want to get by complete overturn of established structures, carrying with it terrible suffering in most cases?"

Lochmann replied: "Man is a creature who cannot do without certain order and law. But order is for the sake of man and has value only as far as man is helped by it. Revolution is not an abstract program, but in some situations it might be a way of humanization."

One of the Church's responsibilities, according to Castro, concerns the "desacralization" of terms and concepts. "When the Church organizes round tables and discussions of such concepts as revolution, land reform, nationalization, it is eliminating from those terms all possibility of ideological misunderstanding. This raises them to the category of vital problems and opportunities for the community."

Three other ways in which the Church contributes to the transforming process were defined by Blake: through its regular preaching and teaching from the Bible; by the formulation of concrete goals for society and concrete means to reach them; and by pastoral care of its members in positions of influence and leadership in government, private institutions and voluntary organizations.

Commenting on the role of the Church in "socialist societies" where it is definitely in a minority position, the Czech theologian expressed his belief that "the positive and growing democratization of our society would not have been conceivable without the quiet, steadfast presence of our Churches."

He mentioned specifically the "new depth of our dialogue with Marxists" as "one of the most encouraging experiences in our existence as Churches."

"We find we have a great deal to say to each other, in spite of all our radical ideological differences," he said. "This is a sign of a true opening up of a society which has often been called 'closed'."

Lochmann noted that even the still powerful and influential Churches in the west become "minority churches" in the face of growing secularism. He urged that Christians "no longer act as those who know everything better or who know all the truth, but as those who help to find truth as 'midwives'."

He posed the two great prophetic issues of our time as: peace and the equal distribution of the world's wealth. Castro immediately called for a reversal of the order. "Let us have justice between nations, then we will have peace," he said.

ROLE OF CHURCHES IN REVOLUTIONS

★ An Indonesian participant in the conference on Church and Society called upon the churches to work toward ending the "untenable division of mankind into an affluent minority and a starving, backward majority."

"They must at the same time serve as agents for conciliation between the new and older states, working to overcome resentment and the sense of superiority, and beginning within the household of God," declared General Tahi B. Simatupang.

General Simatupang, who was deputy chief of staff of the Indonesian army during his country's struggle for independence, said that to harness the "revolutionary steam" of developing nations so "the train of revolution can move toward concrete aims" should be the concern of the conference.

"The new confidence, hope, vision and dynamic of developing nations must not be romanticized," he said, but directed toward specific goals.

"Christians," he went on, "must be in the revolution as people who, while having an open eye for its pretensions, at the same time take its promises and hope more seriously than anyone else, infusing a great sense of realism and responsibility into the thinking of revolution."

Citing the developing nations "double leap . . . from dependence to independence and from a post-colonial situation toward a developed, modern society," Gen. Simatupang said that the Indonesian struggle for independence "brought people to a realistic understanding, sometimes bordering on cynicism, of the tenacity of vested interests."

Such interests, political, economic, racial and otherwise, he said, were "only prepared with great reluctance to accept fundamental changes in the face of an over-whelming pressure."

The Indonesian leader acknowledged that the future progress of the developing nations "will certainly depend upon the social motivation, the social discipline and social sacrifice of the people concerned."

But he stressed that it is also related to "the policies of the developed nations during the next ten to twenty years," and he concluded by asking if their relationships with the developing nations in this period will be "in terms of growing cooperation or in terms of growing antagonism."

NONE PRESENT FROM CHINA

★ Representatives from the People's Republic of China were noticeable by their absence at conference on Church and Society.

M. M. Thomas of India, conference chairman, observed that the absence of Chinese Christians "leaves a serious gap" in the delegations present from eighty nations.

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EDITORIAL

Poor Man, Rich Man At Geneva

WHEN the World Conference on Church and Society convened in Geneva, Switzerland, it was the first time in nearly thirty years that such a large-scale attempt to examine the Christian's responsibility in the world has been made. It was in Oxford, England, in 1937 that the last such world conference was held.

Immense changes have taken place since then. There has been world war two, the splitting of the atom, the formation of the United Nations, the cold war, the formation of many new nations, and many other changes in the world.

In the Churches vast changes have occurred. The World Council of Churches itself has been formed and its membership has become truly worldwide rather than largely European and American. The Russian Orthodox Church has joined. The Vatican Council has revolutionized the ecumenical scene. All of these developments would seem to indicate that a worldwide look at the Church's role in society was overdue.

This is reinforced by the climate of activism now current in Church involvement in such areas as civil rights, the war on poverty, and anti-war protests in this country and also to be found in Churches in the newer nations.

Combined with the current theological emphasis on the secular and the need for "religionless Christianity," the Geneva conference comes at a moment to crystalize and carry forward a Christian thrust in social action.

The wide gap between the thinking of Church leaders in poor and rich countries characterized the conference at the half-way point.

The Rev. Paul Abrecht, executive secretary of the WCC's department on Church and Society and the chief architect of the meeting, said many western participants were "shocked" at the challenge to western ideologies and structures voiced by speakers from developing countries.

"Churches of the west have been ignorant, even complacent about the gap." Abrecht said in a press conference progress report on the meeting. "Now illusions have been swept away. There has been plain speaking and we are moving to a more constructive stage."

More than half of the 410 churchmen and lay professionals from social, economic and political fields at the conference have never previously attended such a world session. Most of these were from developing countries in Asia, Africa and Latin America.

Conference Chairman M. M. Thomas, director of the Christian Institute for the study of religion and society at Bangalore, India, said the conference was facing the question: "What is love in terms of structures?"

"We are not here to say we should love one another," he added. "I would hope the meeting need not say that. We are here to find what structures are needed to express love for our neighbor in the world today — what sort of economic and political structures are needed nationally and internationally."

In the first days of the conference, Abrecht commented, participants from developing countries justified their nationalism and strongly criticized the west but the western participants were not "hitting back." He added that he did not expect that situation to continue.

The official called the confrontation between points of view one of the conference's early achievements and said it could "help bring about a friendlier atmosphere and real dialogue" between developing and industrialized worlds.

What this dialogue produced in the way of a Message to Christians throughout the world is presented in a summary in this issue. It was released on July 25, a few hours before the two-week gathering came to an end.

Many trees have stood forth during these two weeks — sturdy oaks, stately pines, peaceful maples and, we suspect, a few birches. At the moment it is difficult to see the forest for the trees. Articles by the Rev. Joseph Fletcher and the Rev. Arthur Walmsley in our next number will, we are sure, bring the decisions and activities of this important conference into focus.

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CHRISTIANS AT GENEVA ASK RADICAL ACTION

A BRIEF SUMMARY OF THE MESSAGE TO CHRISTIANS THROUGHOUT THE WORLD FROM THE CONFERENCE ON CHURCH AND SOCIETY

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THE WORLD-WIDE CONFERENCE, after two weeks of deliberations, called for the acecptance of ""radical" action for promoting rapid social change.

The call was sounded in a "message" in which the conference summarized its discussion of ways to meet social and economic stresses.

The conference predicted that considerable tension was to be expected for some time within the Christian community between those who believe in "quiet efforts" and those who take a "more radical or revolutionary position" in promoting social transformations.

"At the present moment," the message said, "it is important for us to recognize that this radical position has a solid foundation in Christian tradition."

The radical position has "its rightful place in the life of the Church and the ongoing discussion of social responsibility," the message said.

In its final message the conference said that its discussions had given rise to a "new sense of urgency" about the need for "serious study and dynamic action" by all Christians on the major issues of the day.

Four reports were prepared for consideration.

- In one report the conference, which had earlier criticized as unjustified the United States military build-up and bombings in Vietnam, said that the escalation of the war "aggravates ill feeling between races" because Americans and other non-Asians are fighting Asians in an Asian country.

- In the same report the continued existence of anti-semitism as "an issue among Christians" was deplored. Churches were urged "to insist that no discrimination should be made among men for religious, racial or ethnic reasons."

- The conference denounced the present white regime in Rhodesia, which declared its independence of Britain in November of last year, as "illegal," and identified itself "with the African nationals of Rhodesia in their quest for majority rule."

- The delegates said that the "Churches see in biblical teaching the sanctity of monogamous marriage."

"But," they continued, "we have to face the fact that pre-marital and extramarital intercourse is not uncommon in any country."

- A conference report urged Church support of research to "help powerless groups achieve social and political change" because the Church's "continuing bias should be for those who are powerless and deprived."

- The conference urged the establishment of new Church structures "to keep in touch with science and technology."

Further theological and ethical reflection is required, the conference said, to assist Christians to decide issues such as those facing scientists who wonder whether to release a new drug before all the effects are known, families who ponder how to cope with new birth control devices and contraceptive pills, and political leaders who must decide the priorities among research programs.

Unofficial Demonstration

At the close of the conference about 150 delegates marched the relatively short distance from the headquarters of the World Council of Churches to the square in front of the Palais des Nations, former headquarters of the League of Nations. It now houses offices of the United Nations. The march was not sponsored by the conference, though a resolution was introduced asking the delegates to do so.

At the square, in a statement read in six languages, the demonstrators called for an immediate halt to the war in Vietnam.

TWENTIETH-CENTURY IDOLATRY

By John M. Krumm

Rector of Church of the Ascension, New York

ONLY AS MEN ARE POSSESSED OF GOD'S SPIRIT DO THEY FIND REAL SECURITY

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A RECENT HISTORY of fifteenth-century England quotes one of the kings of the period as saying, "God of his grace hath sent me with the help of my kin and of my friends to recover the throne"; and the historian adds, "All through history men will say 'God' when they mean themselves or their own interests." That is as good a way as any to describe what the Bible means by idolatry. The Bible talks a great deal about idolatry and — curiously for many modern people — almost not at all about atheism. In the Ten Commandments there is no commandment which says man must believe in God. The people of the Bible take it for granted that everyone believes in something which serves the function of a god for him. Everyone has some cause or purpose or person to which he devotes himself and his energies in the belief that he is sacrificing himself for something supremely important and worth-while. So the Ten Commandments take that for granted.

But the Ten Commandments are apparently greatly concerned about how men understand the nature of God, the way they speak to him and about him, the way they understand his relationship to their own lives. So the first three commandments remind us that we are to worship only the one, true, genuine, authentic God of reality, to avoid setting up anything less than him as the center of our devotion, and to speak of him only with reverence and awe and a sense that we are speaking of what we can never fully understand or describe or represent. These are the dangers the first three commandments warn us about, and they add up to the danger of idolatry. Even today, men will say "God" when they mean themselves and their own interests. So when we celebrate all that we have come to know about God as he makes himself known to us as Father and as Son and as Holy Spirit, let us draw the line more clearly than we sometimes do between this true and real God and the idols that falsely claim our ultimate loyalty and total devotion.

Sins of the Flesh

PERHAPS the first thing to notice is that an idol — a false god — is usually able to be successful in his imposture and impersonation because he resembles the real God in some ways. For example, a successful idol usually represents some important and worth-while undertaking or purpose or cause. It is true that men and women can make even fairly trivial and unworthy things into idols. St. Paul says that some people in his day made a God out of their belly — which means, I take it, that they idolized the pursuit of comfort and pleasure and sensual satisfaction. The New English Bible translates this verse: "Appetite is their god." But most thoughtful or serious people are aware that although they often act as if appetite were their god, it cannot really be an adequate center of meaning and purpose for human existence. So the clergyman who warns against the dangers of sensuality and self-indulgence will probably get an attentive hearing, but he may be missing some of the subtler dangers.

It is interesting that Jesus did not often warn men against the sins of the flesh, although he does not obviously condone them. He seems to realize that most people see through that idol fairly easily. What he warns his hearers against are some of the more plausible idols — idols that represent some really high and worthy and noble purpose which, nevertheless, is not quite high or worthy or noble enough to take the place of God. The more godlike a cause is, the more likely that it will be a candidate for man's idolatry, set up in the place where only the true and real and living God deserves to stand.

Idolizing Good Causes

THERE IS more danger that we will idolize some of our current campaigns to make the world better, for example, than that we will idolize our appetites — simply because human betterment is a higher purpose than satisfying appetites. This is in no way a criticism of these movements. Quite rightly, many Christians have given endorsement and sacrificial leadership to the cause of civil rights and world peace and the abolition of poverty. But the Christian will also know that these are campaigns led and directed and sponsored by fallible and sinful men, men who sometimes make mistakes, men who sometimes see things in only one perspective and who consequently become too easily dogmatic and oversimplify complicated situations. The worshippers of an idol often see only one issue, one cause, one concern as worth-while and do not see as clearly the legitimate claims of other concerns and interests. There is an obvious obsession, for example, of many passionate crusaders for peace and civil rights to publicize and dramatize their points of view without giving due attention to the rights of others who disagree with them. When I read of a peace group which deliberately sits down in front of a military parade in order to disrupt it, I think I see a worth-while group which is in real danger of idolatry.

Christians who know that God alone is deserving of absolute and unqualified and total devotion and who know that he judges and sifts the motives and purposes of even the best men and women and of even the most worthwhile and humanitarian causes will serve the good causes of the world with a readiness to correct their one-sidedness and to acknowledge the honesty and sincerity of those who oppose them.

Demand for Sacrifices

THE SECOND WAY an idol impersonates the true God is by demanding sacrifices. Since God represents the supremely worth-while, he can make absolute and total demands. It is one of the signs of how incurably religious men really are that even the most inadequate idols can command glorious sacrifices. I have been reading the story of the battle for Berlin in 1945 and I am both fascinated and appalled at the way a raving lunatic of a leader could command the total destruction of the German nation by its own military forces and be fanatically obeyed.

The true God demands sacrifices, too, but there is a significant difference. The idol consumes and annihilates what is sacrificed to him; the real God gives back what is offered and gives it back glorified and enhanced and transfigured. St. Paul had found that to be true, as we know from what he wrote to the Galatians: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me." He had lost everything for Christ's sake — his reputation and status, his friends and associates, his favorite ideas about religion. But he was not destroyed. He received life back again — his identity and significance, his freedom, his power to be himself. He was more alive than ever, though now Christ was living in him and through him.

Professor William May of Smith College has used a bold and very disturbing symbol to illustrate the difference between the real God and some of the causes and purposes that we substitute for the real God. He calls attention to the symbolism of the use of the flag to cover the coffins of the men who have died serving their country. This is done, of course, out of respect to the men who have sacrificed so much for their country. But there is a disturbing part of that ceremony of respect. The flag is always carefully removed and folded neatly and taken away as the coffin is lowered into the ground. So Professor May concludes:

"The symbolism is inescapable . . . A man may die for his country, but the country does not die for the man. The man is dead; long live the country . . . A man may die for a cause, but the cause does not die for the man. That is at once the source of its nobility and the limit on its power as a cause."

Revealed in Jesus Christ

HOW DIFFERENT — as Good Friday and Easter remind us — is the real and the true God who is revealed in Jesus Christ. He does not first demand sacrifice from us but offers himself on our behalf and in our place. "He was crucified under Pontius Pilate, he suffered and was buried." And so the real God can accept our sacrifices and assure us that they are miraculously the means of a fuller and a wider and deeper life than ever before because they are taken up into Christ's own self-offering, which was his glory. So in the liturgy of the

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Holy Communion, as we present our offerings at the altar, perhaps we can imagine that we are offering up the things in which we have trusted too much to give meaning to our lives: the loyalties and commitments, the causes and the purposes, even the persons whom we have sought to idolize by our love and devotion. None of them has the power to be God, but all of them can be opportunities of responding to God and ways of serving God. And when we see our sacrifices in that light, we can believe that none of our sacrifice is in vain.

We have already begun to talk about a third way in which the idol resembles the real God and yet is profoundly different from him — and that is his reliability. God has to be dependable. Men obviously are born and die, and their memory is soon lost. So their religious quest is always partly a quest for something that will outlast them. So the idol must have the illusion of permanence. He must insist that he can survive the vicissitudes of earthly existence. But, of course, the idol turns out to have feet of clay and topples over in its turn. Part of the evidence that it is an idol is its inability to change its form and to survive the revolutions of history. Some of the desperation of idolatry is evident in the fanatical resistance of some groups of Americans to the changes which are overtaking our familiar patterns of national life. Soren Kierkegaard in his Journal imagines a man who goes mad because he can think of nothing else but the fact that the earth is rotating on its axis. Living with instability is too unsettling for many people, and they must find security in something that simply cannot be permitted to change.

New Ways Wil Be Found

THE REAL GOD guarantees only the security and stability of himself and his purposes of responsibility and freedom and love. Everything else passes away. Only as men are possessed of his spirit do they find a security beyond the ordinary securities which idolatry promises. The spirit of God is like the wind, blowing where it will, unpredictable, free, far-reaching. Think of the cultures and societies which Christianity has survived. It broke out of the Jewish environment of ideas and institutions and made itself at home in the Greek-Roman world. When that world began to come apart, it did not die with it but took root in the mediaeval world. When that world was assailed by forces of modernity, by new learning, new explorations and discoveries, new movements of classes and nations, Christianity once again was able to find a home in the new kind of world that came to birth.

Today that world, too, is falling apart, but men can believe that God's spirit will find new ways to live and to move and to prevail. The worshipper of idols has the frantic task of always propping up his god, protecting and rescuing him from destruction. Such anxiety is a blasphemy with respect to the real and the true God. He is the holy God who was and is and is to come.

We shall have to let our ways of thinking of him die — to change our picturing him, our describing him without supposing that God himself has died. The anxious and frightened churchmen who resist such changes prove that they are worshipping an idol of traditional words or familiar formulae. The real God is always a God whom we can never fully describe, who dwells in light inapproachable, whom no man has seen nor can see. The faith of the Christian man, unlike the faith of an idolater, is a faith which, as someone has said, is strong enough to doubt, deep enough to question, sure enough to see old pictures and ideas disappear and to know nevertheless that God himself abideth forever.

A wise man once said something which showed that he understood what it means to speak about God. He said, "When I say I believe in God, I mean that nothing is certain." The true God is not another name for my interests and my understanding of what life means. The true God is the unshakable foundation of reality itself — always beyond our grasp — the God who will not allow us to give him some human name as if he were some identifiable, historical being. We rejoice today that he has made himself known to us in Jesus of Nazareth —but chiefly in his death and resurrection and by the indwelling of his spirit, which means that we do not cling to the human Jesus as to a dead cultic hero but worship a God who, although present and shining through his countenance, belongs to the ages and comes to us again as a free and untrammeled spirit. This is the meaning of the doctrine of the Trinity, and we worship this God in the assurance that only he and those who find their life in him abide forever.

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THE TOLERATION OF DISSENT

By Ralph W. Jeffs
Episcopal Chaplain at University of Southern California

THE PRESSURE TOWARD CONFORMITY IN AMERICAN LIFE IS A DANGEROUS TREND

AS I LOOK BACK over the last 25 to 30 years —from my own grammar school and high school days to the present — one of the things I notice in American society is a change in our ability to tolerate dissent and permit diversity. As I see it, it is not a change for the good. There seems to be at present, and it has been growing since world war two, a growing pressure for conformity in dress, behavior, opinion, and the expression of opinion.

One can see this growing pressure for conformity in the present struggle going on in some schools over the length boys are allowed to wear their hair. Of course, some of us can remember when the issue was how short one should wear it. When crew-cuts first became popular among school boys, in the late '30's and early '40s, there were many parents and teachers who were very unhappy. And when "mohawk" haircuts were the rage, they were horrified. Some of you will remember the "mohawk,"—the head shaved except for a strip about two inches wide and about an inch or two long down the center of the skull. It was not a very attractive style, but I do not remember anyone being expelled from school for wearing it.

Recently you may have read in the paper of one boy who was suspended from high school until he got his hair cut. He went to the barbershop and had it all shaved off, a la Yul Brynner, only to be suspended because it was too short. This would be funny, of course, except that it indicates that the issue was not the length of his hair, but his unwillingness to conform to an imposed standard of conformity —and this insistence on conformity, I would submit, is not a funny thing.

The strange thing is that these demands for conformity in dress and appearance are being exerted by administrators and parents who themselves — at least those over forty — grew up in an era of considerably more freedom than they are willing to allow their children. I can remember the occasion, for instance, when the entire football team of Fremont High School, in this city, bleached their hair — and beards, for about half of them had grown beards — a bright platinum blonde. Some of them came out green and some sort of orange. A lot of us thought it was pretty stupid, but I don't think any of the authorities got very excited about it.

Intolerant of Dissent

OF COURSE, hair styles and clothing styles are not crucial questions, except to the young who are struggling to find their own identity, who are struggling to become authentically themselves and not rubber stamps of their parents. Those of you who have experienced military service will remember that two things happened to you very soon after induction: (1) your hair was cut as short as possible, and (2) everybody was dressed alike. Of course, these two things were done deliberately to destroy as much individuality as possible. This is necessary, I suppose, in the army, but it is hardly what most of us want for a permanent way of life.

It seems to me that this furor over boys' haircuts is just one example of a broader kind of pressure toward conformity in American life, one symptom of what I consider a dangerous trend — the inability to tolerate dissent and diversity. One can see this in politics. In the '30's in this country there was a range of political opinion being openly expressed ranging from the pro-Nazi, anti-Semitic, racist Father Coughlin on the one hand to the Communist party on the other.

Today, anybody left of President Johnson or right of Barry Goldwater is suspect. That doesn't leave much room in the middle, in view of the fact, as some columnists have noted, that President Johnson — at least in his foreign policy — has fulfilled virtually all of Mr. Goldwater's campaign promises. There is merit in

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the criticism of many persons — I think particularly of students — who feel that there is virtually no difference between the Democratic and Republican parties. And the disturbing thing is that any departure from that narrow middle ground — whether left or right of it— is often spoken of, even by high-ranking government officials, as though it verged on treason.

Christianity and Democracy

I CAN IMAGINE at this point that many of you are saying, "Why doesn't he get off hair styles and politics and preach religion?" Well, there is a direct connection between the concerns I have been trying to raise and biblical religion. The Christian gospel is a gospel of freedom. It is no accident that historically the only free, democratic nations in the world emerged where there was a strong New Testament Christianity.

It is customary to trace the roots of western democracy to the Athenians. That is a fallacy. In the first place, Athenian democracy never included more than a small minority of the population, based on a slave economy. Secondly, it flowered only briefly and failed, being succeeded by a series of tyrants and by the empire of Alexander the Great, who allowed himself to be worshipped as a god, and then by the empire of the Caesars.

The fact is that political democracy as we know it developed out of the Protestant Reformation, when the Church threw off the final ecclesiastical holdovers of Roman imperialism and began to discover again the source of its life in the scriptures — in the prophetic tradition of the Old Testament and in the gospels.

So there is a very direct connection between political and personal freedom and Christian faith. True, the Church has not always understood that; there is always a tendency for the Church to fall back into legalism and puritanism. But the Church when it is true to the gospel is always on the side of a maximum of political and personal freedom, even to the extent of tolerating some rather odd personal behavior.

The Old Testament

THERE IS certainly plenty of this in the Old Testament prophets: Nathan, confronting King David, the highest political authority in the land, telling him he is under the judgment of God.

Isaiah, statesman and counselor to the king, challenging the foreign policy of the rulers of his country, their reliance on military might and foreign alliances based on expediency rather than on commitment to justice and integrity at home and abroad, crying out "Do not call conspiracy all that this people call conspiracy, and do not fear, nor be in dread. But the Lord of hosts, him you shall regard as holy, let him be your fear, and let him be your dread."

The New Testament

ONE WONDERS what reception John the Baptist would receive in our society. He was a truly wild man, even in his own day. He drank no wine, in a society where it was a staple of the diet. He wore the skins of animals and lived in the desert. He ate grasshoppers and wild honey and called the king an adulterer. And he never cut his hair.

Or our Lord himself. Tender as he was with the lost and the lonely, the outcasts of society, he was certainly outspoken in his controversies with the self-righteous Pharisees and the cynical, double-dealing Sadducees who ran the country. Whatever else he was, Jesus was never one to conform to the prejudices of the aristocracy or of the solid middle class who had the power and prestige in his day, as in ours.

If any further connection need be established between the gospel and freedom of opinion and expression, I would refer you to the great essay entitled Areopagitica, written by John Milton in the 17th century. It is one of the great defenses, on Christian grounds, of freedom of speech and of the press. Truth, says Milton, may have more than one shape. Today's unpopular opinions are tomorrow's taken-for-granted knowledge. "Let Truth and Falsehood grapple," he cries, "who ever knew Truth put to the worse, in a free and open encounter?" The problem always, my friends, is to keep the encounter free and open.

Draw the Line Carefully

ARE THERE, then, no limits to personal and political freedom? There are, but the limits are far broader than most of us usually like to think. Words that directly incite to riot; behavior that hurts another person; actions that undermine justice — not simply law, since some

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law is unjust — these are beyond the limits of freedom and become license.

But we need to be very careful in drawing the line. A democracy can stand a great deal of dissent and controversy, and still be healthy and strong. If it seeks to stifle dissent and eliminate controversy, it has already destroyed itself; it is no longer a democracy.

And certainly those matters of personal style — the kind of clothes one wears, the length of one's hair, the purely personal expressions of human diversity — freedom in these things ought not only to be tolerated but encouraged. The great pressures of today, some of them in the name of freedom, to limit freedom, to produce a bland, homogenized society in which people look alike, think alike, act alike, in which no one dares express a new or unpopular opinion, must be resisted, in the name of the gospel, at all costs.

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THE STILL OF THE NIGHT

By Wm. B. Spofford Jr.
Dean, St. Michael's Cathedral, Boise, Idaho

MOST CITIZENS of Idaho are devotees of nature. The native-born always have been such and the in-migrants have generally come here because they hear the call of the wild. Without sounding too chauvinistic in a state sense, it has to be admitted that God's creation around us is grandiose. Boise, for instance, is a city where, in March, one gets into serious conflicts on a day off as to whether to play golf or go skiing in sixteen inches of new powder on an eighty-seven inch base. The logical decision, often arrived at, is to play golf in the morning and ski all afternoon and evening!

Because of the lure of the wilderness and primitive areas; the clear, shining lakes and the many trout streams and well-stocked reservoirs backed up behind the many high dams, there is inordinate attrition in church attendance on most Sundays. During the summer, on Friday evenings, the exodus from town easily equals the flight from Egypt. Instead of the pastoral goods and chattels which were toted by the liberated Israelites, however, each pick-up truck bears a brand-new camper, generally with small motorcycle tied onto the front bumper and a trailer bearing a power-boat wagging behind. The Israelites, you see, didn't know much about affluence!

One of the Christian's bounden duties, according to the catechism, is to worship God each Sunday in his church. But, out our way, God's creative power has put a lot of extraordinary temptations in the way.

Two summers ago, we put in a 9 p.m. service in the cathedral schedule. Six years ago, we tried an evening service at 7 p.m. but it proved to be an exercise in isolation. But, by nine p.m., in the summer, the mountains are funneling our populace back into town. And they have begun to stop into the cathedral in their shorts and levis in order to give thanks for a well-spent and re-creative weekend.

In the service, we do all sorts of things. One emphasis is to use those services in the Book of Common Prayer which most communicants once heard about in lecture 7 of the confirmation series and have never heard of or participated in since. And those who have attended seem to have discovered that there are meaningful phrases and values in those full pages which come after the propers for holy communion.

Also, the clergy have a chance to do some things and talk about some subjects which they believe to be both relevant and fun. A few of the typical emphases which have been used in the two-year period are:

The Martin Buber memorial service in which we remembered the great Jewish scholar and philosopher after his death.

The Albert Schweitzer memorial service.

The Folk-Mass, which the ecumenical youth group sang — since the lead quitar was played by one of our Jewish brethren the combination quickly became known as "The Wandering Jew and the Episco-cats".

James Thurber night, in which the writings of this profound humorist were shared; — with recorded music from Charlie Chaplin's Modern Times.

An ordination to the diaconate which truly came alive at that darkening hour.

A series of biographies of the Oxford Reformers — John Colet, Desiderius Erasmus and St. Thomas More — stimulated by the local Little Theater's production of "A Man for All Seasons".

A reading of Stephen Benet's "The Devil and Daniel Webster" on the night before Independence Day.

And "For the Birds" featuring the nature of bird-songs and a strong gospel on natural resource conversation by one of the canons who is an expert ornithologist.

As you can read, the gamut is wide and varied. And we have discovered that the gospel speaks through just as well in the still of the night as it does in the glaring sun of the morning hours.

THE EMPTY PULPIT AT THE CATHEDRAL

Below is a news report of one of the most dramatic moments at the conference on Church and Society, with a picture of the empty pulpit on the next page.

Television viewers in eight countries were linked with the 1,000 worshippers in the cathedral for the service. Eurovision carried the pre-filmed sermon in addition to shots of the empty pulpit, but only the audio portion was heard in the cathedral.

HOW CHICAGO RIOTS REACHED GENEVA

★ The man who could not come has become a dramatic symbol of the world's search for new freedom and a truly human society as it has been the focus of the conference on Church and Society.

The man is Martin Luther King, Jr. who was forced to make a last-minute cancellation of his visit here because of the race riots in Chicago.

"If the Church does not participate actively in the struggle for peace and economic and racial justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has atrophied its will," he declared in a sermon filmed in Chicago and seen by millions in Europe over television.

The possibility before the delegates was shown by King when he said, "If the Church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, embuing them with a flowing and ardent love of truth, justice and peace."

It was in the midst of a varied and profoundly disturbing debate about a revolutionary Church and the Church in revolutions that gun-fire and racial violence 5,000 miles away in Chicago brought "the struggles of the disinherited" into the heart of the conference. The visit of King, eagerly awaited, could not now take place. "I am sure the Council will understand the pre-eminence of my responsibility to society in these revolutionary times," he said in a telegram.

But perhaps the empty pulpit in St. Pierre Cathedral on July 17 where 1000 worshippers listened to King's voice recorded in Chicago the previous day, spoke more tellingly of the urgency of the struggle and of the potential of the Church's involvement than any other event could do.

Describing the current world state as midnight, "darkness is so deep we can hardly see which way to turn," King said, "The most inspiring word that the Church may speak is that no midnight long remains.

"Our eternal message of hope is that dawn will come . . . Faith in the dawn arises from the faith that God is good and just. When one believes this, he knows that the contradictions of life are neither final nor ultimate . . . Even the most starless midnight may herald the dawn of some great fulfillment."

The picture on the next page is of the empty pulpit of the Cathedral of St. Pierre, and some of the more than 1,000 worshippers. From the pulpit came the familiar voice of the civil rights leader.

The day before the service in Geneva, Dr. King had gone to a church in Chicago and delivered his sermon before cameras. The film was flown to Switzerland and shown to some 80 million tv viewers throughout Europe, as it was simultaneously presented to the cathedral congregation.

URGES DIALOGUE WITH OTHERS

★ Eight Roman Catholic observers are attending the conference. One of them, the Rt. Rev. Charles Moeller, undersecretary of the commission for the doctrine of the faith of the holy see, told a session that dialogue among Christians should be both theological and experimental. He stressed the importance of Christians seeking together, each in accordance with and in faithfulness to his own tradition, the responses they must make to the problems modern man sets before them.

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CHRISTIAN-MARXIST DIALOGUE PROPOSED

★ Initiation of an informal dialogue between Christians and Marxists on an international scale was recommended by a Church and Society conference study group as a step toward peace "and the progress of all mankind."

The study group, on theology and social ethics, also called for conversations with "right-wing ideologies," declaring that all such talks will increase the possibility of cooperation between Christians and non-Christians for the betterment of the world.

In its general comments, the report pointed out that "the Christian knows by faith that no structure of society, no system of human power and security is perfectly just, and falls under the judgment of God insofar as it is unable to reform itself in response to the call for justice by those who are under its power."

It declared that the Christian therefore is "called to speak a radical 'No', and to act accordingly, to structures which perpetuate and strengthen the status quo at the cost of injustice to those who are its victims."

ETHIC FOR REVOLUTION URGED IN GENEVA

★ Christians and their Churches should promote radical and even revolutionary social change, the conference on Church and Society was told.

"Christian existence is revolutionary existence," declared Prof. Richard Shaull of the Princeton Theological Seminary. It is the responsibility of the Churches, he argued, to provide a "context" for revolutionary commitment by offering "a theological perspective on and ethic for revolution."

The young American theologian, the most emphatic of a number of speakers who sounded the theme, dissented forcefully from the view that Christians should "urge exclusive reliance on nonviolent action." The important thing, he said, was to make sure that violence was being used to gain limited, otherwise unattainable objectives.

None of those who spoke about the relation of the Churches to social change maintained that they should adopt a conservative or passive stand.

THE DEMONSTRATION FOR PEACE

★ The unofficial demonstration for peace, reported on page eight in this issue, had 225 marchers instead of 150 as stated there. (The Witness is printed in three sections thus making this correction possible).

It was organized by youth participants in the conference who first tried to get official sanction through a resolution. It was opposed by Visser 't Hooft, WCC general secretary, who said it would be pointless without knowing what UN officials would receive the peace proposals.

Eugene Blake, the WCC secretary-elect, also disapproved, declaring that a problem was where "to start and stop the march."

When the 225 demonstrators reached the UN plaza, an address was given by Harvey Cox of Harvard who stated that the location "was chosen because of its significance in the history of man's aspirations for a just world order."

Cox stressed that the march was not a protest but a demonstration of concern and humility. Short statements on war,



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the Vietnam conflict, economic and social justice and racial discrimination were read in English, French, German, Russian, Indonesian and Spanish.

The demonstration ended with a prayer by the Rev. Henry Daniel, a minister of the Church of South India in Bangalore.

In their procession, the marchers carried placards with such slogans as "Negotiate, Don't Escalate," "Apartheid Against God" and "The Church Must Be Where the Action Is."

THEOLOGIANS DEAL WITH REVOLUTION

★ Institutional Christianity's identification with the status quo must be recast in theological language and thought in order to recapture the original Christian revolutionary emphasis, theologians from Russia, America and West Germany declared at the conference on Church and Society.

Agreeing that a prime task for the church in the current era of social and political revolution is to undergird the basic revolutionary nature of Christianity were Archpriest Vitaly Borovoy, Russian Orthodox representative to the World Council of Churches; Prof. Richard Shaull of Princeton Theological Seminary — reported on page 17 — and Prof. H. D. Wendland of Westphalian Wilhelms University at Muenster, Germany.

Through many of its clergy and hierarchy, Archpriest Borovoy pointed out, the Russian Orthodox Church "went through all stages of rejection, opposition and even direct action against the revolution and the changes it brought to the life of the Church."

"This was no mere theoretical rejection or passive non-participation—it was bitter and open struggle," he said, adding that as a result, the Church lost millions of believers despite the fact that "the victorious revolution went its difficult way of consolidation and development without the Church."

The Russian churchman said that the overwhelming majority of believers who remained true to Christianity and the Church "became a constructive element in the building of a new society on new revolutionary bases and thus became an example to the clergy and hierarchy who had not welcomed the revolution.

"This helped the entire clergy and hierarchy to untie their life and fate with the life of the people and come to terms with what had happened," Borovoy said. He suggested that while there are legitimate Christian questions about revolutions which make men "the measure of all things," western Christians should find a lesson in the experience of the Russian Church.

Prof. Wendland emphasized the Christian obligation to "reform and improve institutions of society," to be both positive and critical toward their environment.

"The kingdom of God does not become identical with society as a result of Christian action," he said. "Secular freedom must be preserved, and the state and society must retain their own independent form.

"Christians are therefore not carrying out a 'Christian revolution,' they are working with secular, human methods of justice and politics to reform society for the sake of man.

"Christians therefore remain within the limits imposed on them in this world. They do not set up any 'Christian' orders, systems, states and societies, for their task is to humanize the secular orders."

THE WITNESS

Will feature further reports on the Church and Society conference, and also articles about the meeting.



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- NEW BOOKS -

E. John Mohr
Book Editor

LUX IN LUMINE: Essays to Honor W. Norman Pittenger, edited by R. A. Norris, Jr. Seabury. $4.50

For thirty years Norman Pittenger, sometime chairman of the Witness editorial board, taught at General Theological Seminary. Now he is joining the faculty of King's College, Cambridge University. This *Festscrift* by former students, colleagues, and friends is published in his honor as a token of appreciation felt by so many.

The problem is how to do justice to ten tightly written essays on diverse topics which have in common a high degree of excellence. Harvey H. Guthrie, Jr., shows that although the amphictyony of the Israelites was destroyed by the Philistines, what is centrally characteristic and unique was preserved after David, but now in the setting of the temple and cult to which was added messianism and eschatology. Basic to biblical faith is the theologically affirmative attitude toward ongoing history.

John Knox, who is moving to the Episcopal Theological Seminary of the Southwest after distinguished service at Union Theological Seminary, New York, writes of the "prophet" in New Testament Christology and clarifies the relationship between the followers of Jesus and those of John the Baptist.

E. V. N. Goetchius examines the meaning of "faith (pistis) in Jesus Christ" through syntactic and semantic analysis procedure, suggesting the guides and controls that should be used in theological discussion.

Rowan A. Greer 3rd is concerned with the image of God and the prosopic union in Nestorius. As the reviewer became convinced that he is more a Nestorian than an Alexandrian, although a complete identification with either the "heretical" or "orthodox" position is difficult, he was shown by R. A. Norris Jr., that if he uses contemporary terms, i.e., a "linguistic" interpretation, that he can rescue some of the Chalcedonian nature-substance terminology from the limbo of metaphysics. It is not too dofficult after that to follow James E. Griffis as he gives a kind word to Hegel's *Logos* Christology. The reader may well be impressed by Hegel's conviction that the natural order is grounded in the eternal and that history is the working out of God's purpose.

Time is of crucial importance in the interpretation of history and the meaning of life. However, the English word is a cover for several Greek, Hebrew, and Latin words and concepts. L. G. Patterson finds in St. Augustine a fruitful synthesis and the point of departure for our intellectual history.

Kenneth J. Woolcombe surveys recent theological developments and shows how important it is to rehabilitate the doctrine of God since the direct and descriptive method of the Scholastics is inadequate. Man wants to know not that God is but God as he is. Woolcombe is not too clear as to how the rehabilitation should occur, but his essay is at least suggestive.

Joseph Fletcher, pointing out that the relation between love and justice has been a central focus of Christian ethics and moral theology, proclaims that love and justice are the same. Although Fletcher did not convince this reviewer, nevertheless his analysis and treatment is excellent.

The concluding essay is by William H. Ralston who contrasts the views of a theologian, Barth, on a musician, Mozart, with those of a musician, Stravinsky, on sacred music, and in the process raises many questions pertaining to the relationship between music and religion.

It is customary for a reviewer of a collection of essays to say that they are of uneven quality, but in this case each contributor offered something of which he can be proud. The essays cover a broad spectrum, but so too do the writings of Pittenger. Pittenger's former students should be greatly rewarded by a serious study of his *Festscrift*. Furthermore, there is a bibliography of Pittenger's writings which is impressive indeed.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

THE MEANING OF PASTORAL CARE by Carroll A. Wise. Harper & Row. $3.50

Dr. Wise of Garrett Theological Seminary has been one of the leaders in the clinical pastoral training movement from the very beginning. During that time, he has consistently sought to bring the pastoral ministry of the ordained clergyman into focus, using psychology and sociology as the lens.

This is not one of his most creative books, since he spends a good bit of space working with the categories of Dr. Erik Ericson developed for the White House conference on children and youth in 1950, and, while the ideas are sound, it is more profitable to read Ericson's *Childhood and Society*. One gets the impression that this is a collection of papers read by Dr. Wise on various occasions and rather artificially forced into the format of an integrated book.

Withal, there are keen thoughts and vital gems to be found in it.

— WM. B. SPOFFORD JR.

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

THE SOCIAL GOSPEL IN AMERICA, by Robert T. Handy. Oxford. $7

The secular city which today we either celebrate or deplore did not creep upon us suddenly, even if it did in many ways catch us unaware. The alarm was sounded back in the second half of the 19th century when social and economic problems were becoming critical in a changing society of swiftly growing cities and rapidly expanding industry. There were three men most notably who saw the need to enlist the Church in a crusade for social justice and thereby to make America more nearly Christian. They addressed themselves especially to Protestant Christians, shaped by a highly individualized understanding of the gospel, that they might be prepared and helped to make the transition from a rural, small town America to an urban society with unheard of and unanticipated demands imposed on man by living closely together.

The men who led this social gospel revolution were Washington Gladden (1836-1918), Richard T. Ely (1854-1943), and Walter Rauschenbusch (1861-1918). Their teaching may be learned from the excerpts from their best known and most representative writings which are prepared and edited for this volume by Prof. Robert T. Handy of the Union Theological Seminary. While their reforming thought seems almost mild compared with the radical thought of today, their writings reveal clearly the current of the mainstream of Christian social thought which shows how we got from there to here.

Modern Protestantism in this country cannot be well understood without a surer knowledge of the development of the social gospel in America. Toward this end this source book makes a valuable and much needed contribution.

— ROSCOE T. FOUST

Dr. Foust is Director of Special Services, Seamen's Church Institute, New York City.

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AUGUST 18, 1966

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The WITNESS

AUGUST 18, 1966

FOR CHRIST AND HIS CHURCH

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Story of the Week

Church and Society Conference Calls for Changes in WCC

By Arthur E. Walmsley

Executive Secretary, Division of Christian Citizenship, Executive Council of Episcopal Church

★ Geneva — For two weeks, upwards of four hundred distinguished representatives of Churches in over eighty countries have been meeting for a World Council of Churches Conference on Church and Society. The conference stands in succession to the Stockholm Conference on Christian Life and Work of 1925, and the Oxford Conference on Church, Community, and State of 1937. But this was a conference with a difference. The west was in a minority position, and the Latin Americans, Asians, and Africans spoke loudly and clearly to the conference. And the fact that over half the delegates were laymen from the fields of government, economics, business, sociology and education gave the theological statements a more issue-oriented, more contextual quality than one is accustomed to expect from these gatherings. The voluminous reports from the conference — over 150 pages in all — were not written, as one delegate put it, in "that peculiar dialect called World Councilese."

From the beginning, the conference had a new look which reflected its strongly lay and international character. As Dr. W. A. Visser 't Hooft, (the retiring general secretary,) pointed out in his opening statement, earlier ecumenical gatherings on social problems have concentrated on the issue of economic and social justice within the nations. "We have come to see far more clearly that the crucial issue now is that of international economic justice." The conference, which was called to consider the role of "Christians in the Technical and Social Revolutions of our Time," was asked to concentrate on the problem of overcoming the "chasm between increasingly affluent nations and nations threatened by poverty and famine. We know that the hopes we entertained concerning the rapid closing of the gap between affluent and non-affluent societies are not being closed. We know that unless a profound change takes place in the thought and action of the developed nations the world will become increasingly divided between a northern part getting richer than is good for its soul and a southern part which will continue to be plagued by poverty and probably even by widespread and acute famine."

The big issues in Geneva, which have dominated the corridor discussions as well as the speech-making and the formal workshops, are for the most part a reflection of the growing gap between the developed and the developing countries — not only in standard of living and economic life generally, but in political and social thinking. Asians and Africans talk about the creation of their own economies, with neither capitalist west or socialist east as a model. The conference was startled at one of its early sessions by a speech by a young Nigerian barrister, Bola Ige. After attacking the United States and Russia for "arrogating to themselves the monopoly of directing the future of the world and of other nations," Ige suggested that Asians and Africans now look to the Chinese People's Republic as "that which symbolied the best among themselves." "China," he said, is "nationalist, militant, economically free and at the same time unyielding in its commitment for the freedom and full emancipation of the nations of Africa, Asia, and Latin America."

Among the Latin Americans, one of the key problems is the relation of the Church to the political and social revolution confronting the world south of the border. Second to Bola Ige's speech, the most controversial address at the conference was probably that of the Rev. Richard Shaull, professor at Princeton Seminary and for many years active in the Student Christian Movement of Brazil. Shaull's speech, a theological justification for revolutions and

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Geneva Wrap-up

THE WITNESS carried its first report of the WCC conference on Church and Society in the July 21 issue. The number for August 4 devoted half of its pages to the conference. This issue features reports by a distinguished number of Episcopalians, all of the accounts written in Geneva as the conference came to an end. There are repetitions of news printed in the two earlier numbers. We allow them to stand, first because we do not edit the articles of invited writers and, second, because the events reported bear repeating. There is also an inconsistency in reports about the number attending the conference. Dr. Fletcher's figures are based on the delegates elected by the participating Churches throughout the world. Fr. Walmsley's "upward of 400", which we reported in previous issues, includes those who were invited to the meeting as experts in various fields.

for Christian participation in revolutionary movements, was hotly debated, but it clearly reflected a militancy in the political realm which strong segments of the Conference supported. Father Camillo Torres, the Colombian Roman Catholic priest who left his orders to join the guerrilla underground in his country and was killed in February of this year, seems well on his way to replacing Bonhoeffer as the martyr of Christian activism in the social order.

It would be impossible to digest the conference findings at this point; indeed it has been impossible in these last days of the conference for the delegates even to read the barrage of paper fired at them. Debate in the conference assembly has been surprisingly irenic. Even a debate on Vietnam was moderate, almost restrained, given the intensity of feeling against the United States position. To a considerable degree, the lack of sharp exchange reflects the complete domination of the conference by non-westerners.

Whereas the report of one of the four sub-sections of the conference dealing with technological and social change clearly outlined the American free-enterprise position as one of the options today held by Christians, there was little doubt, either in the section or the conference as a whole, that most of the world — Europe, the socialist block, all of the developing world — regards this position as either quaintly anachronistic or downright un-Christian. The fact is that Americans and their west European allies rarely took their case to the floor in the final debate, and almost invariably failed to carry the day when they did.

Civil Rights and War

Two U.S. problems loomed large at the WCC conference on Church and Society which closed July 26 — civil rights and Vietnam. During the first week of the conference, riots in Chicago and elsewhere were the main news from America. Dr. Martin Luther King was scheduled to be the conference preacher at a service on Sunday, July 17, at the church made famous by John Calvin, Geneva's Cathedral of St. Pierre. King never left the U.S. His efforts to restore peace in riot-torn Chicago forced a last-minute taping of his sermon, which was played to a congregation of 1000 in the Geneva church while the pulpit stood empty as a visual symbol of the American racial crisis. King's sermon and the cathedral service were telecast over Eurovision to millions in western Europe (Witness 8/4).

In the second week of the conference, the propaganda battle over the trial of American airmen by North Vietnam shared headlines with news of fresh riots in Cleveland, Jacksonville, and New York. These events weighed heavily on Americans at the conference, who already found themselves under considerable pressure, particularly from representatives of the developing nations.

Americans Send Wire

A meeting of the Americans held on Friday, July 22, to discuss U.S. followup of the conference soon turned into one aimed at finding some independent actions which might be taken by the Americans present. After long debate and a second meeting which ran far into the night, three actions were taken.

Seventy-five people signed the following telegram to the President.

"Meeting with four hundred leaders from Asian, African, European and Latin American countries at the World Council of Churches' Conference on Church and Society at Geneva, Switzerland, we the undersigned Americans are more keenly aware than ever before of church and world criticism and anguish over United States involvement and escalation of conflict in Vietnam. The current episode involving American prisoners should not be made the occasion for any acts of reprisal. We are also calling upon the government and the people of North Vietnam to urge that captured personnel be treated according to standards set up by the International Red Cross. We deplore any suggestion that we lay waste the cities of North Vietnam. Acts of vengeance are abhorrent to Christian conscience and inimical to national and world interest."

At the request of the meet-

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ing, Dr. Charles Willie, professor of sociology at Syracuse University and this coming year visiting lecturer at Harvard Medical School and the Episcopal Theological School, made a plea on behalf of Americans before the assembly the next morning for delegations of Christians to visit the United States to interpret to Americans the anguish of their brethren overseas about continued escalation of the war, and the rupture this is bringing about among Christians. His request was incorporated as one of the conference findings addressed to the member Churches of the World Council.

A third action was a plea to the National Council of Churches and its member denominations to step up their efforts within the United States to interpret the growing separation of the U.S. from world opinion, and to follow up the conference with actions beyond the usual study guides and reports coming out of such meetings.

Urge Aggression

★ A number of developments presage changes in the role of the World Council in the life of Church and world. One of the most intense debates during the closing plenary sessions centered on a report of the working group on "the Church's action in society." This report called for the WCC to consider taking "immediate and effective steps to express the concern of the Churches for international justice." While acknowledging past activities in areas of world relief, international affairs, and social studies, the recommendation clearly calls on the WCC to set up a more aggressive social action effort in the international field. Underlying the concern, in part, is Asian and African resentment that there is no non-western staff member of the Council's Commission of the Churches on International Affairs.

This impatience with present WCC social action structures closely parallels the controversy which erupted this past winter in the National Council of Churches over its Department of International Affairs. The Churches seem to be saying that no longer will detached "study" conferences suffice as the pattern of ecumenical leadership in social affairs. Involvement of U.S. churchmen in the civil rights struggle and of the young leadership of Churches in the developing countries in their revolutionary social and political movements has produced a new dialectic within ecumenical circles. With Eugene Carson Blake soon to succeed Visser 'T Hooft as General Secretary of the World Council, one caught a glimpse at this Church and Society meeting of the new patterns which the ecumenical movement must undertake.

March of Protest

Another expression of the same uneasiness with long-established "study conference" operations was a challenge put to the meeting by a group sparked by the handful of youth delegates to the conference. In a petition addressed to the conference steering committee, they asked for a symbolic march from WCC headquarters half a mile down hill to the U.N. headquarters at the Palais des Nations. There, leaders of the conference would report to spokesmen for the international political community on the Church's concerns and the conference's findings in matters of international peace and justice. When the issue ultimately was debated by the conference, it lost by a narrow margin. After long debate, the proponents decided to march as individuals, not as officially representing the meeting. Altogether about 250 people joined in the march and assembled outside the gates of the Palais where prayers were said and a statement of conscience read in seven languages. A token demonstration at best, the march nonetheless highlighted the tension between pronouncements and action which ran throughout the meeting.

Changes Ahead

Theologically, the conference said very little which is new. This was not a meeting of theologians so much as a dialogue between theologians and laymen active in public affairs — with the laymen doing most of the talking. In his closing remarks, M. M. Thomas of India, chairman, observed that it was just a beginning in the effort to bring the gospel and the Church into a real encounter with the struggle to humanize the world. Quite obviously, the patterns of Church life will need to change if the Church is to "provide a home for the human spirit" in a world of technological and social change. The conference gave Mr. Thomas and Bishop Mosley of Delaware, the co-chairman, a standing vote of thanks for their competent and patient direction of a meeting which clearly will have major impact on the future of the World Council.

DELTA MINISTRY PUTS UP HOUSES

★ Twenty-five pre-fabricated plastic houses have been set up on the 400-acre plot of land purchased last April by the Delta Ministry program for dispossessed Negro plantation workers.

Negroes who have been living at the Mount Beulah conference center at Edwards, Miss., have begun moving into the new houses. Each house costs $600 and encloses 320 square feet of floor space. Large families will occupy two of the structures.

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WCC Criticism of Vietnam War Hit by White House Secretary

★ On the CBS radio network's "World of Religion" broadcast, White House press secretary Bill Moyers gave an exclusive interview to CBS news White House correspondent Robert Pierpoint, summarizing President Lyndon B. Johnson's position on the World Council of Churches condemnation of United States Vietnam policy. Text of the Moyers-Pierpoint dialogue on July 28 follows:

PIERPOINT: Bill, the President has been rather tough on his Vietnam critics in recent weeks. I wonder if you could tell us what his reaction to his critics and the clergy has been. Specifically, I'm thinking of the highly critical statement issued by the Geneva conference of the World Council of Churches.

MOYERS: He felt that criticism was one-sided. He understands why men of the cloth particularly condemned aggression. But condemnation of aggression, in his judgment, ought to take into account that the other side is the provocateur of aggression in South Vietnam. The other side has employed tactics of terror and subversion, murder and kidnapping. It is not the United States that has been the instigator of the violence . . . or . . . perpetrator of the aggression. And he thinks that statements like that issued by the Geneva conference are generally very one-sided.

Q: Does the President feel that the Geneva conference would have looked better if it had condemned both sides in the use of aggression?

A: A minister of the gospel, a man who claims to be upholding the viewpoint of the Almighty, ought to be very unbiased and very objective. The Geneva conference would have spoken with a more effective voice if it had been equally critical of both parties in the Vietnamese conflict.

Q: The World Council of Churches is made up increasingly of countries east of the iron curtain and of the newly emerging countries many of which are anti-colonial. Do you think that this may have had some influence on their heavy criticism of the United States?

A: I don't think so. It could have been a factor but I doubt seriously it was a significant factor. I think that the most important criteria that the Geneva conference adopted was simply a general hositility to war on the part of clergymen. Unfortunately, in this case, there was a lack of acquaintance with the facts in Southeast Asia. I think that too often clergymen express opposition on the basis of a moral principle without regard to the facts involved and I think that happened in this case.

Q: You don't think then that their criticism was particularly political, or politically inspired?

A: I think it was religiously inspired but it turned out to be politically adapted, and politically relevant in this case.

Q: Bill, there were 73 Americans attending that Geneva conference who wrote President Johnson advising him of church and world criticism and anguish over "United States involvement in and escalation of the conflict in Vietnam" — that's a quote from their letter. What was his response?

A: Well, once again he felt that they presented a distorted viewpoint. Why don't they get anguished and critical over North Vietnamese communist involvement? Why don't they get upset as the President suggested last week when the Viet Cong attack an American hospital with mortars — wound several of our men? Why don't they get upset and anguished over communist guerillas in the south who kidnapped the innocent civilians of the villages of South Vietnam and murdered their families? This business of anguish shouldn't cut just one way, it ought to cut both ways and involve all parties. The President feels strongly that ministers and clergymen have an obligation to stand as prophets and judges but their judgments ought to fall not unilaterally but multilaterally on all the parties responsible.

Q: This is perhaps an unfair observation, but you seem to be saying that both sides are guilty and therefore the clergy should condemn both sides. Is that really your view — do you feel the United States is to some degree guilty?

A: No, I don't want to imply that I feel that both sides are "guilty" — I don't think that's the appropriate word. Both sides are involved in the use of force in South Vietnnam to redress the balance of power and the church has traditionally stood in opposition to the use of force as an instrument of national policy. If, condemning the use of force by one side, the church refuses to condemn the use of force by the other side, then it has fallen into the trap of partiality that I do not think the church can tolerate in this day and time.

Q: Recently, two highly respected Protestant publications — "Christianity and Crisis" and "The Christian Century" have both severely criticized the bombings of Hanoi and Haiphong. What is your reaction, not to the fact that they are

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EDITORIAL

The President Challenges WCC on Vietnam

FOLLOWING the preponderance of thinking in Christian circles thoughout the world the Geneva conference on Church and Society adopted a resolution condemning "the massive and growing American military presence in Vietnam", declaring that there was no justification for the presence there or "the long and continued bombing of villages in the South and of targets a few miles from cities in the North."

Presiding Bishop Hines was one of the 73 American participants addressing a message to President Johnson saying that they were "more keenly aware than ever before of Church and world criticism and anguish over United States involvement and escalation of the conflict in Vietnam" (Witness, 8/4).

There is not much ground for optimism that President Johnson will heed these voices. Indeed the conference had hardly adjourned before the President had his press secretary, Bill Moyers, on the CBS radio network to brand his church critics as one-sided, uninformed and partial. The dialogue between the secretary and the CBS reporter is printed verbatim in this issue.

As his position has been eroding he has been driven more and more into irrational jingoism. Each step of the escalation of the war was supposed by him to be a step toward peace. As each step has failed his desperation has grown. Yet he cannot bring himself to see the fallacies of his position — one of these being an inability or unwillingness to perceive that the struggle in Vietnam is a revolutionary conflict both within South Vietnam and between the Vietnamese in the north and in the south. He can only conceive of this as "foreign aggression", and by this definition the invasion of the Confederate States by the Grand Army of the Republic was also a foreign aggression.

Given this kind of miscontruction it is not surprising that Johnson fails to see that the "boys" in Vietnam are the victims of his own folly, and of not any indifference on the part of his opponents at home and abroad. Everybody is out of step but Lydon. Hence he uses the "boys" as a foil in a vain attempt to make his critics seem less "patriotic" than himself.

A recent poll purports to show that 85% of American people approve of the bombing near Hanoi and Haiphong. Why? The same poll showed that they have been led to believe — 86% of them — that the bombings will speed the end of the war. This is merely another indication that large numbers have been trapped into accepting the fallacy that a revolutionary struggle can be handled by sufficient military operations.

The general bankruptcy of Johnson administration policies is seen in its inability to determine its own destinies. Although the Ky clique maintains its power by Johnson's sufferance he is its unwilling captive. Johnson started out by saying that he sought neither invasion of North Vietnam nor a massive land war on the Asian continent against China. Yet this is precisely what Ky is now seeking to bring about — and if he did Mr. Johnson, not having the statesmanship to avoid the predicatment, would then be led to plead with the American people to "support our boys" after they have been led into the trap.

All this could be avoided if the Johnson administration could bring itself to do what it says it wants to do — negotiate for an honorable peace — instead of seeking merely to negotiate an abject surrender of a large segment of the Vietnamese people and its subjugation to a military clique.

The U.N. secretary general, U. Thant, on July 16 reiterated the three points he believes would create an atmosphere for negotiation:

1. The cessation of the bombing of North Vietnam.

2. The scaling down of all military operations by all parties in South Vietnam.

3. The willingness of all parties to enter into discussion with those who are actually fighting.

Is Mr. Johnson really as patriotically concerned with the welfare of American "boys" as he would have people believe? Or is he as much concerned with a vain attempt to prove that he was always right, at whatever cost to American blood and resources? If the former is the case he need but order his boy Ky to get negotiations under way or get out of the way for someone who will.

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NEW FORMS OF COMMUNITY

By Margaret Mead
The American Museum of Natural History

ADDRESS AT THE CHURCH AND SOCIETY CONFERENCE SPELLING OUT IMMEDIATE TASKS BEFORE US

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IT IS THE WAY of those who follow the Judaic Christian path to be troubled, to search in the sky and in their own hearts for signs and portents that all is not well. Such exercises of furious and exacting imagination are then often followed by long periods which some call stagnation and apathy, and others call betrayal when the flame of religious witness burns very low, the young men who should be seeing visions go elsewhere and the life of the Church gives little light to the world like a light under a basket. We are just emerging from such a period when it has seemed that the Churches were powerless to wrestle with the new forces of world wide revolution, instant communication among all the people of the world, forms of warfare that threaten the whole of mankind, and powers from science which seem to give secular man incalculable capacities either to destroy the world or to make it anew.

With these earthshaking changes, a new sense of helplessness, of humility, of being strangers in a world too large to love, has fallen upon many of the Churches, and from this questioning now comes a new vigor and a new determination. From this sense of weakness, of ignorance and humility, of reaching out for every kind of help, there can come the strength which will make the Christian Churches of this world a mighty force to temper and bind the destructiveness of the winds of change, and find a true shelter for man within the storm that has been released, not by wickedness and sin, but by knowledge that we do not know how to use.

Millions of people die today where hundreds died before, of hunger, in massacres, of diseases that could be cured, in wars that we have not learned to prevent. The measure of misery and the dangers to man have multiplied a millionfold, but these millions who suffer do not challenge our Christian compassion, do not brand us as sinful, more than the unanswered cry of needless suffering of a single child. What they do challenge is our understanding. The Christian message has slumbered, locked in ancient and loved institutional forms, while the residue of ages of faith has provided secular man with a conscience to question what is happening in the world, but with neither grace nor faith effectively to cope with the new dangers and the new possibilities.

Christian History

THIS CONFERENCE is a momentous stirring of a new form of Christian responsibility, as Christians from every continent, from every kind of old and new society, of every race, many variants of formal faith and practice, men and women, old and young, gather together to ask: what is our place in this new world? It is the more momentous because it is not a conference only of those who have dedicated their whole vocational life to the Church, but of laymen of many kinds, and of laymen with the kind of competence that the theologians and the ministries once treated with tolerant love, at best, with disdain, at worst.

The fact that I stand here at all — speaking to this plenary session — is a measure of new forms of participation in a pluralistic and secular world. For I stand here not only as a layman—we are not quite sure of the advisability of the word laywoman! — but as a social scientist, asked to bring what I have learned from the secular study of mankind, of a life time spent studying the lives of people who have been cut off — until very recently — from the great central movements of history, and so can teach us not to confuse that period of history which we value because it is the period of Christian revelation, with the whole history of mankind.

In the two thousand years of Christian history, we have seen a steady stream of discover-

ies and inventions that have altered the face of the earth and man's life upon it. We have substituted the nation for the tribe, the city state, and the empire, and now we are in the process of trying to invent the structures that will bind the nations safely within a world order of law, through which the love of man for man can be expressed. We have learned to plant and to reap, so effectively that it is possible for one man to feed fifty, even a hundred others, and feed them well.

We have invented machines that dehumanized men, in factories and mines, and now we have made new inventions that will make it possible to invest men with a fuller humanity than they ever had before. There were many things which we could only do — during former centuries of the Christian era — on a small, and symbolic scale, washing the feet of a few beggars, binding up the wounds after a battle we did not have the understanding to prevent, feeding a few orphans and closing our eyes of necessity to the thousands just over the mountain and the sea for whom we could do nothing. All of these things men can now do on a world scale — thanks to the growth of human knowledge.

Gifts of Science

SCIENCE has given to us human ways to make the deaf hear, the lame walk, to feed the hungry, and to make it possible to think of men as brothers — to know that they are brothers, not only to the eye of faith and the heart of love —but because we belong to one species among the creatures of the earth, and because now, in this modern, intercommunicating world, we can see and hear each other, half a world away and also meet together in this room, and know each other for neighbors within the human community and brothers as the children of God.

The significance of this conference is that it is an attempt by Christians to come to grips with the results of the scientific and technical changes in the world, not only with the will and the spirit, but with our minds. If this conference becomes only a sounding board for expressions of dire need by peoples caught at different periods in the world-wide changes that are going on, and a reciprocal and sentimental expression of sympathy from those who watch political revolutions from arm chairs beside comfortable fires — it will have failed.

We need to go out of these meetings newly fired with a sense of what needs to be done in the world, ready to search for understanding of how to do it. The political situations of many of our members call for drastic action: a new value scale of the dignity of each individual and each group, of all nations and all races, of the possibility of treating women as persons, of the new rights of young people in a world in which they are more at home than their elders, is spurring the peoples of the world on. In all of these causes, zeal without knowledge, has become a sin.

Fruitless Effort

THE FORM of sin changes through history, it is fruitless and wanton to accuse the men of the past, without either the opportunities of the knowledge of the men of today, of failure. That they did not wholly fail is testified to by the fact that we are here today, in new conditions, asking what can we do. The sin today,—which, it is true, the Christian Church is in grievous danger of committing is the sin of ignorance where knowledge is available, of failing to seek for more knowledge now that we have the means of seeking it, of failing to believe that the truth will make us free.

One task of the Church, the task of stewardship, is, as it has always been, to cherish and protect the lives of men and the life of the world. Today, it is possible to do this, as never before, and it is possible to fail altogether, not just for a decade or a century, but for all life on this earth forever. The scope of our responsibility has broadened to include a world of billions, a physical world which we have the power to devastate and render uninhabitable, and moral and ethical problems of personal life, of new and terrible proportions. If we cringe before these immense new powers of man, if we escape into our churches and chapels and comfort ourselves with our own private faith, we will indeed have betrayed the Lord who said: feed my lambs.

Responsibility to Know

IT IS NOW the task of the Churches to know, to know with precision and passion, what is known; about the organization of nations and the growth of international institutions that can insure peace and order, about the need and the ways in which the population explosion can be curbed before it plunges mankind into famine;

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about the economics of the modern world and the limitations involved in different kinds of markets which make either poor people, poorer, under private capitalism, or poor nations, poorer, under state monopolies.

It is the task of the Churches to know that the forms of family life, appropriate for scattered agricultural and pastoral peoples with a high infant death rate, are out of date and terribly dangerous. It is the task of the Churches to know the difference between the industrial revolution based on limited power and brutalizing work, and the new scientific revolution, which can free men from being slaves, but involves new risks for men as individual persons.

It is the task of the Churches to know that our land and air and water are being polluted, wasted, and irreversibly damaged, and that this need not be. All over the world, people are suffering, starving, bruised in body and spirit and it is no longer necessary that this should be so. In the past, the Christian could pray for peace, he could die at the stake for his beliefs, he could sell all of his goods and give to the poor. With such acts earlier Christian built a climate of opinion in which today we can organize for peace, create a world of law in which men are free to think and to choose, and work towards the knowledge of how to feed all the hungry.

The World Today

A SECULAR WORLD means a world in which the pursuit of knowledge and the application of knowledge are both specialized tasks. A secular world means a world of organized political authority. A secular world means a world in which there is never only one answer to any problem, but diffusion of vocation and responsibility creates openness and the possibility of change. We have that world. The question is what are we, the Christian Churches of the world, going to do to cherish it. So God loved the world . . . Can we choose to love it less.

This conference is only a beginning. It has many old uncompleted tasks such as the reaffirmation that we are the keepers of those who live nearby, of the young, of the poor, and the leprived at our very doorstep, such as the abolition of any denigration of another because his skin is dark — or light, such as learning to treat women as people — with not only souls, but minds. But the circumstance that the old tasks are incomplete is no excuse for not undertaking the new. We cannot stop at underlining those things that we could have done and did not, long ago, or even a quarter of a century ago. The uncompleted business of yesterday must be absorbed into the business of today and tomorrow.

One Community

AS WE LOOK at the changed and changing world in which we live, and realize that the whole of mankind is now one community, the life of each individual and each group given meaning by that realization, we realize also that the Church must change as the world around it changes. In the past, we have had three principal forms of Christian community: the all embracing Church which contained the wise and the foolish, the devout and the frivolous, old and young, rich and poor, educated and uneducated, the frightened and the brave.

By its all-inclusiveness, the Church became also almost identical with the society within which it existed, sharing the virtues and vices, the prejudices and biases, the injustices and the cruelties of that society, even while carrying forward the continuing message of the Christian gospel. And within this Church which became coextensive with whole communities, there have been two forms of special dedication, the monastic religious order, self selected from each generation, drawing its strength from its separation from the world, and the sect, in which a group of people originally aflame with a new vision, drew apart and imprisoned their children within narrow walls in a vain attempt to keep the original vision.

These old patterns are no longer enough. The Churches must be shaken loose from their imprisonment within the archaic forms of a vanishing society, and establish new forms of face to face community, within which children can be reared in an experience of faith, and men may learn neighborliness in the world close to them, so that their imaginations can extend it to the four corners of the earth.

And we need wholly new forms also, in which men and women of every calling can form new kinds of association within which they can strengthen each other against the temptations that the new knowledge give. As we learn to know what is known and demand that what has not yet been be discovered, there will be great

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temptations to use the power given by knowledge, both of natural science and of the sciences of human behavior, irresponsibly untempered by humility. Given freedom and individuality within the Christian faith is an open ended secular society, there is need also of the discipline of new structures within which to exercise the new knowledge.

Difficult Task

THERE HAVE BEEN ages and places where Christian witness meant to withdraw from the world, there have been other ages and places where witness meant suffering and dying, there have been others when deeds of helpfulness, caring for the orphan and the widow, the sick and the stranger, were principal tasks. Today, above all else the task of the Church is to understand what is happening, to use with wisdom and dedication all that is known, and to demand that all that is not known, but can be known, that is needed for the safety and well being of man, be pursued until it is known. It is only very recently that we have been asked, in fact as well as in the vision, to include all men as those to whom we become neighbors. Only by recognizing how hard it is to do this so suddenly and how urgent it is just because of the suddenness, can we hope to build a world in which the people of each nation are the keepers of the people of each other nation. With knowledge and no faith, we may well see a world destroyed. With faith and no knowledge, we may still see a world destroyed. With faith and knowledge bound together, we can hope to cherish and protect the lives of men and the life of the world.

In particular we need immediately to support the application of all existing knowledge to:

- the cause of world order, international law and world-wide institutions
- the establishment of food banks around the world to guard against famine
- application of known methods and continued research on methods of conception control to bring the population of the earth into balance
- interim measures to bridge the gap between the richest and the poorest countries
- the equalization of opportunity for racially and socially deprived peoples within all nations
- purposeful controlled planning of our growing cities
- opportunities for youth to participate responsibly in the modern world.

And, as a conference we need to say:

We know that we do not know.
We know that much that we need to know, is or can be known,
In the name of our belief that man relates to God through his fellow-men
We humbly declare that we will seek the knowledge that will make it possible for us to become, in fact, as well as in aspiration, our brothers' keepers.

WCC LEFT --- RIGHT TENSIONS

By Joseph F. Fletcher
Professor at Episcopal Theological School

AS AT ALL earlier meetings of the World Council of Churches, people from Western Europe outnumber other area delegations. But this time they have, by a rough count of the participants list, only 92 as against 69 from the U.S. and Canada. But more significant by far is the increase of "non-Western" forces: 56 from Africa, 49 from Asia, 48 from Latin America, 36 from Communist countries, 13 from the Near and Middle East, six from "downunder" (Australia and New Zealand).

Box score: 167 from the capitalist west, 166 from the "mixed" or "third force" countries, and 36 from communist lands.

Furthermore, more than a third of the participants are lay people, not ordained clergy but representing scientific, labor, business, and other occupations.

This ecumenical gathering, on "Christians in the Technological and Social Revolutions of our Time," is far and away the nearest to being truly ecumenical in the precise sense of world-wide. It is far more so than the earlier gatherings on social problems at Stockholm in 1925

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and Oxford in 1937. The "third world" (a poor label) of underdeveloped countries, as represented by African, Asian and Latin American delegates, has been heard loud and clear! They are speaking for a social ethic which discounts both the capitalist and socialist ideologies in their traditional, doctrinaire forms, and for an ethic which we might call a "capsoc" or mixed structure of economics and politics.

There is little that is complimentary about the American policy on foreign fronts, as it affects the masses of people in the world. They appreciate America's technology and scientific innovation, but along with that goes a strong condemnation of our presence and practice in Vietnam particularly, and of our failure to recognize the claims of particieatory democracy in the way we distribute aid and assistance.

Left — Right Tensions

MANY TIMES American delegates have tried to introduce motions putting forward "considerations on the other side of the question" but they never get into the adopted resolutions.

In many ways the Latin American churchmen have proved to be nearest in language and doctrine to the classical Marxists — much more so than the Africans and even than the delegates from Communist countries (Russia, Poland, Bulgaria, Hungary, Czechoslovakia, Rumania).

One spokeman for the socialist countries, known through the worldwide Church, is missing: Joseph Hromadka of Prague. His role seems to be maintained this time chiefly by the Metropolitan Nikodim of the Soviet Union.

What is clear is that the left-right tensions which have disappeared from the American Church discussions of social ethics since world war two have widened and proliferated and intensified throughout the rest of the world.

However we may interpret the different sections' findings when we see the final conference report — on economic morality, responsible government and statecraft, international relations, socio-cultural policy — they have been drafted after thorough debate and often sobering candor. They are sure to be an eye-opener to many American Christians.

The full Episcopal Church delegation is here —Bishop Hines, Bishop Mosley, Charles Willie, Margaret Mead, Joseph Fletcher, Myron Bloy. Arthur Walmsley and Daisuke Kitagawa have been invaluable staff workers. Gerald McWorther of Chicago, young Negro militant leader and Episcopalian, is here from the National Opinion Research Center.

Bishop Mosley as Vice Chairman of the whole conference has shown lots of quiet wisdom in his handling of precedural and planning problems. He is slated to produce the earliest document coming out of our work — a short account of the conference suitable for study and action purposes.

A full dress report is hoped for by November. In the meantime, the task remains to get an understanding and knowledge of what happened here to the parish and diocesan and regional life of the Churches.

IMPRESSIONS OF THE CONFERENCE

By Charles V. Willie

Associate Professor of Sociology, Syracuse University

THE WORLD CONFERENCE on Church and Society was a wonderful experience primarily because of the kinds of people invited to participate. While agenda and conference structure are important, they cannot compensate for the kinds of participants. They were lively, of all races, sexes, ethnic groups and of many age levels who were personally and deeply involved in their societies at local and national levels.

Participants were from the developed and the developing nations, the east and the west, the north and the south. Associating daily, for two weeks, with persons of such diversified backgrounds was a death-dealing blow to parochialism. But nationalism did not give in easily. It continued to insinuate itself into the debates in plenary sessions on the final reports about

- economic and social development in a world perspective
- nature and function of the state in a revolutionary age

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- structures of international cooperation
- man and community in changing societies.

A Uniting Influence

IT WAS CLEAR that the Christian religion is a uniting influence across racial, ethnic and cultural catagories. It was equally clear that the nation-state and the spirit of nationalism which it engenders is a divisive influence among people with a common religious commitment.

While the conference tried to focus upon those things which unite us in a responsible society, it did not come alive until those political and economic circumstances which divide us were discussed. The initial conference speakers dealt with the revolution in technology that is upon us. But the participants were more interested in the political and economic revolutions of our times.

A working group of experts which considered potentialities of the contemporary technological and scientific revolution acknowledged the fact in its final report by stating that "political power plays a crucial role in determining the pace and purpose of technology." So the glamorous topic of technology became secondary to the discussion on political and economic developments.

W. A. Visser 't Hooft, general secretary of WCC, called upon the conference in its opening session "to deal with the fundamental issues rather than any specific problems which are problems of today." But the conference was a run-away meeting in this respect. It had a sense of urgency and ignored the call, concerning itself with issues like Vietnam, Rhodesia, China and other contemporary topics like the proportion of current gross national product of developed nations that ought to be transferred to developing nations.

Calling Names

THE PAROCHIALISM of nations throughout the world was most evident in our lack of appreciation of the insulting connotations of the names we call each other. For example, we soon discovered that the words "developing" and "developed" were preferable to "poor" and "rich" nations or "undeveloped" and "mature" nations. We learned straightaway because the participants from the developing nations told us with certainty and feeling how they felt. We learned that the split between nations of the north and nations of the south probably is as significant as division between the east and west which occupies so much of our attention in the United States.

Death of Old Patterns

THE CONFERENCE pointed toward the death of our old patterns of "overseasmanship." The developing countries are concerned with obtaining power rather than receiving charity. Moreover, the developed countries have much to learn from the developing countries. But this conference demonstrated that they are not aware of their need to be forgiven for past colonial or imperialistic activities and to be received as partners in building a world community.

We were told that power is an essential ingredient of a world community and that the Christian ought to learn how power is used for the welfare of each person and that failure to understand power and its proper use is failure to understand ways of building a world community.

Out of Contact

WE LEARNED that the people of the United States are out of contact with much of the world because we have not talked with others and heard what they have to say. The old pattern of sending persons into the field to dispense "charity" to the developing countries on our terms is over.

The developing nations at the conference said something like this; "We are now independent; we see that we cannot go it alone, but we will have nothing to do with neo-colonialism; we need your help, but we also have something to give to you. Our culture is much older and richer than yours, although we have not developed the technology that you have. We want to join with you in an interdependent enterprise; it is to your advantage to work with us; if we fail it will not be only our failure but also your failure. Our unstable conditions due to our undeveloped economics threatens not only our own existence but the existence of your nation; now we are truly interdependent — we want to be a part of the community of nations, but if you do not help us . . . "

Economist Barbara Ward of the United Kingdom remined the conference that 18 percent of the world has 70 to 80 percent of the world's resources. She further said there is an obligation to transfer wealth from rich to poor nations. And she concluded that "we are not going to solve anything in this world unless we have

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some sort of community." It seems quite clear her remarks about a world community involved sharing world resources.

Church and Community

THIS CONFERENCE caused me to wonder whether we are moving in the right direction among our Anglican Churches. This conference on Church and Society indicated that we need nation to nation assistance and interdependence, much more than Church to Church aid throughout the world and that a Church cannot prosper apart from its community.

Finally, a deep impression derived from this conference was that one of the greatest contributions of the United States to the world community is its respect for diversity of opinion and behavior. The freedom to think and express oneself in a way that might differ from the position of one's government or Church was a refreshing witness of the Americans who participated; this witness unlike the conformity exhibited by some delegations from other great nations.

The benefits of this freedom were available for all to see and in the long run may be a more useful contribution to the world community than our elaborate technology.

THE BOOK OF CATHOLIC WORSHIP

By William B. Schmidgall
Director of Music, Episcopal Theological School

PRAISE FROM AN EPISCOPALIAN FOR A BOOK MANY CATHOLICS DISAPPROVE

SOMETIMES big things move more quickly by the informal route than through the officially marked channels. Such is the case of the Book of Catholic Worship. It is an unofficial publication whose purpose is to help Roman Catholic laity "take part fully, actively and meaningfully in the services of their parish or community". It is a work full of merit and it should succeed in its purpose.

It is divided into five large sections: Masses for the major seasons (Temporal Cycle); Masses of the Saints (Sanctoral Cycle) Common and Votive, Hymnal and Service Music; The Psalter and Biblical Canticles; the Sacraments; parish services and prayers. The book is easy to use, attractive and informative.

The new liturgy of the Vatican Second Council transfers a lot of participation to the laity. One cannot be but amazed that such a clear and concise job has been done by the editorial committee, in view of the complexity of the material, choices of translation, and the multitude of new departures. You end up holding a book about the size of the music version of Hymnal 1940, in which Psalter, hymnal and worship material for the people are combined.

Episcopalians should be partial to the choice of hymns. There are one hundred and one of which more than two thirds are taken by permission from Hymnal 1940. Specifically there are the words and music of fifty-two hymns, and music of nine, and the text of one. Beside these, there is F. Bland Tucker's paraphrase translation, "Master of eager youth". For people who don't like the third stanza of "Rise up O men of God" there's a nice solution in this hymnal. Instead of

> The Church for you doth wait
> Her strength unequal to the task
> Rise up and make her great . . .

A new stanza:

> Rise up O men of God
> The Church for you doth wait
> Sent forth to serve the needs of men
> In Christ her strength is great.

Speaking of translation, it is pleasant and much clearer to see the Introit called "Entrance Song", the gradual, "Song of Meditation and Response", and offertory, "Song at the preparation of gifts".

The Agnus Dei is translated "O Lamb of God who take away the sins of the world". "Take" is singular and that's all there is to it, even if it is a trifle upsetting.

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However, in "Glory to God" (Gloria in excelsis) qui tollis becomes "You, who take away the sins of the world, have mercy upon us, . . . you, who sit at the right hand of God, have mercy . . . " . Consequently some have criticized this new liturgy for terse translation. But these are the only "you, who's," and if the comma is observed, it seems to come out alright.

Service music is provided for singing antiphons, the components of the Mass and Psalms. It is the intention of the book that the congregation sing the antiphons, but the choir sing the Psalms. Perhaps this is a good solution, for the meantime, at least, that the congregation alternate between Psalm verses with the repetition of the antiphon. Otherwise, the service music seems to be so written as to encourage maximum congregational participation.

The section on the Sacraments was very interesting to this reviewer in the view of the projected revision of our own Prayer Book. In particular, each sacrament is introduced by a concise statement of its meaning. One would hope our own Standing Liturgical Commission might consider a similar procedure. In a way, we have done this for Matrimony, by the declaration of intention required to be signed by the bride and groom. To quote one sentence from the Liturgy of the Dead; "We do not, as Christians, have some special knowledge that the world lacks; we have only a belief that God is love and that in this love we shall rise to new life".

Of special note in the section on "Parish Services" the Service of Christian Unity follows the structure of the one prepared each year by Catholics and Protestants for the Octave of Christian Unity. And, praise be, there is a service for the Visit of the Bishop, with this brief introduction: "The Bishop is the sign of the unity of the Church in his diocese. He is sent by the Father to serve his family, to teach them, to give witness to the Gospel and to be their high priest. Between each Christian and his bishop there is a close bond, which the sheer size of today's dioceses often obscures. Thus the visit of a bishop is a particularly important event in the life of a parish, and the service should make clear this close tie between the bishop and the faithful".

In all, this is a very important publication in the history of the liturgical movement. Its editors are to be congratulated for a worthy and obviously carefully done job. The whole Church should benefit by their labors.

Published by the Liturgical Conference, Washington, D. C. $3.50

DIALOGUE ON VIETNAM

(*Continued from Page Six*)

criticizing the bombings, but that so many outstanding Protestants and other Christian leaders and publications seem to be opposed to U.S. policy in Vietnam.

A: Let me point out first, Bob, that the President has had many expressions of support from many churchmen in this country. Not all churchmen by any means are opposed to what we are doing in Vietnam. Many of them, understanding the nature of the kind of communist threat we are trying to turn back in South Vietnam, have written to express their support. Many magazines, publications, broadcasters in the field of religion have upheld our policies there. Now this doesn't mean that our policies are any more or less right than they were before. But I am simply saying that not all clergymen are against United States policy in South Vietnam. Those of us who are in the government . . . don't like the expenditure of lives or treasure or resources in South Vietnam but we have a responsibility — and the President feels that he has a responsibility — for the security of the nation, for the commitments that this nation has made to Asia that lead to the policies out there. But it doesn't mean that he likes war any more than any respected world religious leader today.

Q: Bill, it does seem that with so many religious leaders and religious organizations involved in opposition to the war in Vietnam that this may be the largest single group opposing it — would you agree?

A: It seems to me that it's the largest organized group in this country. Now I don't think the church should abdicate its responsibility to hold men in public life to a very, very rigid standard — nor do I think the church should relax its opposition to force nor should the church retreat from the constant questioning of public policy, c o n s t a n t leveling of moral judgments upon what we do. I know that the President feels that the church could do that more appropriately if it were more informed and impartial in its judgments. I think that, too often, and I know the President feels this way, too, that men of the cloth

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issue pronouncements from a lofty, moral perch without analyzing the specific facts in context. And this leads them sometimes to say very noble things that have little relevence at the working level.

Q: Bill, as a former minister yourself, do you find that the background, the training in religion that you've had — that your own faith makes you question more severely the use of force in Vietnam and elsewhere and does it have an effect on U.S. policy?

A: Well, my training was particularly in ethics in society at large and in the question of what we should be — against what we are. And we ought always to be better than we are. We ought always to be striving for world peace, where force is not the resort of men who follow reason. I deplore war. I feel deeply about it. I know the President does, too. His mother was a great influence in his life. She was a Baptist of really profound conviction. The use of force is always the last resort. It's always the least desirable course of national policy. We wish we didn't have to use it. But when other men are attempting to take an independent nation over by the use of force — when these men, in this case the North Vietnamese, refuse to listen to reason, refuse to sit down and talk about peace, when they continue to prosecute the war with vigor and resources, when they continue to press their design on others — the use of force becomes a necessary although undesirable instrument of national policy. And in this case that is what the President is doing. It does not relieve us of listening to our consciences—and thank God that the President and those men who are making policy regarding Vietnam do have consciences. They are disturbed. They are troubled by it. They don't sleep well at night because we're fighting a war in South Vietnam. I've seen, in the last six weeks, the President draw closer to his family, closer to things of sustenance and encouragement to him, that indicate to me that this is troubling him. And as long as one's conscience bothers him, you always escape that kind of self-righteousness that leads policy to be rigid and inflexible.

PIERPOINT: Thank you very much, Press Secretary Bill Moyer.

Negro Church Leaders Issue Statement on Black Power

★ Black Power was dealt with in a statement issued by the National Committee of Negro Churchmen, over the signatures of 48 leaders from all parts of the country.

The following seven Episcopalians were among those signing: Bishop John M. Burgess, suffragan of Mass.; and the Revs. Quinland R. Gordon and Leon Modeste of New York City; Kenneth Hughes of Cambridge, Mass.; David Nickerson of Atlanta, Ga.; Henri A. Stines of Washington, D. C. and Nathan Wright of Newark, N. J.

Alarmed over a "fundamental distortion" in the controversy over "black power", the statement calling on the government "to make the rebuilding of our cities first priority on the nation's agenda."

The document, formulated by a group convened by the National Council of Churches' commission on religion and race, declared that the "black power" theme is "not new on the American scene" and is not expected "to come to a definite end" in the present discussion.

At the same time, it was pointed out by the spokesman for the Negro clergymen — Benjamin F. Payton, Jr., director of the NCC race unit — current controversy over the term points up the "gross imbalance of power and conscience between Negroes and white Americans."

This situation, and the resultant distortion of the "black power" term, he said, is responsible for the "widespread, though often inarticulate assumption that white people are justified in getting what they want through the use of power, but that Negro Americans must, either by nature or by circumstances, make their appeal only through conscience."

Meeting in the Bethel African Methodist Episcopal church in Harlem, the representatives of some 10 million churchgoers unanimously adopted the statement. During their day-long deliberation, the tenseness of the situation was emphasized by a picket-line thrown up a few blocks away by a group called "Negro Women Enraged" around an army and air force recruiting office. They urged Negro men not to join "whitey's racist war."

At the churchmen's meeting, which was led by Sandy F. Ray of Brooklyn, president of the Empire State Baptist Convention, participants agreed that "we are sitting on a powder keg" and called for greater identification between Church leaders and Negroes in rebellion against "hopelessness" and desirous of "black power."

Payton, in his discussion of the statement, noted that while there are obvious differences among civil rights groups about tactics to achieve racial equality, they are basically in agreement as to the objectives of "a

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good life" and "opportunity" for all Americans.

The clergymen's statement, calling for support of civil rights leaders and urging governmental strengthening of civil rights laws, declared that the group could not agree with "those who say we must cease expressing concern for the acquisition of power lest we endanger the gains already made . . . If these gains are real gains, then they will withstand the claims of the powerless for more power."

Payton maintained that the real causes behind the riots are not in the ghettoes but are lodged in "the failure of this country to take seriously the needs of its citizens."

"Remedying the fate of our people together in our cities must be given first priority in the use of our resources," he said. "It is more important than who gets to the moon first or the war in Vietnam."

The clergymen's statement, which said that "we are in deep need . . . come and help us," appealed for governmental concern from local to national level and called on "new and deeper commitment" by business, industry, religion and labor.

In seeking "black power," the statement said, Negroes should be seeking power to use in "creative ways" which will take them beyond "reconciliation" with whites to a new cooperative position with other power groups.

Payton and the Rev. Nathan Wright Jr., director of urban work of the diocese of Newark, differed in assessing how far the churchmen wished to go in their support of "black power."

"We are not here to disassociate or to associate ourselves with black power — we're not here to take sides," Payton said. "We have made very clear our support of our civil rights leaders. We don't believe this is the heart of the matter. It is the use or misuse of American power, the interpretation of the issues surrounding black power."

Wright observed: "We are not here to disassociate ourselves from black power. We want to make it emphatically clear that those disinherited, who live in misery, that their cry is a legitimate cry. It is a natural and inevitable expression of the bitter anguish within themselves."

"What alarms us," observed the Rev. W. Sterling Cary of Grace church (United Church of Christ), Manhattan "is the linking up of black and power in the mind of the public . . . We are as concerned with the Negro in the ghetto as communicating to the white liberal. We want to tell the Negro at the bottom of the pile that the Church is with him."

"If anyone turns the quest for power," Ray observed, "into an end in itself, it can turn on those who seek it."

Among the communions included in the committee representation were several Baptist conventions, the African Methodist Episcopal Church, the A.M.E. Zion Church, United Presbyterian Church in the U.S.A., Episcopal Church, Christian Methodist Episcopal Church and United Church of Christ.

Other clergy at the press conference panel were the Rev. Gaylord Wilmore, New York City, of the commission on religion and race of the United Presbyterian Church; the Rev. John W. Williams, of Kansas City, Mo., of the National Baptist Convention of America, a



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former vice-president at large of the National Council of Churches, the Rev. Arthur S. Jones, African Methodist Episcopal Church, of the board of directors of the Greater Philadelphia Council of Churches;

Also, Methodist Bishop Noah W. Moore, Jr., resident bishop of the South West Area of the Methodist Church, of Houston, Tex., and Methodist Bishop Charles F. Golden of Nashville, Tenn.

SCHMITGALL JOINS E.T.S. FACULTY

★ The Rev. William B. Schmidgall is to become director of music at Episcopal Theological School next month.

Presently rector of St. Stephen's, New Hartford, N. Y., he is an authority on music and has been secretary of the joint commission on music for a number of years.

He is a frequent contributor to the Witness — turn to page 14 for his latest.

CHOOSE NOT TO RUN IN CALIFORNIA

★ At the special convention on Sept. 13 to elect a diocesan for California, three have asked the 22-member nominating committee to withdraw their names: Bishop Paul Moore, suffragan of Washington; Bishop Stephen Bayne, head of the overseas department; Dean John Coburn of Episcopal Theological School.

Seventy names were submitted to the committee which, in five meetings held since June, narrowed its recommendations to eight — plus the three who have withdrawn.

Three are presently suffragan bishops: Richard Millard of Calif.; John M. Burgess of Mass.; C. Kilmer Myers of Michigan. Others are Dean George M. Alexander of the School of Theology, Sewanee, Tenn.; the Rev. Morris F. Arnold, director of the urban pilot program of Southern Ohio, who is on leave as rector of Christ Church, Cincinnati; and three rectors in the diocese: John B. Haverland, Redwood City; Lesley Wilder, San Mateo; John R. Wyatt, Menlo Park.

PRAYER AMENDMENT OPPOSED BY PB

★ Presiding Bishop John Hines has voiced his opposition to the prayer amendment proposed by Senator Dirksen. His view, presented in a letter at a hearing in Washington, is that the amendment "would more than likely become a formalism which would likely militate against the very things the very amendment apparently seeks."

Clifford Morehouse, president of the House of Deputies, however took issue with the anti-amendment testimony presented by David Hunter, Episcopalian, who testified on behalf of the NCC of which he is deputy general secretary. Morehouse stated that Hunter's view might be that of the general board of the NCC but "it does not necessarily represent the view of the member Churches of the NCC and, I suspect, that it by no means represents the opinion of a majority of the lay members of those Churches."

He added that to his knowledge no national Episcopal body had taken any "official action one way or another" on the subject of voluntary prayers in schools.

Hunter however in his testimony referred to a resolution passed by the executive council of the Episcopal Church which said that it was their "considered opinion that amendments to the constitution which seeks to permit devotional exercises in our public schools should be opposed."

Morehouse, when this resolution was called to his attention, said he had not been aware of the action.

TRINITY PARISH ELECTS BUTLER

★ Dean John Vernon Butler, of the Cathedral of St. John the Divine, has been unanimously elected rector of historic Trinity Church, New York.

Elected at a special vestry meeting of the parish, largest in the Episcopal Church, he will take office Nov. 1.

Canonical consent to Dean Butler's resignation from the cathedral was given by cable by Bishop Horace W. B. Donegan of New York who has been vacationing in Madrid, Spain.

Bishop Donegan affirmed the election "reluctantly" and with "many deep thanks" for Dean Butler's service at the cathedral since 1960.

In his new office, Dr. Butler will administer a parish of almost 5,000 members who attend both the mother church in the heart of Manhattan's financial district and six affiliated chapels around the metropolitan area.

LABOR SUNDAY MESSAGE

★ The 1966 Labor Sunday message of the National Council of Churches asserts that any talk of human work being abolished in the near future is "pure fantasy." It therefore urges proper training of workers to meet needs of the technological age, and renews appeals for wages which provide an adequate family income.

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- NEW BOOKS -

E. John Mohr
Book Editor

LEVITICUS, A COMMENTARY (Old Testament Library Series), by Martin Noth; trans. by J. E. Anderson. Westminster. $5

DANIEL, A COMMENTARY (Old Testament Library Series), by Norman W. Porteus. Westminster. $4

Westminster's (and SCM's) "Old Testament Library" continues to make available in English translation volumes from the justifiably famous German series that includes von Rad's *Genesis* and Weiser's *The Psalms*. These are not exhaustive technical commentaries. They aim primarily to uncover the theological significance of the texts, although they seek to do this in the light of the best technical scholarship.

Noth's interest focuses on the history of tradition, and he devotes this commentary to the life and history of Israel's cult as they are mirrored in Leviticus. An understanding of the Old Testament must involve understanding of Israel's worship and cultic institutions, and this book will aid in such understanding.

Porteus' commentary is one of the very few on Daniel of recent vintage. As unread among non-fundamentalist Christians as Leviticus, Daniel is important in understanding the Judaism out of which Christianity arose. This book will serve as a good introduction to Daniel, and, like Noth's, merits a place in every library for students of the Bible.

— HARVEY H. GUTHRIE, JR.

Dr. Guthrie is Professor of Old Testament, Episcopal Theological School.

FOREIGN POLICY IN CHRISTIAN PERSPECTIVE, by John C. Bennett. Scribner's. $3.50

Christians are not the only American citizens who are disturbed by the current foreign policy of the United States, especially as it is evidenced by the conduct of the war in Vietnam, and the reasons advanced for its steady escalation. And there are not a few who call themselves Christian who call for a military decision in the conflict—meaning that the U. S. should use all possible and available means to bring it to a speedy victorious conclusion — at once, if not sooner.

To clear away some of the confusion, and to let some of the heat out of the turbulent emotion which causes patriotic pride to try to simplify matters by labelling as Communist any and all who refuse our enlightened "way of life", whether imposed or "freely' given, John Bennett has written this unusually cogent book. It can only help to clarify the Christian ethical position in the troubled area of foreign policy, not that the choices to be made will be easier, but that they may be made with fewer illusions about the world and a clearer understanding of its people, whether they seem to be for or against us.

This book is not primarily about the Vietnam war, however, except as it is one of the problems of foreign policy which most urgently demands resolution. Bennett has much to say also about the interests and power of nations, the nature of the "cold war", and the ethics of force in a nuclear age. He is unequivocally clear and convincing in making the point that Communism does change, and that a state which allows its foreign policy to be determined by the illusion that it does not chooses a course that is bound to be self-defeating.

He argues also that it is both wise and Christian that China be admitted to the United Nations, taking the risk that she too will change in due course as have other Communist countries. There is more, much more, for Christians who want to be realistic in these matters and for critical non-Christians who may be surprised to learn how closely they see the world and its woes from what is really a Christian perspective.

— ROSCOE T. FOUST

Dr. Foust is Director of Special Services, Seamen's Church Institute, New York City.

ARISING FROM THE PSALMS, by Dewi Morgan. Morehouse-Barlow. $3.75

Described as "one man's thoughts about some of the psalms" this easily read but thoughtful work sets out the author's findings that the desert poetry of the psalms sheds light on a wide list of topics — matters as diverse as meditation, the population explosion, the sacraments, modern loneliness and boredom, Christian unity and nationalism — but mostly his concern that readers should see the goodness and glory of God in the discoveries of science just as the psalmist saw them through his more limited vision of the natural world.

Morgan, who was for some years press and editorial secretary of the S.P.G. and has been a parish priest since 1962 in London's newspaper district, contrasts the medieval period, in which theologians neglected to check increasingly elaborate abstractions against concrete evidence, with the work of contemporary scientists, through which the hand of God in his creation is again seen.

— E. JOHN MOHR

LIFE IN CHRIST JESUS: REFLECTIONS ON ROMANS 5-8, by John Knox. Seabury. $1.25

Frequently I am asked by my students, "When we get out in our parishes, how are we to use all of the knowledge of Holy Scripture which is made available to us here at Seminary?" This is not an easy matter for a teacher to speak to in the absence of the concrete parish situation. Those, however, who read carefully these reflections on Romans 5-8 will have, at least in part, an answer to their question.

Sometimes, also, students find it difficult to understand just how it is that preaching can be — and in this reviewer's opinion should always be — at the same time an exercise of instruction. But again, to read these reflections will be suggestive. One *can* teach, and challenge to decision, and inspire all in the same breath.

What did St. Paul mean when he wrote these chapters? And what do his words say to us now? These two are the same, and yet not the same because inevitably the Pauline idiom has to be translated to meet those presuppositions and circumstances which differ from generation to generation. Chapters 5-8 of Romans are St. Paul's chief description of what it means to be "in Christ". And Prof. Knox's consideration of the highlights of these chapters is a lesson in relevant biblical scholarship to us all.

This would be an excellent book to use as a basis for one's daily meditations.

— O. SYDNEY BARR

Dr. Barr is Professor of New Testament, General Theological Seminary.

THE PROUD TOWER by Barbara W. Tuchman; Macmillan, $7.95

There is, perhaps, no greater reading joy than to discover history well-written and vital. The author, who became famous for her *Guns of August*, dealing with the world war number one, turns her talents to the three decades which led up to that debacle, whose consequences haunt the world still.

Dealing with the Hague disarmament conference; the rabid imperialistic drive of the United States at the turn of the century — and it is a story which should prick a lot of our contemporary pretensions; the Dreyfus affair in France; and lots more, it gives great help in letting us know how we got to the scarey sixties of the 20th century.

— WM. B. SPOFFORD JR.

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

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SEPTEMBER 1, 1966

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The Witness

For Christ and His Church

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VOL. 51, NO. 28

The WITNESS

SEPTEMBER 1, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

New Political Organization Setup To Back Anti-War Candidates

★ This summer a new factor entered the political life of the United States. The National Conference for New Politics, with a national council presently of over 60 prominent persons in all walks of life, describes itself as "a permanent nonpartisan national political fund, designed to supply finances and placement service for campaign volunteers for candidates pledged to ending the war in Vietnam and supporting grassroots anti-poverty, civil-rights programs."

The organization developed out of a year of meetings and talks looking toward the support of candidates in local campaigns who have accepted the "new politics." A statement of purpose defines the new politics as "a politics of ordinary people who want to control democratically the decisions that affect their lives . . . This new politics is built by people who demand that our nation fulfill its pledge to abolish racial discrimination and poverty; who understand the necessity of ending the cold war and American military intervention abroad, and creating world disarmament and a decent relationship with societies undertaking revolutionary change; who want to end the depletion of our resources by an ever-growing military budget and use our enormous productive capacity to meet the staggering social needs that led to Watts, for ending the public squalor that disfigures our cities, our suburbs and our countryside, and for building a good society at home and abroad."

The co-chairmen are Julian Bond, elected to but refused a seat in the Georgia House of Representatives, and Simon Casady, recently forced out as head of the California Democratic Council, largely on the issue of the war in Vietnam. The national council, still in formation, covers a wide range of organizations and political philosophies from liberal to radical (those involved belong as individuals). It goes from the Fellowship of Reconciliation to the Student Nonviolent Coordinating Committee; the World Federalists to the Mississippi Freedom Democratic Party; the Rev. William Sloane Coffin, chaplain of Yale, to Dick Gregory, the comedian; the editors and publishers of five weekly and monthly publications (Nation, Ramparts, Frontier, Texas Observer and New York Review of Books) to two AFL-CIO union functionaries (State, County & Municipal Workers and Packinghouse Workers).

In line with the scope of its adherents (it says it is not a membership organization) NCNP says it will "cooperate with civil rights, labor, reform, religious, peace, student and community organizations which seek to build permanent political organizations at the local level." It is conducting an immediate $500,000 fund campaign and a summer workshop program in campaign techniques, the first on the campus of the University of Michigan in Ann Arbor. The goal is to train 1,000 campaign workers. Experts in campaign techniques teach the courses, open to persons already engaged in campaigns or those who are planning ahead. An office has been opened in New York at 250 West 57th Street with others in Washington and Los Angeles.

In an analysis of the 1966 elections that have taken place thus far, an NCNP statement said that the primaries have shown "a sizable opposition to the war [in Vietnam]" and the experience of anti-war candidates in Oregon and California and elsewhere indicates that "the number of Americans who feel this way about the war is rising from week to week."

"There is a political axiom," said the analysis, "that the enthusiasm, commitment and perseverance of any political group are even more important than sheer numbers. Even when they lost the primary, the anti-war campaigners and candidates are building permanent organizations."

The analysis said that the record was less clear in cam-

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paigns which stressed an end to poverty and racial injustice, but noted that in Mississippi "the FDP drew an unprecedented vote against the old segregationist candidates, actually carried several counties" and was mainly responsible for the increased registration of Negroes across the state. It said that most FDP candidates had "explicitly expressed" opposition to the war in Vietnam.

The NCNP has also created a "committee on 1968, charged to explore the possibility of campaigns in some states for a slate of convention delegates to run in the presidential primaries of the Democratic and Republican parties . . . committed to a platform and a candidate pledged to peace in Vietnam and grass-roots programs to end poverty and racial inequality at home." It also foresaw campaigns for congressional candidates in 1968 who could begin their campaigns in 1967, and support of candidates for municipal and state office "who relate the issue of foreign policy and the military budget to the needs of their localities."

These statements were made to the press after a two-day closed conference attended by persons from all over the country. Answering questions were Bond, Casady and Mrs. Victoria Gray of the MFDP. Their responses demonstrated an awareness of the scope of their undertaking and a confident but modest expression of expectation. When the talk got around to the presidential campaign of 1968, Casady was cautious: The NCNP was not tied to any candidate in the old parties, he said, but added without visible optimism that it would "be useful if leaders in the old politics would switch around and take positions like ours." As to the reaction of elected officials, Casady said: "The reaction will come according to the political muscle we can display."

A letter from the co-chairmen of the new organization is in Backfire this week appealing for donations which should be sent to the New York office.

Religious Leaders Charge Effort To Silence Anti-War Groups

★ Public hearings by the House Committee on Un-American Activities on opposition to the Vietnam war were condemned in a Fellowship of Reconciliation statement as a determined effort to "stifle free discussion and dissent."

The statement charged that the committee is attempting to "smear the anti-war movement and buttress the 'consensus' of President Johnson" at a time when American "active opposition" to U. S. policy in Vietnam is becoming more widespread.

It asserted that the committee's efforts will fail. "They will fail," it said, "because this nation is not prepared to permit a resurgence of McCarthyite politics and because the war in Vietnam is too immoral, too unjust, and totally unnecessary."

Signed by Glenn E. Smiley in behalf of the FOR's national staff and by 12 Protestant, Catholic and Jewish clergy and laymen active in peace movements, the statement declared: "We believe that the war in Vietnam, not the anti-war movement at home, is un-American; indeed as long as this war continues, loyalty to this nation requires that we speak and act in every way we can to change the policy of this government and bring an end to the Vietnam war."

The statement observed that this country has never seen a "stronger and more consistent opposition to a government war effort by the religious communities than against the present war in Vietnam."

"Never has a U. S. war effort," it said, "been in such fundamental and clear contradiction of the great traditions of freedom and justice and fair play that this nation has stood for. The response of the President and other members of government to criticism of administration policy in Vietnam has on too many occasions contradicted the basic spirit of a genuinely free society."

Calling the committee "one of the most anti-democratic and un-American institutions in our society," the statement urged that it be abolished.

"In a society whose constitution has served as a model for many nations on how to give legal form to basic democratic principles, the existence of HUAC threatens the very foundations of this constitution," the statement continued.

"In a society where demands for rational intelligent decisions increase, the committee promotes ignorance and the closed mind. In a world situation that is highly complex and ever changing, the committee continues to identify dissent with disloyalty and to encourage silence as a substitute for citizenship."

According to the statement, the committee's hearings were designed to support a bill in Congress which would "return our country to the iniquitous practices of the alien and sedition acts of the 19th century."

It said the bill "proposes to label as seditious and treasonable, the 'giving of aid, assistance and comfort' to those 'hostile' to the U.S., under which rubric any attempt at communication with, or acts of

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mercy in behalf of people in countries so identified would be punishable."

"To thus abridge the free exercise of brotherhood arising from religious or humanitarian motives is unthinkable and shocking in a democratic land," declared the statement.

Listed among the signers were: Father Daniel Berrigan, S.J., associate editor of Jesuit Missions magazine, and his brother, Father Philip Berrigan, S. S. J., of Baltimore; Harold Bosley of Christ church Methodist, New York; Dorothy Day, founder of the Catholic Worker Movement; and Rabbi Abraham Heschel of Jewish Theological Seminary.

Also the Rev. J. M. Lawson, Jr., Negro Methodist minister; John Leo, associate editor of Commonweal, national Catholic weekly edited by laymen; and the Rev. A. J. Muste, veteran pacifist worker.

Anglican Committee's Stand On Divorce Law Stirs Debate

Some controversy and wide-scale discussion have been spurred in England's Churches following a revolutionary report, prepared by a committee of top Anglican churchmen and lawyers, recommending that a simple "doctrine" of "breakdown of marriage" be made the basis for all divorce.

The report was restricted to a review of the law of England on divorce — not of Anglican teaching. It was written by a committee headed by Bishop Robert Mortimer of Exeter, and followed a two-year study requested by the Archbishop of Canterbury.

Its 172-page report summed up its conclusions in this key sentence: "So we arrived at our primary and fundamental recommendation: that the doctrine of the breakdown of marriage should be comprehensively substituted for the doctrine of matrimonial offense as the basis of all divorce."

By "matrimonial offense" is meant adultery, cruelty and desertion, which are currently grounds for divorce in Britain. In arriving at its conclusion the group reported:

"Although some of our witnesses still have faith in the matrimonial offense system, our study of it elicited little to its credit and nothing at all to make us want its perpetuation."

Such a doctrine of breakdown, it added, would have the merit of showing up divorce for what it essentially is, "not a reward for marital virtue on the one side and a penalty for marital delinquency on the other; not a victory for one spouse and a reverse for the other; but a defeat for both, a failure of the marital 'two-in-oneship' in which both its members, however unequal their responsibility, are inevitably involved together."

Publication of the report sparked a series of editorials in leading religious and lay newspapers plus discussion among churchmen which is likely to continue for some time.

The significance of the Anglican document lies in the fact that the committee approached the subject from a state, not a Church, viewpoint.

As it said emphatically: "How the doctrine of Christ concerning marriage should be interpreted and applied within the Christian Church is one question: what the Church ought to say and do about secular laws of marriage and divorce is another question altogether. This can hardly be repeated too often . . ."

"We have therefore confined our attention to the law of the state exclusively, in order to see if there is any amendment or reform of that law we can recommend in the interests of the nation as a whole. We have not concerned ourselves with the matrimonial doctrine and discipline of the Church of England, and we neither make nor imply any recommendation concerning them."

At a press conference, Bishop Mortimer said the proposals made in it would not make divorce any easier, but would create a better atmosphere than obtained at present, where the existing laws are in a state of great confusion. The real reason for this was that the matrimonial "offense" had to be proved in order to obtain a decree.

"The real issue on trial is that of the state of the marriage relationship," he added. "The matrimonial offense is merely an excuse, a sympton, and the means of bringing it to court for consideration."

The Church Times, Anglican newspaper, described the implications of the group's main recommendation as "startling." If the state adopted it, it said, the door would be opened to divorce by consent, which could include 'incompatibility,' hitherto associated in the British mind with Reno, as sufficient ground for ending any number of marriages.

The daily newspaper, The Times, wrote that the report would "arouse great passions among Christians in Britain."

"It is doubtful," it added, "whether there has been published in recent times a more persuasive, thoughtful, or constructive plea on behalf of the breakdown of marriage doctrine, or a more effective condemnation of the present meth-

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od of divorce only upon the grounds of a specific offense."

The Daily Telegraph said that to many the demands of the report may seem too strong and, even more seriously, the proposed reform might put a persistently adulterous husband or unfaithful wife in a position to impose dissolution on an innocent and unwilling mate. But it concluded: "What is certain is that the law is in a mess and that the report provides a most stimulating contribution to the discussion of a matter of growing importance."

The Guardian declared that the group's argument is "cogent and its documentation professional" and the issue of divorce reform must now ultimately be taken up by the government.

The committee met 18 times and took evidence from many influential people and organizations concerned with marriage guidance, law, divorce and psychiatry, several from abroad.

Global Sharing of Goods Urged In NCC Labor Day Message

★ A Labor Sunday message stressing the need for "global sharing of our goods and productive capability" has been issued by the National Council of Churches.

The annual message has been distributed throughout the 30 Protestant, Anglican and Orthodox communions of the NCC for reading from the pulpit on Labor Sunday, Sept. 4. Copies also were sent to national and international labor unions, the White House and governors of the states.

"Both in our country and throughout the world," it is stated in one of the five points of the document, "there exists such an enormous backlog of work needing to be done that talk of the abolition of human work in the immediate future is pure fantasy."

Immediate tasks in both this country and abroad, it is stated, are equipping "the present and oncoming generation to be the kind of workers society now needs and will need" and "to match work to be done with jobs at wages which provide an adequate family income.

"To find ways and means to achieve this requires a reappraisal of the role of government and its budgets and a reinterpretation of the concept of social justice to include the overcoming of both private and public poverty."

The message states that a world "without hunger or nakedness or human beasts of burden is now a real possibility" but warns that "the tremendously accelerated rate of change and the ability of man to control change through his awesome scientific and technological mastery make our age one of promise and peril."

It calls for "fresh thinking" about the meaning of "stewardship under God and of man's 'dominion' in the world" and calls attention to "our inclination, individually, as groups and as a nation, to be governed by narrow interests and ideological pretensions which conflict with our social responsibilities."

Among areas of Christian concern, the statement says that "slogans and dogmas from an earlier period of confident individualism" are not adequate in today's technological society. The need today, it continues, is for "new and imaginative processes and institutions that will encourage wide democratic participation in establishing national goals and giving rational direction to our economic life."

Legal ownership of resources "does not confer unlimited right to their use," the statement says as it cites "appalling wastefulness" of the "fruits of the earth" and calls for both private owners and national groups to recognize their "responsibility for resource policies and controls in the public interest."

The Judeo-Christian ethic, it is stated, makes "mandatory the development of economic policies by which all people, regardless of their employment status, are assured of an adequate income."

"In the Christian view," the message concludes, "science and technology are seen as gifts from God, the Creator, to be used by man for the life and livelihood of all people.

"Let us, then, in our varied relationships and responsibilities so study and labor together that these incomparable gifts may be used for personal fulfillment and the welfare of all mankind."

CANTERBURY ON TOUR OF CANADA

★ Archbishop Ramsey of Canterbury had lunch with royal mounted police and joined a picnic barbecue provided by Croatians during a month-long tour of Canada starting Aug. 30.

He is in Canada at the invitation of Archbishop Howard Clark. He will visit no fewer than 17 dioceses of the Canadian Church. He will arrive back in London Oct. 1.

NEW PROFESSOR AT BERKELEY

★ The Rev. Harry H. Jones, formerly archdeacon of Western Mass., is now professor of Christian ministries at Berkeley Divinity School.

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EDITORIAL

Report to Readers

THE WITNESS has an Advisory Board. Decades ago when we were printed in Chicago we got in debt to the printer to the tune of about $6,000. There was a three-man huddle.

Said Bishop Johnson of Colorado, the founder and editor: "Nothing to do but fold."

Said Frank Clarke, the printer: "Fold and I'm out $6,000. I might as well gamble a few more bucks so I am for keeping going for a bit — maybe we can pull it out."

Hence the Advisory Board which was a fairly simple set-up — letters went to subscribers, mostly to the myriad of friends of Bishop Johnson, in which the then-young managing editor asked them to vote. A check was "yes, keep going." No response went in the other column. There was but one rule which was made by Bishop Johnson — no donation of more than $100 would be accepted — "we don't want anybody telling us how to run the sheet."

That was fifty years ago and we are still here. So is the Advisory Board of about 100 Episcopalians. We write them asking questions. An enclosed dues card asks for $10 instead of the $4 subscription price. Practically all send the dues without comment — an affirmative vote. A few write us.

Recently we asked:

- More news or more articles?
- What about pictures? — of late we have been bucking the trent to pictures on the theory that there are still Church people who want to read and not just look.
- Length of articles — here also we have been giving writers with something to say space enough to say it.

What often happens is that the article is set aside for later reading. Then we get letters or phone calls asking for extra copies when they are no longer available — we can't afford overruns at our $4 subscription price. This happened with the August 18 issue with a number of readers wanting copies for distribution because of the coverage of the Church and Society conference.

We pass on some of the comments received, withholding names since we have not asked permission to use them.

First an amusing one from a woman who discontinued her membership. "I cannot make any suggestions for the improvement of the Witness since I do not read it and therefore do not know what it lacks. The lack seems to be in me. I am old and slowing down and the spare time I have is spent reading the Bible. I am not sending my $10 this year but instead am sending $5 to HOPE and $5 to CARE. I live alone in the country with a 102 year old aunt. I do my own work. I keep sheep but have some help with them."

A member of long standing writes: "I like every feature of the Witness. I like the articles particularly — do not curtail them but short ones are usually preferable to those of three or more pages. The only improvement I can specially recommend costs money — better proof reading. 'That' for 'than'; 'at' for 'it' or visa versa annoys me and several others who have mildly agreed. But aside from this I am for the status quo and don't add any more pages to your present set up. It is just long enough."

Another Advisory Board member made these comments: "I think the Witness does a very good job as it is. I like the appearance and the content. I confess I do not know why more people do not subscribe. I subscribe to the Anglican World, the Episcopalian, the Churchman and the Standard and if I had to take only one it would be the Witness. I do not think you need to have any clergy changes dept. which we can all get from our diocesan papers. I think the Witness is well written and the really important news is there and the present balance of articles and news seems good to me. The best thing about the magazine, it seems to me, is that it may be quickly read and understood and covers news and trends of thought in the Church with a forward looking attitude."

Writes a clergyman, likewise a long standing member: "I would like a little more important Church news; new experiments in the Church; new efforts to make the Church relevant to the real issues of our day. I am convinced that the regular Church service has got to be supplemented by other opportunities where Christians can wrestle with the relation of their faith to life's real issues — there seems so little rela-

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tionship today. I wish the Episcopal Church had something similar to the American Friends Service Committee. We need an agency through which Episcopalians could express their concern and learn something about what is going on in our world and ways in which they as Christians can help."

Other comments:

"The Witness is fine as it is. No need for frills — they don't help."

"Clerical changes would help. But it suits me fine as it is."

"I like the Witness very much. If I have any suggestion it would be to cut down on straight news and have more articles on involvement."

"I'd like to see some discussions of issues of the day from varying opinions. You are so definite and sure that only one view can be right."

"I usually read the Witness from cover to cover and have been meaning for a long time to send a word of appreciation."

"I think the Witness is getting better and better as far as articles are concerned."

"Let the Witness continue to keep bitterness out of controversial subjects. The magazine should be positive and take unyielding stands as it always has. However taking a stand that is expressed caustically alienates readers and I hope the Witness will never fall into that trap."

So many thanks to all our readers and to the Advisory Board members for their extra help.

IS BROTHERHOOD ENOUGH?

By Nathan Wright Jr.
Director of Urban Work, Diocese of Newark

IT IS FOR THE SAKE OF AMERICA AS A WHOLE AND NOT SIMPLY FOR THE NEGRO THAT EFFORTS FOR BROTHERHOOD SHOULD BE MADE

THE QUESTION of the sufficiency of brotherhood is one which needs urgently to be asked repeatedly throughout the length and breadth of our land and of our world.

We talk of brotherhood in our communities and between communities, and we are increasingly made aware through the United Nations especially that the world is one and that all men in fact are brothers. Over the past twenty or more years — that is, in the post world war two era — inter-group cooperation has been studied and promoted as at no other time in our nation's — or in the world's — history. By the simple magnitude of our accelerated interest in what might be broadly termed brotherhood tremendous progress has been made in increasing our awareness that people of differing backgrounds must learn to live together in harmony and mutual respect in a pluralistic world.

Perhaps the greatest proportionate effort in this regard has been made not by Christians but by world Judaism. This is understandable because in our lifetime no group of people — including the colored people of America and of South Africa — have suffered to the terrible and almost unthinkable extent as have the Jews. It is a painful experience for me—and at times my mind tends to go blank — to even to begin to think of the personal, family and group tragedy and devastation of the extermination procedures adapted by a white Christian Germany. The fact that our world was no more outraged than it was, or is even now, adds to my own sense of well-nigh disbelief that the realities of our relatively insensitive world are what they truly are.

It is against a background such as this that I must inescapably look at the prospects for brotherhood in America. In our family there are five children, four of them ranging in age from twenty-three to fifteen, and then there is the little ruler of our household, young Carolyn, age six. I reflect upon the fact that in forty more years I shall be no more in this land of

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the living. I tend to think of our older children as being somewhat self-sufficient and self-directing. But sentimentalist as I am, and intrigued by the bright-eyed hopefulness of a six-year old, I daily become more deeply and acutely concerned about the kind of world which those of my generation will bequeath to her and to those like her. The difficulty of the problem is compounded when I recognize that with all of the good family life which we may try to provide and with all the graces for growth which may be bestowed upon her — along with our other children — she and her brothers and sisters may yet come to inhabit what may be at least for those of their skin color an almost utterly uninhabitable world.

Imminent Peril

IN SPITE of all of our post world war two efforts toward brotherhood and toward the acceptance of our Carolyn's kind into the mainstream of American life, by many signs the hard realities appear to say that the gap between where Negroes are on the one hand, and all other Americans are on the other, is not diminishing. In the midst of all of our well-intentioned efforts at good will, a great gulf seems steadity and surely coming to be fixed in America at least between the majority of our society and its largest racial minority. One almost wonders, as the progress toward religious tolerance moves on with a spirited and amazing rapidity, as to whether progress in one area of brotherhood and goodwill must inevitably come at the expense of retrogression in another.

There can be little doubt that the most imminent peril facing us as a nation today lies in the nuclear-like stockpiling of a mounting reality of isolation and a growing awareness of a lack of worth and place in America on the part of its Negro minority. A visible fact apparent to many Americans including Negroes of education and some degree of affluence, is that daily new opportunities hitherto unknown to Negro Americans are being opened for our Negro minority. It is clear also that with the civil rights act of 1964 the greatest weight of the federal government in nearly 100 years was given to the goal of the securing of the Negro's place more nearly in the center of American life. Thus to the understandable perceptions of many, if not most, Americans there are more than sufficient facts to support the daily working assumption that progress is being made in race relations and that our efforts toward brotherhood for the Negro are paying off.

Yet these perceptions are not shared by the masses of Negro poor. Their daily awareness is of a growing sense of poverty, of increasing deprivation, of widening isolation, and of mounting frustration, as opportunities for more than simple survival remain largely closed to them. Their feelings square with what the economic facts of their situation reveal. There is, indeed, a widening gap between what Negroes have on the one hand and what their white counterparts — circumstance by circumstance — have on the other. Nor is there evidence that any of our major efforts toward a betterment of the Negro's lot in relation to that of America as a whole are paying off in the way that most of us would hope to and have believed.

The Central Cities

IN OUR CENTRAL CITIES where the majority of our nation's Negroes live, poverty is mounting, as survival costs for rent and food and life's bearest necessities increasingly tend to overtake and to exceed the subsistence wages and welfare grants available to our Negro poor. Made-work in our most recent public efforts at the abolition of poverty, however efficient it may be in some instances, moves on almost of necessity at such a slow pace that the surface of the problem is scarcely scratched. And all the while the sense of hopelessness of the poor caught in the goalless grind of their daily ghetto life broods over our central cities like an ever-darkening shadow. And our Negro poor know that while made-work may feed a hungry mouth today it holds no secure promise for tomorrow or for the days which may yet lie beyond.

By new signs coming to the forefront at practically every hand, we shall be recalled from our past and present dreams of progress in American race relations. This much is almost certain. Dr. Kenneth Clark a few months ago wrote in the New York Times of the plight of our Negro urban poor as being such that the wonder was that there have been so few race riots. We shall be reminded of this, if not by government statistics and other clear evidences showing the Negro's diminishing proportion of the American good life, then by the unleashed hostility of the Negro poor themselves.

U.S. census bureau statistics indicate that, in spite of all of our efforts in the Negro's behalf, Negroes are relatively at the same place

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they were twelve or more years ago in comparison with our white majority. In 1947 the ratio of median money income for non-white families to median money income of white families was 51.12%. In 1950 it was 54.25%. In 1952 Negroes were proportionately better off in relation to the American white community then ever before or since when their still quite little proportion was 56.83%. In 1955 Negroes made 55.35% of that of whites. In 1958, it was 51.15%. In 1960, it was 55.41%. In 1963 it was 52.92%. These are the latest figures available, and our random sampling says to the American Negro in terms that are to him loud and clear: that in relation to white America he is at least as much a second-class economic citizen as ever. This is of the greatest significance, since the issue of a man's employability and wage-earning power gets as close as one might get to the matter of his perceived and self-estimated worth.

Odds Against Him

THE AMERICAN NEGRO is aware that he has an educational and skills deficiency, that he needs more and newer types of training to fit him for greater utility in the increasingly technologically-oriented market. Yet he knows that even where such training may be available, the overwhelming odds are still against him. The 1963 ratios of median money income of non-white families to median money income of white families having the same number of years of education tell a significant story in this regard. Untrained Negroes have fared better proportionately than Negroes with a high school education. This is reflected in the fact that Negroes with less than eight years of schooling earn 66.53% of that which whites of the same education earn. At the same time, a Negro high school graduate or with one to three years of college may earn 64.74% or 63.33% respectively as that which is earned by a white person with similar education. Only about one-fourth (26.26%) of the disparity between non-white and white family incomes is due to the Negro's having less education. The bulk of the disparity is due to other causes.

Is brotherhood, then, enough? Can we afford the luxury of continuing to do the same kind of things in terms of our efforts toward brotherhood as we have done in the past? The hard realities would seem to suggest that the immensity of the problem has to an almost frightening degree far outweighed what hindsight tells us are our well-intentioned but all-too-inadequate approaches to the realization of the brotherhood we seek.

Appeal to Self-Interest

TO ASCERTAIN clearly where we should go from here, we must perhaps first answer afresh the age-old question, "Am I my brother's keeper?" Human nature and the answer which had been given in the question's original biblical context suggest that man is never adequately motivated in his relationships with others, save in terms which take into consideration some degree of his own self-interest. Cain, to whom the classic question was addressed as to his being his brother's keeper, had already slain his brother Abel.

Our efforts for brotherhood in America, for the Negro at least, have in the past been motivated ostensibly out of our concern for the Negro in and of himself. As such, it may be that our national efforts in regard to the Negro's welfare over the past years is to be seen as an enduring memorial to the well-nigh sublime goodwill and altruistic and non-self-interested concern on the part of the American white citizenry for those whom they have largely conceived as being other than their own.

In this sense, we may have reached a saturation point in regard to a people's capacity to do good almost solely in behalf of others. The assumption here is that personal and national self-interest must come to be seen as a foundation stone of our concern for the Negro's plight. Those familiar with the religious literature of the Hebrew-Christian heritage will recognize that the appeal to self-interest provides the continuing sanction for its moral precepts.

In the light of this assumption, a possible clue to the future course of action which we should take may rest in the recognition that it is for the sake of America as a whole, and not simply for the sake of its major minority, that our efforts for brotherhood should be made. An approach such as this, from the Negro's point of view would assuredly go far toward eliminating the paternalistic stance which goes so deeply against his grain.

Needs of the Nation

AT HEART, what is suggested here is that the Negro's needs must come to be seen as inseparable from the needs of the nation. Then

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possibly the current stagnation and abortiveness of our efforts toward improving the Negro's lot may be overcome and so also may the foundations for some truly fruitful efforts at increasing the worthwhileness of the Negro's place in American life be made.

A few years ago one of the nation's foremost educators proposed to his board of education that the most massive amount of money ever to be spent on a local pilot program be invested in improving education in selected Negro areas of their city. The board members were outdone. Pleas for economy were mixed with accusations of special group favoritism. To this the superintendent gave this reply: until extermination of the poor was made possible by law, no reasonable expense must be spared to remove them from the bonds of poverty.

Behind these terse and pointed remarks was the inescapable truth that either we must pay to train all of our citizens for their fullest possible productiveness and then give them every reasonable opportunity to produce or we must pay the cost of their maintenance. The maintenance costs of the untrained and idle poor are never-ending. They include the burden of spiralling relief and policing services, the compounding of educational, health, sanitation and recreational problems, and the growth of illegitimacy and dependency with their mechanisms of self-stimulus and perpetuation.

It has been said that the idled, untrained poor are adept and encouraged toward two tendencies for which only native skills are required; that is, to carouse and reproduce. Those whom they produce, tend to reproduce at earlier ages and in larger numbers than others in the population, such that their offspring reproduce often three generations in the space it normally takes for two. As the numbers of the idled and demoralized poor increase — as indeed they are increasing in the central cities of America — the burden to a largely white taxpaying public soars to ever new heights.

Two Alternatives

BIRTH CONTROL clinics have had little or no ascertainable effect upon those who are caught in the stultifying cycle of poverty and frustration. Life tends to lack a sense of purpose; and efforts toward discipline have largely a negative force. Training, opportunity and access to new relationships appear to be their only hope. More important, whatever may be the hope of our Negro poor must soon come to be seen as the only hope for the fulfillment of the life of our nation as a whole. Either we pay the calculated cost for training and for the creation of new opportunities and access to enabling relationships or we must find ourselves facing two other self-defeating alternatives.

One alternative is to accept patiently the geometrically increasing and never-ending maintenance costs for the poor, by which we not only weary ourselves with taxation, but also tax mortgage the lives of our children and their children's children. This is the least deadly of the two self-defeating alternatives.

The other is to let nature take its due collision course, with a growing mass of idled, angered, vice-ridden, untutored and highly visible and vocal poor coming face to face with a mounting lethargy and backlash such as our nation has never known. Where such a course might lead must rest with one's imagination. I shudder to think of its potential peril. Yet because I am concerned for my children — and for yours — and for the kind of world which we shall bequeath to them, I must — along with every other American — look realistically and soberly to the future to discern what it may hold. Then in the light of what we see, each one of us must decide.

As to where I stand, I daily have less doubt. Out of sheer self-interest, I know that I must face the fact, however dismal and difficult it may seem to be, that our traditional efforts for brotherhood have not been sufficient to provide for my children and for yours the secure promise of hope for the kind of world in which it shall be their lot to live. Those familiar with the Biblical literature will recognize the perennial need for integrity on the part of responsible men who would make our future safe. "If the trumpet sounds an unsure note," asked the Apostle, "who shall prepare himself for the battle?"

Some Proposals

OUT OF SHEER self-interest, I am convinced that the people of the only land I know must somehow be recalled from their sleepfull dreams that all is well. The only life I have I hope might be, with them, directed along paths which lead not to destruction, but along paths of peace and of fulfillment.

This same hope I hold for my family, my friends and for the world in which we live.

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Self-interest prompts more than concern. It dictates a mind at work by day and night shifting, weighing and spawning such practical things as possible first steps and beyond.

If brotherhood largely in terms of sentiment alone is not enough, what can those of us both near to the problem and seemingly less near do? We suggest in broad, but what we hope may be helpful, terms four things:

- We can be open to radical possibilities for change. If our minds are attuned to the nicities of brotherhood, it is the nice things that we shall see. If, on the other hand, we recognize the need for new and more substantial approaches to a problem whose dimensions are larger than we once thought, we shall be able to appropriate and take advantage of new possibilities for basic change when such comes our way. One thing is certain. We can never get the right answers if the true dimensions of the problem are not defined.
- We can make into practical priorities our theoretical concerns. All of us in America are in varying degrees committed to the dream expressed in the "E Pluribus Unum" on our coins. But the commitment all too often is but one among many. If we are headed in the direction of peril, as our riots and the facts of the hardening gulf bespeak, then we must come to put first things first. In our education enterprise, in our business affairs, in our civic and religious life, we must find creative ways in which the practicalities of brotherhood may be given a first consideration routinely day by day.
- We can be steadfast in convincing others. News that is important emotionally to us we pass along. We do not let others either forget or pass it by. For our children's sake, and for our own, we must let others know that we must work together not alone for the sake of brotherhood but also in a deeply personal and self-interested way for the kind of safe and secure and hope-filled world in which we would have our children live.
- Finally, we can commit ourselves to change. We cannot retain for ourselves the privileges of being white, and still make things better for the Negro poor. Every opportunity which we have had, now have or may have in the future — from which others have been denied consideration — means no less than that we ride to some extent on the backs of others. We cannot be change agents, unless we are willing to be changed ourselves.

I look with hope to the future and believe that for my children and for yours — and for all the children of our land — days of peace and brotherhood and fulfillment lie ahead. I believe that this will be true for one good reason: I am confident that you, and every parent and adult concerned for the world in which our children live, will hear and heed and take to heart and give our lives to following along whatever paths that clear and compelling truth decree. It is in this bright hope and sure confidence that I share my own anxious parental concerns with you.

HOLY ORDERS: -- A VOCATIONAL SPECIALTY

By Francis P. Foote
Director of Vocations, Diocese of California

THIS IS the era of the specializer. In the professions, such as medicine, law or education, the demand is for men trained to a new sharpness in one specific area. In the sciences, young men are honed to an unbelievably fine edge in one of the many sub-branches of physics, electronics, or bio-chemistry.

What of the Christian ministry? Is the service of those who have been ordained deacon or priest also to be sub-divided into many categories, in which a man is trained to know "more and more about less and less"? To answer this, consider three questions: —

- Who are the men coming into the ordained ministry?
- What are the commands of Christ to the Apostles, as recorded in the Gospels?
- What are the "authorities" conferred by ordination?

First, who are these, called to the ministry? We may begin the answer by noting who they were in the days of the Bible record. Jesus, himself a carpenter, called a tax-collector and

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some fishermen. Later a doctor joined the company, and a tent-maker became rather prominent in the early Church. These were men who already had been doing useful work in the world of that time, having a full-time trade or profession. Then they were assigned to a new and specific task; "I will make you fishers of men". Thus they were called from the secular world into the Christian cause, that is into the personal following of Jesus Christ, and into his work of bringing men and women into God's kingdom.

The Situation Today

TODAY we find a strikingly similar situation. A large number, probably a good majority, of the ordinands of 1966 are men who have been engaged for varying periods of time in doing many kinds of work. We have bankers, teachers, scientists, research analysts, lawyers, engineers, mechanics, and business men in this year's group of new deacons. They are already "men of the world"; now something extra has been added. It was not enough that they should be good performers in their respective lines. They were already skilled mechanics, able lawyers, highly trained scientists; they were business men who knew the intricacies of merchandising and advertising. Now they have come from one specialty into another, the ordained ministry.

Then we read what it was that our Lord told his first disciples — learners — to do. They became men sent out — apostles — with definite orders; preach the Gospel, teach, baptize, "feed my sheep" — the work of shepherds, that is pastors — keep the memorial meal — "do this in remembrance of me".

Finally, when we hear what is said, in authorizing the ordained man to begin his ministry, we realize that the bishop is spelling out the ways in which the Church of our time continues the functions and responsibilities commanded by Christ. "Read the Gospel", preach the Gospel, take part in the ministration of the sacraments, relieve those in need. When ordained to the priesthood, he is to pronounce forgiveness in God's name, be a shepherd to his flock, and to "minister the holy sacraments in the congregation".

Now the preparation to receive this ministry is not done in a moment or a day. Most of these men have spent three years in a seminary; these are the ones we in California call "intern deacons". Others, ordained as "auxiliary ministers", or "perpetual deacons", have spent one, two, or sometimes three years in part-time study.

Important Job

WE HAVE SAID that all of these men in the diaconate and priesthood are men with a specialty. Not that each one has been trained either as a psychologist or social worker or educator, in the sense of specialists in those fields. But they were readied in two basic areas, namely as ministers of the word and of the sacraments. Put into more current language, this says that these men were trained by the Church and then commissioned to serve — "minister" — people, by telling of the Gospel and by leading in the worship of the Church. Every man in holy orders, from the newest deacon to the most honored bishop, is a "specialist" in announcing the good news of God, and in the public worship of God. If he cannot do these two things, and do them reasonably well, he ought not to be in holy orders.

The world needs its financiers, its lawyers, as well as physicians, good teachers and scientists. There is some question whether the world needs more promoters, war-makers, and contrivers of gimmicks! But there is no doubt that the world of our time, yes of our so-called "secular" age, needs men who can say with convincing power, "thus says the Lord"; men who can be guides in Christian worship, and so examples in Christian living; who are enemies of evil, in its individual or corporate forms.

Our seminaries are drawing more and more men of mature years who have seen the futility of much that passes for the "work of the world". Of course the Church needs, and is grateful for, the youngest men in the ministry. For many past years, the normal procedure was for a man to move directly from college to divinity school, and so to be ordained in his early twenties. We still are getting them, and we thank God for them. It is good to have men fresh from the college campus offering themselves as witnesses for God and his Christ. But the present trend in many Churches is that men in their thirties and forties are seeking ordination. They are giving the rest of their lives as workers for Christ through the Church. Either as professional or auxiliary clergymen they will go out from the Church into the heart of the markets and highways of secular man; but they will go out as commissioned spokesmen for Christ.

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They are not to go as men who will merely repeat the tired cliches of secular-ism, or as men who will add a pale, holy glow to the popular mores of the day. They will not be satisfied, nor will the people they serve be satisfied, if they propose to be the nice-guy parson, expert in all the social graces. It will not be nearly enough if they merely exchange the old caricature, of the tea-drinking priest, for the smarter version, the cocktail-partying priest! They will go out as men who have a new specialty, beyond that which they formerly had, or added to that which they still exercise; the specialty of pointing the way to The Way, by their personal acquaintance of the Man most Man; and by their skill in worship, in prayer formal and informal. They will be lovers of mankind, and so fishers of men, because they know him who is the true image of the living God.

Proclaiming the Gospel

HOW WILL the ordained servant of the Church proclaim the Gospel? There are many ways; from a pulpit, or by dialogue and discussion with free play and counter-play of words and ideas. Our time calls, as other ages have, for flexibility of method, with need for ways other than formal pronouncements from great pulpits. Whatever the method, the man with authorization to "preach the Gospel" must know what his message is and also know how to fit it to the concerns of those he can reach. He will know how to catch the ears of men, and when to lend them his ears.

The preacher will not hesitate to say that since God is greater than man, he is "higher" than man. That is he will find ways to say what older generations knew to be true, that God is both "beyond" and "within" humanity. The new preacher may have been warned that he should frequently announce that God is not "up there" or "out there". This may be necessary for listeners without any religious background, and who therefore suppose that all clergymen still have pre-Copernican minds! But surely any informed Christian or Jew knows that spatial language cannot describe the ultimate and infinite. Since we are human, our tools of speech are necessarily in some measure anthropomorphic. For example, to call God the "Ground of Being" does not solve much, for it may suggest only a God who is "down there"! Yes, the Gospel will be preached in many ways, showing forth the Christ who is one with us, and who in his life and death and resurrection reconciles us mortals, who have lost our way, to the seeking, loving, holy God.

The Sacraments

HOW WILL a man "minister the sacraments"? Again, in varied ways; at the altar of cathedral or parish church, at a home communion table, or out of doors. He will be concerned to show men and women the mighty relevance of prayer, and so will know what is valuable in the discoveries of our liturgists, of all the Churches. He will find it possible to do this without becoming a religious faddist, the man who makes novelty his only standard. In bringing forth out of his treasure "things new and old", the deacon or priest will not lose the precious continuity with the Christian past. He will know and respect the guide lines handed to him from the age-old communion of saints.

To return to our opening question, regarding the place of highly trained specialists in the Church, we can say that there is indeed need for some such, men especially trained in one specific area of Christian life and work. The increasing value of team ministries has been amply demonstrated. Our cities and suburbs will be better served if there are on a Church staff those who are qualified as counselors, social workers, teachers, psychologists, experts in communication and the mass media.

Large parishes and cathedrals must continue to have priests with special ability in liturgics, able to make real to all the household of God that sacramental worship which is by definition the "work of the people". There must be scholars skilled in research, who can probe into hidden by-paths of history and philosophy.

Some of these things will be done by persons already trained on one or more of these skills and studies, and by ordination consecrate their existing abilities to the service of the Church. In other cases, men will take up an area of special interest and make that a new and precise vocational emphasis. We will see new specialties, not known at this time, which will be offered to the glory of God. The great commands of our Lord will be carried out in ways beyond our present knowledge.

Our principle concern must remain, through many changes of custom and new growth in knowledge, the doing of his work among all men everywhere. All, the parish priest, the specialist, the auxiliary minister, will be those ready and able to witness for our Christ, and lead humanity to his presence.

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Summer and Parenthood

By John Lane Denson

Rector of Christ Church, Nashville

ONE thing about summer is that it gives us back our parenthood — full-time. The schools abdicate for a space to rest and regird. And we get another chance to meet and know our children, new people, with nine more months of experience under their belts since the last time we were introduced.

Most of us contemplate this encounter with joy, flavored with not a little anxiety, our teenagers ranking high on the agenda. And if they read during summer—an activity which should be heartily encouraged — what they read often ranks higher.

Thus it may be reassuring, if also admonishing, to hear from James G. Murray, book editor of the Long Island Catholic and chairman of Adelphi University's department of English, who writes in an article, "Your Teenagers Are Way Ahead Of You", of what they read and of how we often react to it.

Dr. Murray quotes irate parents who write him: "My son has to read — for his social studies teacher. The fellow who wrote that book is a Communist, isn't he?" "My teenage child has to report on — for her English class. I hear it's a dirty book." "Father, that book is atheistic, wouldn't you say? My kids shouldn't read it, should they?"

He continues: "We want answers. Preferably short and authoritative answers. Best of all, 'yes' or 'no' answers from the church. But we are the church, so the proper question is not 'what does the church think?' but rather, 'what do you think?' The question puts the burden of the answer precisely upon you. Make up your own mind. Be your own responsible authority.

"How do you act like a critic? Rule I: Read the book; read it before you get upset. You would be surprised to learn how many amateur critics (I mean parents) question and complain about books they have never read. Rule II: Try to penetrate beneath surface impressions. For example, many fine modern books present a view of life which does not seem to be quite traditional . . . . If you reject them for the words, the view, and the startling, even shocking scenes alone, without regard to the context in which these appear and without regard for changes in styles and taste, then you run the risk of abolishing an otherwise enjoyable, meaningful, and possibly even profoundly moral reading experience for your children.

"My last rule is: 'Get with it.' Try to understand the spirit of these times, for it is probably that spirit, the modern temper, which is giving you difficulty. Modern literature and especially the novel, is a reflection of the contemporary age: its problems, doubts, frustrations, violence. It has, therefore, the virtue of truth to it. It is not pie-in-the-sky, happy-ending literature. It simply could not be and still be true to our times.

"But you say, 'Let our children grow up slowly. Don't force sordidness, or world problems, or tough-mindedness on them so soon.' I have news for you. Your teenagers are way ahead of you. They want to read these books because they find them honest, relevant, pertinent, real. You may not agree with such books as Catcher in the Rye or Lord of the Flies, or with what they 'seem' to be saying; you may not agree with the times. But you owe yourself and your children both the common sense and the courtesy of trying to understand."

Dr. Murray's words come hard and fast. His advice may trouble some of us. But communication is often built most solidly around something we hold in common with another. As we parents and children are reintroduced this summer, one important way we can meet one another is through the experience of reading something relevant for our children because it is honest about the world and real for us because it is relevant for them.

A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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Dr. Niemoeller Sees Race Hatred As Greatest Threat to Peace

★ Race hatred is "a greater threat to peace than any ideological difference between east and west," Pastor Martin Niemoeller told a large gathering at Capetown University.

The World Council of Churches co-president and former head of the Evangelical Church of Hesse-Nassau warned that "as a result of the American involvement in the Vietnam war, race hatred is increasing."

He was on a six-week visit to South Africa after having had to wait nine months for a visa from government authorities. He was scheduled to confer with members of parliament and representatives of the Dutch Reformed and other Churches.

The present world situation, he said in his talk, finds "whites being classified by non-whites as the 'haves' who are growing richer, while the non-whites consider themselves as 'have-nots' becoming steadily poorer.

"The resultant envy and hatred is a far greater threat to peace than any leavage between east and west or between communism and capitalism."

In any case, Niemoeller commented, "communism is no longer communism, and capitalism is no longer capitalism."

He said that "within a relatively short time, it will become clear that the white race is only an insignificant part of mankind, dependent on the goodwill of the non-white races. By the end of this century, the whites will be outnumbered three to one."

And, he added, "if we whites don't change our ways in various countries of the world, it will be only a matter of years before even the African countries will be making their own atomic bombs. The Chinese have shown it can be done. The greatest danger is that east-west antagonism could produce a third world war which would mean the end of history."

Niemoeller stressed that "it is a matter of common interest to renounce violence and war . . .

"Since there is no such thing as a just war, all Christian Churches should encourage their members to refuse military service. They must themselves advocate conscientious objection. The United States is as guilty as Russia of stockpiling hydrogen bombs, having 150 against Russia's estimated 80. Meanwhile, Germany is spending six billion dollars annually on armaments."

Replying to a question from the audience about possible violence by South African non-whites, and whether this was justified, Pastor Niemoeller said: "My friend, Dr. Martin Luther King, faces the same question in America. But violence merely tears away the ground whereon the person using it stands."

He told another questioner that professional soldiers who claimed to be Christian should examine their conscience.

After the meeting, Dr. Niemoeller explained he had come to South Africa to "see apartheid and how it works." He said that within the Church "apartheid is impossible and is contrary to the gospel and the teachings of the Bible."

The German churchman said South Africa's Dutch Reformed Churches had made "a tragic mistake" in leaving the World



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Council of Churches (over the race question).

At the same time he scoffed at the suggestion that the World Council was Communist-led, saying: "I am as much a Communist as Jesus, no more and no less." He added that during his stay in South Africa, he was prepared to answer any allegations concerning Communist influence in the Council.

YOUNG PEOPLE SPEAK ON WORLD SITUATION

★ There is a strong possibility that there will be another world war in the next 10 to 20 years. Short of that, conflicts and disputes between nations will continue.

These are the polled opinions of the delegates attending the 1966 ecumenical youth conference at Williams Bay, Wis.

The delegates, nearly 400 of them, were asked to complete and return a questionnaire before arrival. Respondents gave the following replies—totals in parentheses — to these questions:

Do you believe conflicts and disputes between nations are normal (92), inevitable (165), unnecessary (96) or don't know or have no opinion (3)?

Do you think another world war, in the next 10 to 20 years, is possible (197), likely (36), unlikely (89) or don't know or have no opinion (12)?

Do you feel the world is really at peace now? Yes (3), no (311), uncertain (12).

The delegates from many lands also were asked a series of essay questions. One such question began, "To me, my nation is like . . . . " A sampling of the answers.

"A little country, forgotten by the world, but loved by me." (Austria)

"A group of people with the same dreams, problems, hopes and fears." (Belgium)

"A beggar sitting in a golden chair." (Bolivia)

"A very close friend." (Finland)

"A small country who has suffered too much and who wants to live with all, communist and nationalist." (France)

"A house with a door locked between rooms." (Germany)

"Any other nation. I am not proud to be a German, but consider it an accident to be born there." (Germany)

"A challenging case that needs help." (Haiti)

"A nation without its own ideas, following the U.S. lead." (Japan)

"A feudal system where teenagers are not understood." (Korea)

"A tired old mother wearing herself out for her kids." (Sweden)

"A peaceful island in the heart of Europe." (Switzerland)

"A group of adolescents." (United States)

"A composite of 'Oklahoma' and 'Grapes of Wrath,' between 'Lord of The Flies' and 'Green Berets,' and 'None Dare Call It Treason' and 'Profiles in Courage'." (United States.)

THE UPPER ROOM IS WORLDWIDE

★ The announcement of a new "other language" edition of The Upper Room, worldwide daily devotional guide, has been made known by the Rev. J. Manning Potts, world editor of The Upper Room. "This is in the Haitian Creole tongue," said Dr. Potts. "It began publication in Haiti with the July-August, 1966 numbers. This brings our language editions to a total of 37 with 43 editions in all. There are four editions in English published in other countries around the world."

Headquarters of The Upper Room are in Nashville, Tenn. The U.S. English, the Spanish, and the German editions are published there. All other language editions are published in their respective countries with the exception of the French, which is also published in Haiti; the Hungarian published in Canada; and the Russian published in Sweden.

The Upper Room has a circulation in excess of 3 million, the largest in its field in the world. All editions are published bimonthly. It reaches 10 million readers and is distributed in 120 countries.

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★ A new $138,000 annex was dedicated this summer at St. Edmund's, Chicago. It is named for the rector, the Rev. Samuel J. Martin. It doubles the space of the parish house and enables the church to expand its already flourishing parochial school.

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★ The Rev. Frederick H. Borsch, formerly on the faculty of Queen's College, Birmingham, England, is now assistant professor of New Testament at Seabury-Western.



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- BACKFIRE -

Julian Bond
Simon Casady
Co-Chairmen of National Conference for New Politics

The outcry throughout the world over the bombing of Hanoi and Haiphong is causing countless numbers of Americans to question our Vietnam policy. Their doubts can be turned into dissenting votes if we continue to carry our message directly to the voters.

The National Conference for New Politics was founded to enable those who work for peace, civil rights and an end to poverty to register the greatest impact by concentrating money and manpower on direct political action in selected campaigns. We have achieved encouraging results in the primaries just concluded.

In California, eight critics of our Vietnam policy were nominated for Congress in the Democratic primaries. Six other Congressional challengers made strong showings and ran close seconds; among these were Philip Drath (45% of the vote), Robert Scheer (45%), Edward Keating (47%), Stanley Scheinbaum (41%) and Arthur Carstens. In many cases, work in the communities has continued with the hope of building large "New Politics" constituencies.

In Oregon, two Congressional candidates and three state legislature candidates who are Vietnam critics won nomination.

In New York, five Congressmen who are Vietnam critics won renomination. In addition, Jerome Wilson, a Congressional peace candidate, overwhelmed his opponent by a 3 to 1 vote. Seymour Posner, candidate for the Assembly and running on a peace platform, won nomination with 60% of the vote. A major Congressional peace candidate, Mel Dubin, came so close to defeating the incumbent that the election is now being contested in the courts. In the 19th CD, where Theodore Weiss campaigned on a strong anti-war platform, the June primary was also contested in court. It is even more encouraging that the New York State Supreme Court has ordered a new primary in this district.

In Mississippi, the Freedom Democratic Party ran five candidates for Congress and one for the Senate, an impressive effort. The MFDP outpolled the regular Democrats in Jefferson and Claiborne Counties. The FDP Senatorial candidate, Reverend Clifton Whitley, is continuing the struggle, running as an independent candidate against Senator James O. Eastland in the general elections. In Sunflower County, Eastland's home, approximately 70% of the Negroes voted.

In Alabama, there were 54 Negro candidates for office, more than at any time since Reconstruction. In at least 7 counties, including Lowndes County, Negro voter registration now outnumbers white registration. There were four Negro winners in the run-off primaries held on May 31: three in Macon County, including Lucius Amerson, candidate for sheriff whose election is almost assured, and, in Greene County, where Negroes still cannot attend white schools, a candidate for County School Board.

The National Conference for New Politics is concerned not only with the candidate but with his constituency as well. We are encouraged to find that many peace and civil rights candidates who made strong showings in their first bids for office are now seeking to build viable grass roots organizations in their districts to continue effectively the challenge in November and in 1968. NCNP has created a Committee on 1968 to explore methods of keeping peace and social change energies alive after the 1966 election. The National Conference for New Politics has contributed not only to campaigns but also to grass roots organizing efforts in New Jersey, Mississippi and Alabama.

We believe the results of the primaries just concluded prove the value of encouraging those who work for peace, civil rights and an end to poverty to support key campaigns throughout the country. More than ever, we see our efforts toward greater political effectiveness as the best means of bringing the voice of the people into our local, county, state and national legislatures.

Over 1800 donors have contributed to the National Conference for New Politics to support some of these candidates and other effective programs. In fact, demand for financial help during the primaries was far beyond our resources, and a sharply intensified program to raise additional funds for the forthcoming elections is already under way. We are continuously reviewing the needs of approved candidates and will allocate support in keeping with our ability.

Your financial support will be translated immediately into the activities of the National Conference for New Politics. Although contributions are not tax-deductible, they may be the one way in which we can overcome the sense of hopelessness which the real war in Vietnam and the "half-war" on poverty both engender.

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The WITNESS

SEPTEMBER 15, 1966

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VOL. 51, NO. 29 **The WITNESS** SEPTEMBER 15, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Ignacio, California, Has Church In a New Shopping Center

By J. S. Yaryan

Executive for Development
Church Divinity School of the Pacific

★ The vicar of the mission in Ignacio, California, had just finished the Morning Office in the tiny chapel next to the church and recreation center. There had been seven in attendance — two housewives, one in curlers, one with a three-year old child; the druggist, Mr. Brocco; Dr. Hensley, the dentist; and the vicar. Dr. Hensley had read the lessons. Having returned to his office, the vicar was now busy scheduling with the parish secretary-social coordinator. This is how it most likely will be!

The job of a vicar in a mushrooming community is always extensive, but the vicar of this mission has a unique responsibility. The Rev. Charles Gompertz is in charge of a mission which serves not only spiritual needs but is also a community center. His secretary, who is supported by the merchants, only turns to him for policy decisions — she usually handles the details of operations. From Sunday at two until midnight Saturday, the church can be used by the community for theatre, for style shows, for Red Cross nurses' aides classes, art shows, university extension courses, cooking schools, and a plethora of other activities — the more the better.

You see, the mission in Ignacio is in the most prominent spot in the Ignacio Shopping Center. After too long, the Church is once again back in the heart of things. Once again, she can be the center for cultural and recreational activities in the local community. The Cathedral Plaza was the shopping center of the Middle Ages — the Cathedral the social and cultural center.

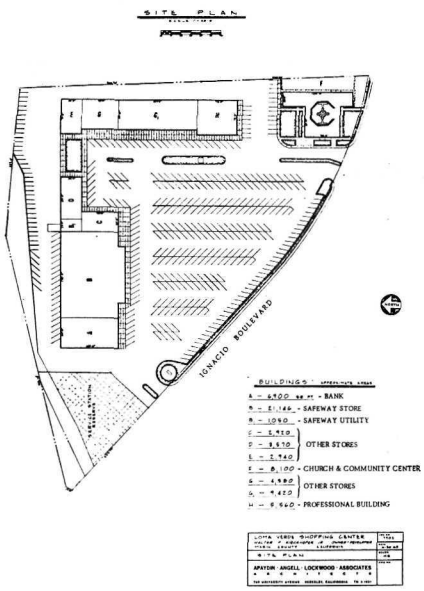
This mission came into being as an alternative to the usual procedure of land purchase and building. Not because such procedure per se is necessarily obsolete — though much prayer and study should be done here— but because there was no money in diocesan coffers for land in this new area and there was a desperate need for a mission in Ignocio. Until this alternative was suggested, the needs of this community would have had to be met by the neighboring missions. There are, needless to say, other alternatives possible — it just needs some "imagineering."

The whole Church in the United States is plagued by population shifts but here in California the shifts are much more violent and rapid — the average Californian moves every two and a half years. Cities that contained five to six thousand population five to ten years ago, now contain thirty to forty thousand and some have expanded twenty-fold since world war two. Complete cities have risen from bare ranch land in the matter of thirty-six to forty-eight months.

In the case of the older communities, the "old downtown" has moved out to the people in the form of the shopping plaza. This now has become the center of the community. Here in the west, we, in reality, live out of our shopping centers. Seldom does the family go to the city — it's just too congested. Then, too, all the material needs of the family can be purchased in the local plaza, so why bother? Though western in origin, this relatively new form of distribution has spread all over this nation. An example of the extent of this movement: it is conservatively estimated that there will be more than eight hundred plazas built this next year.

In like manner, existent recreational and cultural facilities are grossly over-taxed. They are just inadequate to the job. Located, as they generally are, in the center of the city, they are often just too inconvenient to the suburbanite. To answer these needs, as well as to create customer traffic, the shopping centers are beginning to build special buildings and to provide the staff to manage them. This trend has not been met happily by the owners for

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Loma Verde Shopping Center at Ignacio, Calif., is owned by Walter Kieckhefer, an Episcopalian. This is a greatly reduced copy of the drawing of the architects. Sufficient to say that the largest building, comprising 8,100 square feet, is the church and community center in the upper right corner of the drawing. How the building is being used is the subject of this report by the Rev. John S. Yaryan of the Church Divinity School of the Pacific.

it places upon them a burden that they are not well equipped to handle.

Since traffic is the life-blood of merchandising, and recreational centers certainly provide the traffic with a capital "T", resistance is crumbling and these buildings are being built. It is estimated that a recreational center of 5,000 square feet will generate 50,000 "people visits" in a year's time, and host more than 600 events—including small meetings of community betterment committees.

Oversight of a recreational facility is always difficult. If it is community-owned, hard, fast rules can be made, but when it is run by a merchandising organization, "moral limits" are not only hard to establish but also hard to maintain. Owners are plagued by groups that "stretch the law". These groups are few in proportion to the aggregate but can be real headaches. Most would like to contract this work out. Because of our attitude toward the use of alcohol and tobacco, the Episcopal Church is a most likely organization to help them out of their dilemma. We could establish a moral climate which would contain the behavior of groups within acceptable limits. It has also been estimated that an Episcopal mission would, within a year's time, generate between ten to twelve thousand additional "people visits" a year — to which fact the owners are not oblivious. Those, thus far contacted, have been more than generous in their offers to the Church.

The Diocese of California is blessed by a series of circumstances which forced us to hear of "another way". In the first place, we had a great need that made us study other possibilities of expansion. Secondly, we had a devoted group of churchmen who were users of shopping centers who helped in the research, and, thirdly, we had a devoted churchman, Mr. Walter Kieckhefer, of Ross, California, who was willing to give the Church a try. The mission in Ignacio is now in existence; the work has now started in the area under the direction of Father Gompertz. A successful parish day school is now in operation.

There is no final answer to mission expansion, for the Church must move with the people and must find means to move with them to meet their needs. This is a potential that is born out of need, it is true. It certainly is not stereotyped. However, at long last the Church can be there when the people come. In the recent past, the Church's refusal to leave the old ways has prevented her from moving and serving, hence she has fallen far behind in mission starts.

There were many problems in this change of strategy which had to be thought through — some could be answered and some will only be answered by experience. As an example, the "Church" being used during the week by other than Church groups left the parish without a place to worship; therefore a chapel, which will always be a chapel, will be available in the complex. This will be open for private devotions as well as the midweek celebrations and the reading of the daily offices.

There will be, to be sure, certain other inconveniences but also there will be compensating blessings. As the business world considers traffic important, so should the Church, and we must remember that here in California three-quarters of the traffic that comes into the complex will not be Chuchmen, but, by the Church's very presence and oversight, an effective witness will be made. It is reasonable to believe that many who come in for a class or a show or some other event will be moved to return to hear about Jesus Christ. Praise God for providing us with the strength to try!

UNSOLVED PROBLEMS FACING U.S.

★ In messages for the Jewish New Year 5727, Jewish leaders put major stress on unsolved problems confronting the U.S. overseas and at home, among them Vietnam and social justice.

The statements were made as world Jewry entered its most sacred season of spiritual reassessment beginning with Rosh Hashanah, the New Year, at sundown Sept. 14 and ending with Yom Kippur, the Day of Atonement, ten days later.

Rabbi Maurice Eisendrath, president of reform congregations, noted that despite the fact that billions of dollars are poured into armaments, funds are wanting in the U.S. to alleviate poverty and disease.

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Quaker Relief to North Vietnam Confiscated by U.S. Government

★ Packages of medical and relief supplies sent by New York Quakers to Canadian Friends for transshipment to North Vietnam have been confiscated by the United States government and checks have been blocked at the banks on which they were drawn.

The packages and checks were directed to the Canadian Friends Service Committee office in Toronto when U.S. postal officials refused to accept shipment of parcels addressed directly to North Vietnam. The Friends group, in accord with traditional Quaker peace testimony, sought to send the supplies as a manifestation of their concern "to extend humanitarian relief to all who suffer in war, regardless of their geographical or racial identity or their political or national allegiances."

Ross Flanagan, project secretary for the New York Yearly Meeting of Friends, said the Canadian Friends Service Committee was fearful lest there be U.S. government interference with regular mail and financial contributions from people in the United States.

He said the Canadian Quaker agency is weighing a possible protest through the Canadian bureau of external affairs.

Meanwhile, the U.S. government, in an apparant effort to head off a tangle with the Quaker group, sent a high treasury official to New York to suggest an alternative plan.

According to Flanagan, Stanley Sommerfield, acting head of the foreign assets control bureau of the treasury department, called on the New York Friends to urge them to apply for a license to send supplies through the International Red Cross.

The Quakers rejected this proposal, however, largely because the International Red Cross does not specify the donors of the gifts it distributes. "The North Vietnamese would have no way of knowing that the supplies came from Americans or from Quakers — they would probably think they came from the Russians, who are sending supplies regularly," Flanagan said.

As important to the Quakers as providing the medical supplies is establishing "human contact" and "reaching out to the people in Communist countries," he stressed. "This is a point not acknowledged by our government."

Therefore, he said, the New York Yearly Meeting of Friends has applied to the government for a license to send its supplies under the auspices of the Canadian Friends. "We are asking that our application be acted on with some dispatch," he said, "both because of the pressing human need and because Canadian Friends are making their last shipment for this year on October 12."

He indicated that if the government failed to act favorably on the request, the Quaker group would probably "encourage Friends to send money individually" to the Canadian Friends.

Flanagan stated that a group of Friends, acting as individuals had formed a Quaker action group in Philadelphia. "These Friends hold that the giving of aid is a basic human right and they don't feel they should acknowledge the government's authority to restrict it." The group will function independently of the Yearly Meetings and of the American Friends Service Committee.

The latter agency, Flanagan said, has been trying — thus far without results — to arrange with Hanoi to send workers into North Vietnam. Such workers would be from Friends groups in a number of countries of the world. The American Friends Service Committee is already involved in relief and community development work in South Vietnam.

Still another group of Friends from the Baltimore area has applied to the U.S. government for permission to send up to $1,000 for medical supplies for North Vietnam.

COMMITTEE MEETS IN SOVIET UNION

★ Bishop Oliver Tomkins of Bristol presided over meetings of the working committee of the World Council of Churches faith and order committee at Zagorsk, in Soviet Russia, Aug. 27-31.

Arrangements for the meetings were made by the Russian Orthodox Church, which acted as host.

McCLURKEN TAKES NEW POST

★ Rev. David Williams McClurken has been named associate executive director and director of broadcast operations of the NCC broadcasting and film commission.

McClurken comes to the National Council from the Episcopal Church, where he has been executive secretary of the radio and television division since 1962.

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New Light Shed on Activities Of Church in Communist China

★ New light on the status, strength and attitude of the Protestant Church in Communist China has just been shed in Britain in what appears to be an informed report obtained from visitors to the country.

The report appears in the September issue of Scan, monthly organ of the Episcopal Church in Scotland. The significance and interest of its contents were heightened by the fact that it came right after two developments concerning the Christian church in China, though apparently written before them.

Press reports from Peking late in August told of Communist flags being hung from the dome and western tower of the Roman Catholic cathedral in the Chinese capital, and a Protestant church in the city being covered inside and out with red flags, banners and posters, while pictures of Mao Tse-tung and other Communist leaders were hung on the walls.

The World Methodist Council, in its final message on August 26, at the end of the world Methodist council - conference, singled out China for special mention. It said: "We are saddened that, by barriers which governments erect, we are cut off from fellow Christians, especially in China, some of whom came to their faith, as we came to ours, through the Wesleyan tradition. We call upon our churches to engage in a ministry of reconciliation and openness towards China and the people of all other nations."

Scan's report, which is not attributed to any source but is more detailed than any seem on China, recently at least, begins by noting that contacts between the Church there and other Christians have been all too few in recent years. This has meant a lack of knowledge of their circumstances and work, and has made practical informed prayers difficult. The report continues: "But there is some information available from visitors to China who have had contact and conversations with Christians among others whom they have met.

Fewer Members

"The numerical strength of the Protestant Church is given by Church leaders as 700,000. This contrasts with a membership figure of about a million in 1949" (when the Communist People's Government was established in Peking and a clause in the constitution guaranteed religious freedom).

"The only theological school now operating is the Nanking Theological Seminary, which has a staff of about a dozen and 85 students. With a five-year course, this means about 15 graduates a year, a very small number to serve a Church of 700,000 people.

"There does not seem to have been any forced merger of the Churches, but former denominational lines are blurred, and no denominational meetings seem to take place.

"The only organized Church agency is the Chinese Christian Three-Self Patriotic Movement. This was set up to emphasize the complete independence of the Church from all foreign control, and is the official point of contact between the Church and the government.

"Organized Church life is largely confined to the cities, but with very little activity there. The number of churches used for worship has greatly declined. Only one church usually remains open in the smaller cities.

"Peking is reported to have four churches open, and Shanghai about 20. Attendance at some churches is said to be quite good, with 400 morning attendances, for instance, in churches in Canton, Shanghai and Tientsin.

"Some church workers seem to be engaged in full-time work. Most are part-time or give time in addition to a full-time job. Voluntary labor, study groups and public meetings take up much of their time, as with their fellow-citizens.

"The limitations on church activities are very severe. All educational and social work is undertaken by the state. There is no outreach through evangelistic preaching, and there seem to be no Sunday schools or religious instruction of children and young people. In some areas the names of candidates for baptism must be cleared by the authorities.

"As might be expected, the Church is said to be strongly nationalistic and critical of the Churches of the west. The favorable attitude of the Chinese Christians to their government does not, however, mean that they support communism.

"Christian leaders have refused to identify Christianity with Marxist Socialism. But there is a close and natural identity between Christians and the ambitions of their own nation. As a small minority group, the Church depends for its outward existence upon the constitutional guarantee of 'freedom of belief.'"

Scan then went on to list five suggestions for prayer which, it said, it was hoped might be of use both in corporate and in private prayer. One was for Christian leaders, "both those known to us and younger men

(Continued on Page Fifteen)

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EDITORIAL

Who Pays Whom For What?

A REPORT of studies, surveys, and proposals which indicate a possible need for bringing clergymen and Church workers into an "organization for the last of the unorganized," has been released by a unit of the National Council of Churches.

The Church and Its Manpower Management is a compilation of reports and statistics on manpower potentials inside fifteen Protestant denominations, plus a summary of suggestions growing out of the first national consultation on Church personnel, policies and practices held last January.

The first such report assembled by Protestants, it was collected and edited by the NCC's department of ministry, vocation and pastoral services. Co-editors of the project were the Rev. Ross P. Scherer and the Rev. Theodore O. Wedel, Episcopalian.

It includes extensive research data on the contemporary American Protestant clergyman; his education, earnings, why he works in a particular denomination, how many switch denominations, the size of parishes and pastorates, how many ministers specialize and in what fields, administrative jobs, plus other information gained from questionnaires answered by major Church bodies.

Findings include, for example, the amount of time spent on house calls and hospital visits by ministers during a week, and how many hours a clergyman is left to spend with his own family.

Statistics also reveal that some forty per cent of ministers in five denominations came to those bodies from others — in most cases before attending seminary. It also reveals a wide disparity in higher education of ministers by denomination. The percentage range of ministers with college and seminary education is as high as 98 per cent in one communion in the study, and as low as eight per cent in another.

The report also gives statements of leaders who ask whether the clergyman should have his own professional organization as do teachers, physicians and lawyers.

Some specialists suggest broad research into Church personnel assets, deployment of workers, and their relationship to other vocations.

"If the clergy profess to do something no one else can do, who are their colleagues, who are their employers and who are their clients?" one spokesman asks.

Other denominational leaders call for clarification of what it means to be a "professional" in the Church.

Studies are already under way on another proposal — to establish in the National Council of Churches a "commission on Church professional leadership." The commission, which may come into being in 1967, would develop cooperative aids and programs for the recruitment, development and deployment of Church personnel. The NCC is the major service organization of thirty Protestant and Orthodox denominations in the U.S.

Dr. Scherer is director of Church ministry studies for the NCC unit, and Dr. Wedel, formerly head of the College of Preachers in Washington, is a member of the faculty of Union Theological Seminary, New York.

The report, which is a hefty 139-page document, tells a lot about the Episcopal Church and, we think, is invaluable for clergy seeking jobs or vestries looking for rectors. There are eleven tables of statistics which give all sorts of information.

We had 8,508 active clergy last year with 81% in parishes. To do what? A table lists twenty-two activities of the parish minister in their order of importance, and also gives the importance of each in terms of time spent. This table is based on a study made in 1964. Number one is sermon preparation and preaching, according to 90% of the replies, and the median hours per week devoted to it is 10.2. Calling on sick or shut-ins is next in importance — calling on prospective members is fifth — and at the bottom of the list is working for committees and projects outside the parish. "Spending time with my family" was not among the activities listed but was added as a footnote and 82% of the replies marked it "very important" and the table reveals that the median hours is 10.5.

There are several tables about money — one of the three best bets to sell papers, according

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to U.S. newsmen. The other two are conflict and sex. A combination of all three rates a 96-pt. head across the page. Get money and conflict together and the type size depends on the amount and status of the conflictors.

The vestry, having a friendly chat with a prospective rector, can know from this report —as can the prospect — about how much a parson is paid in cash by congregations of various sizes in communities ranging from metropolitian central cities to rural areas. It also has the percentages of clergy who prefer cash to a rectory, utilities, car allowance, etc., which apparently means that a growing number want to get rid of the missionary barrel idea.

Ross Scherer, who presented the tables at the consultation, has this to say in the report: "While size of membership obviously has something to do with a congregation's ability to pay —expressed, in turn, is size of salary paid — is such a system of decentralized patrimonialism the most equitable and efficient way to compensate the Church's professional clergy? Probably no other institution leaves the compensation of its professionals to such a sporadic, quixotic, and laissez faire system of patronage."

What about salary increases? Eleven percent of the Episcopal clergy reported that they get annual increases; twenty-eight percent said that there is an annual review of the situation. About two-thirds favor the establishment of a national salary minimum.

Of the fifteen denominations studied, the Episcopal Church is fifth in the level of formal education; 49% of our parish clergy are college and seminary graduates, with an additional 36% having done graduate work. There is a table which relates the educational level to salaries paid.

Everett C. Hughes, professor of sociology at Brandeis University, spoke on "Are the Clergy a Profession?" which, along with other addresses in the report, should be read both for information and amusement. How does a parson get ahead?

"One gets ahead, occasionally," says Hughes, "by making a small church get big — in a fast growning suburb — but ordinarily he does it by moving. That feature of his career he shares with the city manager, the school superintendent, the college professor, and certain specialties in medicine. The problem for the individual is to move not too often, but often enough and to move in the right direction. The minister is one of a whole series of professionals in our society whose career consist in moving through an organizational maze and who, in doing so, are somewhat itinerant."

This editorial is a mere sampling of a report that is extremely practical in these days of rapid change, in the Church as well as elsewhere. Three dollars will bring you a copy.

The Church and Its Manpower Management, Department of Publication Services, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027. $3

SOCIAL RELATIONS AS EVANGELISM

By Robert W. Cromey
Vicar of St. Aidan's Church, San Francisco

WE SHOULD GET RID OF EVERYTHING THAT IS NOT SERVICE TO PEOPLE AND THE WORLD

HOW DOES the Church get new members? How does the Church preach the gospel and go out into the world and baptize in the name of the Father, Son and Holy Ghost? How do we share the good news of the gospel with all men? How do we get new members to pay money to support the institutional Church?

Some clergy feel it is by running a "good shop"; ministering to the spiritual needs of its members; counselling the sorrowful, the broken family and the troubled; running a good church school; having a good adult education program; calling; visiting the sick; having good parish organizations; being administratively sound; having a good choir; running a good service on Sunday; preaching an adequate sermon; having a race relations committee; and attending diocesan conferences.

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We tend to see the Church as the great reconciler of opposing forces. The attitude of the clergy, vestry or bishop's committee is careful balanced concern for all sides of any question raised. All sides should be heard and considered. Decisions should be made by majority vote, except those clearly in the hands of the clergy —liturgics, music, and education.

There is a distrust of too deep involvement in social issues. Radical positions should be avoided. They reflect only a part of the truth. They may offend people who might possibly join the Church. They may force some members to leave the Church and take their financial support with them.

True Witnessing

YET SOCIAL relations is evangelism. Indeed it is the only true evangelism. All other kinds of evangelism are aimed at intellectual assent to doctrine, emotional and rational response to good news, or appeals to join a community of fellow believers. While all of these are necessary for full deep membership in the body of Christ, they are appeals to persons individually to join the Church. For your own good, join the Church. For the good of the Church, join the Christian community. They are essentially selfish and ingrown reasons for joining the Church.

Evangelism through social relations is witness. When the Church demonstrates its concern for farm workers' need for unions, poor people's demand for a role in decision making, and the Negroes' demand for freedom now, the Church witnesses to its love for God's people. When the Church clergy and lay witness to their concern for human beings who need food, education, housing and employment then the Church witnesses to those outside it what it means to be loved by God in Christ. When the Church clergy and lay show their love for the sexual deviate, narcotics addict, the unwed mother and the alcoholic, the members of the body of Christ tell the world that they have a good news which has changed their lives. Changed their lives enough to love the unloveable — unloveable by society's standards.

We then are saying that the Church is good for the world, the Church is necessary so that human dignity is proclaimed as more important than status quo. Then we are appealing to people for the right motive. We are saying join the Church for the good of the world — not the Church; join the Church so that men may find freedom and dignity — not that you find personal fulfillment. Join the Church to drive the demons from God's world.

When a man is engaged in the Church that is a servant of the world, he will find personal fulfillment as a by-product of his servanthood. When the individual works for the freedom of others, he discovers his own freedom. But if he is seduced into the Church with the promise of personal salvation and the hope of individual fulfillment, he will shortly end with ashes in his mouth. If a person is asked to join the Church so that the Church may grow and be successful, then the body of Christ is asking that man to sell his soul to the demons.

True evangelism is the proclamation of the good news that God so loved the world — and the Church so loves the world that it becomes the world's servant.

In the World

IN PARISH and diocesan life we should strip bare everything that is not direct servanthood to people and world. People who are "turned on" to servanthood will give their money, if they know that money is spent for a social ministry to human beings; working to bring healing to urban sickness; driving out the demons of conventional wisdom, fear and mythology that clouds reality. Let's give consent to Christians to be radically involved in the lives and issues of metropolitan life. Allow people to see they are the body of Christ as they make decisions as Christians out in the world.

Our worship is social relations. When people gather together, to hear the word of God read and preached; offer their money, bread and wine; say their confession; receive pardon; eat bread and wine in the company of each other and in the presence of Christ; they are socially relating. They are proclaiming their love for each other. They rejoice in their knowledge that they are loved by God in Christ. They go out to share that love with the world, by serving the world.

Social relations, concern for people and the issues which affect human beings, is the heart of evangelism — the proclamation of the good news. Church promotion departments and extension departments, churchwomen's groups are concerned for ministry to Church people. Christian education is pre-occupied with those already

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inside the Church. Many departments of social relations are concerned to deal with social issues to make them palatable to those inside the Church. Radical involvement in the social issues of our time by the body of Christ — clergy and lay — is the most honest and most effective proclamation of the good news of the gospel of Christ.

THE QUIET CRISIS IN THE CHURCH

By Parkman D. Howe Jr.
Rector of St. James, Laconia, N. H.

THE JOB SITUATION FOR CLERGY OF THE EPISCOPAL CHURCH CRIES FOR ACTION IT PROBABLY WILL NOT GET

MANY PEOPLE in the Church today are unaware that the scene has changed and that we are in a distinctly new era. Ever since the 1930s there has been a chronic shortage of Episcopal clergy, which shortage reached a crisis condition just after world war two. The influx of veterans into clergy ranks then started a flood tide that is now in full spate. We are now in a buyer's market in which the only two dioceses in the fifty states known to have clergy shortages are Alabama and Mississippi, a condition many will find understandable.

The implications of our present plenitude of clergy are far-reaching. The first angle concerns vestries and their task of calling replacement clergy. At long last they can pick and choose just what they want, and they can get it! Recently, in Massachusetts, there were ten parishes and missions vacant. One hundred and fifty clergy were applying for these ten positions. In this kind of market a vestry can get exactly what it wants and most vestries don't want modern theologians, or people interested in any specialty, or Christian education enthusiasts, or social relations oriented ministers, and certainly not any integrationists, or people concerned about racial questions, or anyone unduly enthusiastic about ecumenical matters, or any other kind of boat rocker.

Then there are the seminaries. They are well aware of the ministerial surplus but their special interests, with all the recent endowments, expanded facilities and plant, are devoted to increasing the tide. They will probably begin to pull in their horns when a notable number of their graduates fail to get placed. Herein, exactly, lies the rub. The Church is sensitive to its new deacons and works mightily, but somewhat subconsciously, to place them and fit them into its structure. However, it has no such subconscious conscience about its middle-aged clergy, who, for one reason or another, get left out in the game of musical chairs. Instead, it is remarked that many clergy are going into non-parochial work, or are leaving the ministry for industrial jobs, or are becoming worker priests and all that.

Two items illustrate the point here. A bishop remarked, within the year, that "nobody is leaving parishes and the normal flow of moving clergy has halted. I wonder why?" The second item: an overseas missionary clergyman came back on his sabbatical with a large family, looked around for a parish and finally, somewhat wistfully, returned for another missionary hitch.

Sister Churches

THE DIOCESAN BISHOPS plainly have a part to play in the situation, if only to the extent that they send men to seminaries. In spite of the Church-wide nature of the problem, they are apparently unable to deal with the over-supply on a Churchwide basis. Judging from the communications I have received from several of them, their interest in the matter is strictly parochial — or diocesan. In the first province there exists a clergy placement bureau, an excellent conception but widely ignored by the bishops of the area and, therefore, perforce ineffectual.

On top of all this there are several sister

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denominations, sisters to the extent that they have entered into merger discussions with the Episcopal Church, who are suffering from clergy shortages and would, in fact, be willing to accept the ministry of an Episcopal minister. This, however, is unacceptable under the canons of our Church, except in very unusual circumstances. Therefore, the Episcopal Church says in effect to its unemployed clergy, "We have no work for you and we won't allow you to work in other churches"—retaining Episcopal orders, even in this advanced stage of ecumenical discussions.

One cannot help but wonder where all this leads us. On the one hand there are undoubtedly many clergy who will find this a good excuse to leave a calling they have discovered is really not their dish of tea. This provides for them a graceful way out. On the other hand, there will be many able, dedicated men forced out because they see the gospel as calling for new life and change and revolution, while the vestries who reject them see the Church as a pillar of society and a guarantor of the status quo.

Such is the situation, documented by the author of this article by conversations with vestries, bishops and seminary officials over a wide part of the eastern United States and by hearsay as existing over the entire country, with the aforesaid exceptions. This seems to be a problem involving the Church on a nationwide basis, but there are certainly no indications of any realization of or facing the facts on this level. In the meantime there are many clergy hurting and hurting badly either from inability to move or inability to find a clerical job.

The machinery of the Episcopal Church being what it is, there is little hope of any corrective step in the near future, except, possibly the appointment of a committee "to look into it" but with no powers to do anything. The only hope is that diocesan bishops will become more selective and rigorous in their encouragement of men entering holy orders, so that maybe, in a decade, demand and supply will be more in balance in view of the somewhat static condition of the Church.

THE CALL TO COMMITMENT

By Kenneth E. Clarke
Rector of St. Thomas, Terrace Park, Ohio

WE HAVE TO BE READY AT ALL TIMES TO OFFER OURSELVES FOR SERVICE

A WELL KNOWN professor was invited to a cocktail and dinner party. Those on the guest list were mostly friends of the host who saw one another frequently at the club, in business and at church. For interest sake, though, the professor and a few other people such as the clergyman and a visiting artist were included. The professor knew it would be a stuffy occasion, but he accepted anyway, not out of any sense of obligation, but because he enjoys people and entertains the hope something significant can happen even in the most unlikely settings. The majority of the people there were Republicans — predominantly conservative Republicans with a scattering of the Eisenhower-Scranton variety. As for the professor, he is a Democrat and a Roman Catholic. The others, as you would suspect, were mostly Episcopalians and Presbyterians but there was one Unitarian couple.

Now the professor was late in arriving, so the group was already loosened-up when he made his appearance. His delay, it appears, had been caused by his participation in a public hearing on segregation in the county's schools. Word had somehow reached the group concerning his role in all this, and people were not at all bashful about expressing their irritation with him. It was implied that this sort of activity was unbecoming for a person of his station in life. His comments about their willingness to spend any amount of time writing letters of recommendation and making telephone calls to help a friend's son matriculate at "Havemore" didn't help things a bit. Then he went on to say how surprised he was that they were all so conversant with the problem of segregation since they really didn't have any Negro friends. When the conversation drifted into the poverty pro-

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gram, he noted that everyone there, with the exception of the clergyman in uniform, had a dinner jacket.

Lame Excuses

AT THIS POINT one of the guests, sensing that things were getting a little strained, interrupted the conversation with the comment: "Isn't this a wonderful place to live, everyone is so friendly, the kids really love it, what with the new pool and all. Why in this kind of community nothing is out of reach."

The comment which someone made to Jesus under similar circumstances was: "Blessed is he who shall eat bread in the kingdom of God." The parable of the great banquet was his devastating response to that pompous, sanctimonious bit of drivel which symbolized the tenor of the whole occasion. No doubt, the fact that Jesus himself was at the time a dinner guest, influenced his likening service in the kingdom to a banquet. In so doing, he was, in effect, saying there is a kind of joy and excitement which doesn't have to be contrived. It is not dependent on position or status or fixed and circumscribed relationships. It is open to anyone. Invitations are extended often at the last minute and without warning. There is, therefore, a certain arbitrariness about these invitations. You can't keep your name on the list by virtue of who you are. Decision at the moment is crucial. It is not something one can brush off.

In other words, the prerequisites for the great banquet stand in stark contrast to the assumptions of Jesus' fellow guests at the dinner. For quite obviously, they imagined that the kingdom itself, if not identical with their way of life, couldn't possibly be more than a slight improvement on it.

The sort of take it for granted, casual attitude that people who are convinced they are "the people" are apt to have toward the kingdom's work is p o i g n a n t l y and humorously brought out in the parable by the excuses they offered in refusing the invitation. For the most part, these were ludicrous. Who buys ground without looking at it first or oxen—the equivalent of a truck in New Testament times—without proving them? And since when is taking a wife an alternative to God's service? A Jew could get a reprieve from military duty on that basis, but Jesus apparently didn't put the kingdom's work in the same category. That was the trouble with him, he was forever challenging existing categories.

Jesus' purpose in making the excuses so lame was to show that the invited guests' main concern was at all costs to stay away — to avoid getting involved. They really didn't care whether their excuses made sense or not.

Situation Today

UNFORTUNATELY, the institutional Church has dwelt on the excuses at the expense of the parable. Countless words have been spoken and written on the way men let business, material possessions and family concerns interfere with their religious obligations. Usually, too, these obligations have been narrowed down to attending worship at the sacred hour of 11 a.m. on Sunday, reading the holy book, and giving some time and money to the institution. Now I am not knocking any of these practices, but it is particularly vital for us who engage in them to see that they also can be a way of avoiding genuine response to God's invitation to share in his reconciling and redeeming work. Thus, as I have already indicated, Jesus' only point in mentioning the excuses was to point out that they are just that and not at all to build a case against business, possessions and the concerns of family life per se. Of course, these can and often are traps which ensnare us, yet it is precisely in these areas that our commitment must be measured.

Basically, then, the parable, like so much of Jesus' teaching, is a call to unqualified commitment. In the case of Christians, this call comes directly from Christ himself who has aptly been called "the man for others". St. Paul in Phillipians speaks of Christ emptying himself and taking the form of a servant. Putting it another way, we could say he divested himself of glory in order to enable us to know and participate in true glory.

Now, for the sake of clarity, let us attempt to focus more precisely on the parable's message, yet in so doing let us beware of thinking that we have exhausted its meaning. As in the case of all his parables, the real meaning is disclosed not by conceptualizing the truth therein, but by our seeing ourselves as part and parcel of the situation to which it was addressed.

No Reservations

WITH THIS WARNING in mind, it can be said that the parable is first of all a call to sit loose to glory—glory of all kinds. At any point, we may be challenged to relinquish both the rela-

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tionships we value most and the pursuits of things around which so much of our lives revolve. Nothing is sacrosanct, including the Church and its customs. In a recent issue of the Cincinnati Enquirer, a well-known local clergyman raised this question: "What right has a religious leader to disturb faithful followers of God?" Any man who can ask such a question in all seriousness doesn't know the meaning of faithfulness. He has been seduced into identifying it with a static cultural pattern in which both he and his Church have become enmeshed. He gives answers, but he has lost the capacity to ask the questions.

Secondly, the parable plainly indicates that the reservation of areas of our lives for private enjoyment is the antithesis of genuine commitment. Our business, our oxen, and our family life are the substance of the offering we make at his banquet. If they are excluded, the banquet, even though called holy communion, is like any other dinner party only probably not half as satisfying. Only those who are ready and willing to accept his lordship over every area of life are capable of sharing in his feast and participating in his glory.

Finally, the business of sitting loose to glory and offering all we are and all we have in his service is not brought about by responding to a Billy Graham call to the podium. Indeed, such a response is more apt than not to blind us to our evasion of decision in the crucial circumstances with which life is almost daily confronting us. When a person thinks he has decided for Christ once and for all, his decision becomes frozen. It is defined according to certain fixed standards.

I had occasion, for example, to talk to the president and treasurer of a certain labor union recently. Because I wore a round collar, they pointed to the Bible on the president's desk and went on to tell me that it isn't often you find two men in their position who neither smoke nor drink. Needless to say, I was unimpressed. What I was really interested in was the nature and process of their decision making. As Bultman points out: "The worth of a man for Jesus is not determined by his human quality (who he is) or the character of his spiritual life (his Bible reading) but simply by the decision the man makes in the here and now of his present life."

Thus the call to commitment is one with which we are continually being confronted, and the issue can not be decided except by the reponse we make at the moment.

THE HUSH-FILLED HOLLOW

By William B. Spofford Jr.
Dean, St. Michael's Cathedral, Boise, Idaho

A PARTY OF EIGHTEEN VISIT THE SAWTOOTH WILDERNESS AREA OPERATED BY THE IDAHO METHODIST CONFERENCE

THE QUOTATION on the announcement on the bulletin board of the Methodist church caught my eye. It wasn't identified, but we later found its source. We had been attending one of those interminable meetings which, in late spring, seem to have been platooning by in ceaseless flow since the dawn of creation. Beat, fagged and angry, we looked at the board to find out what was what in the life of this other limb of the Body. And there were the words, attached to the flyer of a trail camp into the Sawtooth Wilderness Area, courtesy of the Idaho Methodist Conference. The words—later discovered to be from Robert W. Service's "The Spell of the Yakon" — were these:

"I've stood in some mighty-mouthed hollow
That's plum-full of hush to the brim;
I've watched the big, husky sun wallow
In crimson and gold, and grow dim,
Till the moon set the pearly peaks gleaming,
And the stars tumbled out, neck and crop;
And I've thought that I surely was dreaming,
With the peace of the world piled on top."

At that moment, the hollow of my life was plumb-full to the brim with anything but hush.

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It sounded to my inner ear as though it was a diet which I was badly in need of and, hence, I returned to the office and sent off an application and twenty bucks, for the privilege of toting fifty pounds and walking fifty miles. In mid-August, we — eighteen of us — were on our way.

The majority of the group were college students, although peppered through the entourage were three high-schoolers, two Methodist parsons and a retired air force colonel and his wife, who were about to go to work for the U.S. Indian service in New Mexico. Three of the group were members of the Mazamahs, a gung-ho, ice-ax, rope and piton group functioning out of Portland. Two of these, the previous day, had climed all three of the Sisters, over by Bend, Oregon, and had covered thirty-five miles in a gale which, often, blew 70 miles an hour. They were tired and limped but, the sight of them, made my middle-aged limbs palsy a bit and my coward's heart flutter. But I had said I'd go and there was no way back.

I had left the deanery with a back pack which, to the heft, seemed ultra-full and heavy. But gathering at the meeting place, we were ordered to pick up one of the meals, each weighing fifteen pounds, which we were to consume along the way. The food, for the most part, was dried and preserved and compressed but fifteen pounds it was. As the little high school senior gal picked her's up jauntily, I had no choice but to do so also. It's added weight ached my shoulders and flattened my arches.

And off we went—up Trail Creek Pass to the Trail Creek Lakes. The path, maintained by the forest service, traversed back and forth over the shoulder of a mountain, and then up. Six hours later, there was the goal — "a mighty-mouthed hollow, plumb-full of hush to the brim." By that time, the vistas of wild peaks and the cooler and breezy air of the heights had induced a second-wind. Some of the party, dusty and hot, went swimming. Three of us, sans packs, decided to climb over rock-slides and up faces, to a saddle on a ridge. And there, towards both yesterday and tomorrow, were mile after mile of hollows of hush!

That night, after singing around the camp fire — and we discovered that this "no-good new generation" knows a lot more songs than we ever learned, and by and large better songs dealing with love for mankind, protests against kicking people around, and prayers which ask that the Lord's grace Kumbaya — we lined up the eighteen sleeping bags for warmth and sacked out. I know there was a pine-cone or two under the air-mattress, which stayed inflated the usual ten to fifteen minutes, but they weren't really discovered until 6:30 a.m. when the crackle of a fire someone had started to make coffee cut through the bone-tired but spirit-refreshed sleep.

Pain and Guilt

And so it went for five days: up to Sawtooth Lake, in the toes of Mt. Regan, and passing six horses and three forest service rangers en route. Off in the valley we could see the Stanley Basin, and there were cars and tourists there, and people making money off them, but from this perspective they seemed as far away as the jungles of Vietnam and the streets of Chicago's suburbs. The thought of that psychic distance, we admit, caused a twinge of pain and guilt — how could one feel so great when others were suffering so much. An attempt to swim in the lake by the whole party with the females of the species proving that they are by far the hardier breed. Most of the men seemed to show that any ice water they were used to generally melded with Scotch or Bourbon, rather than for purposes of bathing.

The next day, it was down a long hot valley to a campsite by the confluence of two mountain streams. The night was spent in listening to living water play over rocks and disperse any hush that had accumulated like manna in the wilderness. The following day it was a long, but exciting, climb past three spectacular waterfalls, over a never-ending rock slide on which, it seemed, one step forward meant two steps backward. We recall that Baron Munchausen had conquered this matter, when we were in prep school, by just turning around and taking one step down and sliding two steps up. Such brilliant memories, we discovered, come often on such a trail camp and, almost unconsciously, one discovers himself giving thanks for all sorts of people and things which he hasn't consciously remembered for years — teachers; farm-lands in Missouri; books like the Marvelous Land of Snergs which was a personal pre-discovery of Tolkein's Hobbit before that searcher had even been created, and lots more!

And up past Warbonnet Peak to the Baron Lakes. We spent two days there, climbing up

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into a mammoth bowl with a living glacier . . . doing some rock hunting and tumbling boulders down a rock face and setting up a thunder which made the gnomic bowlers in the Catskills sound like the rankest amateurs. And the last night, starting at five-thirty, it snowed, and eleven of us crammed into a plastic shelter and sang songs, discussed situational ethics, Feilhard de Chardin and the Omega-Christ, and finally went to sleep. The morning was clear, although the ground was snow-covered and, below us, in the mighty-mouthed hollow, where nestled a lake, were roiling clouds bubbling out of the hush.

And so, we went down the trail to where we had left our three cars. Each of them had been ticketed by the U.S. forest ranger for parking in a Golden Eagle campground without a sticker. The other part of God's world had caught up with us . . . and we all laughed as we took off our boots, rubbed our feet and yawned.

And, next year, same time and same place . . .

CHURCH IN CHINA

(Continued from Page Six)

and women who have as yet no personal contact with Christians outside China." Another suggested prayer for teachers and students of the Nanking Union Theological Seminary, and for the calling by God of men and women into the leadership of the Church.

In explaining how denominational lines have become blurred in Peking, this Scan report solves a minor mystery resulting from the present troubles there. Reports from Peking have specifically referred to Protestant and Roman Catholic, and some people abroad have wondered just what denomination was meant by Protestant.

The Anglican Church in China was always known as the Holy Catholic Church, owing its beginnings, and in large measure its continuance, to the prayers and to the men and women and money of six member Churches of the Anglican Communion, including the Episcopal Church in the U.S. and the Anglican Church of Canada.

For several years, from 1949 to 1955, contacts between the Christian Churches of China and those in the west were almost non-existent, but there has been a limited number of visits in both directions since.

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Realtors in the Chicago Area Are Facing Up to Dilemma

★ As the oppressive tensions of Chicago's summer of racial unrest bore down, a member of the Episcopal churchmen's seminars went to the heart of the matter.

"If I went around showing a Negro family homes in my area, I'd get smothered with phone calls the same day. I'd even begin to lose business right away."

Another observed: "If any of the savings and loan associations in my community gave out mortgages to Negroes, these associations would be out of business in no time flat!"

The seminar, for real estate men, was one of a series for professional people sponsored by the Episcopal churchmen of the Chicago diocese.

Earlier meetings involved laymen in the fields of medicine, sales and education. But none felt the tension between their Christian beliefs and practices of their profession more keenly than the realtors in a city where the phrase "open housing" has become almost a call to arms.

Again and again, "I'm torn between my business and my convictions," was the expression of the realtors' dilemma. All reflected the fear of economic reprisals if they followed Christian principles in race relations matters instead of the common practice.

Jim Phillips, editor of an insurance sales magazine, and a member of the sponsoring Episcopal churchmen, summed up the attitudes expressed at the seminar: "We fear the unknown, as we always have, but we are also equally afraid of taking a definite stand on an issue, in groups or as individuals. We seem to want to wait for someone else to come out, for or against, then we side.

"We like to steer clear of the 'Christian conscience.' We listen to others — ignoring our own heart, the brain God gave us and the courage to face the problem squarely — regardless of what . . . society says.

"We are totally selfish in attempting to solve the problem. We want to solve it our own way, on our terms, to our satisfaction, first. And many times our way is exactly the opposite of the Christian or morally-righteous way."

According to Phillips, "With these ironies of human behavior in mind, the laity of the Episcopal diocese are attempting some pretty fine self analysis."

Although the professional seminars were begun in 1964 by Bishop Gerald F. Burrill and Coadjutor Bishop James W. Montgomery, together with a committee of laymen, the lay people have kept them going. The bishops attend the sessions, offer comments and provide guidance to make sure the discussions get down to specific cases.

A second seminar for real estate men has been scheduled for the near future, as well as another for doctors. Lawyers will also hold a session soon.



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BRINGS CHARGES AGAINST POLICE

★ Young vacationers at Ocean City, N. J. are being "continually harassed by the police," an Episcopal rector charged from the pulpit.

The Rev. Forrest E. Vaughn of Holy Trinity announced that he was going to join with a group of local businessmen to form a "civil liberties" league on behalf of youth arrested on trivial charges and placed under high bail.

He said he was particularly upset by a police raid at 11 p.m. on a party of 23, for disturbing the peace, their being kept in jail for about five hours and not permitted to make phone calls.

"They are nice kids and they were not making enough noise to be heard next door," the clergyman contended.

BISHOP DONEGAN CALLS FOR NEW SPIRIT

★ Trust and patience are the qualities most needed in the new ecumenical age, says Bishop Horace W. B. Donegan of New York.

"The elements of fear which some people have should be removed," he said in an interview at his office on his return from Europe and an audience with Pope Paul.

Episcopalians, and others, he advised, should have "trust in their Roman Catholic friends" and realize that "Catholics are just as trustworthy as they are in the desire for union.

"This is the only way obstacles can be removed—as people trust each other and are humble."

Asked to evaluate the progress of ecumenism at present, Bishop Donegan warned that "the only danger is that things may move a little too fast. The differences will not be solved until people come to live in community, in the daily associations and relationships that people have with one another."

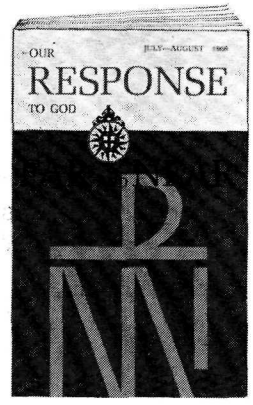
Deeply impressed by the "transparent saintliness" of Pope Paul, whom he saw in a 20-minute private audience, Bishop Donegan observed that the pontiff is realistic and does not underestimate the real difficulties of centuries-old Christian divisions.

"It takes patience," he continued, "for if you want union to come about quickly, it cannot. It takes a long time to overcome the tensions and fears of the centuries."

ALMIGHTY SHOCK IS NEEDED

★ An Anglican bishop called for an "almighty shock" like the closing of Westminster Abbey to bring home to people in

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September-October issue: commentary by the Rt. Rev. Arthur C. Lichtenberger, former Presiding Bishop of PECUSA; prayers by the Rev. Canon Arthur Kenneth Cragg, Warden of St. Augustine's College, Canterbury.

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this so-called "swinging" land what really matters.

Bishop Philip Wheeldon, former bishop of Kimberley in South Africa, who was recently appointed assistant bishop of the Worchester diocese, expressed his views in an interview with the diocesan magazine.

"In South Africa I found people much more aware of the Church as a force," he said. "In England the fact that things are so much easier for people, and that there is confusion about what we believe, is reflected in the life and work of the Church. It seems to have resulted in the reduction of spiritual life to a pretty low level . . .

"The simple desire to worship for worship's sake, common to Africa, is at a low ebb here . . .

"Our Church in other lands has much to teach us. We take a great deal for granted while others have to fight for the Church they love."

Talking about aid for overseas Church projects, Bishop Wheeldon said, "In England some individuals and parishes are generous beyond measure, but as a Church we seem to have lost the spirit of sacrifice.

"We haven't begun to learn how to give, and this goes much further than the giving of money." He added: "I think one of the greatest needs of the present time is that all Church people should be constructive about what they say and do as Christians. More people than we realize are looking to the Church for a lead and for help and guidance in a troubled world."

ANGLICAN BISHOPS ARE BLAMED

★ Far too many "woolly minded Anglicans" have been joining the Roman Catholic Church because of the absence of a clear lead from Church of England bishops, according to an article in the Modern Churchman.

The article, unsigned, contended that the Archbishop of Canterbury's recent charge to Anglicans to remain true to their consciences should they marry a Roman Catholic has come just 30 years too late.

"By pretending that the problem of 'mixed marriages' did not exist, the Church of England showed a complacency matched only by a lack of understanding of the objectives pursued by Rome towards all other Christian Churches in east and west alike for the last 1,500 years," it said. "In this country, ecumenical dialogue will not deflect the Roman hierarchy one hair's breadth from their openly avowed intent expressed by Cardinal Heenan in a recent television interview with Malcolm Muggeridge, to see England a Catholic country."

UNITY BROTHERHOOD IS DISBANDED

★ A unique ecumenical religious community of men — called the Brotherhood of Christian Unity—has been disbanded, apparently because officials in the Vatican disapproved, according to the St. Louis Review, official Roman Catholic weekly.

The paper said that the Catholic member, Fr. Joseph Starmann, a priest of the Jefferson City diocese and co-leader of the two - year - old brotherhood, has been transferred to a post as chaplain at the University of Missouri.

Fr. Robert Bollman, priest of the Episcopal diocese of Missouri and co-leader of the brotherhood, is at the Anglican priory of the Poor Brethren of St. Francis in Orange City, Fla., on an extended retreat. Upon his return to Missouri he will take up some other unspecified ministry. Bishop Cadigan has always favored the experiment, according to Bollman.

Other members of the brotherhood — which at one time numbered as many as seven but recently as few as four — have gone, each to his own pursuit or religious assignment.

"No one will be coming back," said Starmann. Reasons for the breakup of the ecumenical experiment were not disclosed.

NEW BISHOPS FOR GHANA

★ Two new assistant bishops have been appointed in Ghana, West Africa, to implement a plan announced early in August of dividing the Anglican diocese of Accra into three separate dioceses.

Accra, the capital of Ghana, is the seat of Bishop Richard Roseveare. He announced the appointment of the new assistant bishops at a meeting of his diocesan synod at Achimota School, on Accra's outskirts.

They are the Very Rev. Aruna Kajo Nelson, 58, Provost of Accra Cathedral, and the Ven. John Benjamin Arthur, 50, Archdeacon of Kumasi in central Ghana. They will be consecrated by the Archbishop of West Africa, Cecil Patterson, in Accra Cathedral on December 11.

On consecration, the two new assistant bishops will join the one existing assistant bishop in Accra, I.S.M. LeMaire. All three will then hold special responsibility under the bishop in certain areas pending the division of the present Accra diocese into three separate dioceses from January 1, 1970.

SO YOU'RE CALLING A RECTOR!
By Robert Nelson Back
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- NEW BOOKS -

E. John Mohr
Book Editor

THE GOD-EVADERS, by Clyde Reid. Harper & Row. $3.50

The thesis of this book is simple — conventional religious life constitutes a massive evasion of God. God always resents being boxed, and yet Churches do try to put him in a box and control his grace through the sacramental structure. They are more concerned with numbers than human needs, with status rather than spiritual growth. The author then proceeds to illustrate inconsistencies between words and deeds, the complacency of the pew, disgraceful attitudes toward those of other races, the tendency to let the minister do it, the preoccupation with buildings, and the importance of honesty, repentance and action.

The author says little that is new and his illustrations, often from the religious press, show that his is not a voice crying in the wilderness. He covers a vast domain in his criticism, writing in almost a staccato fashion. Even though one wishes he had slowed up a bit and had developed his points in a more consistent and thorough fashion, the vividness of his portrayal of the failures of the Churches does have an impact. Certainly we do need to look at our Church life in more critical fashion. He concludes with some suggestions as to how Churches may serve their real purposes more satisfactorily, and has appended a reading list.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

PRINCIPLES OF CHRISTIAN THEOLOGY, by John Macquarrie. Scribner's. $7.95

It has often been observed — and lamented — that Anglicans have not been noted for writing systematic theology. Perhaps the appearance of this book by the professor of theology at Union Seminary will serve to create more interest among our thinkers in this most important enterprise. While on the surface there is not much that is recognizably Anglican about the volume — there are a few quotations from Temple, a few cursory remarks about the Prayer Book and only one reference to Hooker — it is very Anglican in temper and tenor, one might almost say rigorously so, for the author not only essays to be writing in the *via media* vein, but he in fact does it. On practically every subject that he discusses, he demonstrates the desire and, moreover, the ability to find a middle ground between positions that have been suppossed to be contradictory or else in serious opposition.

For instance, on the problem of the relation between creation and redemption and, by extension, between natural theology and biblical theology, he steers a middle course. The same thing applies to his statements with respect to the relation between the specifically Christian revelation and the universal revelation in the religions of mankind. It might be remarked incidentally that his ideas on this matter, as presented here, are somewhat more temperate than his pronouncements on it in the *Union Quarterly* last year.

The method of interpretation employed is "to try to illuminate the symbolic language of revelation with an existential-ontological language drawn from contemporary philosophy." This method, used with consistency throughout, is applied to all the traditional elements of theology. The ingredients of the method point to one of the principal factors in the mediating character of the writer's systematics, namely, the steady refusal to allow existential categories, on the one hand, to push ontological categories to a position of peripheral concern or, on the other, to permit ontology to occupy the whole field of vision. He attempts to draw them together, insisting that the one demands the other, and that no theology can be stated at all adequately when either one of them is denied its proper place. Some of his critics will perhaps wish that there were a little less Heidegger here and a bit more, say, of St. Thomas, but they could not fail to see that a balance between the existential and the ontological is struck, though it might appear to be somewhat uneven from time to time.

This book is a significant contribution to Anglican divinity and to the contemporary theological debate as a whole. It represents a genuine endeavor to produce an ecumenical theology, and in notable instances, such as the discussions on the Church and the Sacraments, Christology and eschatology, it is marked with very considerable success, enough success at least for it to become a model for further discussion and exposition.

Christians of every stripe can read with enormous profit what Dr. Macquarrie has to say, and can enjoy the grace, clarity and temperance with which he says it. His book gives us a further occasion to be grateful for his recent conversion to Anglicanism.

— JAMES A. CARPENTER

Dr. Carpenter is Professor of Theology, General Theological Seminary.

HORIZONS OF THEOLOGICAL EDUCATION (Essays in Honor of Charles L. Taylor); Edited by John Coburn, Walter Wagoner and Jesse Ziegler; American Association of Theological Schools, $2.50

As theological educator and administrator, Charley Taylor has served the Church of Christ long, faithfully and well and, in so doing, has always enricher that branch of it known as PECUSA. As Old Testament professor and subsequent dean of Episcopal Theological School, he shared his life and being with all students who passed that way for thirty years and then, for a decade, he has been the key person in guiding the American Association of Theological Schools into the current ecumenical era of training men and women for the ministry of the Church.

These essays are products of love by ex-students and fellow faculty members and theological administrators. They all recognize, as does this reviewer, the debt we owe to this man, whether it be as a strong opponent across the tennis net, or a guide through Josephus' *History* across the tutorial desk or a meticulous task-master in understanding the ideas, strands and power of the Old Testament.

In the essays, new insights into the current challenges to the task of theological education are presented and worth ruminating upon. Charley, I am sure, likes it that way.

— WM. B. SPOFFORD JR.

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

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The WITNESS

SEPTEMBER 29, 1966

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The WITNESS

SEPTEMBER 29, 1966

FOR CHRIST AND HIS CHURCH

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Story of the Week

Principles of Union Endorsed By United Church of Canada

★ After a two-hour debate and a hurried re-wording of a motion, the biennial General Council of the United Church of Canada voted overwhelmingly to approve "Principles of Union" with the Anglican Church of Canada.

The historic document that aims at merging an episcopal and a presbyterian system of Church government was produced by committees of ten from the two denominations.

After the long debate, a committee was named to provide careful wording for the motion that was finally accepted. It read: "That this General Council approve the document—Principles of Union between the Anglican Church of Canada and the United Church of Canada—as a working document upon which to proceed in negotiating union with the Anglican Church of Canada. As a working document it is subject to such revision and addition as may become necessary during the negotiations."

The phraseology constituted acknowledgment of the views of dissidents who fought the original document, charging that "a priestly hierarchy . . . could result from organic union."

During the debate a non-delegate shouted: "Now it's the Anglican Church. Next it'll be Rome and we'll have the Pope over us."

After the vote, A.B.B. Moore, a clergyman who is president of Victoria College, University of Toronto, and chairman of the United Church committee of ten, said: "The Church has committed itself irrevocably to organic union with the Anglican Church."

Anglican observers, reportedly stunned at first by the long debate and heavy criticism of Anglican practices, were delighted by the final vote. Most felt, however, the actual union is five to ten years off.

Leaders of the determined resistance against union with Anglicans were the Rev. W. G. Berry of Toronto; Dr. George Johnston of Union Theological College, Montreal; the Rev. F. G. Brisbin of Hamilton; and the Rev. J. Robert Watt of Toronto.

Mr. Watt said his presbytery was split down the middle over organic union. "Any organic union which shuts out the evangelical churches of which we are a part is not good," he said.

The Rev. J. A. Davidson of Kingston said the Council's action differed from the approval given last year to the Principles of Union by the Anglican General Synod.

"The Anglican Church is seeking union with a Church whose ordinations and confirmations it does not generally recognize, either in principle or common practice," he said. "The United Church is seeking union with a Church whose ordinations and confirmations it does indeed generally recognize both in principle and common practice."

Dr. Johnston called for an amendment that would not bind the United Church legally to a union. "I do not believe in the hierarchical structure whereby a presbyter would have to be ordained by a bishop," he said. His comment drew loud applause.

The moderator of the Council, the Very Rev. Ernest Marshall Howse, said safeguards must be written in the document "to save us from splitting the Church, because not only must we carry what we carry, we must carry it overwhelmingly and as far as possible without any embittered opposition."

As the Council listened to the long and often embattled debate, keenly aware of its slogan since its birth in 1925 — "A United and Uniting Church"—top officials were obviously nervous about possible rejection of the "Principles."

Howse said it will take some years to weld the episcopal and conciliar systems, but "when we do, it will be the best system any Church ever had."

Earlier, at a press conference, Moore had said that if the Anglicans refuse to accept women ministers — the United Church

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has about 55 — they would set up "a very serious obstacle to union."

He added that he would press for acceptance of women ministers, but hoped the new Church would also be able to retain Anglican "ties with Canterbury."

Moore pointed out that the Rev. Eugene Fairweather of Trinity College, Toronto, a respected Anglican theologian, has said there is no theological reason why women should not be ordained.

The Rev. Roy Wilson of Fort William, whose wife is ordained, told the Council he would have no part of any union which did not accept women ministers.

The Rev. J. A. Richardson criticized Archbishop Arthur Michael Ramsey of Canterbury, for a statement made a few days before the General Council opened. The Anglican leader, who was touring Canada, said the United Church must clearly state all its reservations about union. Richardson claimed the archbishop had no right to make such a statement while the General Council was in progress.

Many United Church of Canada members considering the proposed union are like people on the verge of buying a used car, an Anglican professor said.

R. F. Stackhouse of Wycliffe College, University of Toronto, wrote his impressions for the Toronto Telegram after listening to the two-hour debate.

In his "used-car" reference, the Anglican clergyman said: "They're so afraid they may get into something they will later regret that they want to examine the small type in the contract. So they spend all their debating time arguing about how to make sure approving the proposed Principles of Union, already accepted by the Anglicans, would not commit them to an agreement they could not change later."

"But no one can escape the fact . . . that a large number of United Churchmen are less than enthusiastic about it," he said. "Why is this when, since 1925, they have claimed to be a united and uniting Church? One reason is the fear that they will have to accept traditional doctrines they think cannot be believed any more . . . Others are afraid . . . they will have to conform to a kind of Book of Common Prayer . . . Still others bristle at the thought they will have to serve under bishops . . . The possibility that the new Church might not ordain women . . . "

Stackhouse reassured United Churchmen that Anglican loyalty to creeds "does not mean Anglicans are not free to think. They will also find there is as much variety of worship, perhaps more, in the Anglican Church as in the United."

United Church members would also learn, he said, that bishops "are not, in fact, the lordly prelates some United Churchmen think they are, but are for the most part unassuming ministers of Christ."

Cites Fundamentals

Ultimately there will be one Christian Church, but the Anglican Communion will not go into any unions without the four fundamentals it believes to be part of the primitive church, the Archbishop of Canterbury said in Canada.

He listed the fundamentals as: the holy scriptures, the creeds, the sacraments, and the historic episcopacy.

At a press conference Dr. Ramsey told newsmen that the one Christian Church he envisions "will be a Church containing varieties of customs and forms."

Would there be room in such a Church for the papacy?

"I think that in the united Church of the future, the Bishop of Rome might have a place as a presiding bishop among equals," Dr. Ramsey answered.

On divorce, he thought England's present laws were unsatisfactory, and should be improved. But he also believed the Church of England would cling to its present law of not marrying a divorced person while the other partner was living.

In Halifax, Dr. Ramsey, speaking of union between the Anglican Church of Canada and the United Church of Canada, said only a solid minority opposition can prevent it.

ROBERT BRUCE HALL CONSECRATION

★ The Rev. Robert Bruce Hall, rector of St. Chrysostom's, Chicago, when he was elected bishop coadjutor of Virginia in June, will be consecrated October 21 at St. Paul's, Richmond.

Presiding Bishop John E. Hines will be the consecrator, with Bishop Gibson of Virginia and Bishop Burrill of Chicago the co-consecrators. Bishop Campbell of West Virginia is to preach and bishops from several parts of the country are to have roles in the ceremony.

WILLIAM F. GATES CONSECRATION

★ The Rev. William F. Gates Jr. was consecrated suffragan bishop of Tennessee on Sept. 9 at Christ Church, Nashville. Presiding Bishop John E. Hines was the consecrator.

Following the service Bishop Hines went to the conference center at Monteagle to address laymen of the diocese. The bishops of the diocese took part in the conference, as did Prime F. Osborne, a member of the national executive council of the Church.

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Modern Cities are too Complex To Allow a Divided Church

★ "The city is too big for any of us alone," Eugene Carson Blake told a World Council of Churches panel in Washington, D.C. "It obviously is too big for a divided Church."

Blake, general-secretary elect of the World Council, made his remarks after panelists representing the U.S., Canada, Great Britain, the Netherlands and Japan related the various ways Churches in their countries are coping with the problem of urbanization.

The panel was set in the context of a much larger conclave, the annual International Conference of Social Work, which attracted delegates from Church bodies, business, professional and governmental welfare agencies from 67 nations. In all, nearly 3,000 persons attended.

In reviewing urbanization from a Christian perspective, Blake told the panel that "history has shown that no religion has done very well with city people."

He then asked the audience if it might not be because of a "prejudice of a nomadic people" that success has not been forthcoming.

He suggested that the Church must meet its ministry to city dwellers on some grounds that will assure success, indicating that perhaps history of religion and cities of the past might give some indices of pitfalls to avoid.

He saw the ministry to city people as needing a two-fold understanding. "We must minister to the people where they live as well as minister to a stream of people."

In this remark he embodied two concepts of the modern city — a place where a large number sink lasting roots, and yet a place which sees large numbers of its inhabitants living there for only short durations because of the nature of industry and commerce, calling for frequent uprooting of personnel.

In response to remarks made from the floor by a New Zealand representative, Blake said that if the ministry of the laity is to be fully appreciated for its full potential, "we must see to it that the clerical does not stand in the way of their ministry."

The American panelist, Gerald Gingrich, secretary of the division of health and social ministries of the American Baptist home missions societies, said that for too long the Churches have been almost solely concerned with the "casualties" or "dropouts" in the march of life.

"We need to minister to the mainstream of the march, not just to the casualties or the dropouts from the march," he said.

Although the Church has a considerable distance yet to go, he said, it is "far less defensive than it was a decade ago."

The biggest needs, Gingrich held, are in more coordination and planning of programs within the institutions and in cooperation with other Churches as well as the other components of society working for man's welfare.

He also saw serious need for more personal involvement as well as institutional involvement.

Bishop C. Kilmer Myers Elected In California on 9th Ballot

★ Bishop Kilmer Myers, suffragan of Michigan, was elected diocesan of California at a special convention held in Grace Cathedral, San Francisco.

He was elected on the ninth ballot. In the early voting there was a deadlock between Bishop Richard Millard, suffragan of California, and the Rev. Morris Arnold, rector of Christ Church, Cincinnati, but neither was able to get the required majority from both the clergy and lay delegates. In the early ballots Myers received little support.

After the seventh ballot the Rev. Lesley Wilder, rector at San Mateo, Calif., a strong contender, withdrew. The Michigan bishop then received a majority of the clergy votes on the eighth ballot and a majority of both clergy and lay delegates on the ninth.

The new diocesan has stated that he will make no decision until he has first talked with Bishop Emrich, his superior in Michigan. However from remarks made to the press and friends there is every reason to believe he will accept. He told newsmen that the diocese offered many challenges and called it a crucial area for the Episcopal Church, "with its concern for renewal well known."

A native of New York, Bishop Myers received his B.A. degree from Rutgers and his S.T.B. and S.T.D. degrees from the Berkeley Divinity School. He also attended the Yale Graduate School and Union Theological Seminary.

Ordained in 1940, he was a resident fellow at Berkeley for two years, rector for a year at St. Mark's church in Buffalo, N.Y., and a U.S. naval reserve chaplain for two years before

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joining the General Theological Seminary faculty.

During his six years at the seminary, where he was an instructor and lecturer in pastoral theology, Bishop Myers combined his teaching with participation in an integrated team ministry at Grace church in Jersey City, N. J., one of the nation's first churches to undergo drastic neighborhood change.

The following 11 years, as a member of the staff of Trinity parish, he gained wide attention for his work in combatting juvenile delinquency, dope addiction, racial prejudice and other social problems on New York's lower east side. At one point, with other clergymen and social workers, he was instrumental in mediating a cooling-off period that produced peace among juvenile street gangs.

From his slum vicar post in New York, he went to Chicago to head the interdenominational urban training center for Christian mission. He was elected suffragan of Michigan on May 15, 1964, after filling the Chicago job for a year.

Bishop Myers and his wife, the former Katie Lea Stewart—who had been secretary to the rector of Trinity Church in New York — have three adopted children, all non-Caucasian. The two youngest children, Jonathan Matthew Ki, 14, and Laura Mercy, 8, were Korean orphans and Albert, 26, is a Negro.

Albert, who has been a member of the Myers family the last 14 years, left a week before the bishop's election for a peace corps assignment in Malawi. "We plan to cable him right away," the bishop said.

UNIVERSITY STUDENTS JOIN FORCES

★ Protestant, Anglican, Roman Catholic and Eastern Orthodox college students have closed ranks to form one national organization. It will be known as the University Christian Movement.

The leaders of a dozen campus groups blazed this trail of the ecumenical movement at a session of the annual general assembly of the National Student Christian Federation.

The new organization will be officially identified as a "related movement" of the National Council of Churches but will be autonomous in its legislative and decision-making powers.

RHODESIA DEAN DECLINES

★ "Hypocrisy" and "near blasphemy" was the response of Salisbury's Anglican Dean S.M. Wood to a request from Rhodesia's prime minister Ian Smith that the nation's Churches participate in a "rededication" on Nov. 11., the anniversary of Rhodesia's self-proclaimed independence.

"I cannot possibly see myself conducting any service in the cathedral on Nov. 11 on the basis of the purposes set out by the government for the public holiday," Dean Wood declared. "We are asked to rededicate ourselves to those Christian ideals which prompted the declaration of independence. I must confess that I cannot identify which Christian ideals prompted the declaration of independence.

"As I see it, the declaration of independence was prompted not by Christian ideals but by Rhodesian Front policies."

The Rhodesian Front, Smith's party, seized control of the government from Britain almost a year ago. It has produced a constitution designed to perpetuate control of the country by the nation's white minority. Great Britain, declaring the action treasonable, has imposed economic sanctions.

"We are also asked to give thanks for the divine guidance that has enabled us to overcome the difficulties of the last year," Wood said. "The government has considerable political acumen and its financial advisers are obviously very competent, but to claim divine guidance for it comes near to blasphemy. Let the government proclaim a holiday if it will to commemorate its declaration of independence, but save us from the hypocrisy of trying to whitewash it with religion."

CHURCHES UNITE FOR COLLEGE CENTER

★ Seven Protestant and Roman Catholic congregations have formed the Marshall Religious Council, to provide a student religious center at Southwest State College, Marshall, Minn.

The first major contribution toward the center was a $10,000 gift from the Otto Bremer Foundation, St. Paul, and the board of directors of a bank in Marshall.

The council hopes to open the $161,000 all-faith student religious center on property adjacent to the college at the same time the college opens.

Cooperating in the center are the Catholic, Lutheran, Presbyterian, Methodist, Episcopal and Evangelical United Brethren Churches.

ANCIENT ICONS FOUND IN RUSSIAN VILLAGE

★ About 30 icons dating from the 16th and 17th centuries were discovered in an ancient wooden church in a village near Moscow.

Workers are now engaged in cleaning them and meanwhile experts had certified them to be art gems of the highest quality.

The largest of the icons is called The Holy Gate and shows Old Testament scenes against white background.

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EDITORIAL

U. Thant Speaks a Piece

U. THANT presented what most observers thought was his last report as Secretary General of the UN on September 18. He pulled no punches which prompted many commentators to say that he did not have to since he was stepping out of office on November 3. However the next day he agreed to stay on the job until the end of the present session of the General Assembly on December 20, even though he was weary of being treated as a "glorified clerk."

The real issue in Vietnam, he said in his report, is the survival of the Vietnamese, and this can be resolved at the conference table. An implicit hostility to United States policy in Southeast Asia is apparent in the report, with some statements on Vietnam implying that the U.S. wishes to continue the war there at the expense of the Vietnamese people.

Commenting on his own efforts to initiate peace negotiations, Mr. Thant said he had been "increasingly distressed to observe that discussions of the matter have by and large been dominated by consideration and analysis of the power politics involved" and that there had been "much less concern" for the "tremendous human suffering in Vietnam and also for the people of other countries involved in the fighting, I see nothing but danger in the idea, so assiduously fostered outside Vietnam, that the conflict is a kind of holy war between two powerful political ideologies."

The basic problem, as the Secretary General sees it, "is not one of ideology but of national identity and survival." If this approach is accepted by both sides and the moral influence of governments and peoples outside the conflict is brought to bear, he said, then it will be possible to "reach a settlement which would end the suffering in Vietnam, satisfy the conscience of the world at large and remove a formidable barrier to international cooperation."

Communist China's absence from the United Nations — or, in Mr. Thant's words, the need for "universality of membership"—was related to the crisis in Southeast Asia and the lack of progress in disarmament. The United Nations, he warned, cannot function with full effect if "one-fourth of the human race," the Chinese, are outside. He said he hoped that the long-term advantages of Communist China's entry "may be more clearly seen and the necessary adjustments made."

Conceding that there were "serious political difficulties" in the path of "universality," Mr. Thant urged that all countries not now members be encouraged to send observers to follow the work of the United Nations more closely.

The Secretary General suggested these observers be maintained at the New York headquarters, at the United Nations office in Geneva and in the regional economic commissions. Their contacts, he said, would lead to a better understanding of the world's problems and a more realistic approach to their solution.

Discussing the situation in South Africa, the Secretary General said, "The most conspicuous and anachronist mass violation of human rights and fundamental freedoms is that which continues to be enforced against the nonwhite majority of the people of South Africa."

There is, Mr. Thant said, a growing disappointment among members of the organization over the ineffectiveness of the measures taken by the United Nations and "an increasing demand for stronger action."

His proposed solution places the burden for action on the permanent members of the Security Council — the United States, Britain, France, the Soviet Union and Nationalist China — and "the main trading partners of South Africa." Britain, in her serious economic situation, exports heavily to South Africa. United States commerce with South Africa has grown rapidly in the last five years.

What he called "the slowdown in disarmament" also was a matter of deep concern to the Secretary General.

The continuation of underground nuclear tests by the United States, the Soviet Union and Britain and the atmospheric tests by France and Communist China were cited as reasons for his fear.

The Secretary General's view on what the United Nations can and cannot do in a forbidding world situation was, to put it mildly, pessimistic.

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GOD'S WORLD IS CHANGING --- REJOICE!

By O. Sydney Barr
Professor at General Theological Seminary

NEW KNOWLEDGE, NEW TECHNIQUES HAVE OPENED UP POSSIBILITIES AND PROBLEMS TO GO ALONG WITH THEM

THIS IS an exciting time in which to live. All around us long established patterns of thought and ways of doing things are being questioned, and things new come rushing upon us. Some find this bewildering; they become afraid, and cling almost fanatically to the past. This is regrettable, and yet understandable — because, for all its promise, the newness poses problems of a kind and a magnitude that are unprecedented. On the other hand, our faith as Christians bids us open our eyes to see in the stresses and strains which surround us the hand of God himself, he whose world this still is— and to rejoice.

What are some of the things which disrupt our comfortable status quo? For one thing, there is the rise of new nations and of new peoples — and this not just in not-sofar-away Africa and Asia, but right here at home. The problems that this brings we know only too well. Moreover, honesty forces us to admit that we ourselves aggravate the difficulties with a selfish and untrusting fear that we who have so much may become tomorrow's have-nots. In our deepest selves, however, we know perfectly well that these stirrings of peoples are God's stirrings, and that this demand of under-privileged millions is just, a cry to be allowed that full dignity of personhood which is the God-given right of every human being. Furthermore, the potential of this divine stirring is a wonderful thing to contemplate — the over-all enrichment which will inevitably come about as new cultures are allowed fully to contribute their knowledge, their perspectives, their talents to the total mainstream of human life and endeavor.

Automation

ANOTHER FACT of life which is already impinging upon us far more than most realize is the onset of automation. In ten, twenty, forty years' time, and in ways that we can barely comprehend as yet, life on this planet is going to become unbelievably different — and is already so on the drafting boards of those who plan our future. No one of us will die in the same world into which he or she was born. Here, too, the problems — the wrenching and strain which are already being felt — will become incredibly difficult. It may well be that leisure instead of labor will before too long become the principal occupation of most. This will force upon us a totally new view of man, of his purpose for being, of his role in life, with an attendant soul-searching on the part of theologians, sociologists, and educators. For labor and government alike the strains will become very great. Nevertheless, these are all God's stirrings. For life is God's gift; God wills abundance of life. Automation, welcomed and rightly assessed and employed, will enable people to develop and enjoy their total God-given potentials and capabilities as never before.

Challenge to Church

STILL another, and quite different, example of imminent change stems from the current challenge to the Church and to almost every aspect of her traditional teaching and life. Particularly in the seminaries and graduate schools where theological disciplines are taught one feels the winds of new things moving. New seminary students, for example, in many instances arrive still expecting to be indoctrinated in the comfortable faith once and for all delivered to the saints, and then find that faith being intensely scrutinized and questioned.

Biblical historians today search the scriptures, and with the aid of new techniques come up with answers which would utterly astound their grandparents. Dogmatic theologians are looking at the traditional creeds, and asking quite frankly, "What really do these words mean? do they really say anything to us today? Are there perhaps better ways of explaining and leading people to share in the joy of Christianity?"

More and more, too, moral theologians are taking a new look at the traditional Christian

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ethic: "Is it true that what was considered wrong yesterday is still wrong today, that what is right today will still be right tomorrow?" Furthermore, the students themselves are restless, sensing that the traditional content and patterns of seminary instruction and life are less than adequate for the needs and demands of the last third of the twentieth century.

The result of all this questioning is much self-examination and downright agonizing on the part of seminary students and faculty alike, and churchmen generally, as new knowledge and new kinds of circumstances impel us to a reappraisal of the essentials of Christian faith. For the Church as a whole there lie just ahead much discomfort, and the necessity for changes in both structure and thinking which are far more sweeping than most envisage — if, that is, she truly knows and would lead others to know, the living Christ. Let us remember this, too — that our present painful self-analysis is born not out of doubt, but out of deep faith. Almost invariably, the most potent and stinging challenges come from those who are manifestly loyal to the Church, live her disciplines, have themselves been seized by her living gospel, and long passionately to see it with full effectiveness communicated to others. Again, this is God's stirring. It is God's own revealing of the fact that the faith once delivered is far deeper and richer and more wonderful than we have hitherto dreamed.

These three examples, then, typify a picture which is unfolding all around us. Generally, any dominance of the past over our thinking and actions is being severely scrutinized. New knowledge, new techniques have opened up seemingly limitless possibilities — and seemingly limitless problems to go along with them. Should we be afraid, or should we rejoice?

God Up and Doing

AS CHRISTIANS we should welcome all this newness, not uncritically, but with the expectation that beneath the ferment t h e r e lie a purpose and a meaning given by God himself— and this on the authority of Holy Scripture itself. Especially, here, one thinks of a conversation which St. John's Gospel records. Jesus, on the night of his betrayal, looked around at the handful of followers who were already mourning his departure and said: "Do not be dismayed; I will not leave you desolate; the Counselor, i.e., the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (Jn. 14:26).

The Holy Spirit will come to you! Who, what is the Holy Spirit? Undergirding all that could be said here is this simple fundamental — the Holy Spirit is God up and doing, and this not far far away but God active right here in our world which is his world. And when the Christ whom St. John knows and pictures promises that the Holy Spirit will come to be with people always, he is saying something like this; "I must leave, but you will not be alone. Still God will be wonderfully and powerfully a part of your lives. And all that you have found to be stirring and true and good in what I have said and done while with you — all this, too, will continue as your strength and your joy. Yes, all that I have been and am the Spirit will bring to your remembrance."

But there is more. "The Spirit," Christ says, "will teach you all things." That is, on and on into the future, as far as the future stretches, God will continue to open your eyes. What has happened in the past, what you know now, is but the barest beginning. Still to come as the years fly by are new circumstances, new truths, new knowledge, new insights, new wonders — and as all these things come to pass, still the Spirit will be with you and lead you, give you new understanding, stir you up — whether it be in 200 a.d., or 1200 a.d., or a.d. 1966.

With Us Now

HE THEN, who has eyes to see, let him see— that the Holy Spirit is with us now as promised, and still powerful to prod us, to sting us, to teach us — as he is doing at this very moment in all of our searchings and challengings and conflicts, in our cities, in our laboratories, in our universities, world-wide. Indeed, the problems are very great. New horizons open up; our prosperity is unparalleled — and so is our uncertainty. Where do we go from here? But these — our own fascinating and puzzling times —are days of which St. John's Gospel speaks: "I will not leave you alone; the Holy Spirit will teach you all things." We as Christians, then, are not afraid, but rejoice.

It is often said, and it's true, that people to large extent see what they're looking for. So we, gazing out on the world around us, can find much that is grim. With little difficulty we could become very pessimistic indeed. Is it not

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our sure faith, however, that there are heights and depths to human life and experience which the eye cannot see or the mind fully grasp? Are we not grounded in the certainty that it is God whose world this is, God who is Lord of all history, today's and tomorrow's as well as yesterday's, and of our personal lives as well? Is not this the meaning of the promise that the Holy Spirit will be with us, and teach us all things? Are you and I looking for that Spirit in the rich and many-sided newness which besieges us in every direction?

If we do look, we shall find him. The Church does not pretend to have final answers for the multitudinous vexing problems which this newness raises. But this we do know — that the change and the turmoil and the excitement of the contemporary scene are the work of God himself, that these cross-currents which so baffle and upset us are the Holy Spirit himself saying: "So far you have come, well and good, But now it's time to move on." This, too, we know — that it's just when things seem most difficult, just when world problems or personal problems loom largest, that God is closest, that the Lord of the world's history and the Lord of our personal day to day history, is penetrating most deeply into the lives of nations and people, is saying, "Take hold of me; for behold, I would make all things new."

Christ says, "be not dismayed; I will not leave you . . . the Holy Spirit will teach you all things . . . " These are exciting times today because they are God's times. All around us in the trial and error of change and testing, of old and new, we see God's promptings. Where, precisely, we are being led we cannot be sure. But who it is that leads us we know — and far from being fearful, we rejoice!

ARE THE CLERGY A PROFESSION?

By Everett C. Hughes

Professor of Sociology, Brandeis University

AN ADDRESS AT THE CONFERENCE ON CHURCH AND ITS MANPOWER SPONSORED BY NATIONAL COUNCIL OF CHURCHES

THIS IS a common enough question, more common than ever, asked about many occupations. We are in the professional age. Our labor force has turned the corner from predominance of production-workers to numerical predominance of those who perform services to the production system, those who distribute goods and those who perform services to the state and its many organs, to communities and larger groups, and to families and persons. Among the services performed are more and more whose practitioners demand the title of "profession" and the standing that goes with it. Thus we have more professions — I do not dispute any one's right to the title, although the public and the state may— and a larger proportion of our work force in them.

All the professions have at least one point in common; each professes to perform better than anyone else some service of which persons or social bodies have need. That "profession," that claim, has two sides. One is the claim that the professional can diagnose the problems to be solved better than the layman or lay body which seeks the service — or fails to seek it. The other is skill in advising people how to meet the problem or in actually helping to solve it. In some ways, the clergy are the epitome of profession, for they do indeed "profess" to have something very special and important to offer. On the other hand, I suppose there is no occupation whose competence is so often questioned as is the ministry's. From time to time groups of people follow some leader who announces that there is no need and no theological basis for having people who devote themselves professionally to providing religious advice and services. If the movement lasts through a few generations, it nearly always ends up by having some members who do, in fact, devote themselves fully

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to looking after the organization which has arisen out of the movement.

Since the right of most professions to profess is questioned sometimes, they often seek to protect themselves by laws which give them monopoly of their field of practice, or at least of the use of the name. In our time and country, the clergy are one of the few professions which have not sought state licenses to give them monopoly of their own licenses — ordination.

Who can stand in whose pulpit? Who can lift the communion cup to whose lips? Whose absolution will soothe whose tortured soul? Whose blessing will give comfort? I think of no profession in which the needs ministered to are so universally human and in which, ironically, the means of grace are so particular to given groups and in which the lines between the legitimate and the not legitimate are drawn so sharply and in such contradicting ways.

I am leading up to this. This very conference is evidence that some of the people who deliver religious services under different brand names find that they are dealing with the same, universally human problems. They are beginning to recognize each other as colleagues, although they march under different flags.

Colleagues, Clients, and Employers

ONE OF THE QUESTIONS before a minister of religion is precisely this: who are my colleagues? Related to it is the query: who are my clients? In most professions clients can be referred from one colleague to another. In religion, there are circles of referral; but there are also boundaries crossed only by conversion accompanied by rejection of the old. Imagine a Roman Catholic priest saying to a soul in distress: what you need is a preaching, shouting Baptist connection, or a Quaker saying: what you require is the uplift of historic liturgy sung to plain song in a Gothic cathedral. The boundaries of colleagueship are one of the great problems of the clergy of our time. It is an open question whether the clients — the laymen —are more or less ecumenical than their ministers.

Another question of the clergy and of any profession is this: who is my employer? Or rather, whose agent am I? For professional services are always paid for by someone in some coin. Does the payer call the tune? I remember my father once saying that, if there is any layman who gives so large a portion of the local church's budget that the church can't get along without it, it is a "company church." That layman is the minister's employer.

These are the problems of all professions. Who are the colleagues with whom one can and must work, with whom he makes common cause in providing a fundamental service; the people who are in the same boat, who face the same temptations, the same dangers, the same failures, reap the same glories and satisfactions; the people with whom he can safely share confidences? Who are the people in whose behalf he works, the clients? In some professions the person for whom the service is performed is also the person who pays for it. Presumably, the person who pays most will get most. A one to one relationship is perhaps never admitted between amount of payment and amount of service received, but to avoid some correlation between the two is very, very difficult indeed.

To complicate things, in many professions the person or body who receives the services is not always, perhaps not often, the person who pays. The child does not pay for his lessons, whether in day school or in catechism class. Who is, indeed, the client? The child or the adult who pays? Then, among the adults, the poor parent or the sometimes well-to-do taxpayer? Or in industry, the injured worker or his employer who also employs the nurse and the doctor?

The question, then, is not whether any occupation is a profession or not, but rather this: what are the problems of professions in our sort of society? And, in particular, the problems of your profession?

How to Get Ahead

THE PRACTICE of most professions is more and more involved in organizations. An ever increasing proportion of physicians and lawyers work in organizations. Many work on salary. If the present trend continues, young physicians will spend a considerable part of their careers working in clinics and hospitals in residencies which combine learning with practice; they live on salaries during that period. An increasing percentage will continue to work either for salary, or by some arrangement whereby the fees they receive will be handled by third parties — insurance schemes, etc. — and in which there is some control over what one may charge and even over the total income which one may take in. In effect, there is and will be some distribution of fees among the several physicians

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involved in handling a case, or all of the cases that come to a given group of clinics.

Lawyers more and more work in groups, many of them on salary — whether in large firms or for agencies of the government. This is nothing new to teachers, ministers and engineers; they have long worked in organizations and for fixed salaries. The consulting engineer may escape this.

A Billy Graham — a Billy Sunday in his day —and, I suppose, a Norman Vincent Peale are exceptions. They run their own enterprises. In some sense, any parish pastor is, and must be, enterprising. A minister's career is then an organizational, usually itinerant career. One gets ahead, occasionally, by making a small church get big — in a fast growing suburb — but ordinarily he does it by moving. That feature of his career he shares with the city manager, the school superintendent, the college professor, and certain specialties in medicine. The problem for the individual is to move not too often, but often enough and to move in the right direction. The minister is one of a whole series of professionals in our society whose careers consist in moving through an organizational maze and who, in doing so, are somewhat itinerant. Then comes the question in what orbit they move.

In the Roman Catholic and Methodist churches there are built-in territorial orbits — the diocese in the one case and the conference in the other. With the decline of rural population, I would expect those traditional territorial orbits to be of less and less importance in determining a minister's career. Thus, one problem of modern professions is the itinerant career, moving from one place to another in an organization and actually from one physical place to another.

Setting Limits

ITINERACY can exist only to the extent that ministers are interchangeable parts of somewhat standardized organizations. One must therefore ask within what limits they are interchangeable. Denominations, in effect, set the limits, although some denominations accept ministers from others. This is again the problem of who can stand in whose pulpit, whose laying on of hands, whose spiritual advice, whose administering of the means of grace is acceptable among what people. The tendency in most professions is for the possible orbits to become larger, which means in effect that there is more agreement on diagnoses of problems and more consensus about what is now called their management.

A corollary of the increasing tendency for professionals to work in organizations is the number of contacts with colleagues and with people in related occupations. One can no longer speak of the relation of a professional and his clients as though they existed in some sort of vacuum. My father was a sort of General Practitioner. He sent boys off to college. He gave communion and comfort to an elderly woman who was said to have sciatica; she was addicted to narcotics. The doctor gave her her rations, and my father gave her her spiritual comforts. He was called up at midnight to marry a young couple who had good reason to be in a hurry, and had managed to get to the county seat for a license that day. He may even have built a fire in a church in his younger years. He worked with the school superintendent, with the doctor, and perhaps with many other people — but in quite a uniform way. He even stepped down from his pulpit so that a Lutheran minister could step up into it to conduct a funeral service too large for the Lutheran church.

A modern pastor still has those things to do, but there are a good many more people in non-religious professions at work on some of the problems of the minister. If the minister is going to go about giving young people a mighty shove in the direction of college, as many a man has told me my father did to him, he will encounter the vocational guidance person at the local high school. If he and the doctor between them try to handle a case of addiction, a whole army will get involved — although, in Claude Brown's Manchild in the Promised Land, a minister still gets into the act. If a pregnant girl turns up at midnight with a marriage license and the man, I don't know what he does. But the social workers, the marriage counselors and heaven-knows-who would be interested.

General Practitioner

THE MODERN MINISTER is somewhat in the position of the G.P. in the world of medicine. There are probably ten other professional, or near-professional people in the medical system for every M.D. in the more urban parts of this country. The general practitioner, furthermore, is only one of several M.D.'s who may be in-

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volved in the case. There are specialists who may be involved. In medicine there are at present many proposals for reorganizing things so that some one called the "personal" or "family physician" will be at the center of the team — someone who will continue to have contact with the patient or family before, during, and after any particular crisis. The formula has not yet been found. When it is found, it most certainly will not be returned to some state of simple professional-client relationship supposed to have existed in times past.

It will be some new arrangement of things in which that central man, pastor or family doctor, will have learned to work with a great variety of people, both in his own profession and in the many related professions which today are concerned with some of the same problems, or with some aspects of those problems. I suppose this amounts to saying that the minister of the future, unless he is of some very tight and isolating sect, will have to deal with many profane professions and organizations.

The Specialist

ALL OF THIS involves specialization, both within and among professions. Specialization is in part a result of the rapid increase of human knowledge and technology. But it is more than that. It is in part a result of social organization and change. Pediatrics is a specialty which has to be developed because there are so many particular problems of children which modern medicine can cope with. Some doctors specialize in kinds of people; some in organic systems, diseases, and techniques.

Some school administrators specialize in kinds of communities: Westchesters, Winnetkas, Newtons, Chicagos, Detroits, etc. So do ministers.

The modern Catholic diocese has in effect a cabinet: a school man, a social problems man, a race relations man, a real estate manager, a marriage man, perhaps even a special preacher. A Catholic parish in Quebec — which I studied — has six vicars and the pastor: a farmers', a ladies', a young peoples', a trade union vicar —and I've lost one or two. In this, one sees specialization by age, sex, occupation, social problem, etc.

Whether Protestant churches, which are generally smaller, can provide so many in a given parish, I don't know. And here we are in the midst again of organizational, indeed bureaucratic problems. I suppose the two great Church bureaucracies in this country have been the Catholic and the Methodist. I really know little of how they are solving their problems of specializing, of referring problems, of finding the proper units in which to work. The territorial and organization unit that is right for handling visiting of the sick and Sunday worship may not be the same one that is most effective for handling drug addiction, vocational and other personal counseling, Christian education, social action, and what have you.

At bottom, the problems of the ministry are those of all professions which serve individuals and communities with respect to fundamental problems. They are the problems of episodic services and more continued service; the ways of handling problems in a very complex society where territorial and functional units no longer always coincide. It is the problem of meeting universal needs effectively in a particular time and situation.

P.B.

By John Lane Denson
Rector of Christ Church, Nashville

TO EPISCOPALIANS far and near, these initials ring with a fat sound. They punch through staid ecclesiastical parlance with all the authority of a brass band at a bowl game.

They mean "Presiding Bishop", the chief officer of the Episcopal Church in the USA, a modest and unpretentious title alongside "Primate", "Archbishop", and "Metropolitan", the addresses for his counterparts throughout the worldwide Anglican Communion. And the "PB" is as modest and unpretentious as his title. But he needn't be.

His is a bold, imaginative, and freeing ministry — from a curacy in Missouri, a major parish in Georgia, and a Texas episcopacy, to the top policy position in the American Church. It bears all the marks of unhesitating commitment to the Lord and complete willingness to take the consequences. Lesser men find such daring security too great a burden. But few can deny that such freedom is a part with the whole cloth of the gospel. Its presence in John Hines and others like him in this "fast back" 20th century ethos leaves us all the better.

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FAMILIES, CHRISTIAN STYLE

By David Hill
Rector of All Saints, Carmel, California

AMERICAN SOCIETY NEEDS STABLE FAMILY LIFE IN ORDER TO SURVIVE

THIS SUMMER was quite a summer for families, especially Texans! One family prominently enjoyed the happiness of a wedding; another suffered the horror of estrangement and murder. "Just a good ol' Texas monolithic daddy" — to use the New York Times' phrase — enjoyed the end of one phase of his family life and the beginning of a new. Then a woman, estranged from her husband, living and sharing her problems with her son, and his family, was shot to death in Texas in what was to become a bizarre mid-day holocaust of murder. These two scenes call into view our thoughts about American family life. "Jesus said, 'A certain man had two sons . . . ' "

In the last 75 years or so the close-knit families and small communities of our country have begun to dissolve. The reasons are many, most of them not of our doing. Industrialization, impersonalization have eroded authority from the local town and village to the federal level. From the home and parental responsibility for goals and loyalties a shift has taken place. Any morning newspaper, or woman's magazine, or teen-ager magazine shows this. The new knowledge brought in social and psychological sciences which are used to supplant one set of goals and loyalties for another set. Totalitarian systems, the Communist Chinese being the current example, know how to successfully break into power by eroding family loyalties. Children are raised by the government, men and women live separately meeting only for evenings and weekends —what we call "fun times". Upon this destruction a new set of self-centered personal goals and loyalties are built. The desire for self-fulfillment, the feelings of frustration. "You owe it to your self to be happy." "We will show you the way to happiness and a fulfilled life." Of course this is a lie. We owe nothing to ourselves and no one owes us anything. Life is not a credit system.

Attacks on family life are made here. Notice the tv programs such as "Father Knows Best." In that series father never knows best; he is portrayed as a bumbling fool whom mother and the kids suffer less than gladly. And mother? Who knows who she is, looking younger and acting more frivolously than her daughters? The role of women in our society is indeed at issue today. But to look backwards towards the day of small communities and tight-knot family loyalties is of little help in framing the goals and loyalties we need now.

Our Lord was so psychologically sound when he said "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." The higher loyalty is what counts. The higher goal and loyalty will make or break family life. The Beatles are right; Jesus is not now very popular. But he is right. And he is true. Surely he is the way to perfect happiness for he shows us love — the goal and loyalty on which our families must be built. "A certain man had two sons . . . " And you know what the younger did and you know what the older did.

The Basic Unit

THE FAMILY is the basic unit of society — not a distinctive Christian institution but rather one used by Christ to give unique and deep meaning for us to use. American society needs stable family life in order to survive. In a negative way this is very clear for our Negro brothers. The collapse of Negro family life is seen as a root cause for the great difficulty of integration into contemporary life — a deeper and more shocking cause than the lack of voting rights and civil privileges — which are in themselves of paramount importance — A famous "cause-celebre" occurred last year in Washington when a report entitled "The Negro Family: The Case for National Action" was suppressed in part. Written by the then assistant secretary of labor, Daniel P. Moynihan, the report ran into severe and emotional criticism from Negro leaders and sorry-to-say officers of the National Council of Churches. They termed it "simplistic . . . inadequate empirical evidence . . . erroneous premises . . . "

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Mr. Moynihan now serves as director of the joint center for urban studies sponsored by Harvard University and the Massachusetts Institute of Technology. In nearly 2-million of the 5-million Negro families, the father is absent. 25% of Negro births are illegitimate — which is critical when 11% of the total U.S. population is Negro. . . from the wild Irish slums of the 19th century eastern seaboard to the riot-torn suburbs of Los Angeles there is one unmistakable lesson in American history: a community that allows large numbers of young men to grow up in broken families, dominated by women, never acquiring any stable relationship to male authority, never acquiring any set of rational expectations about the future — that community asks for and gets chaos. Crime, unrest, violence and disorder . . . are not only to be expected, they are very near to inevitable. And they are richly deserved.

Well, what about our homes? A couple of years ago over half of the students in the high school did not have the same last name as the parents. Divorce rates are not the cause; they are the signs of the situation. Sex crimes indicate the situation. What can be expected when sex is used for advertising and for power? Unleashed sexual drives, motivated by "depth psychology" in order to sell products, unfilled lead to assaults and murder from the "finest families."

"A certain man had two sons . . " You know what happened to the younger; you know what happened to the older. Christ uses the family and human relationships as the great illustrations of the nature of God. Family life, though not of distinctive Christian origin, is blessed by him — in the sacrament of marriage — and family life becomes an organic growing event, allowing man and wife to share in divine work as pro-creators.

Need for Love

IN A FAMILY there will always be a gap and tension between generations but teen-agers will be encouraged to be adventurous and to face life unafraid, to be ready for responsibility and to know that sacrifices must be made. These lessons are learned by example of parents who are thoughtful towards each other, who forgive. There are no wrongs in a Christian family which are unforgiveable! "A certain man had two sons . . . " You know what the younger did and you know what the older did. Forgiveness brings on repentance and then a new start in living together can occur, a new reconciliation. This is not done automatically; it is a matter of choice, an act of the will. That is why bride and groom say "I do", "I will". And their choice is nourished by courtesy to each other.

These goals and loyalties of Christian family life have been set forth by Anglican bishops meeting in 1958 at Lambeth Palace — a meeting which takes place each decade:

"In a true family, children learn there is one God. They learn it first from their parents and from the disciplined and thoughtful obedience parents and children alike pay to the same God. . . .

"In a true family, children learn, little by little, how to be free; they practice how to make the choices life requires of them within the protection of loving concern and watchful care . . . .

"In a true family, children learn the standards of judgment . . . .

"In a true family, children learn how to accept themselves and in time how to accept others on the same basis . . . "

Our Great Hope

MEMBERSHIP in a family is not earned; it is a given situation. And so is membership in the kingdom of heaven. It is never earned; it is a gift, a given situation. Christ saw this, taught, witnessed to it. His constant reference to the creator God in his prayers was as "Abba, Father." 170 times in the gospel narratives this address occurs — a simple, aramaic, intimate and affectionate term — "My Father." This is perhaps Christ's greatest gift to us — his intimate communion with God as a loving father. His followers asked him to teach them to pray to God, and he said "When you pray, say 'Our Father' "

His parables, such as the Prodigal Son, begin with a father and his sons. To be able to begin to respect and to repeat this child-like trust in God as a loving Father is, St. Paul tells us, to begin to know the joys of heaven now, to initiate the stable, strong and loving relationship which is the highest goal and the broadest loyalty and the deepest motive of all life.

This is new and great hope for our world. Our society yearns for this hope as it revolves into new forms and fashions. For Negro and white, divorced and unmarried, fathers, mothers and children there is great new hope in being bold to say "Our Father . . . "

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MIXED MARRIAGES SUBJECT OF PAPER

★ Suggested guidelines for interfaith marriage are given to Episcopalians in the diocese of Missouri in a position paper published in the Sept. issue of the diocesan newspaper.

The advisory paper, mailed to clergy in advance of publication, was prepared by the Rev. W. Murray Kenney, former ecumenical officer, at the invitation of Bishop George L. Cadigan.

Prepared to be of particular help in dealing with the marriage of an Anglican and a Roman Catholic, Kenney's paper takes note of the increasing number of mixed marriages in a pluralistic society and interprets the major disagreement as centering around Roman Catholic laws regarding validity of marriages and religious training of children.

The paper reminds Episcopalians of their own communion's strong questioning of mixed marriages, as expressed in an official statement issued by Anglican bishops at the Lambeth Conference of 1948. At the same time, Kenney suggests that no general rule can be expected to apply to every interfaith marriage, and he proposes that each case be handled "pastorally and ecumenically."

He suggests that each couple be counseled individually and that each faith's position on mixed marriage be carefully discussed.

Bishop Cadigan, describing the paper as "good Anglican compromise," said that the pastoral emphasis was the important one, "always giving conscientious consideration of individual circumstances, consistent with the rubrics of the Book of Common Prayer and canon law of the Episcopal Church."

CONDEMNS VIOLENCE IN GRENADA

★ Nearly half the congregation — some in tears — of the Methodist church walked to the altar, knelt and prayed for forgiveness for the outbreak of racial violence a week earlier that saw white men beat Negro school children with clubs and chains.

The public act of contrition was in response to a call from the Rev. C. B. Burt, and followed his sermon in which he decried the "bestiality" of the attack on the Negro youngsters as they completed their first day of study in a previously all-white school in Grenada, Miss.

In his sermon he recalled that as a world war two chaplain he had seen in Buchenwald concentration camp, just after it was liberated, the piles of corpses as well as the emaciated survivors.

"I can tell you my heart was not filled with compassion for the German people, and yet I never saw an American soldier mistreat a German child," he told the congregation.

Mr. Burt made it clear that he was not accusing anyone in his congregation of taking part in the actual clubbing of the Negro children, some of which he witnessed.

But he urged them to examine their consciences to see whether they had done enough to prevent the "brutality." And he expressed his own "deep sense of guilt and shame" for not having spoken out more force-



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2.						
3.						
4.						

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fully for righteousness, law and order.

Mr. Burt scored the Churches generally. "Somewhere, somehow, the Church has failed when there is this kind of hate and bestiality in a city of this size," he said. "Where was the Church when these seeds were planted?"

WAIVER WILL PERMIT AID TO VIETCONG

★ The U.S. government has waived provisions of the federal export control act to enable the Baltimore Yearly Meeting of Friends to send funds to the Vietcong and to North Vietnam.

Such aid — with an equal amount going to South Vietnam —is for relief purposes.

Last month the Baltimore Meeting, which embraces Virginia, District of Columbia, Maryland and Southern Pennsylvania meetings, declared it was conscience-bound to send relief to all factors in the conflict, even if the government failed to grant permission.

The Meeting, a dominant factor in the American Friends movement, has been one of the most vocal church conferences against the American role in the Vietnam war. It staged protests at the Pentagon and White House and recently directed a "sit-in" before Congress to protest the war.

SEMINARIES RECEIVE GRANTS

★ Episcopal Theological School and Nashotah House are among eleven seminaries to receive grants for experimental programs designed to strengthen the spiritual life of future ministers.

Among the programs for which the grants are made are a series of retreats, weekly colloquia and visiting lectures to be held jointly by Protestant, Roman Catholic and Greek Orthodox seminaries; a two-year program, involving sustained faculty participation, to integrate devotional and scholastic life; a program of experimental worship services produced by seminarians; and a study of the relation between summer clinical training programs and the spiritual formation of participating seminarians.

BISHOP FRASER HITS EXTREMISTS

★ Bishop Thomas A. Fraser Jr. of North Carolina has lumped together members of the Ku Klux Klan and advocates of "black power" and declared that adherents of both philosophies are not entitled to receive the sacraments.

"Let it be clearly understood that there is no place in this Church for the thinking of the Klan or the philosophy of black power."

He added that "in my opinion, the follower of either excommunicates himself from the altar of God and can only return by an act of repentance and confession."

DON'T TEMPT THE LAW SAYS COP

★ This almost-too-good-to-be-true story appears in the latest issue of the Anglican parish magazine of Stanwix, England.

A vicar attending a conference of clergymen left his auto in a prohibited area of York with this note on the windscreen: "I am a minister of the Church attending a conference which I have done for 15 years. I am already late and the parking places are getting fewer — forgive us our trespasses."

SO YOU'RE CALLING A RECTOR!
By Robert Nelson Back
25¢ a copy *Ten for $2*
The Witness, Tunkhannock, Pa. 18657

When he returned he found the following note: "I am an officer of the law and I have been doing this beat for 20 years. My superior is due within the hour and they are getting stricter—lead us not into temptation."

WILLIAM PAUL BARNDS CONSECRATED

★ The Rev. William P. Barnds was consecrated suffragan bishop of Dallas on Sept. 15 at St. Matthew's Cathedral. Presiding Bishop John E. Hines was the consecrator with Bishops Mason and McCrea of Dallas the co-consecrators.

TOO MANY CHURCHES SAYS ANGLICAN

★ A vicar whose parish in the South London district of Dulwich is one of a cluster of seven Anglican churches wrote in his parish magazine that it is a "sheer waste of money" to keep them all operating.

The Rev. Eric Rolt, vicar of St. John's, suggested that some should be shut down, demolished, and the sites sold for cash.

"None of the churches is of great architectural or historic interest," he says. "And I think it would be true to say that on some Sundays all the congregations could be fitted into one building."

He added that "we Christians cannot be tied down in our work by the constant nagging thought of where the next penny is coming from to keep church buildings in repair."

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- BACKFIRE -

David M. Figart
Layman of Briarcliff Manor, N. Y.

General deGaulle's call for the withdrawal of American forces from Vietnam raises again the question as to why we got involved there in the first place. General Eisenhower answers this in his "Mandate for Change."

After the Japanese surrender in August 1945, fighting began between the "patriots" and the French who were trying to recover their colonies. (166) With the Communist victory on the Chinese mainland, China "began providing support for the rebelling elements." (166, 167) "Successive French governments were slow in making a convincing world pronouncement placing themselves unequivocally in the role of defending the people of Indochina against Communist domination and assuring the region the right of self-determination." (167) "Our main task in the spring of 1953 was to convince the world that the Southeast Asian war was an aggressive move by the Communists to subjugate that entire area." (168)

"The dissident forces were led by a man, Ho Chi Minh, who had once, in 1946, been premier of all Indochina, with the blessings of the French." (333) "It was impossible to make the average Vietnamese peasant realize that the French, under whose rule his people had lived for some eighty years, were really fighting in the cause of freedom, while the Vietminh, people of their own ethnic origins, were fighting on the side of slavery. It was generally conceded that had an election been held, Ho Chi Minh would have been elected Premier." (337, 338)

After the Korean truce was signed in July, 1953, the Chinese Communists "were able to spare greatly increased quantities of material in the form of guns and ammunition (largely supplied by the Soviets) . . . More advisers were being sent in and the Chinese were making available to the Vietminh logistical experience they had gained in the Korean War." (338) "There was no incontrovertible evidence of overt Red Chinese participation in the Indochina conflict"; (340) and "overt Chinese aggression was not anticipated." (338)

This, briefly, is the origin of the "Contain Chinese Communism" policy which led us to associate ourselves — against the spirit of the times — with the French attempt to suppress a liberation movement which admittedly would have won majority support from the Vietnamese, and which was struggling for an independence the French consistently refused to guarantee. There were no Chinese troops involved; Chinese intervention was not anticipated; and "there was no plausible reason for the United States to intervene; we could not even be sure that the Vietnamese population wanted us to do so." (353)

That was twelve years ago. How do we stand today? Tom Wicker, the able and informed Washington correspondent of the New York Times, in his column of Sept. 2, says that "the inescapable logic" of the administration's arguments "is that the bedrock American war aim in Vietnam is to confront Communist Chinese expansionism as a matter of vital interest to the United States and world tranquility. This might be a compelling argument — except that there are no Chinese fighting in Vietnam, the administration insists there is no evidence that any Chinese will fight in Vietnam, and no one has been able to show that Peking controls what the administration calls the North Vietnamese 'aggressors'. In fact, some here believe that, since Ho Chi Minh makes such an improbable Hitler and has demonstrated so many times that he is no puppet, the Chinese world menace has had to be put forward by the administration to justify its major war effort in Southeast Asia."

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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THE WITNESS
Tunkhannock, Pa. 18657

A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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OCTOBER 6, 1966

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VOL. 51, NO. 31

The WITNESS

FOR CHRIST AND HIS CHURCH

OCTOBER 6, 1966

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

Story of the Week

Daniels' Murderer Has Charges Dropped in Assault Case

★ The man who killed Jonathan Daniels, Episcopal Theological School student, in August, 1965, also seriously wounded the Rev. Richard Morrisroe of Chicago at the same time. Both Daniels and Fr. Morrisroe, assistant pastor of a Catholic parish, were shot while registering Negro voters in Haynesville, Alabama.

On Sept. 27 assault and battery charges against Thomas L. Coleman for the shooting of the priest were dismissed by Circuit Judge T. Werth Thagard "with prejudice." This means that no further indictment in the case may be brought against Coleman in Judge Thagard's court.

The decision went beyond a request made by Richmond M. Flowers, state attorney general, that the charges be dismissed for want of prosecution. This would have made possible a later indictment by another grand jury on more serious charges than assault.

Coleman admitted firing a shotgun at both men but pleaded self-defense. He was tried for the murder of Daniels in September, 1965 and was found not guilty.

Also last week in Haynesville, Eugene Thomas, a Ku Klux Klansman, was acquitted of the murder of Mrs. Viola Liuzzo of Detroit, also a civil rights worker.

In this trial the jury consisted of eight Negroes and four whites. Mr. Flowers, directing the prosecution, did not call to the stand the man who was supposed to be his chief witness, Gary Thomas Rowe Jr. In earlier trials of men involved in the murder of Mrs. Liuzzo, Rowe has testified that as an undercover agent of the FBI he was in a speeding car from which the gunshot was fired that killed the Detroit housewife.

Following the acquittal of the Klansman the attorney general told press and tv reporters that he had not called the FBI agent to testify to protect him from mobs — intimating that he too would be murdered.

In regard to the jury, Flowers stated that all of the eight Negroes had been intimidated, also implying that their lives would not be worth much if they did not render a not-guilty verdict.

Thomas is the second of three men, all Klansmen, tried in the killing. Collie Leroy Wilkins was acquitted in Haynesville after his first trial ended with a deadlocked jury. The third, William Eaton, died of a heart attack before he could be brought to trial.

All three defendants were convicted in federal court on conspiracy charges growing out of the slaying and given 10-year prison sentences.

The present trial and the trial of Wilkins were appeals from the federal convictions.

CANTERBURY URGES CHINA IN UN

★ Archbishop Arthur Ramsey of Canterbury said that it is "a serious mistake" to exclude Communist China from membership in the UN.

No nation could be kept out in the cold "just because we don't like its ideologies," he said.

The Anglican Primate addressed students at Emmanuel-St. Chad's College while on a month-long tour of the country as a guest of the Anglican Church of Canada.

Archbishop Ramsey said he ardently desires a reasonable peace settlement in Vietnam.

In reply to a student's question, he stated that the U.S. went into Vietnam only to end Communist aggression there.

"But now it seems to be an increasing war with no winner possible," he said. "I ardently desire a reasonable peace settlement with some give and take on both sides."

In discussing the principles of union document approved by Canadian Anglican and the United Church of Canada, the archbishop said the principles "are well-founded and the resulting union will be greatly enriched by our mutual heritage."

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NCC Urges Congressional Action To Speed Poverty Funds

★ Congress has been urged by the anti-poverty task force of the National Council of Churches to "end its unconscionable delay in taking action to renew and fund the economic opportunity act for the fiscal year 1967."

The task force, which has a membership of officials from most of the 30 denominations in the NCC plus representatives of the Lutheran Church-Missouri synod and the Southern Baptist convention, issued its statement to House and Senate leaders and federal officials.

"The war against poverty," the statement declared, "is an urgent national priority which has aroused the just expectations of the poor.

"It would be cruel to dash these hopes. Admittedly, some programs have not been completely satisfactory. However, the effectiveness of the program has generally been limited only by the legal mandate, available funds, and some local abuse. It is imperative that this effort be continued."

The statement also affirmed the "principle of maximum feasible participation of the poor" and urged "more funds" and strengthened provisions for community action.

The "maximum feasibility" item at present calls for the federal government to put up 90 per cent of anti-poverty funds and local communities to pay 10 per cent. Legislation now in house committee proposes an 80-20 ratio, to which churchmen have objected on grounds that some local poor communities could not participate.

Opposition also was expressed to "any abridgement of freedom of speech," a reference to a proposal that anti-poverty recipients take an anti-Communist pledge before receiving funds.

In a separate message to President Johnson and Sargent Shriver, head of the anti-poverty program, the task force said it "deplores the delay" in appropriation of funds for the child development group of Mississippi.

This is part of the head start program in the state and has been administered by Mary Holmes Junior College of West Point, Miss., a school affiliated with the board of national missions of the United Presbyterian Church.

The child development project has been described as "overwhelmingly successful" in assisting some 12,000 Delta children.

According to news reports, Sen. John C. Stennis (D.-Miss) has threatened to use all of his resources to block the program and the state's "white, political-power structure" is opposing the program because local officials have no supervisory control over it.

The task force statement said that any delay in providing funds for the program "would be a severe blow to the hopes of many poor people in Mississippi.

Signing the two statements were R. H. Edwin Espy, NCC general secretary; Norman Baugher, chairman of the NCC's division of Christian life and mission and general secretary of the Church of the Brethren's general brotherhood board, and J. Edward Carothers, chairman of the task force and associate general secretary of the Methodist board of missions' national division.

Religious Leaders Ask U. Thant To Continue Work at U.N.

★ Clergymen who guided last April's first interreligious conference on peace have urged United Nations Secretary General U. Thant to withdraw his resignation and "persist in your invaluable and indispensable efforts to restore peace among all the nations of the world."

The telegram to the UN leader, who is a Buddhist, was signed by Methodist Bishop John J. Wright of Pittsburgh; Dr. Dana McLean Greeley of Boston, president of the Unitarian Universalist Association; Rabbi Maurice M. Eisendrath of New York, president of the Union of American Hebrew Congregations; and Archbishop Iakovos, New York, primate of the Greek Orthodox Church of North and South America.

The five clergymen, who co-chaired the peace conference, said in their telegram: "We were deeply moved by your statement of resignation, sharing your profound distress at the dangerous drift toward a widening conflict which could conceivably incinerate mankind."

In their message the clergymen told the UN head that "your continued leadership of the United Nations is vital to the establishment of a world without war. Your vast knowledge, your unquestioned integrity, your patience and your limitless diplomatic skill have earned the respect of all lovers of peace, regardless of national and ideological differences. To rescue the world from the deepening menaces of the moment will require the fullest utiliza-

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tion of the rare talents you have contributed so devotedly and which we will need even more desperately in the days ahead."

The five religious leaders signing the telegram noted that they "are not of one mind with respect to the war in Vietnam." But they asserted they were unanimous "in our strong conviction that the prospects for a peaceful settlement of this widening and cruel war will be immensely enhanced if you should agree to continue in your important post, thus strengthening the hand and heart of all those men and women throughout the world who have not abandoned the religious and human dream of a better world in which the scourge of war shall have been lifted from the brow of the children of God."

Vietnam Presents Agonizing Problems Says New Primate

★ Archbishop P.N.W. Strong of Brisbane, new Primate of the Church of England in Australia, said that the situation facing Australia in Vietnam is an agonizing one which fills Christians with forebodings and uncertainties.

In his presidential address to the general synod, he said that "whatever our views may be on the causes, policies and ends underlying the war, our hearts cannot fail to be torn by the sufferings which it is bringing to God's children both in North and South Vietnam."

It would be wrong for Western nations to assume that they had "a monopoly of divine aid," he declared, warning that "in striving for peace, we need to realize that peace is positive, not just negative.

"It is not just freedom from war and conflict at all costs and at any price. A peace of that kind may be a travesty of true peace and open the door to slavery, oppression and the reign of evil in the world. Striving for real peace in the world may, and at times does, involve conflict, and conflict at the right time and at the right place may save the cause of ultimate world peace."

Archbishop Strong also said that if Australia is really in earnest in desiring to play a constructive and peaceful role in Southeast Asia it should admit immigrants from that region.

Referring to "the urgent need for Christian unity," the archbishop stated that "our first need may be to deepen the unity in our own ranks, but endeavors at unity are not to be confined to this nor to our own Anglican communion."

"They must be more and more on an ecumenical level also," he said. "The call to Christian unity has never been more insistent than it is now. Its need was never more essential as it faces a world divided by contradictory loyalties and ideologies."

"The New Testament knows of only one Church. We know, however, that history has played havoc with this conception so far as reality is concerned. In a divided Church the Church of England pursued for many years its own special course combining Catholic and Reformation elements in a particular amalgam."

Archbishop Strong said that until the missionary expansion produced a worldwide fellowship of Anglican Churches it had been a particular Church in a particular way.

"Thank God," he said, "through the World Council of Churches there has been during the last half-century a wonderful gathering together and united action of our Church and many other Churches in a venture of cooperation towards greater unity."

"And now we have seen through the Vatican Council a new quest for unity in the Roman Church as well as a radical and forward looking appraisal of the task of the Christian Church in modern times."

Archbishop Strong said the synod would have to consider whether the Anglican Church took positive steps towards negotiations for unity with other Protestant Churches and to set a target date for action.

"The unity for which we seek is not a unity of Churches only but of all mankind," he added.

The archbishop went on to warn that the greatest danger within the Church today was a "theological fifth column" which seeks to obliterate the supernatural from the Christian faith and dwells on the Church's weaknesses.

This, he said, has emanated from the new theology and the "new morality" movements in England. A parallel can be drawn, he added, with Europe in the 1930's when the smaller countries became defeatist in their attitude and their will to resist was undermined and sapped.

"There is a danger of the same kind of fifth column activity in the Church today," he said. "It is all the more dangerous because it is often grounded in good intentions.

"There are those who seek to bridge the gulf between the Church and the masses separated from it by watering down and explaining away the tenets of the Christian faith, and advocating a lower standard of teaching and morals."

Archbishop Strong saw the

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Church confronted by the growing strength of agnosticism and humanistic secularism, as well as by a wide-spread lowering of moral standards. He urged Christians to meet the contemporary situation by holding fast to the Christian heritage and not compromising it.

The four archbishops and 31 bishops of the Anglican Church in Australia and New Guinea were among the 213 delegates attending the synod. Clergy and lay representatives drawn from the 25 dioceses in Australia also were at the 10-day meeting.

Fewer Anglicans

A survey released at the Synod said the percentage of Anglicans in Australia has dropped significantly since 1954 and that there has also been a drop in baptism and confirmation totals in the past four years.

The percentage of Anglicans in Australia fell from 38 per cent 12 years ago to 33.5 per cent last year, according to a national survey.

Together with a growing number of baptized Anglicans who fail to be confirmed at the age of 13, the survey cited a steady increase in the number of clergy. There is now one clergyman for 800 Anglicans as against one for every 1,000 in 1954.

The survey showed that the Church is still growing in membership but at a slower rate than the general growth of the population. It grew by about 374,000 between 1954 and 1965, although the percentage of Anglicans fell by 4.5 per cent.

The highest concentration of Anglicans in Australia is in Sydney, with 1,056,000 or 37.6 per cent of the city's population. Melbourne, the capital city, has the lowest percentage — 675,000 or 28.8 per cent of the population.

The number of baptisms for each 1,000 Anglicans rose from 18 in 1954 to 20 in 1961, but dropped back to 18 in 1965.

Liturgical Commission

Appointment of a standing liturgical commission to carry on the draft revision of the Book of Common Prayer was approved.

The 10-member commission, to be named later, will include bishops, priests and laymen.

Bishop R. G. Arthur of Grafton, head of a commission named in 1962 to explore the possibility of a complete revision of the 1662 Prayer Book, warned that while changes might be liturgically correct they also could be "psychologically hopeless."

The bishop strongly urged that the revision be done gradually and that it should reflect the wishes of ordinary churchgoers.

He presented to the synod the commission's report, which includes suggested revisions of the principal Prayer Book services and proposes their experimental use.

N. CAROLINA LAUNCHES NEW PROGRAM

★ A new, two-year Church and industry institute is being launched by the Diocese of North Carolina at Wake Forest College, a Southern Baptist institution.

Bishop Thomas A. Fraser Jr., said clergymen of all denominations may take part in the institute together with laymen from business and industry.

The program is being financed by the Episcopal Church Foundation and the diocese, the bishop said. If successful after the initial two-year period, he added, other denominations will be invited to share in support of the project.

"If the individual clergyman can obtain a better understanding of industrial society," the bishop commented, "he should be able to communicate more effectively with the members of his congregation and, thereby, add to the significance of the role of the Church in the total life of the individual."

He said the institute — to start for clergymen this fall— was motiviated by an awareness of the lack of meaningful communication between the clergy and laymen.

A spring and summer session is planned for seminarians, who will work part-time in local industry and businesses.

UNITY DISCUSSIONS ARE EXTENSIVE

★ Twenty-three Methodist Churches in many parts of the world are currently concerned in unity discussions with Anglicans, according to a survey published by the Church of England.

The survey also discloses that the same number of Presbyterian Churches are similarly engaged in talks with the Anglicans. In reference to Anglican-Roman Catholic relations, it notes that the pontificate of Pope John "greatly improved the atmosphere for ecumenical discussion."

UNION ACTION IN CANADA

★ Anglican and United Church congregations in Ottawa, Canada have decided to build a $375,000 church to serve both until organic union of their two denominations is achieved.

The two congregations are Riverside United and the Church of the Resurrection. Each will maintain its separate identity.

"This will serve as a pattern for the rest of the country," said D.A. Carmichael, secretary of the Ottawa presbytery, United Church.

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EDITORIAL

NCC, Dr. Poling and Communist China

AT A RECENT news conference the Rev. Daniel A. Poling announced the results of a poll of Protestant clergyman conducted on three questions: Admission of Communist China to the United Nations. Expulsion of the Republic of China (Taiwan) from the United Nations "in order to satisfy Communist Chinese conditions for joining." United States recognition of Communist China.

On September 19 a full-page advertisement regarding the poll appeared in the New York Times and other newspapers.

Because Dr. Poling cited the results of his poll as repudiation of the National Council of Churches by Protestant clergymen, and because the advertisement and his letter to clergymen accompanying the questionnaire misstated the position taken by the NCC general board regarding Communist China, the National Council provided the following information to expose the poll for what it was — a response that was slanted because the inquiry was slanted.

On February 22, 1966, the general board of the NCC approved a policy statement on China which set out the following major points:

"We believe it is essential that further steps be taken for improving relationships with a people who comprise nearly one-fourth of the human race . . . . We realize that the People's Republic of China is in a stage of communist development and nationalistic reassertion which makes her outspokenly aggressive toward some of her neighbors and at the present time an opponent of peaceful coexistence with the non-communist world. We oppose these trends."

"We . . . as Christians, and therefore as witnesses to a Lord who reconciles us all, recommend the following actions:

"1. That the President . . . be urged to bring about the establishment of a commission on United States policy in relation to the People's Republic of China . . . to formulate resolutions for public and governmental consideration (as a) basis for intensive public discussion of the issue;

"2. That the United States, without prejudice to its own policy concerning diplomatic recognition, and under conditions which take into account the welfare, security and political status of Taiwan including membership in the United Nations, develop a new policy of support to the seating of the People's Republic of China in the United Nations;

"3. That careful study be given by the United States to regularizing diplomatic communication with the People's Republic of China and to the conditions under which diplomatic recognition may appropriately be extended."

Ninety members of the NCC general board voted for the policy statement, three voted against it, one abstained.

In his letter that went to clergymen along with the questionnaire Dr. Poling said the general board of the NCC had adopted a resolution "calling for the admission of Communist China to the United Nations and the granting of United States diplomatic recognition to the Peking regime . . . "

Dr. Poling's letter continued: "This widely-publicized resolution has caused dismay in nations throughout the world who stand in firm opposition against Communist aggression and enslavement and who look to the United States as the leader in this crucial world struggle. Particularly tragic is the effect on the morale of young Americans battling Communism in Vietnam. If their Churches and Church leaders favor this accommodation with totalitarian, atheistic and predatory Communism, what then is the point of their sacrifice?

"I do not believe that this resolution . . . represents the American Protestant community or the American Protestant clergy. Rather, I believe that the overwhelming majority of my fellow Americans are opposed to any steps that would build the power and prestige of Communist China and thus strengthen her purpose of further aggression and enslavement in Asia and throughout the world. And certainly admission to the United Nations and diplomatic recognition by the United States would strengthen Peking to the serious detriment of freedom everywhere.

"I believe that individual American Protestant clergymen should have the opportunity to express their own views on this historic question . . . You will find enclosed a form on which you can make your sentiments known . . .

" . . . I have every confidence that this poll

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will help to set the record straight and will emphasize what I believe to be the true and accurate sentiment of the American Protestant community."

Enclosed with the letter was a sheet on which the recipient was invited to check "Yes" or "No" to the following questions, which manifestly did not parallel the positions of the National Council:

1. Are you in favor of the admission of Communist China to the United Nations at this time?

2. Are you in favor of the expulsion of the Republic of China from the United Nations in order to satisfy Communist Chinese conditions for joining?

3. Are you in favor of the United States granting diplomatic recognition to Communist China at this time?

In his press conference news release Dr. Poling announced "the results of a nation-wide poll which indicated that 71.4 per cent of American Protestant clergymen polled were opposed to admission of Red China to the United Nations or diplomatic recognition of Peking." The September 19 advertisement said flatly that "71.4 per cent of American Protestant clergymen polled vote No to the admission of Communist China to the United Nations (and) to United States diplomatic recognition of Peking."

According to Dr. Poling, the questionnaire, accompanied by his letter, went to 150,000 Protestant clergymen and 30,000 responded. In other words, 150,000 were polled and the 71.4 per cent relates only to the 30,000 who responded.

In view of the fact that the poll itself was slanted it is worth noting that 25.6 per cent of those who responded favored admission of Red China to the United Nations and 25.8 favored U.S. recognition of the Peking government.

Numerous additional facts and observations could be presented regarding this poll but further elaboration is hardly necessary, except to say that the status of Communist China in the family of nations will be a live issue for a long time so that all of us better stick to facts.

THE CASE AGAINST OBSCENITY

By Ivan A. Backer
Vicar of Grace Chapel, East Rutherford, N. J.

MANY THINGS ARE OBSCENE THAT ARE NOT FOUND IN EITHER BOOKS OR PICTURES

EVERYONE is against obscenity. But seldom is there agreement about what obscenity is, or how it should be dealt with. These are particularly crucial questions for the Church in its recognized role as the "defender" of the moral order. Today the spotlight again focuses on obscenity in the wake of the U.S. Supreme Court's recent decisions on Ralph Ginzburg and Edward Mishkin and the growing evidence that the newstands carry an ever increasing number of salacious magazines.

This situation has evoked two well defined and opposing responses. The one claims that obscene literature is harmful to the moral nurture of our youth and the response advocated is a suppression of all materials judged to be harmful. Many of the groups advocating this position engage in arousing the local citizenry to keep a vigilant eye on their local news dealers, since they hold that the enforcement of statutes regulating pornography is ineffective. In short, the first response relies on some form of censorship.

At the other extreme are those opposed to any curbs on the publication of books and magazines. Any curb, they claim, is an abridgment of the first amendment to the U.S. Constitution which guarantees freedom of speech and of the press.

The Supreme Court has rendered several decisions in this area and has attempted to hold a middle course between these two extremes. In the three decisions handed down in March it wrote no less than fourteen separate opinions in three cases which indicates how divided the Court itself is on this troublesome issue.

The Court's recent involvement in obscene

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literature began in 1957, in the decision known as Roth V. United States. That decision defined the test for obscenity in the following terms:

> "Whether to the average persons, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

This definition for determining obscenity is full of difficulties. Who is an average person? What are contemporary community standards? What determines prurient interest? Since in our pluralistic society there is no unanimity on these definitions, the key question remains as to who or what agency is going to make the judgments applying these standards to specific materials. Since the Supreme Court did not answer this last question it is not surprising that in 1966 it has had to deal with a new set of obscenity decisions.

In this year's decisions the Supreme Court has broadened the test for determining obscenity to include the kind of advertising and promotion used in selling an allegedly obscene book or magazine. The judgment on obscenity is now not to be made solely on the content of the material, but is at least partially determined by what kind of packaging it comes in. This refinement scarcely clarifies the situation. Now the Song of Solomon could be judged obscene if it was advertised in the wrong way, and if the motives of the author were not beyond question.

In the wake of the 1966 Supreme Court decisions a survey of lawyers by the New York Times concluded that the new rulings would increase the confusion in the definition of obscenity and pornography; would increase the number of law suits; and would assist the pushers of hard-core pornography since most of the energy of law enforcement officials will be spent in prosecuting the borderline cases. The Supreme Court itself will probably be inundated with obscenity cases — a situation the nine justices do not relish.

Issues at Stake Behind Obscenity

SINCE THIS is the present state of events it is safe to predict that the question of obscenity will remain a source of confusion and dissension in American life for a long time to come. Christians should understand the underlying issues involved since they will be pulled in opposite directions by two opposing factions, both of which will claim to be speaking the mind of Christ. What then are the issues at stake?

- What is obscenity?

The word "obscene" itself means no more and no less than disgusting. Obscenity is fundamentally a matter of taste: words or acts judged by some to be offensive because they are in bad taste. There is no objective way to evaluate obscenity; it is a wholly subjective matter.

In most people's minds, what is obscene is related to what is sexual. The overexposure of the human body, the so-called "four letter" words, and the description of sexual acts, are all generally considered obscene.

- Does obscene literature cause crime?

"Yes" say the proponents of suppression of obscene literature. They point to such statements as the following from the Chicago police department:

> "Sexual arousals from obscene literature has been responsible for criminal behaviour from vicious assaults to homicide. In the case of sex murders, the killer is usually an avid reader of lewd books and magazines."

No proof is offered, however, to substantiate these and similar statements that obscene literature causes crime. On the other hand a study by the institute of sexual research at Indiana University did not discover any correlation between juvenile delinquency or sexual crimes and the reading of pornographic material.

A more positive statement on the absence of a relationship between obscene literature and crime was made by a psychiatrist who for four years was on the staff of the New Jersey diagnostic center in Menlo Park:

> "I do not recall a single case examined by me or presented at staff conferences . . . in which sexually oriented publications, photographs, films or other materials played a discernible part in the development of the youngster's disorder."

New Jersey Survey

IN A SURVEY of physchiatrists and psychologists conducted by the New Jersey committee for the right to read, the question was asked whether in their own practice they ever had patients whose behaviour was otherwise within a normal range, who were provoked into antisocial behavior primarily as a result of ex-

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posure to sexually oriented literature. Of the 174 replies, only ten of the psychiatrists and psychologists answered "yes". The other 164 answered "no".

Some psychiatrists in fact hold that reading obscene literature may in some cases act as a substitute and sedative for sexual drives which might otherwise manifest themselves in anti-social ways. Other medical men, commenting on this subject, think that even if a sexual offender is a habitual reader of pornography that may only show his parallel interest in sex, rather than prove that his reading of obscene literature has been a cause of his sex offenses.

Does obscene literature cause crime? The only honest answer at this time, lacking further proof, is that nobody knows for sure. But the bulk of the available evidence points to a minimum amount of causal relationship.

• Is there a way of preventing the spread of obscenity and still preserve the freedom of serious literature?

This is the nub of the problem. One cannot visit a newstand or a book store without wishing that the selection of books could be improved and some decency preserved. But the question is whether this can be done without jeopardizing the freedom of people to select what they want to read, and without restricting serious literature. This is the question the Supreme Court has wrestled with, thus far unsuccessfully.

The Big Question

MOST PEOPLE concerned about obscene literature are worried about the youth of our country under eighteen years of age. But there seems to be no way yet devised whereby we can restrict one group from buying certain books, without at the same time denying that right to the rest of the population. In other words must the adults forfeit their freedom to choose books, in order to protect the under eighteen year olds? And even if a system were devised it should be remembered that a banned book becomes immediately more desirable to a teen-ager than one readily available.

It is painfully obvious that there is no way to limit the purchase of books and magazines by teen-agers without extending the same limitation on adults. No matter how you slice it, this is a form of censorship. It is instructive to read what Justice Stewart, who is usually considered conservative, wrote in his dissenting opinion in the Ginzburg case:

> "Censorship reflects a society's lack of confidence in itself. It is a hallmark of an authoritarian regime. Long ago those who wrote our First Amendment charted a different course. They believed a society can be truly strong only when it is truly free. In the realm of expression they put their faith, for better or for worse, in the enlightened choice of the people, free from the interference of a p o l i c e m a n ' s intrusive thumb or a judge's heavy hand. So it is that the Constitution protects coarse expression as well as refined, and vulgarity no less than elegance. A book worthless to me may c o n v e y something of value to my neighbor. In the free society to which our Constitution has committed us, it is for each to choose for himself."

• Is the use of sex symbols justified when it is good for the economy?

Sex is not limited to pornography or "girlie" magazines. Sex can be found in every national magazine, where in any issue you will find an assortment of "thighs, ankles, calves, bosoms, eyes and hair, to draw the potential buyer's attention to lotions, tires, food, liquor, clothing, autos and even insurance policies", which as Justice Douglas pointed out is an "advertising technique as old as history".

But who inveighs against this exploitation of sex for profit? Who is to say that these pictures do not titillate the prurient interest of the immature as much as some "recognized" pornographic pictures? But apparently the end of selling the product justifies the means of advertising. What is immoral here, is not the pictures themselves, but their exploitation to make money out of sex.

Christian Definition of Obscenity

SO FAR we have dealt only with obscenity in its most widely accepted meaning as it deals with the sexual side of life. Christians have been embarrassed about sex ever since St. Paul, but the Old Testament is a good corrective to his influence. As Christians we should derive our definition of obscenity from the biblical perspective and this requires us to look at obscenity in a broader sense. Neither vulgar language, nor exposed parts of the body, not even sex itself, are the dominant and determinative ingredients of what is obscene.

The most obscene is that which seeks to degrade, debase and dehumanize people as being

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fully persons. "The dirtiest word in the English language is the word 'Nigger' from the sneering lips of a Bull Connor. Obscenity ought to be much closer to the biblical definition of blashemy against God and man." So writes Howard Moddy in Christianity and Crisis.

The really disgusting, or obscene, events in our society are those that debase people and destroy their full worth and dignity. This does not exclude sex, because when sex is misused it too debases and destroys. But this broader definition of obscenity would include such disgusting occurrences as killing, beating, theft, genocide, kidnapping, bombing, hating, and taking advantage of people. And interestingly all these obscene events are permitted by our society to be described and pictured in the most gruesome detail. There is no more disgusting or obscene picture than the dead victims in Vietnam on the front page of the daily paper, with its accompanying latest "body-count".

It is against this all pervasive understanding of obscenity that the resources of the Christian Church should be marshalled. A battle against everything that debases and dehumanizes people is worthy of the gospel of Christ. Not that sexual obscenity would be excluded, but the emphasis would be shifted from attacking only one symptom — sex — to dealing with the deeper spiritual malaise of our time in all its many facets.

How Should Obscenity be Dealt With?

IN THEIR CONCERN for safeguarding the morals of the young, some Christians have taken it upon themselves to try to enforce on the community their own standards of what is obscene by forming and joining Decent Literature Committees. These committees are a part of a national organization which issues lists of books it deems offensive. The local committees then try to purge the shelves of local dealers of all these publications. This often results in books and magazines being hidden under the counter and being available "on request only". Such extra-legal pressures are inconsistent with our democratic way of life and are an open form of censorship. They should be avoided by Christians at all costs.

Christians must be careful to differentiate between offensive books and ideas, and offensive acts and conduct. The law is concerned only with the latter. As Justice Black put it:

> "I believe the federal government is without power whatever under the Constitution to put any type of burden on speech and expression of ideas of any kind (as distinguished from conduct)."

In this secular age Christians must cease trying to dominate others by coercion and censorship. Such a position is wholly inappropriate for a Church that is here to serve, to love, and to witness to the truth. We must compete in the free market place of ideas. We must witness to what we believe are the real causes of obscenity — everything which exhibits a lack of love and justice. We must point to the true light. We must proclaim the real truth. But truth is not proclaimed by suppressing that which we believe to be wrong.

Such an attitude is for the Christian not simply adhering to the best democratic traditions of our country, or to the dictates of the gospel, it is also enlightened self-interest. Christianity needs freedom of expression to flourish. Faith, which is at the center of our religion, requires freedom of choice. The leap of faith needs to be free from all coercion: it must be each individual's free response to the love of God. But the freedom to accept faith is predicated on the freedom to reject it.

Risks Involved

CENSORSHIP, in whatever form, is a denial of the freedom to choose. It leaves no freedom to choose among all the alternatives. And if one day we are denied the right of what books to read, who can predict when the free response of faith may also be curtailed. Censorship is based on fear; and fear is the antithesis of faith and trust.

Freedom and faith involve many risks. The freedom to choose is the freedom to make a poor choice. Freedom in morals is the freedom to be immoral. Freedom in religion is the freedom to doubt, disbelieve and reject. There are risks in freedom, but without these risks there is no freedom, and without freedom we are not fully men. We must risk the consequences of poor choices. This is what we mean by faith.

Faith and freedom are inseparable, and that is what makes the question of obscenity so important. What hangs in the balance is the life-giving freedom to choose and believe, as opposed to the life-killing fear of censorship. The choice between them must be made over and over again in many particular cases, and if in choosing in specific situations we must err, let us as Christians, err on the side of freedom.

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CHRISTIANITY: --- FOR WHITES ONLY?

By Benjamin Minifie
Rector of Grace Church, New York

RESIST THE RACISTS WHO WOULD SET PEOPLE AGAINST PEOPLE BECAUSE OF COLOR OR NATIONALITY

THE SCENE is Mar's hill in Athens. Paul is speaking to some so-called philosophers and others, and his theme is the one true God, the creator and sustainer of the world, the meaning and basis of all that is, the Father of all mankind.

Over against the gospel claim that the God made known to us in the Bible is the God of all nations and peoples, there is growing up today, especially among peoples of darker color, the insistence that Christianity is the religion of the white man. Recently the N. Y. Times reviewed a book by the late Malcolm X who became a Moslem, and spread across the top of the page in heavy letters was the caption, A Black Man's Quarrel with the Christian God.

We are told that in Africa the Moslem religion is growing faster than Christianity, that there have been many converts to Islam who were formerly Church members, and again on the grounds that Christianity is really a white man's religion while the other is more indigenous, more natural for the brown or black man.

In our own country we have heard of the Black Muslims with their anti-white, anti-Christian scorn and hatred. It is not really the Moslem faith in its true form, it is a sect where the emphasis is racism, it is a bitter revolt from the world of the white man and his long history of cruelty and oppression. And in this revolt Christianity is condemned and denounced as something exclusive and narrowly racial and purely white, a weapon used in the subjection and exploitation of other peoples.

Of course, there is nothing in the scriptures to warrant or justify any pride of race, any kind of black or white supremacy. Ignorant men have dug verses out of unlikely places to support their prejudices. For example, it is written in Genesis that one of the sons of Noah behaved contrarily and as punishment he and his descendants were forever to be servants of the rest of mankind. This has been taken to refer to the Negro, but it no more applies to him than it does to any other. There is not a word about race or color in the passage. We have here some legendary matter which to make into a racial doctrine is absolutely false and deceitful.

Birth of Christianity

CHRISTIANITY actually arose in Asia, in Israel or Palestine, which was a kind of corridor between Africa and the empires of the Middle East. It arose among a persecuted people whose country was constantly being over-run. They were S e m i t e s, predominantly a black-haired, dark-eyed people. If they pictured God at all it would not be in Nordic terms, with blond hair and blue eyes. But, said the Times book reviewer, this is the way the Negro has been taught to think of God, and this has filled him with a sense of shame and worthlessness.

Quite inevitably we tend to think of God in our own likeness. We are not supposed to do this, indeed we are to avoid it if possible, for God is not, we would insist, merely a projection of our idealized values or images, as the unbeliever has said. God is spirit and reality, and if we call him father we are only trying to say, as best we can, that the God of all the ends of the earth and outer space actually cares about the likes of us. We can not help using human terms and figures even in describing him whom no eye can see, because we have no other terms and figures to use.

And so it has seemed proper, indeed entirely meet and right, if you are building a new church in Japan to picture Jesus and all the other subjects of the gospels in an Oriental way.

I must confess it bothered me one Sunday in a church in Harlem where I was preaching to have the sacred faces in the new mosaics and stained glass windows so pale and so Caucasian,

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—why not African faces? And here in Grace Church and in the chantry someone has said that many of our windows are decidedly white, Anglo-Saxon in the kinds of faces and countenances represented.

Perhaps it would be better in ecclesiastical art, particularly when the attempt is made to visualize the Christ or the divine in human likeness, to be more abstract, not to be too photographic, perhaps to tend more toward the Byzantine, which, as I understand it, gets an other-worldly effect partially through distortion, certainly not through exact imitation of the human features.

The point is that we need to get away from giving the impression that God is white or brown or yellow or any other color, or that he is a racial deity. He is the God who hast made of one blood all men for to dwell on the face of the whole earth.

An Indictment

HAVING SAID all this, let me read what the reviewer in the Sunday Times wrote for tens of thousands of readers — "The Muslim indictment of historic Christianity might be summarized as follows: The Christian religion is the tribal religion of white Europe. Since the time of the Crusaders, the Christian Church has instigated, championed, and proclaimed as holy the white man's depredations into Africa. Throughout the centuries, and in every corner of the globe, the Church has been the willing instrument of white supremacy . . . justifying in the name of God slavery and segregation."

You may react with shame and guilt to that charge, or it may have made you angry if you read it and wishing you might rebut it, or you may want to dismiss it as so distorted and exaggerated as to be false. But apparently there's no denying it's the way it seems to many of our Negro citizens who have been insulted and humiliated in too many encounters with their so-called Christian neighbors.

In defense of Christianity, I might want to say that while I cannot and shall not try to defend the Crusades of the Middle Ages — to my best knowledge they were not racial wars. As I understand it, they were mostly religious in that the central motivation, certainly the one proclaimed, was to set the Holy Land free, the land where Christianity was born, free from the Moslems. The Crusades were an expression of religious zeal and fervor, misguided as it was and disgraceful as was the behaviour of some of the crusaders.

I might also want to say that slavery has not been just an African matter. The Jews themselves were enslaved in ancient Egypt. And in the days of the greatness of Rome slaves of pale complexion thronged the city streets and did most of the work. In Africa, many of the native peoples were seized and sold into slavery by their own kind, and if Churches and Christians were woefully guilty of condoning and sanctioning the dreadful evil of it there were other Christians and Churches too who waged war upon slavery and looked upon it as an abomination in the sight of God and man.

Read the journal of John Woolman who sought to change the hearts of slave owners, or read the speeches of Abraham Lincoln who abhorred the peculiar institution as it was called, and forget not that the Civil War with its 500,000 young men slaughtered was fought at least in part that slavery should not be extended on this continent.

Mass Prejudice

THE TROUBLE with the Muslim indictment of Christianity is that it is too general. It's easy to lay down a blanket accusation against a race or a nation or a creed. Unfortunately we all do it from time to time. It's simpler to issue a wholesale condemnation of a people or a nation, much simpler than discerning and discriminating individually. The latter takes some time and effort, but it's the only fair and accurate way to deal with our neighbors whatever their color or religion. If the Black Muslims are guilty here of racism, unfortunately they have only imitated their white neighbors, too many of whom are guilty of the same kind of mass prejudice and judgment.

As I read the stories of men like Malcolm X whose life was warped and twisted by the tragedy of racial prejudice, I cannot but feel that the basic and fundamental problem is not that of color, but of the sinfulness of man, our resistance to and fear of those who are different from ourselves, our pride, our greed, and again our fear: these have brought us where we are. Even Malcolm X himself learned that it was stupid and foolish to hate all white men. He came to realize that many, many are sincere in their brotherly feelings toward peoples of

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other races. In the end his own life was destroyed not by white men but by fanatical Black Muslims.

It is not that any one people is inherently more wicked and intolerant than another. It is that all men, regardless of race and color, are sinners standing in need of the grace of God, yes, in need of the transformation and salvation which are possible under God.

All of this is to say that if some of the more disturbed Negroes in our national community reject Christianity we must be very understanding. It is not Christianity which is lacking or at fault, it is the way we have represented it. It is our fault and failure in the practice of our religion. The white man has not left a very good impression in Africa and Asia. Too often he has been arrogant and exploitive. And yet even here we would beg our neighbors of other colors not to judge us wholesalely, in the mass. There have been many noteworthy exceptions. David Livingstone and the youthful Albert Schweitzer are but two of a thousand and two white men of good will.

I think too that we of the 1960s must be very patient and forbearing for some years to come. The relations between the races have been so long neurotic and abnormal, the memory of wrong-doing is so deep-seated, we can not expect that all-of-a-sudden everything is going to have a happy ending. People have been grievously hurt, they are naturally touchy and sensitive, they still live with injustice and violence, and we can hardly expect them always to be even-tempered and calmly rational and of good will towards us.

Meanwhile we call to remembrance again the words of scripture, God has made of one blood all nations of men for to dwell on all the face of the earth.

We are bidden here to resist the arguments of racists who would set people against people because of color or nationality.

We are bidden to witness and work for an open society where none shall be deprived of equal opportunity because of the accidents of his birth.

We are bidden to root out of ourselves the fears and prejudices which linger on and crop out toward people different from us.

We are bidden to be good neighbors toward all our fellowmen.

To Our Lord Jesus

Dear Lord:

We have just had the terrible news about your Father. Is it really true that He is dead? This comes as a great shock, because we didn't even know that He was sick.

But this raises a number of very delicate but important questions for us and for all mankind. First of all, are you now, as His only Son, His actual heir; are you now the Father Almighty? And if so, will we have another Son to take your place?

And what about the Holy Ghost? We have had no news from Him for a long time. Of course we have never known much about Him directly, but if anything happened to Him that would leave you with a terrific job.

I can imagine us ending Morning Prayer with words like these: "The Grace of our Lord Jesus Christ, and the love of the Lord Jesus Christ, and the fellowship of the Lord Jesus Christ, be with you all evermore." Do you really think you could manage all that by yourself?

I write on behalf of my colleagues here at Episcopal Theological School. You know all about us, I am sure. We do not want to press you now that you may have so much more to look after, but we would appreciate a word or two from you. If your — and our — Father is still alive, as we all believe He is, please give Him our very best and tell Him that we hope He lives a long life, in fact we hope He lives for ever.

With devotion,

— Arthur Lichtenberger

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CALIFORNIA TO HAVE CENTER AT BERKELEY

★ A new institution in Berkeley, designed to bring about a closer working relationship among Northern California churches, seminaries and the University of California, has been announced.

To be known as the Berkeley Center for Human Interaction, it will take over the buildings and grounds of St. Margaret's House, which until recently had served as a west coast training center for women workers of the Episcopal Church.

Heading the new institution will be Canon Trevor A. Hoy, as its first director, according to the announcement of the board of directors, headed by Bishop Richard Millard, suffragan of California.

Hoy was for six years director of education for the diocese and its program administrator, and more recently served the Glide Foundation and Urban Center, a Methodist enterprise, in San Francisco. Four months ago he went to Africa as a volunteer consultant-trainer in the Anglican Communion's world-wide program of MRI, under which the diocese of California is linked with the Rhodesian diocese of Matabeleland.

Although Canon Hoy was deported from Rhodesia by the Ian Smith regime as a "prohibited immigrant" when he arrived there, he conducted training programs in Zambia, Nigeria and Tanzania before returning to the bay area to assume his new post at Berkeley.

Decision to launch the center, said Bishop Millard, came after "a long study to determine the most appropriate new form of ministry and community service that might be undertaken in this strategic location."

The center, he continued, will function as a joint venture among the Graduate Theological Union of Berkeley, the University of California and the Church.

"It is intended," he declared, "to serve both as a conference center, where clergy and other leaders may bring groups of not more than 25 persons under specialized leadership and as a gathering place where programs can be custom-designed to meet specific needs of community groups, churches and educational and other institutions as a basis to stimulate interaction essential to human growth and outreach."

Initial programs of the center will be supported by a grant from the Episcopal Churchwomen during 1966 and 1967.

LONDON VICAR IS ELECTED BISHOP OF HONG KONG

★ The Rev. Gilbert Baker, former vicar of Saint Nicholas Cole Abbey in London, was elected as Anglican Bishop of Hong Kong and Macao.

Already in Hong Kong, where he arrived a few months ago to head a Christian studies center at Shatin, Bishop-elect Baker, 56, will succeed Dr. Ronald O. Hall, who resigned the bishopric last June shortly before his 71st birthday. He was elected by an assembly composed of both clergy and lay delegates.

Bishop-elect Baker was ordained in Canton, China, by Bishop Hall 30 years ago. He is scheduled to be consecrated on Nov. 30.

There are about 10,000 European and 20,000 Chinese Anglicans in the Hong Kong diocese. It is one of the most densely congested areas of the world due in large measure to refugee movements from Communist China.

CHURCH MUST WORK IN TOUGH SPOTS

★ Not cleanliness, but dirt, pain and sorrow are next to godliness, the president of Andover Newton Theological School told the seminary's opening convocation.

In discussing the mission of the Church, President Roy Pearson pointed out that the Church, like the chimney sweep, "cannot do its job in comfortfortable surroundings or with clean hands. In this sense, cleanliness is not next to godliness: dirt is — dirt, pain, sorrow, prejudice, injustice, treachery."

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amid ugly surroundings, he said, not because God likes them but because "he so loves the human beings who are enmeshed in them that he could not be God and not be next to them, not be God and stay in heaven, not be God and not spend most of his time in hell."

With the problems of "Watts and Harlem and Roxbury; with Vietnam and China and Berlin; with alcoholism and drug addiction and gambling; with unemployment and poverty and slum housing; with sexual perversion and unwed mothers and broken homes; with world famine and bad schools and minimum wages and old age pensions—the Christian Church is justifiably concerned or the Christian Church is unjustifiable; it is responsibly engaged with them or it is not responsibly engaged with God."

BISHOP OF LONDON VISITS U.S.

★ Bishop Robert W. Stopford of London began a visit to the United States with two preaching appearances in New York, Oct. 2.

He preached at the Cathedral of St. John the Divine, and St. John's Church, Yonkers, N. Y., that day. The next day he addressed the clergy conference at the Hotel Thayer, West Point, N. Y.

A major object of the visit is to dedicate the cornerstone of the 300-year-old St. Mary Aldermanbury church on the campus of Westminster College campus, where on Mar. 5, 1964, Winston Churchill made his famed "Iron Curtain" speech. The Christopher Wren church was dismantled in London and has been restored.

VOTERS PEACE PLEDGES SENT TO CANDIDATES

★ A group opposed to the war in Vietnam has sent "voters peace pledges" to Minnesota residents and to candidates running for U.S. senator, U.S. representative, governor and lieutenant governor.

Called the Vietnam voters pledge committee of Minnesota, the group is headed by Henry E. Allen, coordinator of student religious activities at the University of Minnesota.

The Rev. Willis J. Merriman, associate director of the Minnesota Council of Churches, is secretary. Arthur Sternberg, active in the Fellowship of Reconciliation, is treasurer.

Allen said the committee "seeks to strengthen the backbone of candidates who have the courage to resist pressure from the White House and the Pentagon to give assent to vindictive and provacative military acts in Vietnam which can only culminate in world war three."

WEDDING SERVICE NOW A COLLECTOR'S ITEM

★ The first edition of 3,000 of the new revised Anglican Prayer Book almost sold out on its first day of publication because an omission from the marriage service had turned it into a collector's item.

The sections omitted were: "The priest, joining the right hands together, shall say: 'Those whom God hath joined together let no man put asunder.'

"Then shall the minister speak to the people: 'Forasmuch



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as N and N have consented together in holy wedlock and have witnessed the same before God and this company, and thereto have given and pledged their troth either to the other, and have declared the same by giving and receiving of a ring and by joining of hands: I pronounce that they be man and wife together.' "

Canon D.W.B. Robinson, a member of the Anglican revision commission, was reported as declaring, "It was all a terrible mistake. The omission was due completely to a typist's error, and although I went through the galley proofs several times, I didn't pick it up."

Canon Robinson said an errata slip giving the missing section was being printed and would be sold with the prayer books. He stated that the omission of this section at a wedding ceremony would not invalidate the marriage.

BISHOP HUBBARD RESIGNS

★ Bishop Russell S. Hubbard of Spokane has resigned for reasons of health.

The resignation would be effective on April 30, 1967, subject to the consent of the bishops.

During the past two years he has undergone major surgery twice. Although fully recovered, he states in his resignation that he does not believe he can presently do full justice to the duties of his office.

Bishop Hubbard has been missionary bishop of Spokane since 1953. Before his election, he was suffragan bishop of Michigan.

RELIGIOUS EDUCATION REFORM ASKED

★ The Anglican Diocese of Toronto wants radical reform in Ontario's present system of two half-hours a week of religious education in public elementary schools.

A brief sent to the province's special committee on religious education, signed by Bishop G. B. Snell, said the periods should include a study of Judaism, Buddhism, Islam and Confucianism, as well as Christianity.

Critics of the present system — and Christian churchmen — admit that what is called religious education is really "Protestant indoctrination."

The brief said the religious education regulations, first introduced in 1944, are in need of immediate revision.



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"Radical reform in the teaching of other subjects has been adopted in our schools and we should be ready for religious instruction to undergo constructive changes also," it said. "We do not desire to see schools used for the purpose of persuading students to accept a faith they otherwise would not embrace."

In presenting the brief, Bishop H. R. Hunt, suffragan, said that in a public school system, "it is not incumbent on the state to direct its teachers to deliberately indoctrinate their children to a particular faith. This would be an abuse — that is not proper."

ANGLICANS BUILD NEW CHURCH

★ A new Anglican church is to be consecrated next Sunday at Palma, on the Spanish "tourist island" of Majorca, where an American priest is the chaplain's assistant and half the regular congregation is American.

St. Philip and St. James church will be consecrated by Bishop Stanley Eley of Gibraltar. It will replace a church which was established in a converted soda water factory in 1934 and is now to be closed.

The chaplain at Palma is the Rev. E.M.H. Capper. His assistant is the Rev. Glen Edward Riley, Jr., from the diocese of Chicago. Not only is half the regular congregation American, but Riley does special work among sailors from the U.S. sixth fleet.

Riley and Capper also visit the other Balearic islands of Ibiza and Monorca, where congregations are being built up among the residents, and minister to the religious needs of all English-speaking Christians, apart from Roman Catholics, in the three islands.

The new church is made of local stone and concrete in modern style, and externally has a strong fortress-like appearance with a copper cross of modern design on a plinth near the main door. It will hold about 250 people and has cost $70,000 to build. Official permission to build the new church had to be obtained first from the Spanish government.

URBAN PROBLEMS STRESSED AT SYNOD

★ Church and the Revolutionary Sixties is the theme of the synod program of the midwest province to be held in Chicago, October 11-13, 1966.

The program includes a panel presentation by speakers who are well acquainted with urban problems concerning education, employment, housing, and city planning. The Rev. James Morton, Episcopalian who is the director of urban training center in Chicago, will act as chairman for this panel.

An all day bus tour through urban renewal and public housing areas in the city will be made, followed by a banquet with Paul Ylvisaker of the Ford foundation, a well known expert on urban affairs, as keynote speaker.

LOOKING AFTER OLDSTERS IN RHODE ISLAND

★ Construction of a 51-bed, $871,000 nursing home as an agency of the Episcopal charities fund was approved by the Rhode Island convention.

The facility will be built with a matching $435,500 federal grant under the Hill-Burton act on property within the block known as the cathedral close.

Meeting in special session, the convention authorized the diocesan council to borrow from diocesan trust funds, at interest rates to be determined by the board of general trustees, to finance the diocese's share of construction costs.

The proposal, on which diocesan officials have worked for two years, calls for remodeling and restoring a brick structure known as the Bishop McVicar house which is to be incorporated into the new facility. Bishop McVicar house has been used for many years as a home for retired, elderly clergy of the diocese and their wives or widows.

Bishop John Higgins described the nursing home proposal as "a venture in faith" and a fitting step forward in diocesan care for the elderly.

Under a program launched in 1958, the diocese purchased five dwellings on land adjacent to the Cathedral of St. John. Four were restored to provide apartments for the elderly.

Bishop Higgins said that these apartments, now housing 24 elderly person, have proved to be a wise and financially sound undertaking.

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- NEW BOOKS -

E. John Mohr
Book Editor

HISTORY AND THEOLOGY IN SECOND ISAIAH: A COMMENTARY ON ISAIAH 35, 40-66, by James D. Smart. Westminster. $6.50

This book is notable in two respects. First, it proceeds from Smart's long-standing concern to speak of the Bible to laymen in language the layman can understand (cf. his *The Interpretation of Scripture*, 1961; and *The Old Testament in Dialogue with Modern Man*, 1964). Second, it is a vigorous attack on previous critical approaches to II Isaiah, having much in common with that of C. C. Torrey of some forty years ago. Smart sees Isaiah 40-66 and 35 as a unity, and holds that the advent of Cyrus and the collapse of Babylon are not the basis of the prophet's eschatological hope but subsequent interpretations of what the prophet was saying rooted in the fact that the prophet spoke as Babylon fell.

One cannot but commend the concern behind the book. No amount of such concern, however, can dispel the complexity of the issues confronting the contemporary interpreter of the Bible. The premise involved in a statement such as the following is faulty: "Need any apology be offered to the scholar for asking him to interest himself in an experiment in hermeneutics that proceeds on the principle that we have no access to the theological content of a Biblical text except through the present meaning of that text for living persons?"

The fact of the matter is that the result of the scholarship of the last four decades, as that scholarship has moved beyond sheer literary analysis, provides abundant access to the theological content of the Bible. Indeed, our present knowledge of the world of the Bible makes it unavoidably clear that the intellectual and cultural and religious background of a Second Isaiah is vastly different from the intellectual and cultural and religious background of modern readers. Much earlier scholarship can surely be faulted, but it must be faulted precisely for overlooking this fact — if in a more aridly "critical" and less "existential" way than Smart.

The critical questions with which previous commentators concerned themselves — i.e. commentators of the long gone era of Duhm — indeed obscured the central question of the prophet's theology. When, however, that question is raised on the basis of the results of such more mature scholarly techniques as form criticism and the historical analysis of tradition and the study of extra-biblical literatures, the "hermeneutical problem" assumes proportions in the face of which "the present meaning of that text for living persons" is a naive phrase indeed.

It is precisely this naivete, one cannot help but feel, that results in Smart's "spiritualizing" of the eschatology of II Isaiah so that the concrete historical events of which that eschatology was an affirmation — Cyrus and the collapse of Babylon — are removed from the text. Of Isaiah 45 Smart says, "Interpreters who retain Cyrus in v. 1 must, unless they evade the plain meaning of the text, claim that Second Isaiah expected Cyrus' conquests to prove to all men that Yahweh was the only true God (v. 6), a strange expectation for a prophet of Israel." Even if on grounds of rigorous textual analysis — not really indulged in by Smart — Cyrus is removed, the enormity remains that prophets of Israel — right down to Jesus of Nazareth — did hold precisely such strange expectations. Interpretation has to begin with such strange facts, not finesse them, and interpretation that does may just possibly come up with something more relevant to modern, secular man than a spiritualized version of prophetic eschatology.

One could be critical of much more along the same lines. Argument, however, is only carried on with books worth argument. This book is healthily provocative. No student of the Bible will put it down bored. It is well worth reading.

— HARVEY H. GUTHRIE JR.

Dr. Guthrie is professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

ON THE BOUNDARY: AN AUTOBIOGRAPHICAL SKETCH, by Paul Tillich. Scribner's. $3.95

The first acquaintance many of us had with Tillich was a volume called *The Interpretation of History*, published thirty years ago, and consisting of a translation of various essays published in Germany from 1923 to 1933 and with an introductory section giving the biographical genesis of his thought. The introductory section, "On the Boundary", in much more felicitous English, has been republished.

It is delightful to read of this great man and the persons and experiences that were formative in his early life.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

COMMENTARY ON THE PROPHETS (Vol. I, Isaiah-Ezekiel; Vol. II, Daniel-Malachi), by Emil Kraeling. Nelson. $7.50 per volume.

The bulk of these two volumes consists of the Revised Standard Version's translation of the "latter prophets" of the Old Testament. The text is printed right across the page, instead of in double columns, making it easy to see the lines of poetry. The commentary is very brief, practically never occupying more than a third of the page, and is concerned only to illuminate the meaning of the text itself. A general introduction, introductions to each book, and selected bibliographies concisely provide much sound information. The volumes should be useful to the reader whose aim is to read the Bible itself.

— HARVEY H. GUTHRIE JR.

Dr. Guthrie is professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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The + WITNESS

OCTOBER 13, 1966

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The WITNESS

FOR CHRIST AND HIS CHURCH

OCTOBER 13, 1966

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Story of the Week

Bishop Louttit Initiates Move To Bring Bishop Pike to Trial

★ A new attempt to bring Bishop James A. Pike to trial on heresy charges has been endorsed by several bishops and the initiator of the attack said he is confident "100 bishops" will join him.

Bishop Henry I. Louttit of South Florida, who spelled out the charges in a letter sent to all bishops of the Church, said he has "had it" with Bishop Pike and is determined to press for the heresy trial rather than go along with others who "want to be sweet, kind and lovely."

Though the South Florida bishop has made known his charges to Presiding Bishop John E. Hines, he said he had decided not to present them formally to the head of the Church until the House of Bishops meets Oct. 23-28.

Bishop Pike meanwhile told the press that he plans to fight the case if it reaches the ecclesiastical court and said he will insist on an open hearing and testimony by some of the Church's top theologians.

He also said in a letter to Bishop Louttit that he could not renounce his ordination — which the South Florida bishop asked — even if he wanted to, that only deacons and priests may take such action while bishops must be deposed.

Bishop Louttit said that Bishop Pike "may be right," adding that "he's a lawyer — I'm not."

The South Florida bishop called, in his Sept. 20 letter to other bishops, for formation of a "Committee of Bishops for the Defense of the Faith."

He charged that Bishop Pike has been disloyal to the constitution of the Church, taught "contrary doctrine," violated Church law and his ordination vows and conducted himself in a manner "unbecoming a clergyman."

When asked for elaboration on the last allegation, Bishop Louttit said that Bishop Pike "lied to us." He said he was referring to Bishop Pike's statements to the House of Bishops in September 1965 in connection with an attempt by 14 Arizona clergymen to bring him to trial for heresy.

The House of Bishops at that time issued a statement endorsing the right of individuals to free theological inquiry and affirming the corporate role of the Church in defining faith.

The ecclesiastical trial process is complicated and can be prolonged, it was pointed out by Canon Charles M. Guilbert of New York, secretary of the General Convention. After presentation of charges by at least three bishops having jurisdictions, the Presiding Bishop is required to call from three to seven bishops to examine the charges and determine whether a canonical offense has been committed.

If grounds for an offense are found, a board of inquiry made up of five ordained ministers and five laymen is named to consider the charges. A Church advocate or lawyer also is appointed.

Should the inquiry board, which meets in secret, decide a trial is in order, the advocate is directed to draw up a final "presentment" to the Presiding Bishop, who transmits the case to the Church's standing court, a body of nine bishops.

The president of the court then arranges and conducts the trial. If the accused is found guilty, he then may appeal to the standing court for the review of the trial of a Bishop. Finally, heresy cases may go to the House of Bishops, where a two-thirds vote is needed to confirm a judgment.

Bishop Louttit, while not using the term "heresy" in his charges, agreed that this in effect is the essence and meaning of his basic allegation — that Bishop Pike has held and taught, "publicly, privately and advisedly" doctrine contrary to that held by the Church.

Bishop Donegan of New York expressed concern that a heresy trial would "split the Church."

"This could be handled in a pastoral manner," he said. "A public trial of this sort is out dated — there must be some other way."

In the letter circulated to

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bishops, Bishop Louttit and Bishop Edward H. West of Florida, serving as co-chairmen, invited all the bishops to join their committee as a matter of conscience and in obedience to their own consecration vow to "banish and drive away from the Church all error and strange doctrine contrary to God's Word."

Reached by phone in Campbellville, Ky., where he had been invited to preach at the Roman Catholic requiem mass for his uncle in Our Lady of Perpetual Help church, Bishop Pike dismissed the charges against him as "groundless."

While he was "not too eager" for a trial, he said if his case should come to the Church courts the long judicial process would "offer a teaching experience" to "the whole Church and the nation" at a time "of theological reconstruction."

"It would help the Church to find its own breadths," Bishop Pike continued. He compared the possible implications of such heresy proceedings to the famed Scopes trial.

He said he had received the registered letter containing the bishops' charges just before leaving California for the funeral of his uncle, Walter F. Larkey of Campbellville. Bishop Pike could not comment further, he said, until he had time to study the charges in detail.

A copyrighted article in the Oct. 9 issue of The Living Church, listed the members of the "Committee of Bishops to Defend the Faith." as:

Bishops Sherman of Long Island, Vander Horst of Tenn., Sterling of Montana, Stuart of Georgia, Pinckney of Upper So. Carolina, Mason of Dallas, Burrill of Chicago, Marmion of Ky., Haden of Northern Calif., Brown of Albany, N. Y.

Bishop Louttit later announced that a total of 21 bishops had signed the document but he did not name them. He also said that Bishop Mason of Dallas had withdrawn "until next month" — meaning apparently until the House of Bishops meets later in October.

The South Florida bishop also told newsmen that Bishop Sherman of Long Island had not signed the charge that Bishop Pike was guilty of "conduct unbecoming of a clergyman."

"It seems to me," the letter to the bishops said, "that the time has come when we who are bishops of the Church of God must stand up and be counted."

"Either we are a college of bishops of the Catholic Church who are bound under our consecration vows or we are a group of individuals who either disbelieve or, in the interest of harmony, violate our consecration vows."

$70,000 To NCC Delta Ministry Voted by Methodist Church

★ National missions leaders of the Methodist Church turned back an emotional plea for unilaterial denominational action against poverty and racial inequity in Mississippi and voted a $70,000 appropriation to support the work of the National Council of Churches Delta Ministry.

The decision was in line with a recommendation presented by a special committee named last spring to investigate and report on the long-range relief and rehabilitation project in Mississippi.

Methodist monetary support of the Delta Ministry has been a question of considerable controversy, with Bishop Edward J. Pendergrass of Mississippi leading opposition to participation in the interdenominational effort.

The financial grant was seen as a highly significant expression of support for the project, which has been the subject of much criticism from both within and outside NCC bodies, for its activist stance and methods of promoting Negro employment, housing and voter registration.

In addition to the $70,000 appropriation from the national division, it was announced, the woman's division of the missions board has allocated $30,000 for the current year and a like amount for the 1967 fiscal year to the Delta Ministry.

Debate on the national division appropriation was highlighted by candid comments from Bishop Pendergrass and a spirited rebuttal from Negro Bishop Charles F. Golden of Nashville, Tenn.

The Mississippi bishop, who was largely instrumental last spring in holding off an appropriation, opposed financial support of the project but called for development of a "Methodistic" program in the state.

His remarks were in the form of a strong endorsement of a proposal from the lone dissenter to the recommendation for financial support presented by the special investigating committee, the Rev. George R. Williams of Starkville, Miss.

Williams had called for measures "not connected with the Delta Ministry" aimed at cooperation among leaders of the new Negro and two white Mississippi annual conferences and development of procedures to care for those in need of "love, shelter, food, clothing . . . "

Bishop Pendergrass, who last spring charged that the Delta Ministry was making "no ef-

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fort toward reconciliation" and sharply castigated the program for its "political action" and activities "contrary to the modern concept of Christian mission," detailed at length his personal devotion to the cause of racial justice and denied strenuously that "there is anything in my heart but love."

The bishop also insisted that he does not hold an "un-ecumenical attitude," but he was firm in his conviction that Methodist participation in the interdenominational program was not appropriate "just at this time . . . Let it be a Methodist program."

Describing the unrest among Mississippi Methodist congregations over denominational and NCC stands on the racial issue, the bishop displayed a heavy folder and declared: "I hold here in my hand now the withdrawals of four churches."

Bishop Golden was equally firm in his insistence that "this is a time the Church must take action and declare itself" on the program in Mississippi. Referring to threats from white congregations that they would withdraw or withhold world service contributions, the Nashville churchman said: "If we allow any group to threaten us, that's their privilege, but our decision must be on moral and theological grounds . . . not financial expediency."

No White Visits

The bishop pointed out that he is a native of Mississippi and knows virtually all the clergy and laymen in the Negro Methodist conferences. He commented that he had not visited as widely in the white churches, adding quickly: "As a matter of fact, I couldn't."

Others arguing against unilateral action by Methodists in Mississippi included J. Edward Carothers, associate general secretary of the missions board, who said the Church "wouldn't be trusted by anyone but white Mississippians" if such a course was followed. The executive also noted that a solely Methodist program would be too expensive and because of its sectarian nature could not cooperate, as does the Delta Ministry, with governmental anti-poverty projects.

In both the special investigating committee's report and the floor discussion it was emphasized that the Delta Ministry's administrative procedures have been in need of improvement. This also was stressed last June in a report to the general board of the NCC by a panel that evaluated the project.

Changes Being Made

The Methodist committee said in its report that a "primary condition" of support should be improvement of procedures and administration. The NCC, it was noted, currently is establishing new channels for supervisory assistance.

In its comments, the Methodist committee said it found the "utmost expenditure of wisdom and effort" by the NCC in seeking to improve the ministry.

The committee also gave its support to an NCC effort to keep open the ministry's Mt. Beaulah conference center. Closing of the center, which has been a controversial site because of meetings there by civil rights groups and the fact that many dispossessed Negroes have been housed there, was recommended in the NCC evaluation report.

"It is our judgment," the Methodist committee said, "that the Mt. Beaulah center should be kept open with the goal of making it a meeting ground of reconciliation. It is a symbol for thousands of people and it should not be destroyed . . . "

A substantial portion of the approximately $200,000 debt currently against the Delta Ministry, it was stated, represents costs of caring for unemployed Negroes.

The Methodist missions division action specified that $40,000 of the allocation be applied to existing indebtedness and $30,000 for current program expenses.

As they endorsed the statement on "black power" by the National Committee of Negro Churchmen, an interdenominational group formed last summer, the Methodist missions leaders said the current "critical crossroads" in civil rights "finds expression in the anguished and sometimes angry cry for black power."

"Many of those who raise this cry are less than 25 years of age," the board said. "They have stood by the gravesides of their friends, have known jails, and have felt alone in the struggle. If they choose to speak in terms of power, it is because that is precisely the value by which majority America lives."

The Negro ministers' statement neither supported nor condemned the black power cry but said that the controversy over its implications reveals a "gross imbalance of power and conscience between Negroes and white Americans."

Coalition Needed

The Methodist Board's statement declared that the "common good is endangered when violence gains ascendency in any group" and called on the Church to work with others for a "coalition of conscience and power."

"Power — 'black' and 'white' — so exercised will advance human aspirations: decent education, decent housing, decent jobs and democratic decision-making for all our people," the statement said.

"The greatest contribution the Methodist Church can make to this process is to remove speedily from its own structure

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and life any semblance of racial segregation or discrimination. This achievement will enable us to witness to justice and equality with integrity."

Other amounts expected this year for Delta Ministry are: United Presbyterian Church, $50,000; Episcopal Church, $20,000; Lutheran Church, $10,000; United Church of Christ, $15,000; Evangelical United Brethren Church, $7,500; American Baptist Convention, $3,000; Church of the Brethren, $1,800, and Christian Churches, $1,200.

Also, local congregations in the U.S. have offered a total of about $10,000 and contributions from member Churches of the World Council of Churches are expected to reach $37,000.

House of Bishops will Discuss Important Matters at Meeting

★ The House of Bishops will convene in annual session in Wheeling, West Virginia, Sunday, October 23.

Many of the bishops will preach in parishes throughout the host diocese on that day. From 2:30 p.m. until evening the Very Rev. H.C.N. Williams, provost of Coventry Cathedral, will lead a semi-quiet day.

Presiding Bishop John E. Hines will open the first business session Monday morning.

A special guest will be Bishop C. Edward Crowther, of Kimberley and Kuruman, South Africa, who will address the house on Monday. Bishop Crowther, former chaplain at the University of California at Los Angeles, is an American citizen. He is on a speaking tour of the United States.

Approximately 130 bishops, including most of the overseas bishops, are expected to be in attendance.

A tentative agenda for the meeting will include the following matters:

- Election of a bishop of Cuba.
- Election of a bishop coadjutor for the missionary district of the Philippines.
- Request for the election of a bishop coadjutor for the missionary district of South Dakota.
- Strategy of the national Church in the light of diocesan strategy.
- Results and implications of the urban pilot diocese program.
- Theological concerns in the Church today.
- Three resolutions referred to the committee on canons from the suffragan bishop of the armed forces for a report back to the House in 1966.
- Report of the theological committee on:

  the continuing dialogue with contemporary theologians

  regarding the resolution authorizing deacons to administer both elements of holy communion.
- Resolution from the committee on the office of a bishop on the resignation of certain bishops who have resigned their posts because of unusual political or other situations in their dioceses. This was also referred to the committee on constitution for a report back at the 1966 meeting.
- Statement from the joint commission on the healing ministry concerning participation of laymen in public healing services.
- Statement from the bishop of Rhode Island, together with a resolution from the standing committee of the diocese of New York on a study of the increased number of suffragan bishops.
- Progress report on ecumenical relations, the partnership plan, and the executive council's committee on stewardship.

NEWARK CATHEDRAL IN A MERGER

★ Trinity Cathedral, Newark, a predominantly white congregation, and St. Philip's, a Negro parish, voted to merge.

As a result, Trinity will become the first Episcopal cathedral in the country with a predominantly Negro membership.

Meeting separately after a joint Holy Communion service in the cathedral, communicant members of both parishes voted to unite.

The vote by cathedral members was 79 to 19 in favor, with a few abstentions, and that by St. Philip's was 165 to 20. Approval by three-fourth of communicant members of each congregation present and voting was required for the merger.

The name Trinity Cathedral will be retained by the united parish. However, what was formerly St. Stephen's chapel in the cathedral will become St. Philip's and the same name will probably be given to any new structures on the present St. Philip's property.

Bishop Leland Stark of Newark was the celebrant and preacher at the joint cathedral service. He was assisted by Dean Ledlie I. Laughlin, Jr., Canon Alfred M. Niese, Jr., both of the cathedral; and the Rev. Edd L. Payne, priest-in-charge at St. Philip's. Payne will now become chaplain at St. Mary's-in-the-Field, a girls' school in Valhalla, N. Y.

Former deans of the cathedral were Bishop Lichtenberger, Bishop Warnecke, diocesan of Bethlehem and John Coburn, present dean of Episcopal Theological School.

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EDITORIAL

Is This the Time For a Heresy Trial?

SEVERAL BISHOPS have announced that they will urge the trial of Bishop Pike for heresy if he does not resign his ministry.

We deplore their action and urge their fellow bishops to reject their appeal. We do not want to endorse all that Bishop Pike has ever written or said, but we are not much impressed with the dangers these bishops think we are in by reason of his continuance as a member of the House of Bishops.

Part of our disquietude comes from the peculiar circumstances which we believe surround theology today. "The Committee to Defend the Faith of the Church" seems to believe that all would be well if the clergy could only be persuaded to use the old words in the old patterns . . . "One God in Three Persons" and the "Person of the Holy Spirit." We are convinced that the problem is that this falls on deaf ears for the most part, and mere reiteration will not accomplish much. Theology grows as men use new words and new patterns of thought. St. Athanasius coined a phrase found nowhere in the Bible and said all Christians ought to be required to use it, and the "Committee to Defend the Faith of the Church" in the fourth century —or its equivalent — cried out that this was disturbing to the average pious and devout layman — as mythical a figure in the fourth century as in the twentieth.

Bishop Pike is wrestling with the question of how to say it today, and although the wrestling match does not always result in a victory for the bishop he must be given credit for getting into the struggle. We wish his critics showed some signs of recognition that the wrestling match is going on and would do more than shout epithets from the ring-side at the contender!

We believe Bishop Pike has wisely given up his diocesan duties to work through some of these issues in the freedom which the Santa Barbara center makes possible. He admits he is in transition, thinking through these matters. Why should he not be allowed to pursue this aim? We have found his writings thought-provoking even when irritating — perhaps especially when irritating.

We thing those making charges could profit from answering his arguments in their own minds, thus showing some sign that they recognize the reality of the doubts and questions he is reflecting in the modern world. Indeed we think he ought to stay in the House so that all bishops could listen to him on these important matters.

Things are not as simple — truth vs. heresy, the Church vs. the wickedly doubting world — as some bishops seem to think. They misrepresent the Church in their attempts to "defend" her faith.

LAST TRIAL OF A BISHOP

SINCE NEWSPAPERS are reporting that the last trial of a bishop was in 1924 we add a few words about it.

William Montgomery Brown was bishop of Arkansas from 1899 to 1912 when he retired as diocesan. During his episcopate he was such a militant advocate of segregation that he wrote a book about it. In his later years he became a militant socialist and atheist and wrote another book with the subtitle: "Banish the gods from the skies and the capitalists from the earth."

Nobody on this side of the Atlantic paid any attention, let alone the Church, the general attitude being "let the old man rave."

Bishop Irving P. Johnson, then diocesan of Colorado was one of the judges at the trial and explained in the Witness of which he was then editor, why the former Arkansas bishop was tried. His book was having such a big sale in Russia that leaders of the Orthodox Church in that country inquired of Episcopal Church authorities whether Bishop Brown was in good standing.

"The answer had to be 'yes'," Bishop Johnson explained. "Nobody wanted to try the old man but he had to be tried and deposed so that we could inform the Orthodox leaders in Russia that he was not in good standing in the Episcopal Church, USA."

That trial, messy as it was, apparently had to be. The one now proposed does not.

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THE LIBERATION OF THE CHURCH

By John Pairman Brown

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

THERE HAVE BEEN THREE TURNING-POINTS IN CHURCH HISTORY WITH THE LAST BEING THE DROPPING OF THE ATOM BOMB

MANY OBSERVERS currently are trying to define just what kind of a turning-point we're living through, and we're often tempted to say "They can't all be right". But perhaps they are all right so far as they agree that our decades of accelerating technology and nationalism represent a crisis of some sort or other. So here I am submitting one more version of how it all seems to this guy's best judgement: ready — I hope — to stand corrected if somebody can see deeper into the crisis; not so ready to be persuaded that there isn't any crisis at all.

There have been three turning-points in Church history, so far as I can see: Constantine's vision, Luther's Tractate on Christian Liberty, and the dropping of the atom bomb. Constantine converted an international underground conspiracy into a respectable Establishment — one which was among other things to create European civilization, but still an Establishment. Luther, with Paul's help, broke through what had become the dead weight of that Establishment to psychological freedom. But he couldn't discover how to work that freedom fully out in community, for two reasons. First, he didn't have enough historical imagination yet to work his way behind the man Paul, whom he really did find, to the man Jesus; and so he could only see the Sermon on the Mount as part of the Law which convicts us of sin and forces us onto grace. Second, he was dependent on the German princes to protect him against the Papacy.

What the Bomb Did

IT REMAINED for the atom bomb to complete our liberation, in what I may call the Providence of God — the infinitely hidden and complex computer-network of historical causes which suddenly, at critical periods, coughs up an event that makes massive simple sense on every level. The atom bomb liberated us by showing the ultimate result of reliance on force, and by wiping away the last prudential considerations which held us back from following the teaching and example of Jesus — redemptive and loving non-violence.

Luther's work brought about what we call the Reformation of the Church: a return to the spiritual experience of Paul, but one which divided the Christian community, because of the ideological and ambivalent nature of Paul's thought. What I see going on around me, ever since coming back to the States a year ago, is something new, potentially more far-reaching than the Reformation to the degree that the crisis of our century cuts deeper than the crisis of the sixteenth. And I am here tentatively proposing to call it the Liberation of the Church, because it finishes what Luther began, by bringing us back behind Paul to the spiritual experience of Jesus — one which is unifying where Paul's was divisive, because of the concreteness and simplicity of Jesus' thought.

It wasn't to be expected that this liberation should be proclaimed by Ecumenical Councils or Houses of Bishops or National Councils of Churches. What we call the Word of God is always spoken incognito, leaving us free to reject it if we wish on the grounds of its questionable external authorization, forcing us to make up our mind about it on the basis of the Word itself. (Although at the very heart of the institutional Church Catholic you will find radical non-violence as far apart as Cardinal Ottaviani in his Curia and Thomas Merton in his silence.)

Society of Friends

STRUCTURALLY the right thing is deepest rooted in what were the sects of the Reformation, as over against the national Churches; the most distinguished of course being the Religious Society of Friends, working and speaking for peace in and out of season. It hardly seems fair to say that they are parasites on us, protected by our militarism to indulge themselves in the luxury of non-violence. Rather we are parasites on their pacifism, and without it we

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would have sunk even deeper into our slough of hypocrisy and sadism. Their historical imagination, which could pierce back to Jesus, was unable to penetrate the corruptions of the medieval liturgy and discern behind it the common meal of the redeemed community. And so, conscientiously, they cut themselves off from the Eucharist; they cannot move us on the deepest level of dramatic participation in the ecology of the planet. They have Jesus' spirit but not his earthiness; but nobody is in a very strong position to point the finger of scorn.

The novel and heartening thing today is the new American student revolt on a different but parallel line, and I count myself lucky to be living at its fountainhead in Berkeley. Fragile and un-thought-through, mixed up with every kind of adolescence, constantly subject to despair, cynicism, phony ecstasy, external manipulation or fatuity, the protest of these shaggy persons is still telling us the one thing most essential for us to hear. And their sweet singers, Bob Dylan and Joan Baez, have given us our passwords; when we go into somebody's living room and hear "A Hard Rain" on the hi-fi we know we're among friends.

The Outsiders

THE THEOLOGY of the Establishment has set up a triple Maginot line against the Liberation. First is the historical criticism which says that Jesus didn't say the things they said he said; second the exegesis which says that even if he did say them, he didn't mean what he seems to have meant; and third the orthodoxy or neo-orthodoxy which says that even if he did say it and did mean it he was Utopian and wrong, his words are inapplicable to us, and what we must stick by is Paul's transformation of him.

The first two lines I have been attacking in my capacity as New Testament scholar, and I will just say this here. We can trust the popular imagination more than we can trust shorthand and the tape recorder and the live tv broadcast. The careers of Socrates, Jesus, Francis each in its way sank into the world of men and came up again dripping with glory; we see them through others' eyes as they really were — since what it means to be a man is ultimately to be seen through others' eyes. We know them far better than we do the honest and virtuous Epictetus, himself a popular teacher of no mean merit, with eight books of his class discussions faithfully recorded.

The outsiders haven't got any doubt what kind of a guy Jesus was. Joan says on her latest jacket:

> I wonder if Jesus knows what's happening on earth these days. Don't bother coming around, Jesus. Jesus, gold and silver, standing naked in a roomful of modern men. What nerve. Jesus, gold and silver — you have no boots on, and you have no helmet or gun — no briefcase. Powerful Jesus gold and silver with young, thousand year old eyes. You look around and you know you must have failed somewhere. Because here we are, waiting on the eve of destruction with all the odds against any of us living to see the sun rise one day soon.

We can't claim we don't know him; our only choice is whether to accept him or some different guy of the same name that we invented and stuck in his place.

Two Jobs the Same

WE PUT OUSELVES in God's shoes if we pretend to know that there might be some little war that could never grow up and turn into an atomic war. The revolting thing about atomic war — the thing which above all is making simple and sensitive people revolt against violence — is not that it destroys men but that it destroys nature; it puts the finishing touch on our lowering of the water-table, lumbering the great redwoods and poisoning the air, it renders the habitat uninhabitable. We belong on what Barbara Ward calls this spaceship planet. I should like to incorporate Pierre Teilhard de Chardin's "Phenomenon of Man" into this piece by reference. Get it now and read it and then come back - - - .

There. Do you see now what it means to say that we belong here? The first item in our liberation is that we are freed from secondary concerns to rally to the defense of our holy mother the earth, our part of the creation which —we are told—God made in the beginning and found very good; maintaining the proper balance of city and country, desert and jungle, always preserving behind us the psychic wilderness space that the alaeolithic man in us needs to wander around in. The first absolutely essential element in any program we may adopt is what the world outside calls Conservation—as usual it hasn't done very well but it's done better than the Church.

With other persons we can never go wrong if we do the thing we were asked to do: announce the good news that a certain group of people are on the right track, if they will only open their eyes and see it; "Blessed are you poor, for yours is the Kingdom of God". Until recently one group of people has agitated for

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justice at home and another for fairness abroad; but it has started coming over persons like Martin Luther King that the two jobs are the same. Racialism in America and colonialism overseas spring from the same attitude: that European Protestantism is Joshua, entitled to dispose of the Canaanite as he likes. When the American Indian proved unexpectedly feeble, the spirit of Nemesis moved us to go off to Africa and bring in a new set of Canaanites as hewers of wood and drawers of water. My Sudanese Moslem students in Beirut had the most absolute sense of solidarity with the black man in America.

Search for Self-Respect

BOTH HERE and there we are only beginning to see how deeply we have pauperized our victims, and how fiercely they will resist being jacked up to the middle class just to get our self-esteem and public image off the hook. Under the circumstances we will always be in the right if we direct all our positive efforts to reparation, undoing so far as in us lies the damage we have done. As soon as we are able to talk to the rich at all, we will not be in error if we offer him the best thing we can find for ourselves: to help in doing amends, not inquiring too minutely whether this is a mess that we personally or somebody else has made, but all pitching in and helping like the heroes of Camus' Plague. If the rich man turns us down, all we can do is go back again and again to him the best way we can and make the same offer in other words.

At home the poor are represented above all by the Negro and the others in more or less his situation. If by throwing in our lot with him he can find dignity, three-quarters of the job has been done; he has gotten the best thing we know of, he has the confidence to decide what he needs next and figure out how to get it. I am willing to concede that in some situations the best thing we might be able to do for a time would be to call in some secular Messiah like Saul Alinsky who by money, ruthless technique and genuine concern will create a community organization and give the ghetto its self-respect. It is perfectly true that this is conscious Marxism, putting the weapons of the class struggle in the hands of the new poor, ununionized and at present un-unionizable. This is in its own way violence; namely, the violence that we have exercised on the poor from our citadel of Ozone Heights for 300 years. Turnabout seems like fair play.

It is true that this is something much less than Christianity; it is also something much more than the Churches are currently doing. Much better of course—and in any case eventually necessary — if we can live together with the Negro and give him the really best thing we have, the non-violence of Jesus. Not of course as in the old days to keep him happy in the cotton fields, but to give us jointly the glorious liberty of the children of God. In one way or another, openly or by pretext, the second essential item of our liberation is to preach the gospel of the blessedness of the poor: that all along they have been the true American Christianity, what they were forced to be in the old South turns out to be the one right thing for both of us.

Need for Repentance

THE IMAGINATIVE and compassionate pacifism to which we are called overseas comes from the same root. My best judgement today is that it is little use badgering our government to try and do this or that in Vietnam or elsewhere against its own principles, if it really remains fixed in the policy of protecting the frontiers of our frontiers by all the weapons at its command. But every man in his own vocation. The best policy I can see currently is to offer some token resistance to militarism at home; and to concentrate our individual efforts on maintaining our relations with whatever foreign people Providence throws our lot in with; simply witnessing to any foreigner of goodwill still remaining that there are Americans who repent of the use of the atom bomb, past and future.

I have become enough of a Moslem myself to feel that if World War III will come it will come; I concentrate on making some kind of communications possible afterwards, if there is any afterwards. There is maximum scope here for differences in aims and tactics. The difference I am no longer interested in allowing for is to doubt whether we have been once and for all liberated from the exercise of violence.

These three gifts of the Spirit — respect for the Creation, the evangelization of the poor, constructive non-violence — are dramatically represented in the principal symbolic action of the human race (and w h a t constitutes the human race is precisely symbolic action, as Ernst Cassirer saw): what we call the holy liturgy of the Church, at once sacred dance and sacred meal, repository of the deepest music and literature of the race. The best products

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of the natural environment — the fruit of the grain, the blood of the vine — are in it defined as being us in Christ, the thing most worth conservation; in that intelligible action, white man and black, intellectual and worker, adult and child defers each to the other, actually granting that dignity which the outcast deserves. In the kiss of peace and the representation of Jesus' death the old way of violence is rejected and the new way of love is defined.

Things We Ought To Do

I GUESS EVERYBODY is entitled to say what in his judgement is most important, after he has taken pains to inform his judgement the best way he can. For better or worse I now see the real situation as our being made free for the things we ought to do, namely:

- Conservation
- The proletarian Gospel
- Redemptive non-violence
- Participation in the liturgy

I take it that these are the things which have priority—actual priority, with no hidden agenda —determining the pattern of our family life, the course of our studies, whether or not we go to jail. In particular there are no higher ecclesiastical or theological considerations by which these things are judged; rather the shoe is on the other foot. Thus for example if some plan for Church reunion promises to work in this direction we shall support it. If it seems projected mainly for administrative convenience, to improve our public image, if its likely result will be to cut the Churches from their international ties and bind them even closer to the policy of the U.S. State Department, we shall oppose it. We want only the right thing, and we remember we were never promised it would be big or popular.

Conversely if we find a like-minded group of people somewhere else we will get together with them, more or less informally; if the Establishment censures us, we shall conclude that the Establishment is perhaps not worth bothering about. First things first. The sixteenth-century reformers saw that there should be some mark of a standing or falling Church. They decided in Paul's words that it should be justification by faith alone; I propose in Jesus' words that it should be love of our enemies, redemptive non-violence. It is our wrong way of facing our enemy and our neighbor — often the same guy — that has led to our alienation, our status of not being able to claim citizen rights in the Universe; only our being freed to resume the human image again will bring about our naturalization, taking out papers.

I have heard it said that the Church is something far more than the Sermon on the Mount. I answer that the Church I see is something far less than the Sermon on the Mount, and that if it ever reached that point it would become the Kingdom of God; for from beginning to end the Sermon is the definition of what and where the Kingdom of God is.

Meaning of "God"

WE HAVE GOTTEN embarrassed with the word "God", and some people would like to take it away and just leave us the guy Jesus we know. But this is bad history and bad literary criticism. Jesus, and the Biblical writers generally, know everything important for us to know about the world — a good deal more, that is, than we know. Some though not all of that knowledge is shared by Greek literature. All are in agreement in finding it necessary to use divine names when speaking of the most important things. Our cue then, since we recognize those oldsters to be so much more knowledgeable than us, is to find out what they used the word "God" to mean. And roughly I suggest that they meant "the source of radical novelties in the universe".

Once upon a time, as Pierre Teilhard reminds us, there wasn't any life in the universe; and then later there was. It was always possible, since it became actual; the possibility was built into the plan from the beginning. And "God" is the label that Greeks and Hebrews used for the more or less unknown agency that pushed it into actuality. We can say the same thing for the later emergent novelties: the origin of consciousness; the origins of free human society in Greece and Israel, which produced the first men capable of wondering about their origins; or the poetic vision of a figure like Prometheus or the Servant of the Lord; and its actualizing in Jesus. He is the one expected who by non-violence brings redemption, he is Messiah or Christ.

And, so far as we can see, redemptive non-violence is the fundamental constitutive principle of the universe. This is what Paul meant by telling the Philippians that "Jesus Christ is Lord"; he represents perfectly the general prin-

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ciple by which things really work, by which the radical novelties of evolution and history come into being, he is Lord of evolution and history.

I hope then I am using words properly — in the way I was taught — if I sum up by saying that in the current crisis I see God preparing to bring some new — yet not quite new — way into existence. For better or worse I envisage that way as a radical liberation leaving us free to go back to Jesus, the source of freedom. And I don't believe this is one man's eccentricity, for I'm not conscious of originality in any particular item here; at most I've tried to wrap them up into a package and label it. If it's coming it's coming whether we say so or not. I do believe that the liberation whose power I personally feel and see working in me and around me against those other monstrous powers of our age is a very deep groundswell, sloshing over what most of the theologians have been saying.

Through it I see our anxiety resolved in the acts of reparation which it makes possible. And I call it the finger of God. So we can be happy with the old language and at the same time translate it any way we like, like those famous scribes who bring out of their treasure things old and new.

For my part I like best to see our liberator as Bob Dylan's Mister Tambourine Man, who takes us out of the slough of current history, the "foggy ruins of time", back to the place we came from, "out to the windy beach far from the twisted reach of crazy sorrow". To the freedom in that Pied Piper of the soil, who let the Establishment string him up rather than lift a finger in self-defense, all our hearts keep natural beat.

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THAT DIFFICULT PARABLE

By George W. Wickersham II

Minister of the Tamworth Associated Churches
Chocorua, N. H.

THE STORY OF THE ELEVENTH-HOUR LABORERS HAS HAD MANY APPLICATIONS THROUGH HISTORY INCLUDING TODAY

THE PARABLE of the eleventh hour laborers is one of two New Testament stories to which my grandmother could never adjust. "Why should laborers who worked for but one hour receive the same pay as those who worked for twelve?" The other one was, of course, the parable of the prodigal son. "Why should the worthless son receive a feast which was never given to the faithful one?" My grandmother was never more than partially converted. I am sure that she has g i v e n the angels many anxious moments.

And yet of all of our Lord's parables, none is of more basic importance than these two.

The parable of the eleventh hour laborers reflects at least two issues which are now matters of history.

The first revolved around the time and attention given by Jesus to publicans and sinners, persons who gave little thought to formal religion, as opposed to the scribes and Pharisees, whose custom was to give much. "These last worked only one hour, and you have made them equal to us who have borne the burden of the day . . . . "

The second issue had to do with the welcome given by the early Church to the Gentiles. Here were people who were devoid of contact with the great heritage of the law and the prophets. All of Jesus' first followers were steeped in this ancient tradition. Jesus himself regarded his mission as the fulfillment of that noble line. Now those in almost total ignorance of it were receiving the same wages, as it were, as those who knew nothing else. The last were being made first, and the first last.

From the vantage point of nearly two thousand years of Christianity we can see that these

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controversies of our Lord's time have been clearly resolved.

Jesus went to the publicans and sinners because their minds were open. The scribes and Pharisees, generally speaking, were bent on exalting themselves and despising others. They were not interested in a gospel which stood for meekness, humility, mercy, equality and brotherliness. Actually they received plenty of attention from the Prophet of Nazareth, but it was not the sort of attention which they particularly enjoyed. His relations with the "common people" were distinctly better. This is what galled them.

A Dead Issue

AS FOR the Jew-Gentile issue implicit in the parable, it was probably the issue uppermost in Matthew's mind, since it was the burning issue in the Church at the time of the composition of his gospel. But it is a dead issue now, is it not? Who of us will argue that Jesus came to the Jews only? Or who would argue that every convert should be schooled in the rabbinical law, be constrained to follow Jewish dietary customs and, if male, be required to submit to circumcision? If anything, it is now harder for a Jew to get into the Church than for a Gentile!

Having said all this, however, we have not disposed of the parable of the eleventh hour laborers. Jesus' parables have a way of holding their own, a way of remaining relevant, indeed, a way of shouting at us generation after generation, age after age.

In the eighteenth century John Wesley and his disciples filled staid old churches with laborers and factory hands. The congregations of the faithful were hardly overjoyed. As a result, the Methodist Church came into being.

Alas! Who has not been guilty in this respect? Nevertheless, the Christian Church has largely disposed of this issue too. We do look for new people. We seek to encourage them. But when they come in any number some of us begin to say, "No use my going to church anymore, I hardly know a soul there!" Just another way regretting the passing of the old and comfortable club.

Two Lessons

THE PARABLE has risen up to smite us in other ways in this generation. I think of two in particular.

First: it has arisen in the realm of ecumenical relations, a realm in which the old traditional Churches are being challenged to accept the new, brash and non-conformist groups, including the Methodists. How hard this comes! The agonies of Lambeth, Athens and Rome! God be praised that, however slowly, the truth does seem to be marching on. The agonies are being undertaken. The ecumenical movement is, as Archbishop Temple said, the great fact of our time.

Second: this parable is challenging the white Christians of today in the matter of race. The householder of the story, when he went out at the eleventh hour, asked those standing in the marketplace, "Why do you stand here idle all day?" They said to him, "Because no one has hired us." So often I think of these words in connection with various people: those lacking motivation, those outside the Church, those in constant trouble: "Because no one has hired us." Could anything apply more directly to our Negro friends? Or in more different ways —economically, socially, educationally, religiously. From the standpoint of Christianity, Negro Americans have made valiant efforts at employing themselves, but in the great established churches they are still eleventh-hour laborers, and most of us whites look upon them as such.

So much for this marvelous story and its different applications in history. That there will be more we have no doubt. Issues as yet unimagined: each will find its Nemesis in this remarkable parable. It is an ageless story.

We will have learned little about the parable of the eleventh hour laborers, however, unless we give some thought to the principles which make it ageless.

Without making the story to run on all fours, let us give some consideration, for instance, to what sort of labor our Lord expects of those in his vineyard. Is there any doubt as to this? Is it not ultimately to bring in more laborers? The poor, the halt, the blind, the rich, the great —all indeed who travail and are heavy laden— is it not to gather all of these into the kingdom that we labor for him? Is this not a kingdom of love? What room, then, is there for grumbling about anyone who does come in, early or late? "There is more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

We do not labor to keep people out, but to bring them in, and not only so, but also to bring them in as equals, as brothers, receiving the

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same glorious benefits, regardless of when they come. They become members of the family. This is what the kingdom is all about, and the parable is announced specifically as a parable of the kingdom.

Many Gifts

THE WAGES represent redemption and redemption is not give in bits and pieces.

Let us probe deeper. Is there actually anything which you and I can do to make ourselves worthy of the kingdom or of its benefits? There is only one thing of which I am aware and that is to acknowledge our unworthiness. This is all that we must do to receive communion, which, thereupon, is given to us. Likewise, it is all that we must do to inherit the kingdom, which, again, is a gift. Therefore it is ridiculous ever to consider ourselves more worthy than anyone else. Nobody is worthy. Therefore all are equally worthy.

We are saved by faith, not by works. This is what this parable is saying. St. Paul put it succinctly in the letter to the Ephesians: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast."

Whatever we have been able to do in the vineyard is a privilege. What a joy that we have been hired! We should feel nothing but pity for those still standing idle in the marketplace —unemployed.

Those who have known the Lord: how incalculably more fortunate they are than those who have not! "You have made them equal to us . . ." Yes, but only after long and painful inequality. "Is your eye evil because I am good?"

There is no room for grumbling in the kingdom, if only because nobody has ever done God a favor. After all of our obituaries, all of our tributes, all of our conferred degrees, we should recall these words, "So, you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.' "

Our proper relationship to God is clearly implied in this intriguing parable; it is put in so many words in the other parable which so disturbed my grandmother. Those words are these, "I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' "

Getting an Assistant

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

AFTER A PRIEST has been rector of a parish and master of his own work, it requires considerable adjustment on his part to play a subordinate role. It takes a large measure of grace, humility, and integrity to be a No. 2 man —more in fact than most men can master. If he is too ambitious he can undercut the rector and seek to build up his own following at the expense of parish unity. If he is inherently lazy and unwilling to accept responsibility he can find a dozen ways to fool his boss and make no permanent impact on the life of the parish.

A third reason why the services of a mature priest are so hard to find is the lack of tenure in his office. It is not commonly known that the staff clergy in a large parish are not really employees of the parish but of the rector. To be sure, the vestry has to authorize the position and provide the salary and perquisites and is usually consulted before appointment is made, but in reality the rector hires his associates and by the same token can fire them. Further, any associate knows that if the rector resigns or retires, he has no guarantee whatsoever that his successor will want him to remain. This is a precarious situation for a man to be in, and again it requires grace to accept it.

Often lay-people, not excepting vestrymen, will say: "Why don't we get a man of such marked ability that he can step into your place if anything happens to you", and they make analogies with the large corporations where men get in the chairs and work up. Alas, the analogy is false in several particulars. In the first place, no vestry can commit a future vestry in the choice of primary leadership. It is contrary to canon law, and more important contrary to good sense as has been proven in dozens of instances where such a promise made to an associate has brought nothing but trouble for, unfortunately, holy orders does not change human nature in such matters. The crown prince becomes impatient to ascend the throne, the king becomes suspicious of his successor; people begin to choose sides as between the two; and almost never does the associate succeed to the top position.

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The large corporation is the entire Church, of which a parish is really only "a large filling station on the corner"; and if any man succeeds he is apt to go on to a more challenging position elsewhere. Inevitably then, there are bound to be changes in the team from time to time. At St. Mark's we have been exceptionally fortunate to have had only two canon pastors in thirteen years.

So, continue to pray that an adequate priest may be found for this important position and let's not get too impatient if it takes time.

Revision of Lord's Prayer Stirs Controversy in Australia

★ A suggested modern version of the Lord's Prayer has sparked a violent unfavorable reaction from the public, press and some churchmen in Australia.

The revised version of the prayer is among proposals for change of worship made by a commission of the Church of England in Australia.

Text of the suggested Lord's Prayer follows:

"Our Father in Heaven, Your name be hallowed. Your Kingdom come, Your will be done, as in Heaven, so on earth. Our bread of the morrow give us today, and forgive us our debts, as we too have forgiven our debtors, and do not bring us to the ordeal, but save us from evil. For Yours is the kingdom and the power and the glory, for ever. Amen."

The recommendation sparked a heated controversy in Sydney's newspapers.

The Sydney Sun, devoted its entire front page to a public opinion poll on the recommended changes under the headline, "Leave the Lord's Prayer Alone."

Spot interviews by this newspaper indicated that the people were opposed to any changes in the present version of the prayer.

The Daily Telegraph headlined its lead editorial "Synod should keep the old prayers" and said: "Many good Anglicans must have serious misgivings about the proposed changes in the wording of their Prayer Book and in particular of the Lord's Prayer. There is an argument for amending the three hundred-year-old phrases in cases where time has greatly changed or obscured their meaning.

"But this should never be done at the cost of that beauty and sonority of language which can very properly enhance religious observance. Nor shall it be done without thought to the deep attachment that all of us must have for words that have been learned and remembered for generations.

"The immediate and overwhelmingly critical public reaction to the proposed changes bears this out. It should be noted and weighed by the members of the general synod before they admit these changes.

"The stated wish of the commission which drew up the new liturgy—to make worship 'more intelligible, flexible and relevant'—is commendable in itself. But if the version of the Lord's Prayer it has adopted is a fair sample of its judgment it must have lost sight of these aims.

"A line like 'our bread of the morrow give us today' in the new version is surely neither sonorous nor simple, nor is it modern."

Many Anglican churchmen reacted unfavorably to the commission's recommendations. Protestant leaders had this to say:

The Rev. M. Kelley, chairman of the Congregational Union: "The proposed changes in the Lord's Prayer are purely a matter for the Anglican Church. They would not affect other denominations. We already have the New English Bible translation which is equally revolutionary."

The Rev. S.M. Barnett, president of the New South Wales

A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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THE WITNESS **TUNKHANNOCK, PA. 18657**

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conference of the Methodist Church in Australasia: "The revised version of the Lord's Prayer is a more exact translation from the Greek than the older English form. One of the phrases of the 1662 version, 'lead us not into temptation', is ambiguious. It is better expressed by the revised 'and do not bring us to the ordeal . . . '

"The phrase in the 1662 version implied that God is directly leading us into temptation." Barrett also said that Methodists believed it a good and healthy sign to find openness and desire to experiment in the Church of England.

The moderator of the Presbyterian Church in New South Wales, the Rev. J. Goudie, said the Anglican commission had arrived at a decision which produced fairly general appeal in modernizing the language of the Bible. "Frankly, I would find it hard to get away from the old form and I doubt if I would use the new one suggested," he said.

PLAY REPLACES SERMON AT ST. CLEMENT'S

★ A one-act play written by a Harvard freshman, featuring a cast of his suburbanite contemporaries, took the place of the sermon in an unusual service of worship at St. Clement's, New York.

The unorthodox liturgy included the reading of an excerpt from Time magazine which replaced the epistle. Holy Communion was celebrated as Robert Edwin strummed his guitar and led the congregation in singing "We Shall Overcome."

Instead of the traditional opening hymn or organ prelude, the church's minister, the Rev. Eugene Monick, stood up, said "Good morning," and announced the play would be presented.

Entitled "The Taxicab," the play dramatized the failure of a city taxi driver and his suburbanite passengers to communicate with each other. Written by Tony Campion, 18, of Bronxville, the eight-minute sketch was directed and acted by teenagers from Westchester County churches — Christ Church in Bronxville and a Presbyterian in Pelham.

St. Clement's under the leadership of its previous rector, the Rev. Sidney Lanier, has been for years the home of the American place theater which has launched a number of Off-Broadway successes. Conventional pews have been replaced by tiers of seats ranged around three sides of a stage. A moveable altar stands off the edge of the stage.

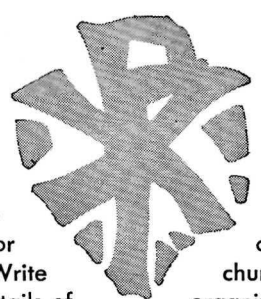
Following the play, the altar was brought to the center of the stage for celebration of the eucharist. Small loaves of white bread were broken and distributed to communicants who came forward to gather around the altar. Each sipped wine from a common chalice.

CANTERBURY FINDS PICKETS MISTAKEN

★ Archbishop Arthur Ramsey of Canterbury said at a final press conference at Edmonton, Alta. before returning to England that he had been "very struck by the great cooperation" he found between the Catholic and Anglican Churches in Canada.

"In every place, the Catholic Church has joined in worship with us . . . and the brotherly spirit has been very marked," he said. "I am also struck by the spirit of cooperation among other Churches as well. I can spot that this is a friendly spirit, there all the time and not just for a visit by the Archbishop of Canterbury."

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Earlier, in Victoria, Dr. Ramsey had joined in an appeal by Pope Paul for peace in Vietnam.

"If the war continues, it may grow into something horrible," he told a packed congregation at Victoria's cathedral.

Outside, meanwhile, Victoria's Peace Action League demonstrated with signs asking: "How can you support this immoral war in Vietnam?" Another read: "War Is The Ultimate Blasphemy."

After the service, the Primate said he had told the pickets as he entered the building that they were "carrying coals to Newcastle."

"A few minutes later I was pleading for the utmost support for peace in Vietnam," he said.

What prompted this demonstration was a statement he made earlier in his tour of Canada that the U.S. had gone into the war with a conscientious motive — to halt Communist aggression.

"I also said I agree with Prime Minister Wilson's action in deploring the bombing of the North," Dr. Ramsey said. "Both sides, and I include China with the North, must contribute to a peaceful settlement if there is to be one."

Archbishop Anthony Jordan of Edmonton, described Dr. Ramsey as "a bridge-builder to close the gap that keep Christians apart."

The tribute came at an ecumenical service on the eve of his departure for London.

He said that he will tour the United States next year and will attend the General Convention in Seattle.

MISSISSIPPI GROUP BEING STUDIED

★ A 15-man citizens' board of inquiry has been named by Walter P. Reuther, chairman of the citizens' crusade against poverty, to make an independent analysis of the child development group of Mississippi.

Mr. Reuther took the action after the organization, which carries out a year-round head start program under auspices of the office of economic opportunity, was attacked by Mississippi legislators.

Robert W. Spike, professor of ministry at University of Chicago and former head of the race commission of NCC and A. Philip Randolph, president of the brotherhood of sleeping car porters, were named co-chairmen of the inquiry panel.

The action is in response by the Mississippi welfare group for an "independent analysis" of its program and techniques. The inquiry panel, composed of clergymen, educators, union leaders and child development specialists will compare the program with other anti-poverty programs in Mississippi.

Sen. John Stennis (D-Miss.) has called on Sargent Shriver, director of OEO, to suspend the program, operating on federal funds, pending an investigation by government agencies of charges made against it.

Along with other Mississippi legislators, Stennis has charged that it has served as a "front" for civil rights agitation and that it has not operated a successful program in Mississippi.

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Officials of the group, on the other hand, claim to have brought head start benefits to more than 12,000 poor children in Mississippi, most of them Negroes.

AGED LEPERS ORDAINED IN OKINAWA

★ Y. K. Aoki, 74, and B. Y. Yokuda, a man in his late 60's, were ordained as deacons in the Episcopal Church. Both are lepers.

Ordination ceremonies at the leper colony were conducted by Bishop Harry S. Kennedy of Honolulu, whose missionary district has jurisdiction over Okinawa.

The two new deacons, whose leprosy conditions have been arrested, have been active for some time in church activities in the colony. Tokuda is mayor of Airaku-en and also has been busy in administrative affairs for the community, where about 35 per cent of the 700 residents are Christian.

ASSAIL DIRKSEN FOR NCC ATTACK

★ Senator Everett M. Dirksen has been assailed by top officials of a dozen major communions for his attack on the National Council of Churches during debate of the recently-defeated prayer amendment measure.

The assault, the churchmen said, was "also an attack on the 30 denominations and communions which comprise and oversee it" and a "regrettable" use by the Senator of his position "to disseminate erroneous and discredited charges . . . "

Churchmen signing a telegram protesting Sen. Dirksen's "use of charges which cannot be sustained" included Bishop Reuben H. Mueller of the Evangelical United Brethren Church, president of the NCC: Presiding Bishop John E. Hines of the Episcopal Church; Methodist Bishop Roy H. Short, secretary of his denomination's council of bishops, and Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America.

The telegram specifically took issue with a speech by Sen. Dirksen during which he quoted remarks against the NCC which had been carried in the ultra-conservative Washington newsletter, Human Events.

The article referred to a report by the vestry committee of St. Mark's Episcopal church of Shreveport, La., which sharply criticized the NCC. The article maintained that the NCC has "exceeded its rightful role in speaking out, as the official voice of Protestantism in America" on a variety of controversial issues.

It also was charged that the NCC, though "not Communistic, has been an aid to the Communist conspiracy," and that the agency "by its actions is splitting the Churches wide open. . ."

In his own remarks, Dirksen called NCC leaders "social engineers who have been giving too much time to things like the recognition of China instead of to a little soul saving."

DEPLORE WAR IN VIETNAM

★ A statement deploring the war in Vietnam and declaring that a "military solution alone" was not possible was adopted by the synod of the Church of England in Australia.

It expressed concern over the possibility of further escalation of the war and urged a return to the general aims of the 1954 Geneva Conference.

The synod made three radical changes in the procedure for the election of a primate.

All 25 Anglican diocesan bishops will be eligible for election as primate.

A board of electors will elect the primate, members to include the house of bishops and 12 members each of the houses of clergy and laity.

Future primates will be required to retire at the age of 70.

HARVARD PRESIDENT ON CHALLENGE OF TIMES

★ Divinity school students are preparing to enter the ministry "in a time of widespread self-destructive unfaith, when disenchantment begins to show itself everywhere," the president of Harvard University said.

Nathan M. Pusey, an Episcopalian, addressing the largest class in the history of Harvard Divinity School, said the world of unbelief, "in ourselves, our homes and our societies is peculiarly the world of our time and it needs help."

He told the 250 entering students that "here and there the old stultifying churchiness is vanishing. Congregations do, now and then, peep from their protective Sunday morning chrysalises to regard the world.

"Denominationalism has lost at least some of its former power to divide. Protestant, Orthodox and Catholic, at least some of each, both priests and people, are experiencing a fresh sense of mutual need and members of these groups are developing a wholly new and constructive attitude toward the Jewish faith; and, we hope also, the Jews toward them."

He reminded divinity students that doubt has always been a problem of the Church. He recalled that about a century ago the Rev. Henry Bellows cautioned Harvard students against being "excessively luminous in their doubts."

Harvard Divinity School is now starting its 150th year.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE INTERPRETATION OF PRAYER IN THE EARLY CHURCH. By Robert L. Simpson. Philadelphia: The Westminister Press. $5.00

This volume is the latest addition to "The Library of History and Doctrine". The author is convinced that the modern Church has seriously neglected the question of prayer, both in its theology and in its practice. He proposes therefore "to turn to the fathers of the Church in the hope that they may provide us with fresh resources for understanding the nature of prayer, for describing its proper function, for restoring it to the center of our response to God's gracious love revealed in Jesus Christ".

Accordingly, he undertakes an analysis and exposition of five patristic texts which treat of the nature and function of Christian prayer by means of an interpretation of its paradigm form, the Lord's Prayer. In a concluding chapter called "Resources for Advance". Simpson offers "a fresh formulation of the doctrine of Christian prayer", which "rests upon the patristic witness about prayer". He defines prayer as "that expression of religion which involves a conscious orientation toward creative activity at the human level by which participation in that activity is facilitated". This definition becomes a bit clearer when it is understood that the expression "creative activity" is meant to be taken as a periphrasis — or rather, as a substitute-term — for "God". In the light of his definition, Simpson proceeds to deal constructively if briefly with such issues as the efficacy of prayer, its relation to the will of God, and its essentially communal nature.

This book ought to be welcome simply by reason of its subject. Simpson is right in thinking that the problem of prayer has been seriously neglected in the theology of the modern Church; and he is equally right in suspecting that this neglect is practical as well as theoretical. No doubt prayer has always been something of a problem for theological understanding. The peculiarity in the situation of the modern Christian is that the problem which prayer poses for his understanding cannot in most cases be illuminated by the sort of wisdom which grows out of practice — that is, out of full involvement in the activity which evokes his puzzlement. Consequently, the question of prayer seems to him not merely difficult but idle. He is not really sure what it is about; and when, therefore, he sets out to deal with it, he "explains" prayer — if he bothers to do so at all—by reference to other activities which seem more natural to him.

Now this was certainly not the case with the Church fathers. In their world, prayer of one sort or another was a commonplace. To give a rationale for praying, therefore, did not for them mean to commend the activity or to justify it, but to channel it; to relate it to a mature understanding of the meaning of Christian life, and to do this in the light of the Lord's own teaching about prayer in the gospel. In a sense, therefore, their interpretation of the Lord's Prayer was intended to set Christians praying in a context which would reveal its meaning and function. What they had to work on — as Simpson rightly emphasizes — was the text of the prayer itself, a set of exegetical and catechetical commonplaces for its interpretation, and current Christian practice. Their job, whether as catechists, as exegetes, or as theologians, was to show what all this *meant*. But their answers to this question were not all of a piece. For Gregory of Nyssa, prayer is an aspect of the soul's progress towards a contemplative knowledge of God. For Theodore of Mopsuestia, it is an aspect of the soul's progress towards moral obedience to God. For Tertullian, it is a privilege of the Christian *disciplina*.

Simpson's treatment of these interpreters tends explicitly to minimize such differences. He is less interested in the interpretation which each author offers than in the commonplaces which they share. For his purposes, this is perhaps a legitimate course; he has his own "philosophy" of prayer to submit. But in the process he leaves behind the impression that there is such a thing as *the* patristic interpretation of prayer. And at one level at any rate, such an impression is certainly false. Further, Simpson tends to deal with the fathers as a sort of counsel for the defense in a trial in which the prosecuting attorney is conceived as a contemporary protestant. This prosecutor dislikes "mysticism"; he is dubious about "substantive philosophy"; he is suspicious of formalism and "magic" in prayer; and he tends to suspect that the fathers were guilty of all these aberrations. Simpson defends —or exculpates — them. One wonders, however, whether either the charges or the defense are relevant to the issues which the fathers understood themselves to be addressing; or whether consistency with the prepossessions of serious-minded twentieth-century Protestantism was their greatest virtue. I doubt it.

Simpson deals learnedly and competently with the texts he examines; and he is to be congratulated upon the initiative which has led him to open a discussion upon this much-neglected issue. Nevertheless, I doubt whether he fully succeeds in accomplishing what he desires — in letting the patristic understanding of prayer illuminate modern problems. In order to find out what the fathers have to say to modern Christians on the subject of prayer, one cannot proceed by tacitly making them parties to a contemporary discussion. One must instead join *their* discussion; and that goes beyond the limits of the investigation whose results this otherwise useful book presents.

— R. A. Norris, Jr.

Dr. Norris is a professor at Philadelphia Divinity School

CHRIST ENCOUNTERED: A SHORT LIFE OF JESUS, by Roger Tennant. Seabury. $1.45

In his own words the author tells the story of Jesus as culled from all four of the gospels. This is not a commentary, nor an interpretation, but rather an attempt through dramatic effect to evoke something of the immediacy and impact which the author imagines to have been that of the earthly Jesus during his earthly ministry. The writer, one suspects, must be a powerful preacher. Some readers will be offended, but — or precisely because of this? — the gospel comes through. Excellent for sermon ideas!

— O. Sydney Barr

Dr. Barr is Professor of New Testament General Theological Seminary, New York

WORSHIP: ITS THEOLOGY AND PRACTICE, by J. J. von Allmen. Oxford. $6.50

Dr. Massey Shepherd says of this work: One of its great values is that it makes available for English readers much of the best thinking among French and German writers today, who are little known in the English-speaking world. Though the work stands within the Reformed tradition it is aware of the centrality of worship in all the Christian traditions. It is no mere handbook of practical techniques in the conduct of services, but a creative and independent work which will take its place as a leader in litugical studies.

— E. J. M.

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OCTOBER 20, 1966

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A Trialogue

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Katherine S. Strong

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(7:30 Saturdays and holidays)
Daily Choral Evensong, 6.

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

FOR CHRIST AND HIS CHURCH

OCTOBER 20, 1966

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Story of the Week

Big Problems Face the Church Bishop Hines Tells Council

By E. John Mohr
Witness Editorial Assistant

★ In a statement to the Executive Council, meeting at Seabury House Oct. 4-6, Presiding Bishop Hines declared that "the 'ecclesiastical establishment' has been under attack for some time now because, generally speaking, we seem reluctant to 'go where the action is', and initiative for an attack upon injustice, inequality, prejudice, ignorance, poverty, and other allied evils, has long passed into the hands of less religiously-motivated, more militant — if sometimes terribly violent — groups".

The council sessions themselves were relatively uneventful, though there was an unspoken awareness of the concurrent world series and the proposed presentment against Bishop Pike by a group of bishops led by Bishop Louttit of South Florida. Dr. Louttit, a member of the council, made only an indirect reference to his participation in the issue, which lies outside the sphere of the council's functions, though they will inevitably be affected by it if it is pressed.

At the beginning of the second day's session Bishop Hines, saying that the series would start at 4 p.m., New York time, ruled that there would be one official transistor radio, that all others would be barred, and that he would be listening to the game.

In his statement Dr. Hines referred to the "analysis of the assumptions, general goals, and specific operational objectives" being currently prepared by the chairmen and directors of council departments and divisions for the period following the 1967 General Convention.

"Any projected program", he said, "to be effective, must take account of the crucial areas of human need apparent in this world. Because our lot is cast in a period of vast and incredibly swift, often unpredictable, change the Church must 'sit loose' to programs which tend to tie up available resources, of personnel and finances, for prolonged periods of time. There is no doubt but that this world grimly displays areas of desperate need that will not pass away in our lifetime! But it is also evident that what appears to be a crucial need at the beginning of a triennium may turn out to be a secondary or even inconsequential one towards the end. I would hope that the time is with us when the Church will find ways to commit her resources through less rigid financial framework than has thus far been apparent, that the Church may be increasingly mobile and responsive."

"Until I am otherwise persuaded," Bishop Hines told the council, "I am of the opinion that the inertia of Church people can be attributed more to 'lack of head' than 'lack of heart'! Many of our people really care about what is happening in the ghettos south and north and east and west; in the court room, in the poverty-ridden rural slums, in Vietnam, in South Africa; but many of these problems are highly complex, and because their knowledge of the Christian Gospel, and the nature and mission of the Church, is pathetically thin — if not at times cruelly distorted — they find themselves immobilized, frustrated amid the peripheral claims of their Church."

Bishop Louttit prefaced his report as chairman of the Christian education department with a biographical sketch, introducing it with the comment that though he was being much misunderstood he is really "a sweet, lovable, fellow." Mentioning that though he graduated from Virginia Seminary he is an "Anglo-Catholic" he said, apparently with reference to Bishop Pike, that he "can be pushed too far." Declaring that he is "not a spike", and not particularly fussy, he confessed that he did "love to fight", and described his boyhood fights with "shanty Irish" in Buffalo, saying he himself had "shanty Irish blood" in him. Concluding with another apparent reference to the Pike matter he said: "In

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all of this I am trying to do the will of God."

Reporting figures at the end of August Lindley M. Franklin, Jr., the treasurer, said that $6,411,693 had been paid on quotas of dioceses and missionary districts, against $6,931,528 payable at the time. He said that the lag was not unreasonable, though during the summer the council had to draw a million dollars from reserves to meet current commitments. From the church school missionary offering $168,028 has been received so far. The offering has been declining each year, and Franklin said he anticipated less than $200,000, the lowest it will have reached, when all the payments are in.

A total of only $1,367,073 remains to be secured to pay off the indebtedness on the Episcopal Church Center in New York. Gifts from dioceses and other donors have amounted to $2,992,699. The balance of pledges outstanding, to be applied on the mortgage when they are paid, amounts to $851,827.

Black Power

In a statement to the council seeking to clarify the meaning of "black power" the Rev. Quinland R. Gordon, associate secretary of the division of Christian citizenship, said that he subscribes "to the broad and positive meaning" of the term, which he characterized "as a method that seeks to develop and encourage a needed sense of pride and unity among black people." He cited a passage from W. E. B. DuBois in "Booker T. Washington and Others" that the "attitude of an imprisoned group may take three main forms (1) a feeling of revolt and revenge (2) an attempt to adjust all thought and action to the will of the greater and stronger group (3) a determined effort to attain self-realization and self-determination despite environing opinion."

"It is quite evident," Gordon held, "that the call for black power has centered its program on the third alternative." "It seems to me," he concluded, "that the crucial challenge and burden that confront Church leaders and people today is: Will the Church support and defend the power of the majority, or will the Church take the inevitable risk and support and defend the rights of the powerless?"

Partnership

The report of the promotion department, of which the Rev. C. Howard Perry of Olympia is chairman, included a presentation of efforts being made to explain the "partnership principle" to groups in the Church. The policy, which was approved in principle at the last General Convention, provides for voluntary pledges for the national Church program in place of quota assignments, with the objective of having the dioceses and missionary districts give for this purpose half of what they receive. Describing his experience in the promotional effort the Rev. Edward G. Mullen of Alabama said that there was considerable misunderstanding in the Church of the principle and program. Indicating that he was not discouraged, Mullen cited the incident of the New York garment industry leader who came to an untimely death while on a holiday in Florida. When his body was exposed to view in New York before the funeral a friend looking at it said to another, "Don't he look good.?" "He ought to look good!" said the other. "He just came back from Florida." "A great deal of the Church," Mullen added in concluding his presentation, "looks good."

On recommendation of the home department, reported by the chairman, Bishop DeWitt of Pennsylvania, the council approved policies allowing the college and university division to make grants running from 3 to 5 years for exploratory or demonstration projects. Under previous policies such grants had to be reduced from year to year. The new policies provide that payments for salaries under the grants may not begin unless there has been prior consulation on appointments between the local authority and officers of the division. It was held that while the division officers do not hold veto power over appointments consultation will increase the chances of suitable placements in the field.

The division of research and field study, through its chairman, Bishop Burrill of Chicago, gave the council a preliminary report on the question of diocesan boundaries, which had been referred to it by General Convention. Dr. Burrill said that the question itself reflected a "deeper illness", saying that the present boundaries were "the product of another age", no longer conforming to present political, social and economic realities. Rather than suggesting specific boundary changes the division advanced the results of studies indicating the nature and composition of a "viable diocese." In summary form the elements include: One bishop in residence; ministrations of one bishop available for no more than 60 congregations or 100 clergy; a minimum of 30 congregations or 30 clergy; supportive services in education, social relations, planning and extension; center in a metropolitan area; skilled guidance, including financial support, for experimentation and expansion; ability to respond to rapid change as it affects diocesan and congregational structures; continuing analysis of social and political factors affecting the people; adequate financing for

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episcopate, supporting services, and national Church support; active leadership in ecumenical affairs.

Additionally, Bishop Burrill said, the division was drafting a plan for "metropolitan councils" providing a structure for interdiocesan relationships. A revised report will be presented to the council before eventual submission to General Convention, together with suggested canonical changes. When the Hon. Herbert V. Walker of Los Angeles asked whether provision might be made whereby a portion of a diocese may set itself up as a new diocese, Charles M. Crump of Memphis asked him whether he meant that "a portion of a diocese might secede without the consent of the diocesan bishop", adding, "We did lose the civil war". "That," said Judge Walker, "is exactly what I meant."

In other matters the council:

Approved the recommendation of the Bishop of Colombia that Ecuador be set up as a missionary district, should the House of Bishops so decide.

Authorized a 1967 church and race fund appeal for $100,000.

Received a report from the staff of the home and Christian social relations department on the incorporation of an interfaith foundation for community organization.

Heard a presentation of the joint urban program developed since the last General Convention.

Appropriated from special funds $15,000 for purchase of a house for the Children's Hope Center for retarded children, Montgomery, Ala.; $2,000 for facilities for a child day-care center at the Church of the Good Shepherd, Thomasville, Ga.; $60,000 for a bishop's residence and center in Bogota, Colombia; $32,000 to clear indebtedness on land for a future diocesan center in Guatamala City; $30,000 for a kindergarten building at St. Matthew's Church, Naha, Okinawa; $21,000 for a clergy residence in Consuelo, Dominican Republic; $1,000 for the National Council of Churches' bulletin, Religion in Communist Dominated Areas, a publication "serving to remind Christian leaders in this country of the fact that Communism maintains an unyielding hostility to religion", according to the explanation of the committee on ecumenical relations.

In an interview during a council recess Bishop Louttit said that Bishop Pike had recently made several speeches in the diocese of South Florida without notification. He felt that Bishop Pike causes confusion in the minds of many Church people because they do not realize that he speaks only for himself and not for the Church. In response to the comment of the Rev. Frederick M. Morris, rector of St. Thomas Church, New York, that a "heresy" trial would do injury to the ecumenical relations of the Church, Dr. Louttit said that on the contrary Bishop Pike was hurting the movement by giving offense in Roman Catholic and Eastern Orthodox circles. He estimated that 98% of the laity, 95% of the clergy, and 90% of the episcopate were sympathetic with the proposed presentment against Bishop Pike, and said he believed that without exception the bishops of the Church held Pike to be a "heretic", though they would not necessarily join in action against him. Saying that he was not a "fundamentalist", Bishop Louttit said he would not ordinarily feel concerned if clergy below the episcopate held the views espoused by Bishop Pike, and that the proposed presentment would not have a repressive effect in the Church.

At the time of the interview about 30 bishops had expressed a desire to join in the Pike presentment, Dr. Louttit said, but he reiterated that he did not seek a "heresy" trial, it being his desire only that Dr. Pike remove himself or be removed from the ministry. Though he felt compelled to take this course Bishop Louttit expressed warm friendship and affection for Bishop Pike.

Churches Protest Discontinuing Mississippi Head Start Funds

By W. B. Spofford Sr.

★ Being an Episcopal Church magazine our lead news story has to be the report of the meeting of the Executive Council. It could have been the discovery of Bishop Tomkins that lots of people go to church in the Soviet Union — whether this is a good or bad thing could depend somewhat on what one considers the role of the Church in international affairs. A knowledgeable person in this area, by stretching his imagination a bit, might even relate churchgoing in Russia to the 100-minute off-the-record huddle between Mr. Johnson and Mr. Gromyko in the White House.

Or the big story could come from Mississippi, a frequent source of news these days. In any case Bishop Hines told the council that the Church should "go where the action is" and a lot of just that has been reported in these pages since the Delta Ministry was launched by the National Council of Churches. The director of this effort at the start was the Rev.

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Arthur Thomas, a young Presbyterian who was allowed to resign this summer. He is presently in Washington, D.C. working with what is called the Poverty-Rights Action Center.

Second in command at the Delta Ministry was the Rev. Warren McKenna, Episcopalian of Mass., who has been on the firing line from both church and state forces because of his determination to improve the lot of Negroes and poor whites. McKenna, a few weeks after Thomas resigned, was fired.

The present acting director is Owen Brooks, a Negro Episcopalian, also from Mass. Closely associated with the Delta Ministry is the Child Development Group of Mississippi (CDGM), a Head Start program, financed by the Office of Economic Opportunity (OEO).

We return you now to New York where the program board of NCC's division of Christian Life and Mission unanimously voiced indignant objection to the decision of OEO to suspend the Miss. program and launched an effort to keep it alive, including support of a rally held in a park in Jackson on October 8, with the slogan "CDGM will not die."

The anti-poverty office in Washington, headed by Sargent Shriver, announced that it was suspending the program because of questions involving administrative deficiencies and irregularities.

The office said about $650,000 —from grants totaling nearly $7 million for the program—was the amount under question.

The announcement disclaimed any political motivation behind the move but said that the funds should not be approved as valid expenditures because of a lack of supporting documents and other information.

The CDGM has administered a pre-school educational program for some 12,000 children in 20 counties. It has had, officials say, a high parental involvement and has won enthusiastic support among Negroes and firm objection from segregationists.

The enabling agency for the project has been the Mary Holmes Junior College at West Point, Miss., a United Presbyterian-related institution.

According to OEO spokesmen in Washington, suspension of the program resulted from questions about contracting practices, wage levels and the employment of adults.

It was stated by the OEO that the White House is encouraging the formation of a new interracial group to take over the program.

Kenneth Neigh, a Presbyterian official, responding to the OEO statement that the suspension was not based on political or civil rights considerations, declared that "the decision was made only on the basis of what was politically feasible, regardless of what Sargent Shriver may say to the contrary."

"It now seems clear," he said, "that OEO has adopted a new plantation policy where the South's poor are concerned. The OEO decision represents a flat denial of the principle it most has exhorted — that of 'maximum feasible participation of the poor.'

"The Mississippi Head Start program has embodied that principle more fully and more effectively than any other anti-poverty program in the country."

The Presbyterian official also said that in September his missions board employed a New York accounting firm (Ernst & Ernst) to look into the expenditure of OEO funds and that it reported it found the Head Start program's accounting system "is sufficiently adequate and complete as to comply with usual and normal standards of business and financial control and accountability . . . "

He said the accounting firm added that it was its belief that the system used "does afford a complete and accurate accounting of all funds entrusted to the grantee . . . "

Statement by Brooks

In a prepared statement, Acting Director Owen Brooks termed the OEO action "a violation of the rights of thousands of Mississippians."

"It is an insult to the judgment of those who worked in centers across the state to produce what once was called the best Head Start program in the country," he said.

Brooks said that OEO Director Sargent Shriver "is now part of the back-room conspiracy which chose a new board." He said Shriver had once defended CDGM, but now "found it politically expedient to end . . . opposition to Stennis (Sen. John Stennis, D - Miss).

Brooks said that the "arbitrary decision to kill off the Child Development Group of Mississippi and replace it with a hand-picked board is producing a wave of bitterness and cynicism among the poor people of Mississippi."

He said that CDGM had given them a chance to participate fully in the program.

"This of course, was CDGM's unforgivable crime," he continued. For the idea that Negro people are capable of responsible judgment, of planning, of doing anything for themselves strikes at the foundation of the racist myth."

The statement said that "we are saddened by the spectacle of Negro men, some of whom once were leaders in this state, forming alliances with such avowed racists as Stennis."

(Later News on Page Sixteen)

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EDITORIAL

Maybe We're All Heretics

WE PRESENT two letters on the subject of heresy. The first is an open letter to Bishop Louttit by the Rev. Roscoe T. Foust, a member of our editorial board who is director of the department of religious, social and special services at Seamen's Church Institute of New York:—

I view with grave alarm the measures you are taking, in association with several other bishops, to bring Bishop James Pike to trial on charges of heresy unless he renounces his ordination to the Episcopal ministry. I would grant that in his writing and speaking he may well have disturbed some, even many, Episcopalians, lay and clerical, and made them most uncomfortable in their orthodox complacency, but is any Christian anything but stronger for responding affirmatively to the challenge to what he firmly believes to be his faith, provided that response proceeds from his own searching of mind and heart rather than a determination to "get" the man who makes him squirm, or think, or pray? There are some who might characterize your announced intention as a betrayal of one's own anxiety and uncertainties which he may be afraid to face with equal candor and honesty. It is possible to protest too much.

In your zeal to protect the Church's faithful by silencing its most vocal critic, have you considered, whether or not you succeed, the untold damage you will surely cause to the many who find it most difficult to maintain their membership in the Episcopal Church at all because so many of the spokesmen they usually hear seem to be condescendingly arrogant in their teaching of "the faith once for all delivered to the saints"? Such as these, including members of my own family, would be long since gone from the Church and with a firm resolve never to return, were it not for a man like Jim Pike, and a growing number of others, who within the Church have the courage to speak the truth as they see it in love for all, but with special concern for those whose intellectual integrity compels them to by-pass the ecclesiastical establishment and its frigid self-satisfaction.

Can it be that bishops have become so involved with so great a number of things that they can no longer hear the hungry cry of those who are not being fed by the clergy who "play it safe" in the name of unchanging and unerring orthodoxy? It is not enough to profess to have all the answers to the questions which so many in this troubled world are not even asking. Because, to many of the younger members of this generation, Bishop Pike seems to be "with it" in more ways than one, their respect for the Church increasingly shows signs of survival and renewal. Here is one man who shares their agony and warms their hopes. If the Church is big enough for him, then perhaps there may also be room for them.

For God's sake, and the Church's, reconsider the action you seem to have proposed. Jim can take care of himself, and will doubtless prize highly the further opportunity you may be about to give him to proclaim his strongly-held convictions. Meet his arguments with your own as best you can and as vigorously as you will. All truth is neither his, nor yours, but to cause him to withdraw from the Church can only be a demonstration of your own fears and misgivings which in the end will result in weakening the very Church you profess to love and serve.

The second is by the Rev. Robert W. Cromey, vicar of St. Aidan's, San Francisco: —

Heresy is defined as "religious opinion opposed to the authorized doctrinal standards of any particular Church, especially when held by a person holding the same general faith and tending to promote schism or seperation; lack of orthodox or sound belief." So says the dictionary. Bishop Pike has again been accused of heresy by several of his fellow bishops.

There could be a trial in which Bishop Pike's views would be examined. An orthodox position would also have to be defined. For good or for bad the faith and doctrine of the Episcopal Church is not very easily defined. There is no book to which one can go and find the package of faith to which all Episcopalians subscribe in order to call themselves Christian. We think within a tradition which includes as its basis the Bible, the creeds, the sacraments, the councils.

The result of the trial would mean that our faith would become rigid and likely to be unbending. Our doctrine would have to be formulated in a code or a book which would become the package to be swallowed to be a member.

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Many clergy and laymen would have to leave the Church as they could not in good conscience swear allegiance to too particular a theology.

If you try bishops for heresy you are going to have to try priests and laymen as well. Most of us would consider the prospect a big yawn and not even be bothered. We would be glad to let the Church creak to a halt while the witch-hunt went on. Most of the clergy and laymen are somewhat heretical anyway. How many Episcopalian Christians, clergy and lay, are clearly heretical on the Church's teaching about race? Many of us certainly wish to remain agnostic on many doctrines like the virgin birth, the ascension and what happens to the nature of bread and wine in holy communion.

G. K. Chesterton said, "The heretic in many ways is the hero of modern thought." Bishop Pike has led many thinkers to life in the Church. Let's hope the bishops won't drive them out.

SHOULD WE BUILD LAVISH CHURCHES?

TRIALOGUE SERMON AT THE CHURCH OF THE EPIPHANY, NEW YORK, BY THE REV. HUGH McCANDLESS, STATE SENATOR JEROME WILSON, DR. JOSEPH W. BARKER

Dr. McCandless: This morning, Senator Wilson will take a position which is popular with many of you, and with which I am in partial sympathy. He will state his objection to the building of large and lavish church buildings. He has considerable knowledge of many successful "store-front" churches in East Harlem. I shall speak from a historical, traditional point of view. Dr. Barker will take another approach. At the coffee hour following this service, he will show slides of handsome churches constructed in Europe since the last war, which have cost very little.

Mr. Wilson: The way to win a debate, I have been told, is to anticipate the arguments of the adversary — a peculiar term for my friend and minister! Do not striking ecclesiastical edifices relieve the monotony of our all-same urban settings, he may say. Or, do not great church buildings, by their very presence, remind us of our faith? Does not a massive and ornate religious structure symbolize the strength of our maker? I accept all this as true; but, on balance, it is of secondary importance to the Church's primary role of intimately involving man with the teachings of God.

McCandless: The primary role of the Church is to proclaim the good news of God's love, in any way it can. One way is with steeples, bells, and towering crosses. This is a necessary antidote to the usual symbols of the city; neon tavern signs, pretentious and exclusive all-white apartment houses, and the greedy towers of greedy men built to snatch the sunlight away from others. The church building is a visual, continual proclamation of the gospel, of the things of the spirit.

Wilson: But who is listening to the church bells on Sunday morning in this city? And who is seeing, in his frenetic race to the office, the empty monuments of grandeur which by bricks and mass seek to rival on their terms today's colossal palaces of commerce? Human values, if they exist at all in a city, exist in neighborhoods. The urban citizen cries out for closeness. Seemingly young people fulfill this need in the very proximity of this church, in the small bars with sawdust floors and jazz, which are cropping up literally on every street corner. The housewife finds it at the laundromat, or in shopping at the delilatessen, even when the prices may be better at the supermarket. We do not need super-churches. The Church in the city must move to the people, close to the people. We need to seek the redemption of single men found in a quiet intimate setting.

McCandless: Mr. Wilson, you speak as a well instructed Episcopalian. A second role of the Church is to create fellowship, what the Church fathers called "koinoneia," what you have called intimacy. But the church building does hold forth real fellowship. Suppose you needed to borrow five dollars, or have someone watch your child for five minutes. Would you ask for

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this in the boozy democracy of the saloon? No, you wouldn't. Would you ask for it in some church? Yes, you might.

Wilson: Probably the average New Yorker would ask for a loan not at his bar, or even at his church, but at his unpretentious neighborhood bank, where the manager knows his name. But let me propose, and not just quibble. We need vest-pocket churches in our city if the Church is to reach and hold our citizens. It would not offend me if a penthouse apartment in the "Pavilion" apartments were an Episcopal house of worship, or a converted brownstone in the middle of a tenement block, with an adjoining patch of green, or even a mobile van parked at a street corner. Why should the scale ever exceed the size of the Church of the Epiphany, with the exception of a great cathedral. One might ask, how could we find the ministers for so many new, small churches? They could be found in a Church ready to invest in men to teach the Christian message — instead of the expense of real estate and physical up-keep. Think of the use such a way-station church would have if it were near a neighborhood subway exit, used for meditation and prayer; not for one dressed-up day in seven, but as a part of our often tired daily lives.

McCandless: That is an ideal way for a church to start. The first Christian places of worship were rooms in houses. But a church that conscientiously fulfills its mission has to grow. The second stage of Christian places of worship was the taking over, and making over, of very large private houses. Finally, new buildings were erected for this specific purpose.

How could a church in a top-floor apartment of a high rise house be seen by wayfarers? How could it attract any but a little group of people who were already well-known to each other? How could it serve the outsider: the man who wants a meal, the confused person, the unattractive person? It would be too small to enlist volunteers for social service work. Unless it grew, it would become ingrown and die. And if it grew, it would end up needing a building for sheer efficiency's sake.

Wilson: The stranger and the afraid might be far more willing to take an elevator to his church then to pack in with a group of hundreds. But we are becoming mired in a specific instance. The Church, right here in East Manhattan, must reach those whose house of faith appears to be the ivy-league saloon, or the cocktail party, or the theatre benefit, which at least off-Broadway, are in small houses. I propose small churches as I propose small parks and smaller residential buildings in our city. These an urban man, or an urban family, can grasp and understand. These things, unlike the subways in which he must ride, or the offices in which he must work, are not too large for him to find himself, as part of a divine and peaceful harmony.

McCandless: One of the frustrating things about sermons is that one cannot say all one would like to say. Senator Wilson and I must close. We seem agreed, at least, that the Church needs definite locations, and that the location should be whatever is most useful in the service of God and man. Whatever the specific building, we are agreed that a church should not spend all its income and its energies on itself.

Obviously, the situation calls for imagination and experiment. In this, it will be wise for us to study and learn from the experiments of others. This sermon is not yet complete. Its final part, illustrated by slides of new, beautiful, and inexpensive churches in Europe, will be presented by Dr. Barker, at a coffee hour in the hall downstairs, immediately after the conclusion of this service.

Dr. Barker: Dr. McCandless told you that I am chairman of the Trinity Parish vestry committee on the fabric of the church and its chapels. These structures range from the cathedral-like Chapel of the Intercession to the "storefront"-like St. Christopher's Chapel, a converted settlement house structure serving our Lower East Side Mission. The proposed urban renewal program for the Lower East Side will encompass the area served by the present St. Christopher's Chapel. Our Trinity vestry, recognizing that this will probably confront us with building a new St. Christopher's, asked me to study the new churches in Europe to replace those bombed out in world war two. Mrs. Barker and I spent six months, two years ago, and photographed about fifty in England, Germany, Holland, France, and Switzerland. From these slides I have selected a few to illustrate that it is possible to meet both Dr. McCandless' desire for a "visual, continual proclamation of the gospel, of things of the spirit" and Senator Wilson's desire for a "church in the city which must move to the people, close to the people, courteously,

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quietly, reverently." And to do this inexpensively.

In the outskirts of Lille, in the center of a working-class housing developments we found this little Catholic church. Stark yet imaginative, functional yet speaking the gospel, inexpensive yet beautiful. Note how the architect used a plate glass window to bring the Madonna altar of the daily used Lady chapel right into the main church. Note the plain high altar placed to celebrate facing the congregation. Note the benches made of planks supported by concrete end posts. Note the small but colorful windows in the rear, leaving an impression of joyful piety as the congregation leaves the mass. Probably the least expensive construction of all the churches we saw.

Here is another relatively inexpensive church we found in Holland, again in the center of a housing development. Note the starkly plain exterior with the bell tower separate from the church structure to minimize foundation costs. One enters by a side door in the rear to face an ivory white cement panel framed by the green painted steel columns supporting the roof. Drawn in bare outline in black is the figure of an angel with her fingertips to her lips—"Hush — you are in the house of the Lord." Turning down the center aisle one faced the high altar, free standing under a hung crucifix. High above the altar is a colored window — the hand of God, dispensing grace — a striking use of color. But offset in the wall behind the altar is another ivory white panel with a bare outline of Christ blessing the mass. As one leaves by the rear side doors there is another ivory white cement panel with the black outlined figure of an angel praising God. Even walking out of an empty church gave the feeling one had been present at the eucharist.

I would estimate that this church, of about the same size as the French church, would cost about double. But, Senator Wilson, I am on Dr. McCandless' side when I say that this Dutch church's touching beauty was well worth the difference in cost. It left me with a heightened spirit.

Finally, here are a series of slides of St. Dominic church in the very center of Rotterdam's main business district. It is colloquially called "Den Het Steger" and is staffed by the Dominicans. We did not visit it on a Sunday so I cannot speak of the attendance at services, but during our weekday visits, the church and two chapels were in very heavy use. The church and chapels for two sides of a square enclosing an open garden, with the baptismal font in a circular structure facing the garden on the third side, with clerical offices and cloister on the fourth side. There is extensive use of colored glass windows, giving a rich warmth to the lighting. This is an expensive structure placed in a heavily daytime populated business and shopping area and certainly does not fall into the "store-front" category but neither is it a cathedral. However, in terms of its relative cost per daily attendance, it may well be classed as low cost and thus meet both Dr. McCandless' and Senator Wilson's criteria.

Footnote to Sermon

Although Dr. Barker's address took a different form from the rest of this trialogue, in that it was delivered downstairs in the hall, and illustrated with slides; it is an integral part of the sermon, which would be incomplete without it.

It is interesting to note that two brilliant — and controversial — European theologians agree completely with Senator Wilson. Professor J. J. von Allmen, of Switzerland, declares that a place of worship should be "beautiful, simple, temporary and poor." Professor J. C. Hoekendijk, formerly of the University of Utrecht, in the book "The Church Inside Out" says "We should seriously consider the apartment congregation in an apartment building . . . We are building one temple when we should build ten tents."

GIVE US THIS DAY

By Katherine S. Strong
Director of Christion World Relations
National Council of Churches

WORLD COMMUNITY DAY OF THE UNITED CHURCH WOMEN AIDS INDIA AND NEW GUINEA

IN NO PLACE on this small planet is poverty so dramatically apparent today as in India. Failure of the monsoon, the periodic rain-bearing wind upon which crop growth and surface water supply depend, has brought massive crop loss and critical water shortage to much of the country. In many areas village-life is slowing almost to a stand-still from hunger's debilitating effects. Desperate parents are pleading to hos-

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pitals and missions "take our children — keep them alive — we can't!" The farmers are being forced to eat for food the grain which normally would be reserved for seed, and as they are unable to get more seed, sell their ploughs, then their bullocks and finally their land in order to feed their families.

Catholic and Protestant groups alike are gathering all possible resources to help break this awful cycle. It is not so much that people are dying of hunger as that in the next few months they will be so debilitated physically that they will be easy prey to disease and epidemics.

So often we in United Church Women claim to be "international, interdenominational, interracial" in our concern and outlook. And then so often our answer is that we express this concern by forming another study group or reading another article or book on "Poverty and Famine in India" and feel that we thereby have done our bit. A real concern for our fellow man in need will not be expressed by acquiring more knowledge of the facts. There is another sort of knowledge — that is immediate human awareness and is quite apart from how much information we have about a situation. It is the kind of instantaneous knowledge that Jesus had about the Samaritan woman at the well — seeing her not as she was, but in her potential for which she had been created, and longing for life and love and freedom for her.

Identify with Need

THIS VICARIOUS identification with the problems of our fellow men to the point of suffering some of their suffering, feeling the cold weight of part of their despair, is akin to understanding the love of God as shown to us in Jesus Christ. We who claim to follow him cannot stand aloof from our fellow man in India as if what is happening there were some television show which we can shut off at will.

How can we as United Church Women identify with their need? We have not millions of dollars to send in relief funds for emergency feeding, nor ships and planes to transport grain. Other agencies will have to carry that out. But we can work for the future and help these people to combat one of the most serious factors in prolonging poverty among the people — namely, serious over-population. Every year India gives birth to as many new mouths to feed as the total population of Australia. Unless this population explosion is checked, every effort to improve the economy, raise the standard of living will be cancelled out.

Half of the project money from the 1966 world community day offering will go to the family planning project in India.

With the full cooperation of the Christian medical association of India and the Indian government a daring new project has been conceived to coordinate the efforts of Christian hospitals in the establishment of new birth control services in India. India is a country threatened by crushing famine and the burden of the addition of more than twelve million new mouths to feed each year. Family planning has become for India a race with disaster.

There are more than 200 Christian-related hospitals in India. The family planning project has as its first goal a membership of 50 of the medium-sized hospitals. Already they have involved some 35 hospitals in the project's program, even though the project director is at present just a busy volunteer.

When a hospital joins the project, an initial small capital gift of money is given to the hospital to encourage it to buy some new item of equipment needed in the launching of the program. In contrast to the old system of mission institution benevolent subsidy, no further outright grant is offered for operation expenses. But for each patient who passes through the clinic, and is given instruction and equipment for family planning, a per capita fee is given to the hospital by the project office. Thus, instead of the hospital using up a separate grant and being hard put for more, the more they do, the more money they have to work with. This has proved a remarkable incentive to expand the program.

United Church Women funds will go to pay the salary of a professional director who it is hoped will soon replace the volunteer who is serving. In these days of crisis and unprecedented need in India, united church women has chosen a project which will make a widely significant contribution to the effort to roll back the crushing weight of hunger and poverty in this struggling nation.

New Guinea Project

ANOTHER CONCERN with which we must identify as Church women is the need on the part of women in the developing countries for training to enable them to take their place in

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Church and society in places where the decisions which affect their life are made.

The other half of the project money from the 1966 world community day offering will go to build a training center for women in the highlands of New Guinea.

Let me give you a glimpse of the highlands in the Kundiawa-Pari District, for example. We stand at an altitude of about 5,300 feet. Before you lies a steep-sided river valley with a fast-flowing stream snaking through its base until it disappears into a deep gorge flanked by 1,000 feet-high limestone cliffs. The two sides of the valley present a contrasting picture. The steep north side is treeless, with grassy patches, sweet potatoe gardens crudely terraced, with outcrops of limestone rock. The south side of the valley rises from the stream in a series of more or less level steps, each rising 200-300 feet and almost 50-100 yards wide. On each step are scattered houses surrounded by garden patches which produce bananas, taro, sugar cane, leafy-green plants and coffee. There are also shade trees and patches of dense jungle and bamboo grass. Each family produces primarily for its own needs.

The only one way to go in or out of the valley is on foot. Two narrow paths link the valley with the next one, one following the stream down through the gorge and the other climbing up more than 1,000 feet through a mountain pass. Both tracks take two hours walking to traverse.

The highlands are made up of hundreds of those self-isolated narrow valleys. In the past the people have had little communication with each other and often language and customs vary sharply from one valley to another.

But change comes to all peoples — and the Australian trusteeship administration is bringing the outside world to these highlands by means of road building, radio, new schools. The people are becoming conscious of themselves as a people — no longer just a collection of individuals, each under his own fig tree, but of groups in relationship to each other who potentially may soon make up a nation of people, with responsibilities for drawing up their own laws and governments.

New Guinea is one of the three remaining territories and New Guinea is being pushed toward independence. The indigenous people in the isolated highlands are far from ready for this responsibility. Under the laws of the territory, women have equal rights with men, but unless women are given opportunities for training and education, they will be left far behind.

Training Center

THERE IS a training center already established in the coastal city of Port Moresby, but the highlands are so inaccessible that only a few of the most enterprising women will ever get out to the coast. United church women has been interested in the South Pacific island people for some time. It was world community day funds which made posible for two years the financial support for the leadership of Miss Marjorie Stewart who set up, in cooperation with the South Pacific commission, a pilot project for the training of women. At the three weeks' training seminar held in Apia, in Western Samoa, attended by 44 women from 15 South Pacific territories, it was decided to establish a permanent training center in Fiji. Miss Stewart became the director of this center and it carries on today as a model for the training of women of the South Pacific in nutrition, sewing, hygiene, sanitation and citizenship.

1966 world community day funds will be used to build a similar training center for the women of the highlands in New Guinea. The Australian trusteeship administration will staff and equip the center. World community day funds will further be used to provide scholarships to bring New Guinean women to the center. Details of these plans have been worked out with the section on the status of women of the United Nations and its secretariat will see to it that the Australian government carries out the implementation of this project.

United church women is not so much a structured department within the National Council of Churches as it is a movement of Church women out across the country who acknowledge their lives have been touched by Jesus Christ, and who believe that he desires their all to be used as he wishes. World community day becomes a channel rather than a goal. Through our observance of this day let us recognize our responsibility as laity to use all our resourses of mind and money to work for the fundamental right of our fellow men to life and dignity.

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CHOCKING THE GOSPEL TO DEATH

By Martin LeBrecht

Vicar of San Pablo, Phoenix, Arizona

NOW THAT MOST CHURCH DOORS ARE OPEN TO ALL LET THEM COME AS THEY ARE

THE TIME IS NOW for Christians in this country to call to a halt the excess in fine dress at Christian worship, especially on Sunday morning. Those who can afford it, come with suit, white shirt, tie, for the men; fancy hats, fine dresses, too much perfume for the women; and Little Lord Fauntleroy suits for the children. Those who cannot afford it eventually stop coming—either they are ashamed to come, or if they do come, sooner or later will draw stares, and they will get the message.

It is true that in the past, pastors have urged their parishioners to come clean and dressed neatly, otherwise some farmer would show up at worship bearing the aroma of a half a day in the sun tilling the fields, dressed in overalls. But this is in the past. The Church exists today, trying to reach all people, and yet the very rich and the very poor are seldom to be found in our congregations. What has happened is that the Church has become a badge of "keeping up with the Jones' ". The very rich look down upon that sort of thing: they don't have to step up to anything — they are already there. The poor can't "keep up" and are not thought of as "my kind of folks".

This dressing up in Church did not come about in its present form from the urgings of the pastors for their flock to be clean and neat. It comes about from the anxiety brought about by the Puritans' interpretation of what we might call "double predestination". The word "predestination" can be f o u n d in the Bible, but where it is found, it refers to the idea in God's mind in the beginning of time, that at a certain point in history, which for St. Paul is the first century A. D., the Gentile races would be admitted to the fellowship of salvation along with the Jewish race. This was St. Paul's explanation to the e a r l y Christians who had been fully initiated into the Jewish religion, including circumcision and learning of the Hebrew tongue, while Gentiles — the non-Jewish races — could enter the Christian life by merely repenting of their sins and being baptized.

The labors of St. Paul, and his rationale of bringing in Gentiles, as written in his epistle to the Romans, chapter 9 to 11, was crucial for the life and growth of the Church in the first century. Soon afterwards, this issue disappeared as a problem, as the bulk of Christians were of the Gentile races. But the word "predestination" was still to be found in Holy Scripture. Not understanding exactly how St. Paul had used the word, a great western father of the fifth century used the word to explain why only a certain number of people respond to the gospel: "God picked them out in advance".

During the Reformation, one of the well known reformers said or implied the other half: "God picks out the good for salvation, and the bad people for everlasting damnation." It would seem that those Christians who accepted this would have been casual about their moral life, since everything seemed to be pre-arranged. But on the contrary, t h o s e believers showed themselves very active in their moral, economic, and civic life.

The Puritans

THE PURITANS were one of these groups. They believed in double predestination. But how was anybody to tell if he were saved or damned? The answer was arrived at by a kind of deduction: God's elect have been given faith; those who believe, live soberly; those who live soberly, have enough money to have a house, furniture, and clothes, because they haven't wasted their money in revelry. Therefore, economic success was a sign that God had earmarked the person for salvation.

This makes dressing up so important for this point of view. The reason we must focus attention on dress at the present time, is that there is a number of persons who feel that they can't make the grade, as well as the minority races,

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the very people the Church must reach out to and bring the good news of God. For almost four centuries, the unsuccessful have felt within them, and the minority races have been informed quite bluntly, that they have no fellowship with the elect, the good, the successful, and there's nothing they can do about it, because God made it that way.

Most people today do not believe in double predestination any more; many have stopped supporting segregation, but as long as fine dress is customary for Church, these groups that we want to invite at this late date, cannot afford the price of this kind of clothing.

It is up to the Church members to give witness to Christ's humility by dressing humbly. It may be shocking or even shameful an experience for some people to leave their best clothes at home while at worship, but certainly holy scripture says much about not displaying wealth with clothing and jewelry at worship, while it gives no requirements for dress at Church. The second chapter of the epistle of St. James is one example.

Guidelines

THIS IS A CALL for all congregations to consider this problem and agree on a solution. To start out, the men could agree not to wear jacket and tie during the summer months; women could agree to wear veils or hats that do not jut out in rims or feathers. A sign could be placed at the church entrance welcoming visitors and letting them know that this congregation does not require fine dress for its services. There are always guidelines to go by. The workman still can take a shower before coming to worship; the attractive young lady should make the effort to dress in such a way that the young men will concentrate on liturgy rather than on courting.

This is an urgent and crucial problem. We have all but closed the doors on suffering mankind and isolated ourselves into homogenous groups. Even here, our tenacity in overdressing means that getting to church on Sunday is so hectic that the less committed decide it's easier not to go. Those who are loyal, make the effort, and struggle to get four or five children dressed, and arrive at worship with frayed nerves, often too preoccupied with the struggle to open hearts and minds to word and sacrament.

We now know that our church doors must be open to all people; by and large, they are. Now that the doors are open, let's make them feel comfortable — let them come as they are. The treasures of the gospel will make them and us shine as precious spirits.

BOOK REVIEWS

E. John Mohr
Book Editor

THE CREATIVE EDGE OF AMERICAN PROTESTANTISM, by Earl H. Brill. Seabury. $5.95

Earl Brill is the Episcopal chaplain at the American University in Washington, D.C., and in this new book he has given us a well-written survey of the role of the Protestant Churches in our changing and expanding national life. To be sure, it has been a major one, and remains so even now despite our loss of face and ratio this twentieth century.

In sphere after sphere, politics, education, race, industry, the city, etc., we come upon sharp, well-focused pictures of the way the Protestant witness has varied, shifted, and even, shall we say, come of age from colonial times to the present. For example the author traces the anti-urban bias of American Protestantism to its having been so long oriented toward the winning of the frontier. Native born Protestants arriving in the increasingly polyglot cities of recent decades have tended to retain a preference for the small homogeneous community, the village or small town, as the model of a Christian society.

Writing about the Supreme Court's disputed decision banning Bible reading with the Lord's Prayer in the public schools, Brill reminds us that this devotional exercise had been Horace Mann's settlement amidst the kind of rabid Protestant pluralism and sectarianism which was the order of the day in the 1850s. A century later a new pluralism made this settlement unsatisfactory. It was a much wider pluralism, for it included now not only Protestants but Catholics, Jews, agnostics, and you-name-it.

On the subject of the separation of Church and state Brill also has some new thoughts to share. He makes defensible and understandable the American argument, "Religion is a private matter." Those of us who question it would hardly want to go back to the likes of colonial, theocratic Massachusetts where it was a public matter established and imposed by law. On this same subject we are told it would be more consistent if the Churches were to pay the salaries of chaplains in the armed forces. I agree with this, but not with what I take to be the author's feeling that the Churches should not seek "to protect [their own] organizational interests" by trying to keep retail stores closed on Sundays. I must confess I would hate to see Sunday become a commercial day no different from the other six.

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The figure of Reinhold Niebuhr looms large in these pages. Out of the insights of the biblical faith this great American theologian has called us back to realism again and again in the years following world war one.

In a time when it's an easy temptation to be discouraged about the state of the Churches, this is a hopeful book. If you want a comprehensive, panoramic view of Protestantism in America, broadly based, scholarly, fast-moving, it is for you.

— BENJAMIN MINIFIE

Dr. Minifie is rector of Grace Church, New York City.

A JEW IN CHRISTIAN AMERICA, by Rabbi Arthur Gilbert. Sheed & Ward. $4.95

It is highly unlikely that anyone has read all of the essays here published because they are from such diverse sources as The International Journal of Religious Education, Presbyterian Life, Jewish periodicals, a Vallanova Law School publication, Theology Today the World Congress of the Catholic Press and the Lutheran World Federation. Even if only one essay has been unread the book is well worth the price for Rabbi Gilbert deals with themes that should be of interest to any sensitive and perceptive person and he expresses himself with great felicity.

Since the essays have different themes, the book is difficult to review in brief compass. One essay is essentially autobiographical as it tells of the experience of a Jew growing up in a Gentile community with some humiliating experiences at the hands of Gentiles and other experiences where Christians had a loving and constructive impact upon his development.

In another essay the reader is reminded of the dark side of American history and sees the ugly shadow of anti-Semitism still lurking in the background. But the essays are not filled with self-pity at the plight of the Jews. They show the Jew as a part of American society and reflect the concerns of all Americans. The problem of the Jewish community in interpreting its own experiences and charting a course in a Gentile world is the problem the Christian Churches will have to face as they define their role in a world that increasingly asserts their irrelevancy.

The longest essay deals with the reform movement in America. Here we see the development of social concern, an increased interest in theology, and the attempts to define Judaism as a viable force that justifies itself because of the unique contributions it can make to human existence.

In other essays the recent decisions of the Supreme Court are discussed with reference to the educational and moral function of law. Throughout there are themes dealing with the emergence of interreligious dialogue, the problems of defining religious particularism in a pluralistic society, conscience and religious liberty, the theological issues in Jewish-Christian relations, and the mission of the Jews.

Gilbert has returned to the Anti-Defamation League after a sojourn with the National Conference of Christians and Jews. He is now directing the ADL interreligious curriculum research project. His rich experience in interfaith activities has given him insights that are relevant to all, especially as we move into the new concerns posed by the ecumenical movement.

The publisher is to be thanked for making this collection of his most cogent essays available.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

WCC Faith and Order Committee Meets at Russian Seminary

★ Churchgoers in Russia need courage and determination to "come out into the open," according to Bishop Oliver Tomkins of Bristol, England, just returned from presiding over a World Council of Churches' meeting near Moscow.

In a report on his visit he said it is not only hard to get facts about the religious situation in Russia but even more so to interpret them. He noted that the number of Christians in Russia is estimated at 30 to 50 million, including perhaps 3,500,000 Baptists, out of a population of about 230 million.

"These figures are necessarily vague for there is no official religious census," Bishop Tomkins added. "The Communist party numbers perhaps 8 to 12 million.

"So a small minority of the population holds absolute political power and is openly opposed to the Christian faith. Yet in terms of the official Soviet constitution there is a separation between Church and state and, in theory, an equal toleration for anti-religious and religious propaganda."

Bishop Tomkins went to Russia to preside over a working group of the faith and order committee at the Sergius Monastery in Zagorsk. The meeting, held at the invitation of the Russian Orthodox Church, was the second WCC meeting ever held in Russia. Among its decisions was one to intensify cooperation with Roman Catholic theologians and invite them to send official observers to the next meeting of the entire faith and order committee in Bristol next summer.

Reporting on his Russian visit the bishop said there are nine churches, including two cathedrals, a monastery of 100 monks and an academy and seminary at Zagorsk.

"We spent many hours attending the church services," he said, "every one of which was crowded to overflowing for hour after hour throughout the whole weekend. As elsewhere, the majority of the worshippers were certainly women, but there was no lack of men and even of younger men. It was admittedly unusual, but no less a fact."

He said the WCC group also spent two days in Leningrad, "where I was given the unique privilege, at the invitation of Metropolitan Nicodim of Leningrad, of celebrating the holy communion after the Church of England rite on a table before the golden ikonostasis in the

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academy chapel, with vessels and elements loaned for the purpose by the Orthodox.

"I was assisted by an American Episcopalian and the congregation included an Anglican priest from Sierra Leone. The gospel was read by a Russian priest in Russian, whilst the students sang their liturgical equivalent to 'Thanks be to thee O Lord' and 'Praise be to thee O Christ.' It was a wonderful opportunity to be able to bring home to a group of ordinands who will probably never again see an English liturgy the elements which we have in common within the great Eucharistic tradition."

Later, Bishop Tomkins attended communion in a typical Russian village church where the congregation of about 50 included only two men. "After the eucharist was over," he said, "there was a baptism of three babies accompanied by both father and mother, and for once the proportions between men and women in the congregation rose to even numbers.

"Here evidently is a place where religion still touches home life, nearly 50 years after the revolution, in a way that reminds one of the desire for baptism in this country amongst those who show little enough appreciation of all that it implies. And yet the fact that they ask for it and openly come to it is not without meaning."

"It is easy to be romantic about the benefit we should receive from being persecuted," Bishop Tomkins concluded. "But that is essentially flippant talk. Persecution is never something to seek, and when it comes is never romantic."

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CITIZENS COMMITTEE BACKS CDGM

★ In connection with the news on page five about the Head Start program, a citizens committee, following a visit to Mississippi, reported to a Congressional committee on October 11, that it found the program a "well-administered, carefully organized, creatively run organization, demonstrating integrity, fiscal responsibility and managerial competency."

Sargent Shriver nevertheless stated the same day that he would stick by his decision to cut off funds to CDGM.

The citizens committee then said: "We are unable to avoid the conclusion that the charges levied are a thin mask for a politically dictated decision, a decision which is all the more tragic in that it represents a yielding to those forces which have stood in historical opposition to progress for the poor and underprivileged in Mississippi, including Senators John Stennis and James O. Eastland who have opposed all civil rights, labor and antipoverty legislation.

"We view this as a symbolic

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instance, not simply of yielding to political pressures, but of yielding to pressures which are direct and irreconcilable opposition to the goals of the program and the intended beneficiaries of the program.

"We cannot account for this decision on the basis of charges which are so insubstantial, so trival, so unsupported in fact, so exaggerated and inflated and not supported by objective inquiry."

SEES SPECIAL JOB FOR CATHEDRALS

★ "What good are great cathedrals in big cities?" the Bishop of London asked from the pulpit of the Cathedral of St. John the Divine in New York.

They are challenged to a special mission, the visitor, Bishop Robert W. Stopford, a tall, forthright clergyman said, eyeing the cosmopolitan, interracial congregation before him at the holy communion service.

Cathedrals in sprawling urban areas should "minister to men and women where they work" and "to discover new forms of the ministry" and "to experiment for the whole Church in this revolutionary age."

Nowhere, he said, are these needs greater than in his own see of London, with a populace of more than 4 million, and the New York diocese, with its combination of seething urban-suburban problems. The diocese of London has 800 parishes and more than 1,000 clergy.

Bishop Stopford commented that the dioceses of New York and London should link themselves together with common ties "of prayer, of concern, of persons — not of money."

Only by then understanding the concept of "mutual responsibility," he said, can Church people in these two urban centers reach out to India and Africa and take lessons in "faith and understanding" from Anglican Churches there.

The bisnop said he saw "very little use" in arguing academically "with those who claim God is dead." Christians, he said, should "show God is living and acting in the lives of those in the body of Christ."

He urged his listeners to work on the "long road" of healing Christian divisions.

"We are now in the last phase of discussions of union between the Methodist Church and the Anglican Church in my country, and it has been a long road requiring sacrificial effort," said Bishop Stopford, who is co-chairman of the Anglican-Methodist unity commission.

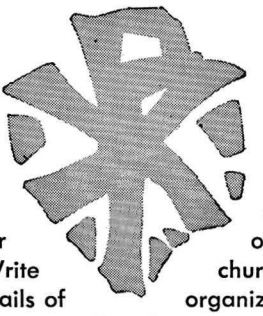
At a time when "the Christian faith is thought to be irrelevant and out-moded," he said, Christians should seek to "communicate God's reconciling love . . . to those who ignore or reject Christ's teaching."

NEW YORK UNIVERSITY SERVICE AT ASCENSION

★ Students, faculty, administration officials, and trustees took part in a special service in recognition of "the presence and contribution of New York University in the Washington Square community" on October 16th at the Church of the Ascension. President James Hester of the university delivered the address. The university glee club, under the direction of Prof. Greenfield, sang musical parts of the service. An academic procession, representing the several schools and divisions of the university, preceded the service. The choir of the Ascension, under the direction of Dr. Vernon de Tar, assisted in the music for the occasion.

"In the middle ages, the

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Church sponsored and directed the work of the universities; now the universities are secular in control and orientation but are no less the concern of the Church, which believes that all truth is ultimately from God and that all knowledge and power must be made to serve his purposes of mutuality and responsibility and f r e e d o m," said the Rev. John M. Krumm, rector of the Ascension, in announcing the event. "We rejoice in the growth and development of our neighbouring university, and we want to dramatize by this service our readiness to serve and m i n i s t e r to the campus and to its thousands of students and faculty and other personnel in any ways we can."

BISHOP STERLING WANTS NO HERESY TRIAL

★ Bishop Chandler Sterling of Montana, one of the original group to join Bishop Louttit in seeking a heresy trial for Bishop Pike, now calls such a trial "anachronistic." "An error in the order of time" says the dictionary, which is what the Witness editorial said last week.

Bishop Sterling made the statement while in Chicago attending the annual meeting of the American Church Union of which he is president.

JANUARY 5, 1967

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FEWER MARRIED AT SEABURY-WESTERN

★ Seabury-Western Seminary, began its 109th academic year on September 27, with 68 students in residence and eight additional men enrolled in the graduate department. Of the 32 new students entering this fall, only ten are married, a marked decline over the past few years when the ratio of married students varied from half to two-thirds of the student body. The average age of the seminarian this year is also lower.

Seven of the nine candidates for the degree of master of arts in Christian e d u c a t i o n are women, and this year's ecumenical exchange student is from England.

The adult study program began October 5 and continues for the next seven Wednesday evenings through November 16. On October 19, the adult classes will hear the Hale Lecturer, Bishop John R. H. Moorman of Ripon, England.

TAIZE AND CATHOLIC MONKS TACKLE JOB

★ Twelve Protestant and Roman Catholic monks are coming to Chicago to establish an interreligious outpost in the city's west side ghetto.

They are seven brothers of T a i z e, Protestant ecumenical community in France, and five Franciscans from Canada and the U.S. joining in the first interreligious community of its kind in the city.

Their mission: to make their "presence of reconciliation" felt in this tension-filled city.

The Rev. James P. Morton, Episcopalian, director of the urban training center for Christian mission, said the 12 monks will be self-sustaining.

Half of them will work at jobs to support the total group, and the other half will serve in the community where they live.

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- BACKFIRE -

Nadine Scott
Episcopalian of San Francisco

It is hard for me to find the words to express the ambiguous feelings that are so intense within me.

I am filled with gratitude and love for what the Episcopal Church has enabled me to be. In the twenty five years I spent as a Roman, I never came close to the meaning of serving Christ in the world. I simply followed the rules laid down to me by the heirarchy. I was told never to question. In my five growing years as an Anglican I've come to know that each man has a choice. Wherever I went I met people who could accept me where I was, with the faith that I would grow. Many channels for this growth were made available to me through private talks with many a patient clergyman. In times of illness food was brought to my home every day —teams of Church people were on hand to keep the house running. In times of stress love and concern were brought to my home by many of our wonderful clergy. For this and so much more I am filled with great affection and loyalty to all of my Church.

Perhaps this is why at this time there is much pain in the anger I'm feeling. In the past few years much has happened throughout our diocese. Attacks on the behaviour of many of our clergy have been constant —large sums of money have been denied by some members of our Church — and why? — because we cannot agree with the stand so many have chosen to take, or worse, because we will not accept the "choice" of another man.

When we deny any man his choice regardless of color or collar we deny the basic teaching of Christ himself—to be free to be me!

It is not my wish to demand of any man to believe as I do, nor to lash out at any human being for the actions his anger might prompt him to do, but it is my hope that we can all see the anxiety that is sometimes involved in making a choice and doing what one must.

I have had the privilege of working with many of our clergy, but at this time it is to one group I speak — call them rebels, upstarts, whatever you will, I would like to share with you now another side of them —the side that our newspapers have ignored in printing numerous articles.

In now reflecting back on these past hard years I can remember the many picket lines, meetings, and fund raising projects, but what is more, much more, I can remember the pain and anguish that came with making each choice. The terrible loneliness and alienation these men experienced in their attempts to be the Church in the world — I do not doubt at times after being constantly harrassed by so many they spoke out too harshly in a meeting of their peers — but haven't all of us lashed out at others when we have carried so much pain for so long?

These men have families, they have needs, and they know the risks they are taking, but they take them because they believe it is right — some say it is done for publicity — why is it news worth printing? — because it is so rare to find a man who really has the courage of his convictions.

It is my honest belief that these brave young clergy would have done what they have done whether the communications media cared or not. Where are they all now? Through some force our Barry Bloom is no longer with us. Some clergy have resigned. We have lost too many of these men for it to be a coincidence and the mark of fear has been left as a heritage for our young vicars. What are we responsible for — Have we not done what was done to Christ himself? Are we not responsible really for the mounting indifference to Christianity? Because when in times of real stress we could not bring ourselves to muster up the courage to be Christians—to permit our clergy their free choice, whatever it may be — and to accept it with the faith that we will all learn and grow in some way by our own grace.

I ask of all of us to give just a few moments to ask ourselves, honestly, what can we do to a man when we force him to live in constant rejection and pain because he does what he must?

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The WITNESS

OCTOBER 27, 1966

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FOR CHRIST AND HIS CHURCH

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

Story of the Week

Episcopal and Roman Catholic Dialogue on the Eucharist

★ Episcopal and Roman Catholic participants in a third theological dialogue session in Providence, R. I. issued a call for increased prayers for Christian unity and announced that their discussions had revealed "the possibility of an unprecedented measure of agreement on the character of the Eucharist . . . "

While it was clearly pointed out that many questions remain about the Eucharist — the subject to be pursued at the joint group's next meeting in the Milwaukee, Wis., area in May— the discussions showed basic agreement on the need for a special minister or priest as celebrant.

The three-day closed session, it was stated at a concluding press conference, opened with general agreement that while people offer their service of the Eucharist according to their position as persons of God, a special minister or priest should be present.

A joint public statement issued by the group said that participants were "agreed on the relationship between holy orders and the priestly ministry, according to papers presented and discussed . . .

"In official Roman Catholic terminology ordination is called a sacrament. While Anglicanism reserves the word "sacrament of the Gospel" for Baptism and Holy Communion, the difference was found to be basically one of terminology, since Episcopalians believe in the sacramental nature of holy orders.

"Both Churches believe that men are set apart for the ministry of deacon, priest, and bishop by an act of God in the Church through prayer and the laying on of hands by the bishop. It was agreed that ordination gives man grace and authority for a life-long ministry."

At the same time it was noted that the discussions brought out "the fact that some Episcopalians receive Holy Communion from non-Episcopal ministers at ecumenical gatherings . . . causing Roman Catholics to ask how this could be done without prior doctrinal agreement on ministry and sacraments."

Basic discussion papers on the role of the priest as celebrant of the Eucharist were presented by William J. Wolf, professor of theology at Episcopal Theological School, Cambridge, Mass., and Father George Tavard of the Center for Advanced Studies at Middletown, Mass.

In the discussions, it was reported, Fr. Tavard questioned Episcopalian participation in Holy Communion services where a minister not recognized by the Episcopal Church as being validly ordained is celebrant, asking how the service therefore could be accepted as valid.

Anglican members of the discussion group, it was stated, "agreed to disagree on this point."

Fr. Tavard's paper, which was not made available at the press conference but which is to be printed later, described the function of the priest and the congregation in the Eucharist and discussed the practical and psychological function of the priest in the world of God.

In his paper, Wolf stated that it is "no longer possible to use traditional manuals of theology to compile a paper on 'The Minister of the Eucharist.' "

"The revolution in historical knowledge and the developing ecumenical orientation of the Churches," Wolf said, "have rendered obsolete much that once seemed very clear and uncomplicated.

"Catholics have recognized increasingly the wide diversities of ministry in the New Testament and are less likely to read back later developments into the earliest period.

"Protestants have shown a new openness in recognizing within the New Testament the seeds of later development and in realizing that the ministry cannot be frozen into a supposedly determinable New Testament pattern. There remains the task of trying to achieve ever more accurate

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scientific-historical studies in which the investigators hold their theologies and ideologies to a minimum."

In the public statement, the group stressed that representatives of both Churches reported on their talks with other Churches and that "the entire meeting was conducted within the context of the whole ecumenical movement."

"Obedience to Christ's prayer for the unity of his Church," it was stated, "was seen as an urgent necessity for fulfilling the Church's mission in today's world.

"Expectancy was based on the steady progress toward agreement on fundamental issues and a sense that God was leading Christians toward unity in faith and charity. Even the thorny issues which still divide the two Churches in theology and practice did not overcome the conviction that God's will for the unity of mankind in him would prevail."

Spokesmen pointed out that the talks were conducted in a harmonious and frank atmosphere. According to Bishop John S. Higgins of Rhode Island, the group was "ready to say what we thought about each other and their views" as a result of having had two previous sessions.

Each group now will make a report on the session to their parent bodies.

In addition to the Catholic and Episcopal participants, W. Jackson Jarmon, a minister of the Christian Churches was present as an observer for the National Council of Churches.

Episcopal participants in the talks were:

Dr. Wolf; Bishop Higgins; Peter Day; Bishop Donald H. V. Hallock of Milwaukee; Bishop Edward R. Welles of West Missouri; Arthur A. Vogel, professor at Nashotah; Clifford P. Morehouse, president of the House of Deputies; and Prof. George A. Shipman of the Graduate School of Public Affairs, Seattle, Wash.

Catholic participants were:

Fr. Tavard; Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo.; Bishop Cyril J. Vogel of Salina, Kans.; Fr. Bernard J. Cooke, S. J., of Marquette University; Fr. Lawrence B. Guillot, executive secretary of the Kansas City (Mo.) ecumenical library and research center; Prof. Thomas P. Neill of St. Louis, and Msgr. William W. Baum, executive secretary of the U.S. bishops' commission for ecumenical affairs.

During the meeting, the Episcopal members were observers at a concelebrated Catholic mass offered by the Catholic bishops and priests, and the Catholic participants observed a holy communion service offered by the Anglican clergymen.

Church Leaders Kick up Rumpus Over Withdrawal of Funds

★ Sargent Shriver, director of the Office of Economic Opportunity, will meet with officials of the Child Development Group of Mississippi (CDGM) to review reasons why OEO cut off funds for that group to continue its vast Head Start program.

This was learned after a meeting in Shriver's office with six clergymen representing the United Church of Christ, the Episcopal Church and the United Presbyterian Church.

Some of the same clergymen were among about 150 religious leaders who had demonstrated in front of OEO headquarters claiming that Shriver buckled under to political pressures brought by Mississippi legislators, (see Witness, 10/20).

The meeting with the board of directors of CDGM was scheduled for the regional office of OEO in Atlanta.

Even though the churchmen were reportedly encouraged over their two-hour conference with Shriver, OEO was still expected to stick by a ruling handed down by its legal department which maintains that OEO cannot legally designate funds for the group under its present structure.

Shriver, who, in an interview with a newsman, had denounced those in the protest as using "character assassin tactics," nonetheless gave the clergymen some hope that a reorganized CDGM might yet be eligible to receive a grant to continue part of its program.

CDGM's future is not final, he indicated. But a public affairs official for OEO said "there would have to be a clean sweep at the top: before consideration could be given."

A statement, signed by about 75 clergymen on Oct. 15, accused Shriver of "deliberate misrepresentation" of CDGM.

This was similar to charges by the Citizens' Crusade Against Poverty (CCAP), which has numerous Church organizations among its components. Richard Boone, its executive director, said OEO has not proven its accusations against the CDGM.

"Assuming that they were so," Boone said, "they did not even afford the CDGM a chance for a hearing to answer the charges."

Robert W. Spike, the civil rights theologian who was found slain in Columbus, Ohio, on Oct. 17, served as co-chairman with A. Philip Randolph, a union official and civil rights leader, on the 12-man board of

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inquiry that went to Miss. to investigate charges against the CDGM.

Messages expressing shock and sadness at the brutal slaying of Dr. Spike were issued by churchmen and religious groups associated with the 42-year-old United Church of Christ minister.

Spike was found beaten to death, a deep wound in his head, beside a bed in the United Christian Center at Ohio State University. He had taken part in dedication ceremonies at the new structure on Oct. 16 and was found slain in its guest room the following noon.

Police were not able immediately to determine a cause for the slaying. It was reported that neither robbery nor civil rights motives apparently were involved.

The young clergyman became a national figure, primarily in church circles, during the period of concentrated civil rights activity. He was the first director of the National Council's race commission and in that capacity played key roles in organizing religious participation in demonstrations and making known to legislators the will of religious groups in behalf of racial justice measures.

Marks of Coming Great Church Outlined by Hans Kueng

★ "The Church could win back through truthfulness some of the credibility she has lost in the eyes of the world through dishonesty over the centuries."

Father Hans Kueng, Roman Catholic theologian, gave this advice in the first of three lectures at Stanford University.

The Catholic Church must take a truthful stance in every theological area because the world expects it of the Church, he said.

"The world is not so much interested in theoretical theological expressions in relation to the essence of the world, its science and culture," said Fr. Kueng, dean of the Catholic theological faculty at the University of Tuebingen, West Germany. "The modern world knows it is progressing without being told so by the Church."

"The Church is not expected to proclaim truths," he continued, "but to be true; to be engaged in the world without compromise; to express its own truthfulness by concrete and practical decisions rather than by theoretical and abstract affirmations."

Theology in general has neglected the virtue of truthfulness, Fr. Kueng said. In the context of the Catholic Church, the greatest cardinal virtue has been prudence, not truthfulness.

"How much does it take," he asked, "before a Catholic theologian openly admits that any particular fallible pronouncement, like an encyclical, or a papal address, or a decree of the holy office, was a mistake?" One tries to find a way out by means of clever distinctions.

"When the error is admitted it is too often too late for the world," Fr. Kueng said, citing examples of Galileo, the interpretation of the biblical account of the creation and the fall, the necessity of a papal state, and the decrees of the biblical commission in this century as some of the outstanding examples.

He listed some ways in which the Church can fight hard for theological truth:

● By preaching the gospel without compromise, in accurate, radically truthful theology, and in writings and in actions which genuinely correspond to our convictions . . .

● By courageously ridding ourselves of feudal titles, gestures and customs that the world has long since found to be dishonest . . .

● By ridding ourselves of pomp and luxury in liturgy and life, in dress and ornament . . .

● By not so much urging the secular press to be truthful, but that we ourselves abstain from triumphal reports of our work and from one-sided statistics, (by reporting) our failures and (allowing) our opponents to express their views completely . . .

● By providing more freedom in the church in all areas, especially in theology by getting rid of the imprimatur in theological literature, freedom for parents to raise and educate their children according to their consciences, by arriving at a regulation for the hundreds of thousands of mixed marriages which will exclude all violations of conscience . . .

● By giving an honest, sensible answer to the difficult questions of marriage morality, especially regarding birth control, an answer which we can be certain is of divine origin and not merely the product of some system of morality or ecclesiastical document . . .

● Providing for a just representation of all national Churches in the central administration of the Church at Rome.

"If the Church wants to convince the world that it is — beyond every doubt — truthful, honorable, sincere, decent, and therefore credible," Fr. Kueng said, "it is not enough that the Church thinks, expresses, decrees and promulgates truth, but that it brings these truths to a genuine realization, that it engages itself unconditionally, unmistakably, clearly and unreservedly for truth."

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Relations with State Studied As Preparation for Union

★ Relations between Church and state in the context of greater unity among the Churches are to be considered by a new Church of England commission.

The commission was appointed by the Archbishops of Canterbury and York in line with a decision of the Church Assembly last November.

Latest of a number of commissions which have studied church-state relations during the past century, it is headed by Prof. Owen Chadwick, master of Selwyn College, Cambridge, and professor of ecclesiastical history in the University, and has 16 other members, including two bishops and three women.

Its terms of reference are to "make recommendations as to the modifications in the constitutional relationship between Church and state which are desirable and practicable" and, in its deliberations, to "take account of the current and future steps to promote greater unity between the Churches."

On the main term of reference, concerning the constitutional relationship between Church and state, the functions of the new commission may not appear much different than those of its numerous predecessors. But the extension of these terms to cover steps towards unity among the Churches gives the new commission an entirely new function.

The Archbishop of Canterbury pinpointed the important relevance of this when he addressed the Assembly a year ago on the decision to appoint the commission. He told members that although the ecumenical context was not the whole context of what they were doing, nevertheless the urgency of unity and the urgency felt in other Churches would provide just that spur between doing something and doing nothing.

Not only in the Church of England's own relations to the Methodists, with whom union negotiations are currently going on, were the members of the Assembly obliged to consider the relations of Church and state, he said. There were the Presbyterians and the Congregationalists engaged hopefully in plans for a united Church among themselves, side by side with discussions between the Church of England and the Presbyterians, he noted.

On the status of the Church of England as the established national Church of England, Dr. Ramsey also said it would be idle to expect that the historic Free Church attitude of dislike of the Establishment was ended.

The Archbishop of York also spoke in the same debate, saying the new commission was needed because of an increasing move of opinion towards the autonomy of the Church of England and of a widening desire for unity,

"If union is achieved with the Methodists in a very few years inevitably the relation of the whole episcopate with the Crown and Parliament will be a matter of grave importance," he said.

In deciding that the new commission should be appointed, the Assembly also agreed to adjourn further consideration of legislation concerning the vexed and controversial matter of Crown appointments. This refers to the centuries-old procedure whereby leading Church of England dignitaries are appointed by the Sovereign on the advice of the Prime Minister.

Chadwick, head of the commission, is 50. Bishop members are the Bishop of Leicester, Ronald Williams, who is 59, and the Bishop of Chester, Gerald Ellison, who is 56.

With five other members being only in their 30's, the average age of the new commission works out at 46, making it one of the youngest commissions ever appointed by Anglicans.

Nine of the 17 members of the commission are lay people, including the three women — Kathleen Jones, professor of social administration in the University of York, Lady Ogilvie, lately principal of St. Anne's College, Oxford, and Miss Valerie Pitt, a college lecturer and active member of the Church House of Laity.

ARCHDEACON STEVENSON CONSECRATION

★ Dean T. Stevenson, formerly archdeacon of Bethlehem, was consecrated bishop of Harrisburg on October 13. The service was held in the Scottish Rite Cathedral in order to take care of the 1,300 attending.

Presiding Bishop Hines was the consecrator with Bishop Warnecke and Bishop Heistand the co-consecrators. The latter retired as bishop of Harrisburg on October 1 after 23 years as diocesan.

Bishop Warnecke was the preacher and the sermon will be found on page eleven.

THEODORE F. JONES HAS NEW JOB

★ The Rev. Theodore F. Jones, former businessman who studied for orders and was ordained in 1962, became executive secretary of the diocese of Pennsylvania this month.

He succeeds the Rev. Alfred Vail who held the job for five years but has now become rector of the Redeemer, Cincinnati.

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EDITORIAL

All Christians Are Saints

ALL SAINTS DAY is an important festival in the life of the Chuch as it points once again to our belief in the communion of saints, a dogma affirmed whenever the Apostle's Creed is said and presupposed whenever we pray for the dead as we do at every celebration of the Holy Eucharist and whenever the burial office is read.

In the first few centuries of the Church's life the occasion was celebrated on Friday of Easter week, or on May first which always comes within the Easter season or Ascensiontide, or on May thirteenth for reasons of which we are not sure, or on the Sunday after Pentecost. It is likely that the date of November first was borrowed from the Druids for this was the festival of Saman, the Lord of Death. Just as December twenty-fifth was borrowed from the pagans and redeemed as the birthday of Jesus, so too the Day of Death on November first was made into a day of comfort and joy although some of the vestiges of the earlier celebration remain on Halloween. From Ireland and England to France and Germany the date trickled down until we find Pope Gregory IV in the ninth century urging its acceptance everywhere. From that time on the celebration on other days began to disappear rapidly. We can be thankful that a half-year after Easter we are reminded once again of the resurrection faith that those who die in the Lord are now in his heavenly keeping.

The Bible does not make a distinction between saints and other souls in the Christian community. Anyone who has been baptized as a Christian and strives to serve his Lord is properly labelled a saint, for saint and Christian are interchangeable. However, we have introduced a qualitative difference, if not one of kind, between ordinary Christians who are trying to think and do what is right and those quite exceptional souls who became martyrs for their belief or forsook the world of constant care for a celibate life of quiet contemplation. However, as Ferovious in Shaw's Androcles and the Lion made quite clear, it is often easier to die for your faith than to try to practice it alive.

If we must make a catalogue of saints we ought to include more of those who dared to work in the arena of social conflict. The organizers of the labor movement probably did more for social justice than all the sermons preached. Those who were forced to get their hands dirty in politics to achieve social goals are more to be emulated than those who stood apart to keep their hands from getting soiled. Let us include them in our list of saints, if such a list we have. Of course they were not perfect but no saint ever was.

Since all Christians are saints though deficient in achieving perfect sainthood, let us rejoice that those who die can continue to grow in the knowledge and love of God. The power that brought victory over death brings victory to those who try to serve their Lord, both in this world and the next.

THE GOSPEL FOR ALL SAINTS' DAY

SEEING the crowds, he went up on the mountain. and when he sat down his disciples came to him. And he opened his mouth and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall obtain mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called sons of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

Revised Standard Version of the New Testament, compared with the most ancient authorities, 1946.

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WORLD PEACE AND WORLD COMMUNION

By John M. Krumm
Rector of Church of the Ascension, New York

WHAT CAN WE DO ABOUT PEACE, SPECIFICALLY AND IN PARTICULAR

WHEN POPE PAUL asks Christians to think and pray and work for peace in this month of October the reaction of most people, I am afraid, is to nod a pious assent, and then promptly forget about it. The difficulty is that in general everyone agrees that peace is a good thing and war is a bad thing. Someone has said, "even generals talk like pacifists" these days, and no one except possibly Adolf Hitler has recently come out foursquare for war. But if all we are saying is that we are against war, it is like Calvin Coolidge's preacher being against sin. No one expects anything else, but how does it help us decide questions of international policy and make up our minds how our nation should react to any one of the half a dozen urgent questions before us today about our role in world affairs? Our Lord's list of beatitudes includes a promise of blessing for "peace-makers" —but not necessarily for those who are nothing more than "peace-talkers." The advice of the psalmist is to "seek peace and pursue it" — not just to "dream about peace and wish for it."

The question is what can we do about peace—specifically and in particular. And the suggestion of this article is that we can answer that question best by thinking about it in the context of our membership in the world-wide fellowship of the Christian Church. We worship in conscious recognition of our unity with other Christians all around the world who like us are gathering around the table of the Lord and remembering his great love for us and being fed by his life and energized with his spirit. Does this make any difference in the way we approach the question of world peace? This article is my way of saying that I think it does.

The first thing I would ask you to think about is that our world-wide communion in Christ celebrates a human unity which is deeper than any of the differences that divide men from one another. I do not want to seem too sentimental about this. The differences between Christians are enormous and formidable. There are Christians in Asia or Africa or South America who look at the Christians of western Europe and of North America across a barrier of poverty and under-development that is staggering and humanly impassable. A young Nigerian delegate at the Geneva meeting of the World Council of Churches this summer called attention to the facts of the world's economic situation. One-third of the people of the world in the nations of the affluent northern hemisphere control 75% of the world's wealth and 85% of its technology. The young Nigerian who made that bitter and devastating observation is a Christian, and he too is praying at Christ's table for justice and peace among men as we are, but how differently he looks at the world.

One Body in One Spirit

THE EPISTLE for Trinity seventeen speaks about the unity which Christians experience despite sharp differences of outlook and opinion and background: "one body in one Spirit." That epistle was written either by St. Paul or by some one closely associated with him, and I cannot believe he or anyone closely connected with him would underestimate the divisions within the first century Christian Church. There had been some pretty bitter words between St. Paul and St. Peter, for example, about integration of Jewish and Gentile Christians at the Lord's Table, and St. Paul had on other occasions been obliged to say very harsh things about the members of some of his churches. These words about "one Body in one Spirit" were not spoken lightly by some one who thought the Christian Church was a tea party of Pollyannas. What the author meant was that underneath all the differences within the early Christian Church there were some great, unifying realities. There was the fact that all of them recognized that one God had created them in his likeness — and that consequently they were fundamentally all seeking to express the same kind of life—freedom, responsibility, compassion. They all knew

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that Christ had died for all men everywhere, that they all might be one in mutuality and loving service. They all wanted more than anything else to repay the great debt they owed to God by letting Christ's own love express itself in their lives more and more. "His service is the golden cord, close binding all mankind."

The Way Peace Comes

ONE OF THE PRE-REQUISITES of peace is that enough people care more about the welfare of mankind as a whole than they do about the advantages of their own nation. That is the way peace comes in a family or in a national community. Some one in the family has to care more about the family as a whole than he or she cares about getting his or her own way. Some statesman in the nation has to care more about the country as a whole than he cares about his own political party or his own sectional advantage or special interest. The Christian community all over the world represents people who in principle at least care more about Christ and his will for men and women than they do about their own happiness and welfare or about the rights and prestige of their respective nations.

I listened a few days ago to the report of an Episcopal college chaplain who had been a delegate this summer to a meeting in Moscow of a so-called "Christian Peace Conference." These were delegates, most of them, from Communist-dominated countries, although there were also delegates from uncommitted nations like India and Nigeria. All of them were Christians. Since he was an unusually intelligent young man, this college chaplain was not without some doubts about the unbiassed character of the meeting, but he said that one thing he noticed was that both Communist-oriented Christians and non-communist oriented Christians sat rather loose to their official political ideologies.

Tne American Christian and the Russian Christian both had a kind of impatience with the slogans and rhetoric of their respective countries. They spoke and though more instinctively about the needs and welfare and dignity of human beings than they did of "fascist imperialism" or "godless materialism." Now that did not mean in Moscow this summer that the Christian Peace Conference dissolved all the differences between east and west and the perhaps even greater differences between north and south, but it is a sign of hope that there exists within the world right now a world-wide community of people who are trying to learn to think the way Christ thinks about men and their needs. They may differ in their conclusions, but they agree in the way they ought to ask the questions.

Learning from Each Other

ANOTHER WAY our world communion in Christ may help us find ways to world peace has already been hinted at in what we have been saying — and that is, that we must listen seriously and openly to what our fellow Christians tell us of their problems and needs and how they view our actions in world affairs. We belong together in Christ, but we also need each other to help us think and act effectively and strategically for Christ's sake. If Christianity is right about the depth and pervasiveness of sin in the human heart, then we cannot expect that many people are going to be able fully to appreciate and understand the outlook of some one else. The effort to imagine, for example, how a Negro feels who has lived all his life in apartheid in South Africa or in a segregated community in America's south or in the ghetto of a big northern city is an almost impossible achievement for a white man's imagination.

So God calls us together in a universal fellowship to hear from the lips of another what we could scarcely imagine for ourselves. One of the reasons the Church in South Africa has been a leader in the resistance to apartheid is that it makes this kind of speaking and listening across the barriers of race and class totally impossible. How can there be one body and one spirit if the members of that body and the recipients of that spirit are never allowed to meet together or to share and communicate personally and intimately with one another? Apartheid can never be acceptable as a principle of government to the Christian Church, for it represents a deep and fundamental heresy about the unity of men in Christ.

That unity seems more plausible and realistic than it did when it was first promulgated. When the theologians of the first Christian centuries described the Christian Church as a unified world-wide fellowship of men and women of all races and all nations they must have realized that the facts were somewhat against them. It took many painful weeks of traveling for a

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Christian churchman in the middle ages to get from London to Rome and to get a hearing for the problems and issues facing the Christians of England. And by the time he got there and got back again, many times the shape of the problem had changed radically.

Follow our Investments

TODAY the facts have caught up with the Christian faith, and Christians more than most people ought to see the folly of isolationism and supernationalism. It is sometimes said, for example, in connection with the United Nations concern with apartheid in South Africa that it is an interference in the internal affairs of a sovereign country and ought to be prohibited. But the facts are that the economy of South Africa is not an internal matter at all, but depends at many points on the investments of many important industries and banks in the United States for example. So some Christians are urging that our Christian witness follow our investments, and that banks and investment companies here that are so largely involved in South Africa make their influence felt in modifying the practice of apartheid in the operations over which they exercise control. Our Church's National Executive Council has urged us to look into these matters and take whatever action seems strategic and appropriate and you will be hearing more about it. It is a practical example of what can be done to communicate across barriers of space and differences of outlook the realities of justice and human decency that are the prerequisites for peace.

The Third World

THIS LEADS US to see a third way in which the world-wide Christian Church may help us to seek peace and pursue it and that is that it gives us the humility to accept the changes in our role and status as a nation which revolutionary upheavals in the world may make inevitable. One of the real obstacles to peacemaking in the world today is that too many Americans still think we are powerful enough to have our way if we want to insist upon it, and that is an illusion. But how hard it is to accept the new facts of international life.

Jesus talked about that difficulty when he imagined a guest at a dinner party who takes an important seat at the table only to be told that he has to move further down the table because some one more important has come in. That is not an easy moment for anyone It has happened, however, again and again in the case of nations in our modern world. One of the conspicuous examples is Great Britain, once mistress of the seas, the arbiter of the peace of Europe, the dominant influence in Asia and Africa, now reduced to the status of a second class power, far behind Russia and the United States.

Events indicate, however, that Russia and the United States in turn are going to have to yield pre-eminence to the newly emerging nations of Asia and Africa — what is sometimes called "the Third World." Numerically they are undeniably important, and they will insist more and more on their rightful place in the councils of the nations. It will take a great deal of the humility Jesus talked about for a nation like ours to take a lower place and listen respectfully and seriously to what these peoples and nations are saying.

Pattern of World Peace

PERHAPS WE CAN find the grace to do this if we recall St. Paul's analogy of the body of Christ — the analogy of the human body itself. Not all parts of the body, he said, have equal outward dignity and importance. If he had known more about human physiology he might have used the example of some of the inconspicuous endocrine glands of the human body, tiny and never noticed but whose functioning keeps the whole body in balance. So, Paul says, "God has combined the various parts of the body, giving special honor to the humbler parts, so that there might be no sense of division in the body."

Perhaps in the body of world society the Church can teach men and nations that lesson— that power and prestige are not the only measure of importance and honor, that what is small and seemingly frail may have much to do for and to teach the so-called great powers. If it is true that we live in revolutionary times when we may look forward to even greater upheavals in the balance of world power, peace may depend on some such vision of the nature of world society — a fellowship of differing kinds of people and groups of people, all united nevertheless by some great fundamental all-important concerns for the dignity and welfare and freedom of all mankind, talking and listening to each other about whatever concerns these great issues, and able to accept the lower place or the

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higher place without resentment or without overweening pride.

So at the communion rail as we unite ourselves with all Christian people everywhere who are uniting themselves with Christ's life and Christ's spirit, we are acting out the pattern of world peace, and as we carry out the implications of this world-wide Christian fellowship in decisions and actions of our community and nation we may become not just "peace-talkers" but "peace-makers" and receive the promised blessing of Christ — "Blessed are the peace-makers, for they shall be called the children of God."

WORSHIPPING OUR SELF-MADE GODS

By Frederick J. Warnecke
The Bishop of Bethlehem

SERMON AT THE CONSECRATION OF DEAN STEVENSON AS BISHOP OF HARRISBURG, OCTOBER 13, 1966

He took them and sent them across the stream, and likewise everything that he had;

And Jacob was left alone; and a man wrestled with him until the breaking of the day.

And he said unto him, "What is your name?" And he said, "Jacob."

Then he said, "Your name shall no more be called Jacob, but Israel, for you have striven with God." (Genesis, 32; verses 23-24 and 27-28)

THIS IS a darkly mysterious, primitive tale. Through a long night, Jacob wrestles by the ford of the brook Jabbok with an overshadowing power. Hour after hour there is almost unbearable torture of body, doubt of mind, plunging grief of spirit. Surely again and again that night Jacob must have thought that this opponent was daemonic and evil. Surely again and again that night Jacob must have despaired at the strength of the one with whom he wrestled. Then comes the breaking of the dawn of a new day and Jacob learns that he has been wrestling with God. And he is blessed.

There are still in every man's life the long night watches when a man wrestles with the meaning of existence. There are also the long night watches of humanity. Perhaps in this present time we are in such a period, a new age of darkness. Certainly the prophets of doom and gloom reiterate endlessly that we are sick unto death. There is frustrating war in Vietnam and rumors of greater wars that hang over us like the sword of Damocles. There is a strange insecurity at home in the midst of prosperity and full employment. There are the unsolved problems of the industrial revolution magnified by our steadily progressing urbanization. There is racial tension, marital tensions, social tensions, business tensions. There is a sickeningly sweet odor of moral decay. There is the world wide population explosion with its concommitant problems of hunger and starvation. There are new faiths and new gods among us — humanism walking on its feet of clay; secular idols, jealous of other deities; material gods worshipped with perpetually unsatisfied passion; cultural divinities served under national banners; and the god of gods — self. There is not much true atheism. We are too busy worshipping our small self-made gods. So we are told that the God who is the Father of our Lord Jesus Christ is no more!

If There be Darkness

OBVIOUSLY, if that be so, his Church is in trouble; and indeed these prophets of dark despair without and within do not spare the Church. Its faith, we are told, is patently obsolete; its language archaic; its forms meaningless; its functioning irrelevant. It is a museum piece, unimportant in modern living. As I listen to and read the comments of these critics it often seems to me that cynical men outside the Church meet faithless Christians within the Church and discover that they have much in common.

Then in the midst of this maelstrom that is life today, we come together in an ancient ceremony, using the language of the ages, expressing a faith that is thousands of years old, speaking

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of a heritage that spans the centuries; and we ask God for his gifts of grace that this our brother may be a bishop in the Church of the Lord Jesus Christ. What do we say by this act to the world, to our brother and to ourselves?

If there be darkness, God is in the darkness! "Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and the light to thee are both alike" (Psalm 139:12). "In him was life, and the life was the light of men; and the light shineth in darkness . . . " (St. John 1:4-5) The darkness of this world also belongs to God.

It is one world, one life, truly a uni-verse, a oneness, and the oneness is of God. The great division in men today is between those who think there are two worlds and those who firmly believe there is one. Two world people always inevitably place religion in a ghetto. They tell religion to stay out of this part of life or that. They confine religion to its Gothic or Georgian or even contemporary mansions in a form of spiritual house arrest. But it is either all the world of God or none of it is! Christ is Lord of all, or Lord of none.

But it is not only that God is to be seen as Lord of all. God causes us to walk through these valleys of the shadow. He called Jacob to wrestle with him in the darkness of that night. He calls every man to face the darkness of life, within and without.

There is a fine implication in Harvey Cox's choice of the word "celebrate" in respect to the world in which we find ourselves today. To "celebrate" is to accept with praise and joy and honor. We "celebrate" the blessed sacrament. Christians "celebrate" all of life as the gift of God.

No Assurance

BUT there is no glib assurance for us in this call. We are not to forget that there are demonic powers and principalities who like Lucifer fight against God. There is no easy assurance that because we believe in the ultimate victory of God, we will personally win in the struggle in the dark. We are expendable. Bishop Dibelius has movingly reminded us that the word of Christ that we were to be as sheep among wolves is not the pretty pastoral picture we sometimes conjure up in our minds as we hear these words. Said the bishop, wolves rend sheep. Wolves destroy sheep.

Perhaps rather than taut simplistic concepts of victory and defeat, of success and failure, of happiness and despair, we need the concept of awe and mystery which darkness implies.

Frederick W. Robertson commenting on this very passage has written, "Jacob held him more convulsively fast . . . in which there seems to be concealed a very deep truth. God is approached more nearly in that which is indefinite than in that which is definite and distinct. He is felt in awe and wonder and worship . . . There is a sense in which darkness has more of God than light has . . . In sorrow, haunted by uncertain presentiments, we feel the infinite around us."

The Good News

THERE IS a religious agnosticism which contains more faith than superficial piety. A Christian does not feel that he knows the ultimate mind of God; or that if God does not deign to inform him, Jacob, of all the divine ways, God is dead. We are to face the present, the given reality, the time which God has given to us. We are never to run away from it. We are to be faithful to it. We are to wrestle through the long watches of our nights, and leave the ultimte issues in the hands of God.

When France fell in 1940, Winston Churchill called his cabinet together late one night to report the defection of the French fleet and hence the loss of the English naval codes. For the moment the English fleet was immobolized. Churchill built up the gloom to a dramatic climax. He paused. The whole cabinet thought that his next word would be one of despair and defeat. But Churchill said quietly, "I find it all rather inspiring!"

There are those who say that the war was won in that moment.

For after night comes day. After darkness, there is the light. And while there are admittedly devilish, daemonic and evil powers, how often in the light of a new day, the face of darkness becomes the face of God.

Our Lord wrestled through the long night of Gethsemane, a night of inward questioning and outward pain; a night of defeat and death. We are told that there was darkness on that Friday afternoon, that clouds hid the sun as our Lord died. Even as Jacob, Christ in his humanity faltered in the hours of darkness. "Abba, Father, let this cup pass from me." (St. Mark 14:36). There was that agonizing cry from the cross, which, no matter how we interpret it tears

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at our hearts, "My God, my God, why hast thou forsaken me?" (St. Mark 15:34).

But then, "Father, into thy hands I commend my spirit." (St. Luke 23:46). But then, in the dawn of the third day, God triumphs. God reigns. God rules. God wins. "The powers of death have done their worst, but Christ their legions hath dispersed!" The Christian faith is Good News. It is realistic, for it faces life with wide-eyed honesty. Yet in allegiance to God and to his action in that life, it is always filled with hope. In the dawns of life, after the long night seasons, we discover that we have been wrestling with God, and we are blessed.

The Spirit of Power

A CONTEMPORARY BISHOP must be contemporary. He may wish that he lived in another and supposedly golden age, but he doesn't. He is neither a first century apostle nor a medieval prelate.

He may wish that his diocese and see was of another character, but it isn't!

He may wish that he were of another temperament; a man of five talents rather than one; a patient, serene saint, but he isn't.

He may wish that his spiritual sun would always shine, but the dark curtains of the rain of doubt pour down. Spiritual miasmas and fogs drop about him and the visibility of his faith is zero.

"The darkness deepens . . . Change and decay in all I see."

All that a bishop can say and pray, all that any of us can say and pray in such times is, "Lord, abide with me!" And he does!

A bishop, by God's grace and inspiration, by his God-given mind and intellect, by his God-inspired heart and charity, can accept and even love the signs of the times. Too much in the Church we have retreated to a never-never land of committees meeting endlessly to pass innocuous resolutions about conditions that do not exist. Too much in the Church we have withdrawn to seek a false security within the institution. Too much when we have timidly ventured out of our Gothic God-boxes, we have done so weakly and incompetently. God calls a bishop not only to be a bishop in the Church of God, but a bishop in the world of God. A bishop is consecrated for life. "Stir up the grace of God which is given to thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power!" (The Consecrating of Bishops).

When Sir Thomas More was first called before the commissioners to answer the charges of treason, he came out of the chamber in high humor. What happened then has been reported in detail. His son-in-law said to him, "I trust, Sir, that all is well because you are so merry."

"It is indeed, son Roper, I thank God," quoth he.

"Are you then put out of the Parliament Bill?" I asked.

"By my troth, son Roper," he said, "I never remembered it."

"Never remembered it, Sir", said I . . . .

Then said he, "Wilt thou know, son Roper, why I was so merry?"

"That I would gladly, Sir."

"In good faith, I rejoiced, son," said he, "that I had given the devil a foul fall, and that with those lords I had gone so far as without great shame I could never go back again." Sir Thomas More — Saint Thomas More — had so committed himself that he never could in honor go back!

So is a bishop committed.

Never in honor can he turn back!

My dear brother:

I cannot trust myself to speak of my affection for you and for your family; of my appreciation for your devotion to our Lord Jesus Christ and to his holy Church. I cannot trust myself to express the gratitude I and many feel for the gifts you have shared with us in the diocese of Bethlehem.

Indeed, I find myself in a quite wrongful self-piting way beginning to apply part of my text to myself: "And Jacob was left alone!"

But we are not left alone! Nor will you be left alone! The Spanish words of parting are good ones, "Go with God!"

There will be many times when as a bishop you will walk through the darkness of night in your own soul and in the cure of souls in this diocese. "Go with God!"

You will wrestle with great and awful forces in the world in which we live. As an athlete of note yourself and as an alumnus of a great university whose principal pursuit is wrestling, you will understand this metaphor.

Wrestle through the dark night without despair. So you will fulfill the will of God for those who serve him in the episcopate.

And in the dawn, there will be his blessing!

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CALLED TO BE SAINTS

By Alanson B. Houghton
Curate at the Epiphany, New York

WE ARE CALLED TO BE SAINTS EVEN IF WE DO NOT CONSIDER OURSELVES VERY GOOD MATERIAL

SOMEONE has discovered the following resolution buried deep in the dusty archives of an old New England church. "Be it resolved: The earth is the Lord's and the fullness thereof. Be it resolved: That the fullness thereof belongs to the saints. Be it resolved: That we are the saints."

We chuckle over this quaint resolution because it is amusing and in its prideful, authoritative, all knowing tone, is typically seventeenth century New England. But, surprisingly enough, the unknown writer of this resolution may not have been quite the fool for which we take him. What he says in the last line points to a very fundamental fact; a fact that we, as Christians, tend to ignore and at which we even scoff. Very simply it is this. We are the saints; or at least we are called to be.

We may choose to regard ourselves, with a certain subconscious delight, as more sinner than saint. We may even fall into the reverse trap of pretending not to, but secretly believing and cherishing all those nice thoughts we have about ourselves. But whatever path we choose to take, it still doesn't alter the fact that each one of us is still called to be a saint!

Both the Old and New Testaments point to this. The Psalmist addresses himself to "the saints that are in the earth" (Psalm 16:3) and urges "Sing unto the Lord, O ye saints of his" (Psalm 30:4). In the New Testament, St. Paul in writing to the infant Ephesian Church says: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints" (Ephesians 2:19) and in an earlier letter addresses the church at Philippi as "all the saints in Christ Jesus which are at Philippi" (Philippians 1:1).

Newer Understanding

THESE EXHORTATIONS were addressed to living people, people who were daily struggling to learn more about and to live in the shadow of their risen Lord. Paul, or even the Psalmist for that matter, was not talking to or about people who were more pious, or more precious, or more perfect than anyone else. He was talking to those who, even under the most adverse conditions, were still willing to face up to the exciting, but extremely difficult demands of their newly born Christian faith.

These Christians were somehow willing to commit themselves to the ongoing work of their new community; a community of people caught up in a new and deeper understanding of their God and of themselves and of those around them. Paul was talking about people who, because they were truly human, could live with their own private failings, as well as with the obvious failings of those they knew so well. These were people with open minds and loving hearts; people who, because God had reached out to them through Jesus Christ, instinctively reached out, in turn, toward their fellow beings in compassion and in concern.

These were people who were willing to take risks for what they believed in, even if it meant the offering of their own lives. These people were, and still are, the saints; human beings, not superhuman beings; men and women just like us — except that they love others more than others love them and they love God more than they love themselves.

Difficult Path

IN THESE BUSY, increasingly secular times, we rarely recognize or appreciate a true saint; one who so truly loves his Lord that he sees him in all who pass his way, whatever their condition or station in life. During their sojourn among us, there is often little on the surface to set these special people apart because true sainthood is not flashy or obvious, or much less even applauded. As Nathaniel Howe once said: "The way of this world is to praise dead saints and to persecute living ones." Thus, the path of sainthood can be difficult as well as lonely. Remember that true sainthood is more something you are than something you feel.

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True sainthood is often the least obvious of the many gifts of God, which is also why it is something very special indeed.

Look for a moment at two of our Lord's closest disciples, Simon Peter and James, the son of Zebedee. These men were not looked on by their contemporaries as particularly saintly men. Peter was loud, impetuous, unreliable in a pinch and extremely volatile on some very fundamental issues. Yet, because of the deepening influence of Jesus' love and demands upon him, Peter grew and grew in faith and commitment. His so-called irritating traits didn't disappear like magic, or even disappear at all. But alongside of them and in spite of them were the less obvious, but more lasting traits of love and loyalty and determination. And in his final test, Peter showed his true colors by having the courage and the humility to request that he be crucified upside down because he felt unworthy to die in the same fashion as had his Lord.

Paying the Price

JAMES, like Peter, was a simple man, but one who became quickly prideful the more our Lord became the center of attention. He completely misunderstood what Jesus was talking about when he described the coming kingdom. He even callously pushed his own mother forward to ask for him and his brother a preferential place in what he thought was to be an earthly kingdom.

James when asked if he was willing to drink the cup or pay the price required for membership in the kingdom, replied in the affirmative with a bravado and a boastfulness that obviously did not sit well with those who heard him. But, like Peter, there was a less obvious "something" within him which stood by him through those dark days leading up to our Lord's crucifixion and later on. James had a basic faith and conviction which finally helped him cope with and accept what none of the disciples really expected —the Resurrection. And there was his deep and abiding love for his Lord, a growing understanding of what really was important in life that gave him the strength to be willing to offer his life in the service of that Lord. And, as you know, James was the first of the disciples to pay this ultimate price.

These men and so many, many other men and women down through the years have been called to be saints and have answered that call. Each has been called uniquely and each has answered uniquely. Only a few in proportion have been called upon to die for their faith. Only a few have been publicly recognized as saints per se. And I would venture a guess that not one of them ever considered himself or herself to be of saintly material.

This is the intriguing and mystifying and challenging thing about sainthood. It's not always those who go to church regularly or who think they are good people or those who thank God that they are not like the unfortunate soul whom they pass on the street, or even those who are known, by themselves and others, for all their good works. The real saints of this world seem to move through life with a quiet, unselfconscious grace; with an uncluttered appreciation for all that God has made, both animate and inanimate; with a love for God that is evidenced by their own unselfish reaching out toward their fellow human beings; with a joy and a peace that the rest of us cannot quite fathom. They do all this with such a lovely simplicity and dignity that all we can do when they pass our way is to tip our hats and thank God for their saintly example.

A True Story

WE ARE ALL called to be saints. Although many of us do not or, for reasons best known to ourselves, cannot respond to that call, there are those special people who do. I'd like to tell you a story about such a person. This is a true story — about an old woman in her late eighties, who lives alone in a fourth floor walk-up. She has little money. She has to beg from the nearby stores for stale bread, or old greens, or whatever else she can find that has been discarded in order to survive. But do you know what she does? She goes around and visits and shares what she has scavenged with the other old people in her block; those who are less able than she is to move around. She rubs their backs, she cheers their day, she helps them in any other way that she is able; barely keeping enough food or time for herself. I'm not making this story up — for I have been privileged enough to have met this extraordinary woman. There is something very special about her. She reaches out in almost childlike trust for someone to guide her across the street.

One day as I was passing by where she lives, she asked me to carry her bundles up the stairs and the moving thing to me was that she asked in such a way as if doing something for somebody else was as natural as life itself. She just expected me to share her burden with her as she has so unselfishly shared the burdens of

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others. This old woman doesn't stand out in a crowd, for you would probably find her in the back row if you noticed her at all. I have no idea of her church habits, nor do I care. Unfortunately, I don't even know her name. But I do know one thing. This old woman in her own unique and wonderful and simple way has answered the call; the very same call each one of us has the opportunity to answer if only we will.

This old woman may well be our beacon; for once we have seen or known or heard of one far better than we, we are the ones who are the better for it. Therefore all I can do is paraphrase slightly St. Paul's greeting to the Roman Church which in those late days of the first century was experiencing some of the same problems we face, as Christians, in the latter days of the twentieth century.

"To all that be in New York, especially those here in the Church of the Epiphany this morning — beloved of God — called to be saints — grace to you and peace from God our Father and the Lord Jesus Christ".

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SEAMEN'S INSTITUTE TO BUILD

★ The world's largest shore center for merchant seamen, Seamen's Church Institute of New York, will build a 23-story structure at State and Pearl Streets in Manhattan as a new center and headquarters to replace its existing building at 25 South Street, erected by the Institute in 1913.

Joint announcement of the organization's intent was made by Franklin E. Vilas, president, and the Rev. John M. Mulligan, director.

The new building will be located on a choice site which directly overlooks Battery Park and New York Harbor. A portion of its foundation will rest on a strip of land where the old Dutch fort of Nieu Amsterdam was situated. The over-all architectural design and concept, according to Eggers & Higgins, architects, is in harmony with current and known future redevelopment plans of the area.

Cost of the project is estimated at around $7.5 million, and completion is expected by late 1967. The Institute will continue to function in its present location until the new building is ready for occupancy.

The Rev. Mr. Mulligan emphasized that in the present era, accommodations for seamen ashore must be as modern and hospitable as those provided for any metropolitan visitor. Be-

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cause of the fast turn-around of merchant ships in port, and the increased mechanization of ships, a seaman spends relatively little time in port and hence his recreational and other needs while ashore must be met by up-dated services and program, the director added.

Speaking for the Institute's Board of Managers, Mr. Vilas said the decision to build was prompted by several factors, among them the increasing costs of maintaining what he termed the "obsolete and economically - inefficient" South Street building, as well as the changing requirements of seamen today.

"As the needs of seamen have altered, so must we change our program and accommodations to meet these needs," he said. "We cannot adequately conform to this new set of requirements with our existing out-moded facilities."

The new building design, he pointed out, reflects advanced concepts of ministering to seamen's needs and was conceived only after long study by the Institute's board of managers, architects, and staff.

The State Street structure will consist of two principal elements. One is a five-story base which will house social, religious, recreational and educational facilities. The Rev. Roscoe T. Foust, a member of the Witness editorial board, is director of this division. The other is an eighteen-story tower which will provide living or "hotel" accommodations for visiting seamen.

The Institute is non-sectarian, serving men of all nations and creeds. Sixty per cent of its financial support comes from merchant seamen themselves, through purchase of lodgings, meals and other services. About one-third of its annual budget is met through endowment income and gifts of individuals, church groups and foundations.

HOUGHTON WAS IN BUSINESS

★ Alanson Houghton is another of those fellows who are quitting good jobs these days to go into the ministry. The writer of the piece you'll find on page fourteen was formerly director of production for a glass manufacturing company.

BISHOP HIGLEY AGAINST HERESY TRIAL

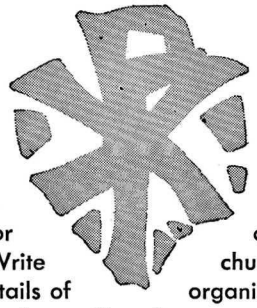
★ Bishop Walter M. Higley of Central New York said that he believes that Bishop Pike should not be brought to trial on charges of heresy. His remarks were contained in his annual report to the diocese.

"I should like to say just a few words concerning the news in the press about Bishop Pike. I am greatly distressed about this for I hoped this could first come before the House of Bishops when it meets at the end of October.

"In the Episcopal Church, Bishop Louttit, or any bishop, has the same right for opinion, the same responsibility and freedom to speak and act as Bishop Pike does. Bishop Louttit and a few other bishops have made a presentment to the Presiding Bishop concerning their feelings about Bishop Pike's words and actions.

"According to the canon law of the Episcopal Church if a presentment is made, it shall be investigated by a board of inquiry to see whether the charges are true. The recommendations of that board determine whether or not there will be a trial of a bishop.

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"Bishop Pike at present has had charges made against him. He should not be considered guilty of them until a fair and canonical hearing has been held.

"Personally, I hope that this trial will not come to pass, for from my knowledge of history, the Church has always suffered serious injury with no gain or benefit from such action.

"It seems to me that in this enlightened day there is some far better way to handle the situation in love. We need to seek God's guidance in this, and I ask you to remember Bishop Pike and all of the bishops as we study this matter."

REV. WALDO F. CHASE DIES AT AGE 104

★ The oldest priest in the American Church, the Rev. Waldo F. Chase, died at the Episcopal Home in Alhambra, Calif. on October 4, 1966. He was in his 105th year and remained active and mentally alert until almost the end. Until recent months he assisted at the altar both at his home parish, St. Matthias, Whittier, Calif. as well as at the home chapel.

Officiating at his funeral at St. Matthias were Bishop Bloy of Los Angeles, Bishop Rusack, suffragan, Bishop Robert Goodden, suffragan retired, and the clergy staff of St. Matthias.

Fr. Chase may have been one of the last living Episcopalians to be confirmed by the first Bishop of California, the Rt. Rev. William J. Kip, in 1882. At that time the young Mr. Chase was organist and choirmaster of St. Paul's Church, San Diego, under the Rev. Henry B. Restarick; later bishop of Hawaii.

SACRAMENTO TACKLES TOUGH PROBLEMS

★ Delegates from 12 congregations of metropolitan Sacramento, Calif., came together for a week-end of hard work to take a disciplined look at the community and help define how the Episcopal Church can carry on a more effective ministry to the rapidly growing and changing community. More than one year in the planning, under the chairmanship of the Rev. W. Renouf, diocesan program coordinator, the conference dealt with such problems as suicide—highest rate in the nation—, alcoholism — one of the highest rates in the nation —, family life and problems — one divorce for every marriage —, aging and welfare.

Community leaders serving as resource people included representatives of the county welfare department, two county coroners, a marriage counselor in private practice, a psychiatrist member of the suicide prevention authority, the president of the family service agency, a counselor of the county conciliation Court, leaders of the alcoholism center and center of rehabilitation, two Protestant ministers and a Roman Catholic priest, as well as an Episcopal priest-social worker and representatives of the medical profession.

Structural problems, such as poverty, employment, education, housing, race, were identified by the director of the county planning commission and the chairman of the county board of supervisors.

JANUARY 5, 1967

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- BACKFIRE -

Mary Faith Sutton
College Worker, Radford College, Va.

A reply to Bishop Lichtenberger's "To Our Lord Jesus" of October 6:

Dear Arthur:

We hadn't realized how out of touch we've been. It seems impossible that you haven't heard of my Father's "death" before this.

Please set your hearts and minds at rest. Father is very much alive, and the same as ever. Our real concern is for the Holy Ghost. He is so involved in things that we often wonder at His power. You creatures are developing things at such a rate that He is always on the move.

I personally suspect that He is responsible for a lot of this talk about Father's "death". Because you're all thinking in so many different ways, He's had to change your thinking about Father also. But be assured that Father's "death" is only a creating of new thoughts about Him. Old Father has died in one sense, but heaven only knows what kind of a resurrection the Holy Ghost will bring about this time.

You fellows at the seminary are just going to have to hold on tight but loose 'cause the answer is blowin' in the wind.

The Love of God, the Fellowship of the Holy Ghost, and my Grace be with you all evermore.

Frances (Mrs. H. W.) Benz
Churchwoman, Cleveland Heights, O.

Obviously the editors expect a good deal of interest to be generated by John Pairman Brown's "The Liberation of the Church" (10/13/66) because they are making reprints available.

Three speculations come to mind as I visualize discussion groups studying this article.

Will the participants be able to untangle the writer's thought from his carelessly written prose? I predict that the eagerness to understand Mr. Brown's philosophy will evaporate as earnest seekers dispute over the meaning of his sentences.

Then if the meaning is pinned down, will an open-minded group be able to resolve the frightful inconsistencies in the over-all argument? I cannot imagine, for example, how a small number of secessionists from the Establishment will go about monumental tasks such as "maintaining a proper balance of desert and jungle."

Finally what will be the reward for the young idealist who finds in this article a new gospel for these times? Will he not discover eventually that some of the "blessed poor" are only ordinary people, that some representatives of the hated rich are rather decent after all, and that every evil thing he can point to is, and has been, a matter of great concern to many, many of his fellow human beings?

But by then he will be part of the Establishment and will both smile and understand when a new generation announces that it has discovered Truth.

Harvey T. Bassett
Attorney of Detroit, Michigan

Your October 13th issue of the Witness has been particularly interesting and uplifting for me.

After reading your story of the week on Bishop Louttit which disturbed me greatly, but then the good Bishop has disturbed me before, I turned to the back of the book and came forward.

The article entitled "That Difficult Parable" was very helpful and could have made the issue well worth while without any other articles.

"The Liberation of the Church" was something else again. That article took the bitter taste of the first article away entirely.

When I came to the end of John Pairman Brown's great dissertation on the times and teaching of Jesus, the historical changes effecting Christianity and the wonderful and logical approach in developing his article I began to wonder if I could procure several copies of the issue of Witness. I was surprised and delighted see the last little paragraph about reprints.

You will find my check enclosed in the sum of two dollars for ten copies of "The Liberation of the Church".

Francis C. Huntington
Clergy Staff of
Trinity Parish, New York

That was a very good editorial on the Louttit-Pike situation in the Oct. 13 issue. I also liked your note about the trial of Bishop Brown.

You are absolutely right — this is no time for a heresy trial.

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NOVEMBER 3, 1966

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The WITNESS

FOR CHRIST AND HIS CHURCH

NOVEMBER 3, 1966

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Story of the Week

The Future of Episcopal Schools Means Meeting New Challenges

By John Paul Carter
Executive Secretary, National Association of Episcopal Schools

★ The session of Congress now drawing to a close has renewed the generous bills in support of elementary and secondary education, adding additional funds to those sought by the President. Such assistance to education is unprecedented, and the fact that the bills were passed at a difficult phase of our problems in East Asia serves as a warrant that the American people have focused their domestic concerns upon education. Indeed, it now appears that education is assigned somewhat the same task as was placed upon the medieval Church: to save the culture.

This public action in support of education symbolizes with striking power the extent to which America has come of age and has passed into an utterly new phase of national life.

From the beginning of creation until modern times, the real concern of mankind has been that elemental one which centers in food and shelter and clothing. If America has been successful at this enterprise more than others, and if we are labelled a material culture, it is because the needs for food and shelter and clothing are material concerns. America has succeeded because of central and unflagging attention to these matters. The rigors of the primitive societies have not been essentially different from those of later times. From the first man until about the aftermath of the second world war wrestling wherewithal from the earth has dominated everything, and such education as we have had has also been directed toward these material questions. Technology has been only a more sophisticated art than the hunting and agricultural methods of the tribesmen.

But today, the central problem is not so much matter as it is man himself. He has vast power to heal and to destroy, he has instant communication and rapid transport, he has international technology and international diplomacy — and he stands on the edge of self-destruction. Mankind is intricately and ingeniously e d u c a t e d in warfare, and he knows virtually nothing about the making and keeping of peace.

This peril of mankind, more than anything else, is the background and matrix for our new willingness to provide a maximum education for the maximum n u m b e r of our people. "Education," says P r e s i d e n t Johnson, "is the first business of this nation."

The Christian Church has always exhibited a consistent and dedicated concern for education. From the days of the early Church, we u n d e r s t o o d ourselves to be the people of the Word and of the Book. We have always known that it was necessary to read the Book in order to understand and receive the W o r d. O u r Episcopal Church has borne its part of the American portion of this task with steady and honorable effort. The first schools were early established, and one which is more than half a century older than the Republic itself survives strong to this day. Now, there are just under seven hundred Episcopal schools in the United States, and about seventy more in missionary districts which are affiliated with our Church. Together, these schools employ nearly 4,000 teachers and serve some seventy thousand students from the nursery school l e v e l through the high school years. When one adds to these thousands of people the energy, the time, the money, the prayer and hope, and the patronage which lies behind them, it can be seen that the life of the Episcopal Church's school constitutes an enormous portion of the Church's present witness.

It is in such an age that the Church's schools make their witness. The n a t i o n understands the press of its educational needs as never before, and the world's need for education is urgent in an ultimate degree. The transfer of problem from matter to mankind

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provides a new dimension, for which the Church's schools would seem to be uniquely fitted. Who better than the Church, and what schools better than Church schools, should know of the primacy of man over matter; and who more than the Church should applaud a national effort towards superior education which, in 1965, resulted in the expenditure of more than forty billions of dollars? So it would seem — and it is clear that the potential surely exists among our schools.

Much to be Done

Nonetheless, we have far to go. Though the Church's schools have not lacked for critics — generally more vociferous than well-informed—the problems of the future do not lie mainly in the major areas in which they are criticized. Whatever may have been true in the past, the Episcopal schools are not today centers of social exclusion and great wealth. Significant changes in selection of students, notable increases in scholarship assistance, and specific concern for the contemporary social issues have resulted in a democracy in student populations which commends widespread respect. Indeed, the Church schools have taken the leadership in the principle of racial integration for more than thirty years. A rigorous search is going on for able and intelligent students from every place of every race and nation, and the financial means to assist them to come is consistently sought. Our best schools are honestly eager to extend their benefits to all and to bring to their doors students with the broadest and most various backgrounds. They do this because of the growing awareness that the students themselves are an educative fact; that they bring to the schools their own experiences from which all the others learn. A monochrome student body simply cannot equip its students to live in a modern world.

The real problems lie in the fact that the new needs in education require a new philosophy of education and a new curriculum. In the main, our Church's schools have done the conventional job extraordinarily well. At every level, from pre-school through college preparatory they have been notably effective institutions. Their work has been careful, their level of teaching very competent, and their students have — therefore — received markedly superior preparation. Moreover, the schools have been able to safeguard this praiseworthy performance with patterns of selection for both students and faculty which have not been possible to the public schools. This success in doing the conventional job with such great success may well prove the biggest stumbling block between the Church's schools and the future.

New Thought Needed

New dimensions of thought will be necessary, for example, if the Church's schools are to take the leadership in contributing to America an education which is genuinely global and international. Our past presuppositions have resulted in curricula based upon the idea that our education was to be essentially Western: European and American. Now such a limited view obstructs our ability to understand and communicate with both our enemies and our friends. Our present curricula, still based upon the classic pattern, must be changed. One hopes that the Church schools will find it possible to take leadership here for the nation. The seeds for such an advance surely lie within our heritage of faith. If we are willing to look again at what we understand of the Kingdom of God and of the universal nature of the Church itself, then we shall find the bases for a new education which is not merely Western. One can predict that it will be based more firmly in the social sciences that has been the case in the past, and it seems likely that ethics will become a central subject along with world history.

Getting into the World

Next, the schools must learn to replace the classroom with the world; that is, the secondhand observation of the teacher must be replaced by the immediate observation of the student himself. It is likely that the classroom will become the place of the evaluation of data and of the comparing of observation, the place where the conclusions are reached and where theories are formed, rather than the place where a book or a lecturer gives the data. Thus the very role of the teacher will be changed; he will become less of an authority and more of a tutor. Again, the faith of the Church, with its understanding of the very ministry and servanthood of our Lord, encourages the hope that the Church schools, above all others, can lead towards new understandings of the ministry of the teacher.

Along the same line, we are now learning that service is a remarkable source of education. The Church schools are already leading the nation in developing the tools of voluntary service as learning instruments. Immensely creative work is being done. Understandings are being marvelously enlarged and perfected, and new avenues of service are being explored for even the primary students. The Church's lead in this field has

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already stimulated the formation of the Peace Corps and the various community action programs, and it is highly likely that further fruits will be harvested for the nation.

What is Ahead

Finally, new things are being learned about the learning process itself. For some centuries, the substance of our educational process has been verbal. Now there is genuine ground for questioning both the efficiency of the customary verbal systems and their usefulness in producing the knowledge needed by mankind. There are strong questions as to whether it is better to begin with the usual alphabetical exercises and with word learning and reading of printed matter. New emphases point towards direct spoken communication, and highly respected educators now ponder the ways in which intuitive matters can be stimulated and dealt with in education. Conscience, responsibility, justice, compassion, the love of beauty, the sense of charity towards other men, and the love of peace are matters not first or last understand in print—they are more direct than that. How shall they be offered and received in the years which lie ahead, and how may we impart them to our young? The Church's schools cannot find the answers to these questions without new examinations of their Christian faith, and without up-dating their self-examination about their Christian vocation.

The question of the future of the Church's schools lies with their ability to address the three questions raised here:

- Can we shift towards an education which is no longer Western but universal? Can we move on to global bases for our education?
- Can we replace the primacy of the teacher with that of the student himself, and can the vocation of the teacher to serve take precedence over his position of authority?
- What fruits shall the schools be able to reap from the new inquiries into non-verbal and intuitive patterns of learning?

There are grounds in faith for the answers to each of these questions; our potential power to lead our culture towards the answers is very great, indeed. But the work is not accomplished. All American education stands upon the threshold of it.

The years ahead are a time of remarkable opportunity for the Episcopal schools. Their leadership in the past gives a warrant for the future. Today, the schools are well-based for forward movement: they are well led and well staffed, they are located in every part of the nation and in many foreign countries. They have a broad variety of students, they have a tremendous diversity of experience upon which to draw, and there already exists among them a healthy cross-current of self examination.

Christian Challenges

There is, therefore, every reason to expect an exciting and fruitful period for our schools while they are being heavily challenged at the most fundamental levels. The outcome is not certain and the future of the schools is not assured. But the challenges which confront the Episcopal schools are not merely secular, they are profoundly Christian and there is every reason to have confidence in the schools. These Christian challenges to education require Christian answers, and so it is that American education needs the Church's schools as never before.

HOUSE OF BISHOPS HOLDS MEETING

★ The House of Bishops is in session in Wheeling, West Virginia, as we go to press. The big story of course is the charges of heresy against Bishop James Pike. It has been on the front page for days, as well as complete tv and radio coverage.

Presiding Bishop Hines, along with many others, have stated that a trial in this day and age would be deplorable. Bishop Hines therefore appointed a committee of bishops to study the matter and to report to the house. Heading the committee is Bishop Angus Dun, retired diocesan of Washington, and prior to that professor of theology and later dean of the Episcopal Theological School.

Others members are Bishop Louttit of South Florida who started the proceeding against Bishop Pike; Bishop Sherman of Long Island; Bishop Bayne, vice-president of the executive council; Bishop Warnecke of Bethlehem; Bishop Kline of

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Northern Indiana; Bishop Mosley of Delaware; Bishop Emrich of Michigan.

The committee presented an unanimous report to their fellow bishops on October 25. However the Witness was informed at press time that there was dissatisfaction among a considerable number of bishops — so much, in fact, that we were told that they have prepared a minority report. It is our hope to be able to print all the pertinent documents next week.

In any case the bishops had other matters to consider — election of a diocesan bishop for Cuba and bishop coadjutors for the Philippines and South Dakota, among other things.

Since this issue is devoted almost entirely to Episcopal schools, we simply skip action taken at the bishops conclave. We will return to it in our issue dated November 10 when, hopefully, we can present an objective report, since by then things may have settled down a bit.

Episcopal Schools Association Has Fine Triennial Program

★ The triennial meeting of the National Association of Episcopal Schools, meeting in Washington, November 10 - 12, will bring together close to 1,000 educators and administrators.

Bishop Daniel Corrigan, director of the home department of the Executive Council of the national Church, is to give three addresses. The subjects are not announced in the program, probably because the Rev. John Paul Carter, executive secretary of the Association, could not find out that far in advance just what he planned to talk about. Whatever is on the mind of Bishop Corrigan will be expressed in a lively fashion, with a lot of off-the-cuff asides for which he is noted.

The preacher at the service to be held in Washington Cathedral the first evening of the meeting will be Bishop Stephen F. Bayne, vice-president of the Executive Council and the first executive office of the Anglican Communion. Bishop Bayne has written several books on Christian living and worship and since the theme of the meeting is "The Worship of the Schools" his sermon will be in the nature of a keynote address.

The Rev. John Crocker is to be the speaker at the banquet the evening of November 11. Dr. Crocker was for many years the headmaster of Groton and played a leading part in the formation of the Association.

One of the highlights of the meeting will be demonstration services at Washington Cathedral at 8:30 a.m. Friday. In the Bethlehem Chapel students from Beauvoir School will take part in a service for pre-school to grade three children. Students from St. Albans School will gather in St. Joseph's Chapel for a service for grades four through seven. In the nave of the Cathedral the students from Cathedral School for Girls will take part in a service for grades nine through twelve.

These services will take about twenty minutes after which there will be discussions on the main problems of worship for each age group.

Throughout the three days there will be meetings of various boards and committees — regional, state and diocesan. Also there will be opportunities for idea-swapping in discussion groups, as well as the usual button-holing as occasions present themselves.

It all add up to what promises to be a most interesting conference. Reporter J. Edward Mohr will be on hand to cover the affair in the Witness of November 17.

URGES SEATING OF TWO CHINAS

★ A top spokesman of the National Council of Churches has lauded the recommendation that both Communist China and Nationalist China be admitted to the United Nations.

The "two-China" recommendation was embraced in a report released by a special commission of the United Nations Association, an independent, non-partisan organization supporting the development of the U.N. The association saw its suggestion as a means to "strengthen the United States' position in world affairs."

Commenting on the commission's report, R. H. Edwin Espy, general secretary of the NCC, said, "We find their recommendation in basic harmony with those of the National Council of Churches' statement on China, adopted by the Council's policy-making general board last February."

Both statements call for a new look at the question of mainland China's relations with the U.N. Espy said, while calling for a guarantee of continuing representation from Taiwan in the world body.

NEW OFFICER FOR PENSION FUND

★ Robert Armstrong Robinson has been appointed vice president and secretary of The Church Pension Fund and secretary of its affiliates, the Church Life Insurance Corp., the Church Insurance Co., and the Church Hymnal Corp.

He comes to the fund from the Colonial Bank and Trust Company, Waterbury, Conn., whose staff he joined in 1956.

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EDITORIAL

Church Schools Must be Free

THE ANNUAL OBSERVANCE of Episcopal School Week is this year being held concurrently with the triennial meeting of the National Association of Episcopal Schools in Washington November 10 to 12.

The Witness is again bringing the emphasis of these events to the attention of Church people with this special number.

The program of the Washington conference centers on worship in the schools. In the call for the conference Presiding Bishop Hines defines worship broadly and inclusively:

"Each discovery of knowledge, every act of intellectual honesty, the arrival at ethical commitment, the full participation in the fruits of learning, and the living in the society of those who teach and learn — all these are acts of worship. Indeed, everything the school does should be looked upon as an act of worship. We offer all that we have in the schools to God— and our formal and corporate worship is, and must be, the symbol and expression of this. If corporate worship is apart from the life of the school and limited to the chapel alone, it is not true either to the schools or to our God. But to bind all these in our offering to God, to reflect both penitentially and hopefully upon them, is to be in all our worship, in chapel and class alike, 'the people of God in action'."

The schools can lead the Church in worship in this broad sense. They can pursue to objective of apprehending, experiencing and conveying truth. They can seek and develop organic means of relating truth meaningfully to life.

The schools are not under the necessity or compulsion merely to perpetuate the given. They are not under requirement to coerce intellectual realities into predetermined patterns. They are not expected to turn out puppets for performances of a script written by others.

For the pursuit of these goals the schools need independence. At a time when willful minorities threaten, however unsuccessfully, the freedom to express truth in the Church, this is not an academic matter.

If the schools are to be free to make the contribution the Church deserves from them they must be internally and externally independent of the inhibitions and prohibitions circumscribing public education. This will keep them free for the widest perspective on the human situation. It enables them to face all issues in society, and to explore them honestly, and to test all possible solutions.

The schools must be independent of the institutionalization which will constrict them if they are only pawns of the Church, only means of achieving some limited ends within the Church. They must never be allowed to become, nor permit themselves to become mere catechism rooms. On the contrary, they will serve the Church only to the extent that they are the halls in which dwells freely the Holy Spirit of God.

TOO BUSY TO READ

CLOSE TO A THOUSAND people will gather in Washington next week for the triennial meeting of the National Association of Episcopal Schools. All of them serve schools in some important capacity. As each registers he will be handed a packet containing useful material, including a copy of this issue of the Witness.

The three days are jammed with important events so we do not expect many delegates to give much time to reading. The number does nevertheless contain first rate articles. The Rev. John Paul Carter has been on the job as Executive Secretary long enough to come up with a look at the future that is required reading for school personnel — and also for parents who have, or may have, youngsters in schools related to the Church.

The Rev. James R. McDowell of Sewanee raises some challenging questions about the functions of Christian schools—Christian, mind, not simply Church.

Mr. Tichenor, with a law degree from Cornell, designed and is teaching the unique course which he describes in his article — a course in urban affairs which attempts to correlate academia and the everyday world.

So our suggestion to those attending the triennial, if you are too busy to read now, take this issue home for future study.

A word also to other readers. We get a lot of letters from parents asking for information about Church Schools. We therefore suggest that you set aside this number for reference.

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"WHAT'S IN A NAME?"

By James R. McDowell
Headmaster, Sewanee Military Academy

CRISIS OF OUR TIMES IS ONE OF VALUES AND CHRISTIANITY HAS A GREAT DEAL TO SAY ABOUT THIS

THE NAME Church School can be a misleading, unfortunate, designation. For some, it connotes sectarian emphasis with the accompanying suspicion of bias. Others apply the term to the Sunday morning program of a parish, and this means Bible verses and lessons. A few thoughtful critics doubt seriously whether the Church has any business whatsoever in education, and they opine that it is an impossible mixture of incompatibles. The fact remains, however, that a goodly number of American youngsters are being educated in so-called Church Schools — or the more carefully worded, church-oriented or affiliated schools. For some, therefore, the term has some meaning and the choice of this particular kind of education is intentional on the part of the parent.

Most meetings of clergy and laity working in Church schools eventually get around to attempting to define what a Church school is. In my younger days this always disturbed me. I thought it incongruous that we should be discussing our mutual concerns without an adequate understanding of what we were. Slowly, I came to realize that a large part of this was due to the many, varied ideas about the nature of the Church itself, and the mission of the Church in the world. On the whole, the laity were waiting for the clergy to define the terms, and the clergy were nervous about saying what they thought. For this latter group, it depended on where you took your theological education and how much reading you had done. I am still disturbed about the lack of articulation in defining the nature and purpose of the Church, but my friends tell me this is a healthy sign of some mental fertility.

The Church schools, themselves, have fostered some of this fuzzy public image. Old established schools appear proud of their denominational roots, but the more affluent and successful they are, the more ecumenical they seem to become. The Roman-Catholics and the Adventists make no apologies for their respective religious affiliation. They are quick to affirm that the school is an extension of their evangelistic endeavor. It is no secret that some Church schools have grown in strength because of inadequate local public school facilities, and some have appeared to be means of avoiding troublesome social issues. In any event, the public has become justifiably wary of tying the Church and its program with the educational system in general.

Poor Public Relations

AN ADDITIONAL STIGMA seems to be the distinction between the designations of private or independent and public. To many, the Church has no business supporting an establishment for a limited few. Large schools with sizeable endowments have attempted to provide generous scholarships for qualified students with no regard for race, color, or ability to pay. Commendable as this is — the record is unusually good with some of the larger schools — the fact still remains that most Church schools are not within the reach of every man in the pew.

It seems obvious to me that in the public mind the use of the word Church connotes sect or denomination and this has colored the general attitude toward the endeavor. It appears to me, also, that the Church schools have done a poor job in public relations. In some cases, no effort has been made to broaden the public's opinion. Some have slowly disassociated themselves from active Church control, but like to be associated for other reasons. Less sectarian-minded institutions publish catalogues extolling "Christian orientation," "Christian teaching," "Christian atmosphere," but to most people they remain associated basically with one denomination or another.

Lest I lose all my friends in Roman Catholic, Adventist, Episcopalian, Presbyterian, Lutheran, etc. circles, I respect the depth of their personal commitments to a particular approach. I suggest, however, that we are missing a golden op-

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portunity to advertise ourselves as "Christian" rather than Church. In a time marked by nihilism and a seeming loss of direction, we are in a favored position to emphasize, capitalize and exploit the fact that we are committed to something far deeper than the boundaries of sectarian preference. The issue is whether we are committed to Christ and his gospel as "the" way of life and whether we are willing to emphasize this as our major raison d'etre.

The seriousness of the problem is well stated by Niels Nielsen, Jr. in his provocative study, God in Education:

"Parents and teachers recognize an abiding threat of nihilism which in the end can make democracy meaningless. Irresponsible behavior and simple hedonism as well as anti-social action — robbery and murder — are continually portrayed by mass media; even before the child can develop resistance against t h e m, he sees them as commonplace. Negative attitudes range all the way from materialism and sensuality to an exhausted intellectualism which has lost all faith that life has any real meaning. What can freedom or justice signify in such an 'empty' world? Suppose that they can be justified on utilitarian premises — but for what purpose? Our question is whether a mature civilization can be really motivated by such agnosticism. Culture is an achievement of human creativity and intelligence. Science or business alone do not supply adequate models for it. Apart from religion, education all too easily produces technically clever people who can make money or bombs, but have nothing to live for. The fact that the majority of Americans continue to share a positive attitude toward religion cannot be ignored in education. It is in this context that the common religious heritage of Jews, Roman Catholics and Protestants deserves larger attention that it has received from either the courts or the Churches."

The Committed Christian

PAUL TILLICH, speaking at the one hundredth anniversary of St. Paul's School, Concord, N. H., said that the problem of the Church school is more than the problem of the Church school. He suggested that the crux of the matter is the relationship of Christianity and culture generally and Christianity and education especially. Stated in another way, Christian-oriented schools must wrestle w i t h the relevance of Christianity in our time, and must decide how this concern is going to be communicated in our educational programs. In my opinion, our schools have been a bit apologetic for all this. In many cases, it has been an adjunct to the program rather than a major tone or standard set for the entire program. For the committed Christian it is not "a" way, but "the" way.

It seems to me the time has come for a more aggressive assertion of the Christian position on the p a r t of schools professing and calling themselves Christian. Rising a b o v e narrow sectarianism and lukewarm association, we need to restate and emphasize the role of Christ and his gospel in our lives. Never in our national history has a more opportune time presented itself. While public education debates the question of the place of religion in the curriculum, independent schools are in a position to lead as never before. Some schools have always included courses about Christianity in their programs, b u t t h e t i m e is ripe for an all-out offensive. I once read that communism succeeds in many places because of the fervent zeal of its adherents and its propaganda. I suggest that we could learn from this; we need to be more aggressive, more unmistakably Christian.

If the general public continues to consider us as sectarian citadels for privileged youngsters; if we cultivate the "snob" appeal; if we grow rich and ignore our responsibilities in the community and the world; we are to be compared with the foolish who failed to have their lamps trimmed, and missed the occasion of the coming of the bridegroom. "Knowing the time, that it is high time to awake out of sleep . . . . "

Difficult Task

IMPLEMENTING the Christian way has always been difficult. We share Saint Paul's frustration of the evil and good we do and don't do. The line from the prayer of general thanksgiving is so apt, "that we show forth thy praise, not only with our lips, but in our lives." The schools must escape from the static image of self-containment and catalogue-stated Christianity. When t h e y accomplish this, they will become truly great schools. If they fail to break some of these inhibiting bonds, they will fail to meet the educational challenge before them.

I have avoided the academic side of the schools except to say that the Hebrew-Christian tradition is important in the educational process and should occupy a prominent place in the curricu-

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lum. The better Church schools have been in the foreground of the drive for academic excellence. A few can be classified among the finest schools in the nation. Responsible Church officialdom has insisted that they strive for superior education. Where the authorities have neglected to insist on this, the result has been a "toying with education in the Church basement." Education should be an individual process, promoting the fullest development of the capacities, talents, abilities, character, and personality of each child. It cannot be realized in the fullest if the school is mediocre and unconcerned with academic excellence. If it is sub-standard and fraudulent, it is sub-Christian.

Living Testimonies

ONE of the disconcerting aspects of being a teacher is that your successes and failures are living realities. They take away a part of you and incorporate it into their own lives. The personal commitment of the teacher in any cause will be reflected in the students leaving his classroom. The graduates of "Church schools" are the living testimonies to the nature of education in that place. It would be interesting to investigate the effects of Church school education on the subsequent lives of its graduates. We have a fund of information about our alumni and their individual success stories, but how many of them would attest to the strong Christian witness in the school? Needless to say, the endeavor is measured in terms of the number saved for Christ.

The Spring issue of Columbia College Today contained a brief summary of the Bell report —a study of the college curriculum in light of modern society and education. Bell recommended that Columbia maintain its structured curriculum and required courses subject to revision and better coordination. Commenting on the report the astute Columbia editors said:

"The report comes at a time when a surge of permissiveness is suddenly sweeping through many colleges. Even venerable schools like Amherst, Yale, Harvard — and Barnard — are abandoning all purposes, admitting that they have nothing in particular that they want their graduates to know, and adopting an 'anything goes' approach . . . . The argument is that required courses are an 'insult' to today's more intellectual students, and that, as a young Yalie told us, 'Only if I study what I like can I get turned on.' The unspoken suppositions are that (1) learning should be pleasurable, fun and immediately relevant, (2) that there is nobody of knowledge that has any greater importance for western individuals than any other, (3) that bright teen-agers need no adult direction in what they should be learning, and (4) that whether an undergraduate wants to specialize exclusively or dabble broadly doesn't matter: it's all 'education.' "

Big Job to Do

I CITE this bit of information to draw attention to a measure of contemporary educational anarchy. Old-fashioned as it may appear, I believe that there is a body of knowledge that has the greatest significance for western man, and that bright teen-agers do need some direction in what they should be learning. The crisis of our times is one of values and Christianity has a great deal to say about all this. I wrote to the Columbia editor to inquire how he felt personally. He replied that he joined Dean Truman in saying that "a new flexibility is required to cope with the increasingly swift rate of change in the world, particularly among industrialized nations; but that we must not surrender all moral direction, wise guidance, and intelligent, adult supervision in the process."

The Church school, more properly called a school with Christian orientation and purpose, has its job cut out for it. I pray that it will rise to its present opportunity to witness to ultimate value beyond this life in a higher Being who redeems and sanctifies.

EPISCOPAL SCHOOL WEEK —

A Call to The Church . . .

TO REMIND her people of the opportunities and responsibilities in education—all education

TO PRAY specifically for the schools of our Church and those who labor for and in them

TO WITNESS in the world to the love of God for all his children, and that through Christian leadership in education all children may know God's redeeming love

Respond to this call by participating in Episcopal School Week, which is jointly sponsored by the Executive Council of the Episcopal Church and the National Association of Episcopal Schools.

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Urban Dynamics: Challenge to High School Seniors

By Halsey T. Tichenor 3rd
St. Stephen's Episcopal School, Austin, Texas

WHAT ONE LEARNS INTELLECTUALLY MUST BE RELATED TO PEOPLE AS THEY LIVE THEIR OWN LIVES

WHAT ARE the forces that operate within our cities? What are their problems? How does one explore or advocate effectively possible solutions to these problems? What does urban poverty or abundance really look and smell like? What is the effect of urban renewal? of compulsory education laws? of the highway program? How can we control the technological forces we have unloosed within the framework of some sort of democratic process?

These questions, and many others, are the topics for seniors at St. Stephen's Episcopal School in Austin, Texas, who have elected to take a newly designed course entitled "Urban Dynamics."

St. Stephen's Episcopal School is a coeducational boarding school, serving grades 8 through 12 on a college preparatory level. It is located about ten miles outside of the city of Austin—pop. 212,000 — on the border of what is now known as the President's "Hill Country". Overlooking the Colorado River, three miles from anything that can classify as a modern road, the school is a small community isolated from the events of the city. While members of its faculty participate here and there in civic endeavors, students have not had this opportunity. Consequently, students, especially seniors, have tended to see the problems of school life as the most earth-shaking that exist. Furthermore, seniors, after having completed the first semester of the senior year — so vital for college admissions purposes — become bored with the limited life of boarding school routines and ready for the bigger world that lies outside. Schools all over the country have noted this "senioritis" and have been groping for solutions that made sense within their academic commitments.

The World Around Them

IF THE PURPOSE of secondary education is both to prepare the student for college and for better interpreting his own life and that of others within and to the community in which he will find himself, then clearly the increasingly urban nature of our culture—and the world's cultures, for that matter — must affect the choice of curricular offerings.

Many schools have offered courses in "Civics" which attempt to teach the theoretical framework of politics. Some schools offer an introduction to sociology or economics. Except for term papers in these courses, they are oriented to the textbook and students have a hard time seeing their relevance to life, to the daily newspaper or the tv.

The course, "Urban Dynamics", designed at St. Stephen's by the writer, is an attempt to meet the difficulties experienced by seniors by taking them seriously. "Can my life be made to count?," they ask. "What is the system and what can one do to change it for the better?" Knowing that the academic world is increasingly being called upon by political leaders for advice, we wanted the students to have a concrete example of the way in which their academic life was related to the "real" world, to know that the information and ideas contained in books — even such dull things as statistical tables—were real and were vital to an informed discernment of and participation in the world around them.

The course design proceeded from the subsequently warranted assumption that the senior students knew nothing or next to nothing about cities, their operation or their problems. These students, like most in our Church schools, come from affluent, suburban America. Thus, to dispel ignorance, the students observe some of the problems at first hand as they studied about them. For example, they read Michael Harrington, The Other America, while taking field trips which exhibited the p h y s i c a l conditions of Austin.

Field Studies

THE READINGS and the field trips were then co-related with selected census statistics for the areas visited. In an actual slum, they tested the attitudinal response to poverty described by

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Harrington by designing, with the aid of the planning department of the city of Austin, a needed socio-economic neighborhood survey questionnaire. Each student, along with a counterpart of the same age from the neighborhood youth corps, did a total of four interviews to test the questionnaire. After the testing, the questionnaire was turned over to the neighborhood youth corps to complete the survey — results of which are now being tabulated and used to help the neighborhood help itself. However, in the interviewing, one white, middle-class teen-age girl had rocks thrown at her by small Negro children whose mother she was interviewing. All her attempts to placate them failed and so did those of the Negro New York City boy accompanying her. This girl knows now what it means to be White and how people in poverty feel towards those they identify with the system which they hate and which she had always assumed was fine. One thing was certain: the students unanimously agreed that Harrington and the census tract figures came vividly alive after their interviewing experience. They saw the academic world and the "real" world as simply different aspects of the same thing.

We also took the U.S. census tracts for Austin and attempted, by analyzing the statistics to visualize what an area would look like if we took a field trip through it. Students were delighted to find that they could in time make reasonably accurate guesses. Ethnic figures, density ratios, housing deterioration percentages and other statistics became, in a sense, "incarnate". The abilities of the students to experience vicariously from academic materials thus was enhanced.

Experts Speak

IN ADDITION to field trips, a series of speakers from city and county departments, voluntary agencies, business organizations, and state and federal agencies have appeared before the class. Usually the speakers made a short formal presentation — one-half hour and allowed the students equal time for questioning. Nothing but support and encouragement was received from all who were asked to speak or from their superiors. None refused to make the long trip out to the hills.

It would be pointless to detail all the activities of the class but it might be helpful to list the texts which were used this year and will be used in the year to come. Harrington, The Other America; Gordon, Sick Cities; Greer, Governing Metropolis; Gillespie, Government in Metropolitan Austin; Wood, Suburbia; Whyte, The Intellectual versus the City and the United States Census Tracts for Austin on Population and Housing. All the books listed above and others used this year are paperback and can be obtained fairly inexpensively.

One major weakness in the reading list is that the problems of finance and taxation are not adequately dealt with, and it is an area which defies the imagination in trying to make it relevant to non-tax-paying students. A study of the budgets of Austin and of Travis County yielded some results as students were enabled to see some governmental wage scales and relate them to federal poverty levels. The question of the equitable or inequitable nature of the tax bases — including profits from utilities — was most difficult to make relevant. Student response in this area, due to the inadequacies of the teacher, showed much less active concern.

Seminars

SEMINAR-TYPE classes in the first semester were held regularly four times a week, but in the second semester the class did not meet as regularly due to the demands of time for individual projects. These involved many trips to town to conduct the necessary research. The papers are now being presented in class where knowledge gleaned by one student is shared by all and where each student has an opportunity to be criticized not only by the teacher but by his peers on the paper presented.

Although the students have learned a great deal from their project work, it has been clear that individual projects can be done less successfully at this distance from town and with the demands of a rigorous afternoon schedule. Next year, the class will participate in a group project in each semester. In either case, however, the test for a project was and will be the usefulness to some responsible agency, public or private, of the research proposed. No project is undertaken without the enthusiastic cooperation of such an agency. To illustrate, individual projects this year covered a wide range of topics "Obstacles to effective city planning: an examination of a redevelopment project" was done in cooperation with city planning department; "Can waiting periods for school dropouts required by the neighborhood youth corps and the job corps be justified?" done in cooperation with Travis County juvenile authorities, the

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Austin independent schools, and the Texas employment commission. These projects are typical of those attempted by the students. They have learned techniques of human relationships, the demands of the great "waiting game", the use of gathered statistics, and the preparation of a persuasively documented paper. But no matter what the time demands, the students have felt that these possibilities of usefulness fully compensated for overwork.

Creative Work

FOR THE TEACHER, of course, the course is invaluable. An opportunity to design and redesign a course is challenging and creative work. It's fun. More important, however, is the involvement of the teacher in the problems of the city in his spare time and the satisfaction which comes from seeing students get excited about the relevance of learning and watching their attitudes change as whole new worlds become opened up to them. There are many frustrations but they are lightweights compared to the satisfactions.

One final word. The notion of learning by doing is not new. The understanding that our world has an exploding population living in cities is not new. What is new about this course is the combination of stiff intellectual requirements with the demand that what one learns intellectually must be related to people as they live their lives. The superhighway that cuts through the slum raises at least two questions: What can be done to remedy the ills that abundance has created and is continuing to create? What, for Christ's sake, does it mean for us to love those for whom he died so that they might have life more abundantly? "Urban

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The program on ecumenism is one of four outlines in a study guide devoted to "The Quest for World Peace." Other topics covered in this year's guide deal with "The United States — Turbulence in the Land of Plenty"; "Vietnam — Is Victory Possible?"; "Asia — Old Patterns, New Faces"; "Problems of the Underdeveloped World" and "Europe in Transition."

The Minneapolis Star sends the guidebook to teachers and adult group leaders without charge each fall. Quizzes and background articles are published weekly by the newspaper. This is the first year that a religious topic has been included.

The director is Prof. William C. Rogers of the University of Minnesota, assisted by 17 educators in the states involved.

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PRESENT SEMINARY SET-UP RAPPED

★ In an area composed of dioceses that stand to lose representation if the General Convention adopts it, the province of the Northwest went on record in favor of proportional representation in the House of Deputies at its synod held in Denver. Other resolutions calling for revision in the Church was a declaration of support to the committee studying the seminaries with an urging that they seriously consider merger of several into a few, and a plea for strengthening the role of the province in the life of the Church.

These, among other resolutions, followed the addresses of three Church leaders on the aspects of the Church's life. Bishop Stephen Bayne set the tone in his sermon at the opening service when he lauded the tenuous beginnings of the Church to reevaluate itself in context of mission, but warned that "the two faces of mission," the "being of God," and "the love of God," must remain dominant lest we become too concerned with "tinkering with other lives."

In two addresses, one on the structure of the General Convention to a sub-plenary group and the luncheon address to the full synod, Charles Crump, Memphis attorney and member of the joint commission on structure, set the pace for the discussion which led to the resolution on the House of Deputies and the province. "The question of money is no longer a valid distinction between dioceses and missionary districts," said Mr. Crump and he then pointed out that if all become dioceses under the present canons the membership in the House of Deputies will rise to over 700. This was coupled with a comparison of size of dioceses while they have eight

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deputies each which brought out the question of "one man, one vote." In a concise history of the province which came into being in 1913 after being proposed for the first time in 1865, it was shown that while some areas were abandoning the synod there has been a trend to make the deputies of General Convention the delegates to the synod. "As a corollary, there appears to be increasing emphasis on consideration by the provinces of issues to come before General Convention." In some, notably the fourth province, departments have been strengthened to become the prime purpose of synod meeting and operation.

Bishop John Higgins of Rhode Island presented ideas on theological education which he called a "practical application to the problems," and suggested that he would ask "very painful questions" regarding seminaries and the training they provide.

The bishop pointed out that the eleven present seminaries, with the "three irregular seminaries and one more on the way" gave a total of 15 actual and potential theological schools for this country. In the opinion of Bishop Higgins, three such schools would handle the present number of students and could be distributed geographically in a practical manner; leaving one on the east coast, one in the mid-west and one on the west coast. He questioned whether the Episcopal Church had enough theological faculty members to staff the present number of schools without sacrificing quality teaching.

Bishop Higgins suggested that the possibility of substituting a 27 month training period for the present three years be studied, as well as the leaving of teaching of practical theology to successful parish clergy. He suggested that many seminary teachers have "lost contact with

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the world." He would like to see men trained in such a way that they are prepared to "work in the area where the action is."

He believes that most seminaries do not teach their students to pray and that they are "for the most part, men without discipline, particularly in the realm of prayer and meditation." He pointed out that bishops have no control and often "no real areas of communication" available with the council of advice and examining chaplains, and that he did not blame many of the bishops for starting their own diocesan seminaries. He suggested that the "time has come to trust our universities," and that churches of a province might appoint a director of studies and a director of spiritual life in a good major university in which to train men to serve in a secular society.

After correcting an error in voting procedure in the 1965 synod, both house approved the seating of women as delegates by changing "lay man" to "lay person," and two delegates were seated. When the president, Bishop Hamilton H. Kellogg of Minnesota, made special recognition of them, Mrs. Anne Somsen commented that she "was happy to be a person."

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The WITNESS

NOVEMBER 10, 1966

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VOL. 51, NO. 36

The WITNESS

FOR CHRIST AND HIS CHURCH

NOVEMBER 10, 1966

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Story of the Week

Bishop Pike Demands Charges Against Him be Investigated

★ Bishop James A. Pike turned tables on the House of Bishops by asking to be put on trial for heresy and conduct unbecoming a clergyman.

Backed by 35 of the younger bishops headed by Bishop John P. Craine of Indianapolis, he asked Presiding Bishop John E. Hines for a full scale investigation of "rumors, reports, and allegations" made against him by his foes.

The request to 139 members of the house came as a bombshell after the house approved, with one slight change and after lengthy debate, an ad hoc committee report rebuking him for his views and calling him "irresponsible" in his speaking and writing.

But the committee report was aimed at heading off a lengthy five-step trial in which the ultimate court is the House of Bishops acting in a judicial rather than a legislative capacity.

Bishop Pike demanded, under Canon 56, Section 4, that the Presiding Bishop initiate immediately the judicial process by naming between three and seven bishops having jurisdictions to examine the charges against him and determine whether a canonical offense had been committed.

A volley of speeches preceded the ad hoc committee report. It was finally passed by a vote of 104 to 35. Then the Californian and his sympathizers moved into the picture with ecclesiastical and legal ammunition.

First, most of the minority —mostly in their fifties — one by one disassociated themselves from the document, presented by Bishop Angus Dun, retired diocesan of Washington.

The report of the ad hoc committee is in this issue. Others to draw up the report, which was presented unanimously, were Bishops: Sherman of Long Island; Bayne, executive council vice-president; Warnecke of Bethlehem; Kline of Northern Indiana; Mosley of Delaware; Emrich of Michigan.

Then, led by Bishop William F. Creighton of Washington, D.C., they presented a report which was received by the house stating that if Bishop Pike were to be a "casualty of the Christian mission in our day" they regretted it.

Finally, reaching into the canons for a law never used in Episcopal Church history in such a way, Bishop Pike came to the rostrum and dramatically, but quietly, asked for a full-scale probe into reports against him.

The canon asks for an examination of defamatory reports against the "personal or official character" of a bishop. It says that with the written consent of two other bishops — in this case bishop-elect C. Kilmer Myers of California — now suffragan bishop of Michigan — and Bishop Craine — the bishop can demand that an investigation be made.

Upon receiving it, the Presiding Bishop is required to summon a committee to investigate the matter.

The rumors and accusations cited by Bishop Pike included the conclusions of the ad hoc committee, charges by Bishop Chandler W. Sterling of Montana that he "doublecrossed" the bishops by not submitting his writings to some of them last year and the draft presentment of Bishop Louttit's charge.

He said afterward the ad hoc report amounted to a trial procedure "without a hearing" and that his own legal action was "all I can do as an honorable man."

Bishop Pike was backed by a group of bishops who drew up a document in his absence between the afternoon and evening debate on the ad hoc committee report.

The minority report, also in this issue, was signed by most if not all of the 35 who voted against the Dun report. Those named by the press officer of the executive council on October 25; Bishops: Craine of Indianapolis; Myers of Michigan; DeWitt of Pa.; Blanchard of S. Ohio; Hatch of W. Mass; Creighton and Moore of Washington; Butterfield of Vt.; Cadigan of Mo.;

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Cole of C. New York; Scaife of W. New York; Barrett of Rochester; Stark and Rath of Newark; Saucedo of Mexico; Stevenson of Harrisburg; Wright of Nevada; Hall of N. H.; Stokes and Burgess of Mass.; Marmion of SW. Va.; Corrigan, head of the home dept. of the executive council.

Of his foes, Bishop Pike said: "They're thinking of the in group. But I'm hearing those who are delighted there is a new way to believe — perhaps boldly, perhaps vulgarly."

He noted that fewer than half the bishops of the house have jurisdictions and that the majority "don't realize the Church is going down the chute" and that there are "scene changes" all over the country.

Bishop Craine said the younger bishops met in a rump session in a room they have used as a chapel at the lodge in Wheeling where the house met the last week in October.

"This is going to hurt the Church," he remarked to reporters, "but my personal conviction is that the young men of the Church are with Bishop Pike. The others don't even know why the Church is loading the ball game."

Donegan and Corrigan

During the hour-and-a-half discussion lasting into the late evening, bishop after bishop arose to say why he did not wish to see a heresy trial come about. They called the committee report a family affair, but also one that affected the whole Church.

Bishop Horace W. B. Donegan of New York declared that he profoundly regretted the word "irresponsible" in the report because "this is an attack on a man's integrity."

"I speak against this statement not as a bishop, or even as a Christian," declared Bishop Daniel Corrigan, director of the home department of the executive council, "but just as a man, as an American. Even in our schools we have more humane processes than seem to be operative here for the last while."

Bishop Corrigan was a member of the minority which brought about the upset later.

"My God," he continued, "heresy is nothing to what we say about this man. The due processes of our Church are reliable, humane, and they have been violated. I believe in this due process, and I believe this matter should be further examined."

Pike and Myers

Bishop Pike at one point said he regarded it as a "failure of due process" that he was not given a hearing before the ad hoc committee. He said he "could not imagine a more judgmental set of conclusions" than those reached by the committee.

Bishop Pike cited a speech given by Bishop Angus Dun on April 30, 1925, about the complexities of the Apostles Creed. He also cited quotations from Father Hans Kueng's book, "Freedom Today," stating that freedom in theology is necessary for its variety and multiplicity.

He spoke for about 20 minutes, and was applauded as he went to his seat.

During the earlier floor fight, younger bishops among the 139 tended to support Bishop Pike while the many older ones seated at the front in the order of their consecration dates, voted over and over against him.

His successor to the diocese of California, Bishop Myers, told the House that the debate over the document "suggests we are already at trial."

He and other supporters criticized the eight-bishop ad hoc committee because it included Bishop Louttit—his chief accuser—and Bishop Pike had not been allowed to appear before it. Bishop Pike had requested that he be included or at least have his say.

Paul Moore

In an eloquent plea, Bishop Paul Moore, suffragan of Washington, asked:

"Why is it that the house had not censured any of the rest of us who have spoken, acted out or allowed to occur within our dioceses greater blasphemies than the treatment of items of doctrine less than solemnly?

"I speak of Church doors closed against members of another race, clergy denied backing of their bishop because of their Christian social views, public impugning of the motives of fellow bishops . . .

"Is it only because Bishop Pike, due to his peculiar genius in commanding a wide audience, is more of a public figure than the rest of us? I am concerned that the severity of the rebuke contained within this statement would have something of the appearance of repression.

"The Church facing the world today is already thought of by a majority of the younger generation to be archaic. Bishop Pike is one of the few figures within our Church to whom they point with hope."

Butterfield and DeWitt

Over and over, Presiding Bishop Hines fought down attempts to have the discussion tabled or put over. Throughout the first-hour floor fight no wording in the document was changed.

Bishop Harvey D. Butterfield of Vermont, who originally had refused to sign the heresy allegations circulated by Bishop Louttit, asked that the statement be rejected.

"I'm as much concerned as anyone about the image of the Church," he said.

"But I'm more concerned about what Christ thinks. The whole issue here is: Do we wor-

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ship Jesus Christ or do we worship a set of words?"

At one point, Bishop Robert L. DeWitt Jr., of Pennsylvania protested the "heavy note of censoriousness" contained in the core of the ad hoc committee document. He moved to delete three key paragraphs.

Bishop Pike spoke in appreciation of this support in his "great period of trial." He said he had more than 1,000 letters from people who had come into the Church "because of the type of thing I say and the approach I use." He said that the forms of the creeds, prayers and the hymns of the Christian Church are being widely changed and criticized at present.

And, he objected, the document contained a "judgmentalism" at one point where it indicated he had not lived up to a pledge he made to the House of Bishops last year. This was an affirmation of his loyalty to the doctrine, discipline and worship of his Church.

At issue here was a sentence in the document reading: "Nothing so troubles us now as the sense shared by most of us that this hope was in vain."

As soon as the ad hoc document was prepared, and long before the debate began, it was presented to Presiding Bishop Hines, who said he was "happy" with it.

"I hope this never will come to trial, because that is not a viable and adequate form of settling matters of the faith," Bishop Hines told reporters.

After Bishop Pike's demand for a probe the Presiding Bishop indicated that he would take his time in naming the initial committee.

"I would hope that somehow a way can yet be found to end this affair without reaching the stage of a heresy trial," he said.

Borrowing a Supreme Court phrase, he said he planned to move ahead on the question "with all deliberate speed" and was in no rush to name the committee.

In another move to put the brakes on the issue that could expand into one of the most sensational Church trials of the century, Bishop Louttit caucused with 28 members of his anti-Pike "Committee for the Defense of the Faith."

"I recommend that we do nothing," Bishop Louttit said to the group, whom he called to the front of the house at the close of an afternoon session. "If we get behind the eight-ball again, I'll get in touch with you."

Council for Renewal of Church Endorsed by House of Bishops

★ A re-examination of the theological stance and structure of the Church through formation of a special council of representative clergy and laymen was recommended by the House of Bishops.

Endorsing a resolution which specifically noted that the Roman Catholic Church "has shown that a great Church can re-think publicly and with freedom not only the expressions of its faith but its total life and mission in our day," the house called on the Presiding Bishop to appoint a committee to set up a council.

The resolution, presented by Bishop Anson Phelps Stokes of Massachusetts, urged the formation of such a group which will represent a cross-section of the Church to "help rethink, restructure and renew the Church for life in the world today."

The committee is to report to the next House of Bishops session — at the 1967 Episcopal General Convention — on establishment of the council. Actual formation of the deliberative group would follow that meeting.

Bishop Stokes stated that the council could produce "documents of various kinds to help us understand our faith and make it relevant for today."

Questions to be considered, he suggested, would include the impact of science on religious belief, new forms of the ministry, the role of laymen, world peace and many areas of Christian social concern.

The council, if formed, it was noted, would not have official status but would provide guidance for the established governmental bodies of the Church.

Some bishops at the meeting in Wheeling saw the move as a reaction to the ferment created by the debate over the statements of Bishop Pike. Bishop Hines however noted that the "ferment that exists" in the Church exists "quite independently of Bishop Pike." He said that such an approach to study of the role of the Church in the world would have gotten underway even if Bishop Pike had not become the focal point of the discussion.

It was suggested by Bishop Stokes that by 1969 "some sort of congress" could be convened which would bring together theologians, laymen and clergy under the sponsorship of the House of Bishops.

Other subjects receiving attention at the House session included an examination of the Church's role in the Protestant union movement, particularly through the nine-denominational Consultation on Church Union.

Bishop Robert F. Gibson, Jr., of Richmond, Va., issued a plea

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to support the Episcopal delegation's participation in the constitution talks.

"In a show-down," Bishop Gibson asked, "what are you going to do if we don't intend to go through with this? If we don't, then for God's sake, let's vote at General Convention to pull out of this thing and be honest if we can't be Christian."

The place of the Episcopal Church in the proposed interdenominational merger — in large measure because of its firm beliefs on orders of the ministry and the episcopate — has been a subject of considerable discussion.

The on-going Episcopal-Roman Catholic theological conversations also were brought to the attention of the bishops. Bishop Donald Hallock of Milwaukee said in this connection that theologians on both sides earnestly hoped that some day the two Churches might find unity in the eucharist.

Elections

Bishop Lyman B. Ogilby, whose resignation as diocesan of the Philippines becomes effective next May, was elected coadjutor of South Dakota. Bishop Benite C. Cabanban, suffragan of the Philippines, was elected coadjutor and automatically succeeds Bishop Ogilby.

All Religions will be Invited To Tackle World Problems

★ The House of Bishops called for immediate efforts to convene a "world-wide gathering of Christians, Jews, Moslems and leaders of Eastern religions" to search for religious initiatives for peace and the elimination of poverty.

Adopting a position paper on "population, poverty and peace," they strongly endorsed programs of population control and called for a prompt acceleration of both religious and governmental efforts to alleviate world need.

"However extensive the promotion of family planning," the position paper said, "in the near future the explosive population growth will bring the world shortly to a food crisis of mammoth proportions, one which poses inescapable threats to the stability and growth of the nations and to the peace of the whole world."

The bishops specifically requested the Presiding Bishop to initiate conversations with leaders of the World Council of Churches, provinces of the worldwide Anglican communion, and Pope Paul to bring about the global interreligious conference on peace.

While noting that religious groups have shown deep concern for problems of world population and need, and "by a wealth of voluntary effort" have sought to "minister within the calamitous conditions we confront," the issues "have not yet become the major agenda of mankind or of the Church."

It is "high time," the paper said, "that as people we become alert to the social and political vacuums around the world which are waiting to be filled and to the dangerous irrelevance of military means for filling them . . .

"The present crisis is no less urgent than the crisis of post-war Europe 20 years ago. The time has come when we must make a frontal attack against the scepticism that surrounds the concept of mutual aid. 'The haves' among the nations must be aroused to use their substance willingly and wisely to help 'the have-nots.' "

It was noted that as the gross national product of the United States "steadily increases . . . the percentage devoted to international development dangerously declines . . . "

In addition to interreligious programs and cooperation with government, the document called for support of the Presiding Bishop's fund for world relief in 1967 and urged all branches of the Anglican communion to increase their efforts to meet human need.

It was suggested that the Anglican communion appoint a non-governmental representative to the UN to aid the executive officer of the communion in assisting provinces of the communion "in finding their role in the quest for peace and the elimination of poverty."

Recruitment of volunteers to work in Church, voluntary governmental and international aid programs also was urged.

The paper additionally pledged resources of the Church to achieve equal opportunity for all citizens in the U.S., noting that "the issues of poverty and human rights are inseparable, both at home and abroad." Together with human rights advances, the paper said, there remain many areas of discrimination.

"This leads to the further unlawful acts of the few," the document continued. "We regard with deep concern the subsequent hostility of large sections of the white community.

"Sensitivity to human suffering and indignities has turned in many places to rejection. Yet only a society concerned for the dignity of every citizen can respond with creativity to the demands of a changing world."

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EDITORIALS

The Irony of Wheeling

NOTHING could be more tragically ironic than the outcome of the efforts at Wheeling to avert a heresy trial for Bishop Pike. The bishops in their anxiety to avoid damaging the "image" of the Episcopal Church as a roomy and tolerant and broad-minded body adopted a statement so scathing in its attack upon the bishop's character that he was forced to demand a formal investigation.

So we shall have a kind of heresy trial after all — and in the interlude have been treated to a revelation of the depths to which the majority of the bishops will stoop to try to placate the heresy-hunters among their number. We are shocked that Bishop Louttit, for example, should have been allowed to sit on a committee appointed to weigh his own charges. We are appalled that after public statements had been made accusing him of irresponsibility, cheap vulgarity, a lack of pastoral sensitivity, and other personal deficiencies Bishop Pike should have been given only ten minutes in which to reply!

The only sign of hope is the statement of the dissenting minority, which included such impressive names as Stokes, DeWitt, Craine, Creighton, Cadigan, Stark, Corrigan, William Marmion, Barrett, Moore, and many others. Their statement is a moving document, evidence that some bishops at least know something of the mood of the latter half of the twentieth century.

So we are committed to the agonizing process of a formal investigation, and the "image" of the Episcopal Church has been irreparably damaged by the very leaders who sought to preserve it.

In the days preceding the meeting at Wheeling the press reported the death of the "Red Dean" of Canterbury, and we were led to reflect on the maturity of the mother Church of England in dealing with the eccentric and the innovators among her clergy. Bishop Barnes of Birmingham, Bishop Robinson of Woolwich, the "Red Dean" were never subjected to the humiliation which Bishop Pike was subjected to at Wheeling.

It is a sad commentary on our own American episcopacy that a majority of them have been stampeded by a handful of heresy-hunters to bring about this calamity. October 25, 1966, at Wheeling, West Virginia, the House of Bishops covered itself with something less than glory, and may well have initiated an era of ill-will and bitterness in our Church which has not been known since the unedifying churchmanship controversies of the 19th century.

We must register our great dismay.

Move Toward Renewal

THE AGENDA for the meeting of the House of Bishops was released by the Presiding Bishop early in October. Among the dozen or more matters listed for discussion were "Theological concerns in the Church today" and "The continuing dialogue with contemporary theologians."

The moves toward renewal which were taken before adjournment were a result of the discussion of these two topics, and were not, as many assumed, prompted by all the to-do about Bishop Pike.

In any case one of the greatest scholars the Episcopal Church has produced, and who was sunk over the treatment given Bishop Pike, when he read of this new plan, wrote us simply, "The news today is better."

With that we naturally agree and are glad that the meeting ended on a positive note.

Bishop Louttit, who led the campaign against Bishop Pike, said that he and the others who supported him agreed that the Church must find new means of expression if it was to speak to modern society. "The formation of a council," he said, "is a way of saying, 'Let's have a group do what Bishop Pike has been trying to do all by himself.' "

Bishop Pike said he was delighted with the move and added; "I've been trying to get us talking about theology all along."

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COMMITTEE'S REPORT ON BISHOP PIKE

PRESENTED TO THE HOUSE OF BISHOPS BY BISHOP ANGUS DUN AS CHAIRMAN OF A COMMITTEE APPOINTED BY THE PRESIDING BISHOP AND APPROVED 104 TO 35

THE FACT has been widely publicized that a number of Bishops of the Episcopal Church have been prepared to initiate a formal trial of Bishop James A. Pike. Those who contemplated this action did so because they were deeply troubled by certain utterances of Bishop Pike which they believed to be contrary to the clear teaching of this Church on basic aspects of our faith.

When all of our Bishops were notified of this contemplated action, many were convinced that it should not be taken without an opportunity for corporate consideration by the House of Bishops. The action was postponed; and the meeting in which we are now engaged, has given an opportunity for formal and informal consultation on the part of those of us present.

This statement, adopted by a majority of the House of Bishops, seeks to embody briefly the conclusions we have reached.

It is our opinion that this proposed trial would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness.

This judgment does not as such represent any legal opinion on our part for or against any charges which might be brought against Bishop Pike.

Possible Impact Seen

MANY CONSIDERATIONS have led us to this conclusion. We recognize that ideas and beliefs can not be constrained by laws and penalties. This "heresy trial" would be widely viewed as a "throwback" to centuries when the law, in Church and state, sought to repress and penalize unacceptable opinions. It would spread abroad a "repressive image" of the Church, and suggest to many that we are more concerned with traditional propositions about God than with faith as the response of the whole man to God.

The language and the mysteries of the Christian faith are inescapably hardened when dealt with in legal terms. We believe that our Church is quite capable of carrying the strains of free inquiry and of responsible, and even irresponsible attempts to restate great articles of faith in ways that would speak in positive terms to men of our own time. And we are confident that a great majority of our clergy and people are gratefully loyal to our good inheritance in a Church catholic, evangelical and open.

Having taken this position regarding a trial, nevertheless, we feel bound to reject the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the Church. And we would dissociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust that he shares with us.

His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and at the worst, by cheap vulgarization of great expressions of faith.

Irresponsibility

WE ARE more deeply concerned with the irresponsibility revealed in many of his utterances. He has certainly spoken in a disparaging way of the Trinity, for example, and suggested that a conceptualized doctrine of the Trinity is a "heavy piece of luggage," of which the Church might well be relieved. Yet he knows well that a triune apprehension of the mystery of God's being and action is woven into the whole fabric of the creeds and prayers and hymnody of our Episcopal Church, as it is into the vows of loyalty taken by our clergy at their ordination. It is explicit in our membership in the World Council of Churches and in our consultations on Church union with other major Churches. To dissect it out of the stuff of our shared life in Christ would indeed be a radical operation and to suggest such surgery is totally irresponsible.

Mature and competent theologians have always known that the language of profound faith

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presents special problems. Silence is often more expressive of "the knowledge of God" than facile speaking. But men must seek to find words, symbols, metaphors and parables to express their faith if they are to communicate and share it. The language of faith is frequently open to unimaginative and literalistic interpretations. Ancient terms and formulas may cease to speak to men in later times. There is constant need for reinterpretation and recasting, especially in a time of such rapid intellectual and social change as ours.

Necessity of Freedom

FOR THIS TASK there must be freeedom, responsible freedom. But this calls for sensitive pastoral care and for patient and reverent penetration into what hallowed word-forms have been trying to say. We find too little of this pastoral concern and of this patient and reverent penetration in many of Bishop Pike's utterances on the most sensitive themes. At the last meeting of this House, Bishop Pike affirmed his loyalty to the Doctrine, Discipline and Worship of this Church and expressed his concern for the Episcopal brotherhood he shares with us. We welcomed that assurance and the hope it gave that the dynamic leadership with which he is endowed might be used in such a way as to strengthen our corporate life and witness. Nothing so troubles us now as the sense shared by most of us that this hope was vain.

This is a hard thing to say — perhaps as hard as what Bishop Pike has said of beliefs treasured in the Church in whose service he and we have been joined and honored. Doubtless he would declare that he intended "to speak the truth in love." We would say the same — indeed we would acknowledge gratefully and sincerely that there has been so much in his ministry among us in which we rejoice.

Finally, we do not think his often obscure and contradictory utterances warrant the time and the work and the wounds of a trial. The Church has more important things to get on with.

A SUPPLEMENTAL REPORT

RECEIVED BY THE HOUSE OF BISHOPS AND SIGNED BY MOST, IF NOT ALL, OF THE 35 BISHOPS WHO VOTED AGAINST THE REPORT OF THE AD HOC COMMITTEE

WE MINISTER in a time of rapid change in which many people are deeply disturbed. Old cherished foundations are being shaken and the hope of what is to be is not yet clear. This is an exciting time in which to live and a time of great adventure. It is a time for the young and for those who can speak to the young.

Bishop Pike has been disturbing, admittedly. Often in his dialogues with the faithless, with youth, with adherents of other religious faiths he has spoken precipitously and with some risk. He would have preferred more time for consideration, but the pace of our day does not allow us such time. We believe it is more important to be a sympathetic and self conscious part of God's action in the secular world than it is to defend the positions of the past, which is a past that is altered with each new discovery of truth.

At the Anglican Congress in Toronto in 1963 we explored the new frontiers that face the Church in its mission in our day. We happily agreed that there are frontiers of political and social and technological and theological thought and action confronting Christ's Church; and that our mission is to pierce them. Few of us have done so, in large part because of the risk involved and because of the danger of the task.

Bishop Pike has faced, often hurriedly, the demands, intellectual and theological of our time in history, and we commend him for doing so. If he has to be a casualty of the Christian mission in our day we regret that this is so. We would rather hope that the Church may accept the cost and the risk and the joy of moving on in its ministry to all that is to be.

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THE LAY APOSTOLATE

Frederick M. Norris
Rector of St. Thomas Church, New York

WITH THE ZEAL AND DEDICATION OF THE LAITY THERE IS NO LIMIT TO WHAT THE CHURCH CAN DO

IF WE WERE ASKED to define the Church's method of acting in the world, most of us would use our Lord's similes. We would say that the Church is intended to be like leaven in a lump of dough, silently working its way into affecting and altering the whole mass. Or we would say the Church is intended to be like salt in a quantity of food not only enhancing the flavor of the whole amount but also preserving it from deterioration and decay. We would then go on to elaborate a bit by pointing out that the Church, as the fellowship of the forgiven, gathers at regular intervals for worship and for mutual support and encouragement of one another, then, enlightened and inspired, the members of the fellowship disperse throughout the community to leaven and to salt the whole.

In other words, the Church has long proceeded on the assumption and in the belief that its lay membership, which means you who are in the pews, comes to the sanctuary for periodic enlightenment, fresh assurance and renewed motivation in order to go forth into the offices, the homes, the schools, the shops, the meetings of directors, of trustees, and of policy committees, in management conferences and departments of government at all levels, to bring to bear the commandments and promises of our religion in every aspect of society. It is a very sound and plausible theory based upon reasonable assumptions.

The only trouble is that it doesn't work — at least not well or thoroughly. Entirely too much of the Church's energy and concern is devoted to her own self preservation and expansion as an institution whereas her first and chief purpose is to promote justice, to expand compassion and to express love in all aspects and relationships of human affairs — especially beyond her boundaries. Too many people define church work exclusively in terms of ushering and serving on committees and raising funds and all that sort of intramural activity. Important and necessary as such work is, it is less important and lower in the list of priorities than the Christian action of its members when away from church premises and in their daily pursuits.

Need to Speak Out

THE CHURCH has been paralyzed to a great extent, or at least sadly crippled, by a deep-rooted tradition of reticence and timidity on the part of lay people when it comes to speaking out in religious terms in their everyday affairs. It is supposed that only clergy are expected to be active in that sense and that the laity are to remain passive except for paying the bills. It has come to be regarded as bad taste for laymen to talk in religious terms except at church meetings. This results in a priest-ridden Church. The secularists and unbelievers speak out loudly and insistently in proclaiming their views and values with almost no articulate opposition from lay believers.

We hear it said with repeated and increasing emphasis by those who are best qualified to evaluate the situation that the Church's impact upon contemporary society can become effective only when Christian laymen unite in groups outside church premises to plan a strategy for their daily problems and responsibilities that is avowedly and openly based upon religious values. One might add that conscientious Christian laymen and conscientious Hebrew laymen could well join forces in such planning. As long as it sounds fantastic to speak of openly discussed religious values and obligations at directors' meetings or in labor union conclaves or in the city council or any other routine gathering even when many of the men are conscientious members of church or synagogue, how can we hope for an effective impact upon everyday affairs of our society of that which we profess on Sundays?

It is certainly not for me to sit in judgement as though I were entirely disassociated from this state of affairs. I am a product of this culture as much as any layman. I have been conditioned by these inhibitions and reticences which flourish so powerfully in our midst. It would

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be presumptuous of me to attempt to offer specific blue-prints of how this dilemma might be resolved in your particular situations. But I believe I would be open to justified consure and to deserved accusations of irrelevancy if I were to pretend that the problem is not there or if I were to allow anyone to suppose that I am unaware of it or that I consider it less than a matter of life and death for our society.

Basic Principles

WE HAVE, as a people, gone very far in the direction of appearing to believe that there is no immediate connection between business and religion, between politics and spiritual values, between diplomacy and the word of God. We agree, of course, that being a decent chap, being as honest as circumstances permit, being kind and courteous as far as is practicable and being a responsible citizen in civic, social welfare and community needs all go to make up what we call Christian or religious living and that all that sort of thing is bringing religion and practical living together. And, so far as it goes, that is perfectly true. But by and large I fear that the major decisions on policy and procedure in our economic, political, educational and governmental affairs are established without any open, conscious reference to basic religious principles, without forthright acknowledgement of God's supremacy in all the affairs of men and without emphatic reminders that God is always the final fact to be reckoned with.

I suppose the $64,000 question is, "Does it really make any difference?" Would our business, professional and governmental affairs be greatly altered if we were able to insist that religious principles and awareness of human responsibility to God and the availability of his guidance were seriously considered under all circumstances? Would human relations be more rewarding and mutually considerate if the presence of God were invoked more habitually by all concerned? If we were to be reminded more frequently by one another, as well as by the preachers, that all men are children of God and that we share a basic unity which cuts across the cultural, racial and economic barriers which men tend to magnify, would it help to relieve some of the tensions and suspicions which prevail? If laymen spoke out more frequently and forcefully on the subject of God's sovereignty and judgement, within what is now regarded as a strictly secular context, would fears and rivalries and exploitations and oppressions be in any degree mitigated?

Deep Gulf Fixed

ALL OUR RELIGION is centered about the conviction that except the Lord build the house, they labor in vain who build. We listen to the many variations on this theme with solemn agreement as we sit in church. Most of us who profess and call ourselves Christians really believe this as we do so many other basic teachings. We honestly accept the fact of God's supremacy and the necessity for recourse to him if our human society is to be saved.

But the chasm between our convictions and profession on the one side and our everyday affairs on the other remains unbridged and with little evidence of determined attempt to bridge it. The old ways do not work. Much that we have supposed to be the method intended, now stands revealed as impotent. More and more thoughtful people are convinced that the answer lies with the laymen and that only as there comes to be a genuine, imaginative and aggressive "lay apostolate" shall we see the power of the Church come into her own. It is yours as lay people to find ways and means whereby the affairs of daily life and business can be confronted more candidly and directly in religious terms and in terms of human values above the idolatrous position which we accord to success and prestige. It is yours to find ways and means for dealing with the kind of social amnesia which permits such a large part of the privileged segments of society to be perpetually isolated from the exploited and oppressed masses.

I am glad to say that some of our parishioners are finding time and making opportunities for visiting areas in the city where conditions exist that cannot be tolerated with complacency and seeking to join forces with the agencies that are directly involved with the attempts to alleviate the symptoms and to cure the causes of the sickness. Such direct and imaginative methods of outreach in the name of the Church are the only hope for reformation and rebirth in contemporary Christendom and must be multiplied many times.

Finally it is yours to find opportunities and methods for being heard in support of the ecumenical movement toward reunion of the Churches. There are all too many people in the

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Episcopal Church, of whom, I am sorry to say, a great many are clergy, who continue to be preoccupied with denominational and partisan matters from a bygone era and to make idols of our heritage of cult and order and to be overly scrupulous about what they choose to regard as heresy or orthodoxy.

Need for Action

THE LATEST OUTCRY on the trail of Bishop Pike is a tragic example of this. The bishops seeking to bring him to trial are not among the great leaders in our Church. They are motivated, I fear, by a combination of personal resentment and false concepts of prestige. Some of them are small guage men.

We can no longer afford the luxury of division nor indulge in endless debate over matters that are not of the essence. The world lies bleeding by the side of the road and we must not be guilty of playing the part of the priest and the Levite passing by on the other side else we pass on to certain death and deserved destruction. The laity is desperately needed. Your part is critically important. Without your resurgent initiative and zeal and dedication, the cause is lost. With it there is no limit to what the Church is destined to be and to do.

I call upon you to make yourselves heard and to insist that the leadership of the Episcopal Church either "put up or shut up" in the matter of Church reunion. There are plenty of leaders who believe in it. I am convinced that the majority do. But entirely too much attention has been paid in the past to the vociferous minority that screams about preserving our "catholicity" every time the question of reunion comes up. We shall either "put up" or be by-passed by the onward sweep of the ecumenical movement in which even the Roman Church now moves with a new spirit of love and grace.

God is determined to achieve his purpose and he will allow nothing to stand in his way indefinitely — not even our beloved Episcopal Church. Our Lord promised that the gates of hell shall not prevail against his Church for those gates shall be stormed and breached until hell is vanquished. And if he does that he will also storm and breach the gates of Episcopal reaction and conservatism without the slightest compunction. Through those who trust him there is no limit to the mighty acts he will perform in the process of redeeming his world.

The Escalation of MRI

By William B. Spofford Jr.
Dean, St. Michael's Cathedral, Boise, Idaho

LET ME SAY, straightway, that I, personally, am convinced that MRI is a good thing. I thought so when it was broached in Toronto; and I approved of it at the General Convention in St. Louis; and, indeed, believed in it when I was raised in a rectory and went to an Episcopal prep school and it was called "the great commission" or, more plainly, the Gospel of Love. Now it doesn't matter much whether I, as chairman of the committee on mission of Idaho's bishop's cabinet, am convinced or not. The rest of the bunch are and this happens to be an assignment they've handed to me. So we've packed drugs for Matabeleland and tried to raise money so that lay catechists might be trained in Southern Rhodesia. We've also had hours of conferencing with delegates from the Canadian diocese of Kootenay both in Idaho and in British Columbia and, hopefully, next spring sometime this will all eventuate into some kind of companionship arrangement whereby we can get on a person-to-person basis. All of this has involved work, which seemed necessary and significant.

But suddenly, in the last four weeks, the work has become harder and, I'm afraid, my feelings have become mixed. This is due to the fact that there has been an escalation of MRI material across my desk. It wouldn't be so bad if I would get one copy of this expensive stuff, but somehow or other I get two to four copies of each mailing. I've tried to stop it, truly. Each time the excess mailing comes bearing not only the expensive brochures but a twenty-five cent stamp, I've mailed them back and tried to point out the following fact:

When we first entered into a project for progress with Matabeleland, one of the areas of work was to set up pen-pals in that beleaguered diocese. We wanted to know more about our fellow Christians there as people. We started out with the best intentions until, at a certain juncture, the bishop of that place, a most sincere, committed and courageous fellow, made the point that, for us, a five cent stamp was, simply, a five cent stamp. But for many of his parishioners it might be the equivalent of ten meals for starving bellies. That one item, for us, made a forceful point vis-a-vis the dif-

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ference between affluence and poverty. So, we've not sent many letters to Matabeleland but, rather, have tried to just raise some money which they could use, and to say prayers for them daily in the cathedral.

Today, the MRI sent me a good, fancy booklet, and the postage was 35¢ or, if you will, 75 meals for some rather hungry kid. I took the pamphlet over to the cathedral's rack and hope to God somebody will pick it up, and perhaps put a buck or two into a special envelope marked MRI — Matabeleland.

I am not so naive as not to know that General Convention is coming up and that P.R. has to go to work. All my stuff, however, comes marked first class, implying that I wouldn't read it if it didn't get this kind of attention. Really, friends, I would . . . . as a matter of fact, from now on, if you'll mark it MRI, and send it the cheapest rate possible, I'll read it more avidly. I might even be able to share it with some others in the Church without feeling embarrassed. And, for the s a k e of some desperate kids, cut out the duplicates.

There, I feel better . . . . .

John Lennon May be Right

By W. Murray Kenney

Rector of Christ Church, Cambridge, Mass.

"STATIONS BAN BEATLES for Jesus Remark" —read the headline last summer. "We're more popular than Jesus now. I don't know who will go first, rock 'n roll or Christianity. Jesus was all right but his disciples were thick and ordinary."

Beatle John Lennon was absolutely correct. The Beatles are, Sandy Koufax is, the communist party is, Humphrey Bogart is, many individuals and movements have been or are more popular than Jesus. A Roman Catholic Monsignor — upon re-examination of photographs of the Turin Shroud—reports that Jesus was only 5' 3" — even shorter than John Lennon Beatle! The Beatle also said "Christianity will go — it will vanish and shrink away." Again Lennon may be correct, prophetic — he stands in good company. Some exclaim God is dead; others plead for religionless Christianity and theological students in England have fallen off 40%! Organized Christianity is on retreat everywhere — Asia, Africa, Boston, London, Paris and St. Louis. Is it a wonder that some radio stations panic and ban the Beatles and burn their tapes and records?

Perhaps we can respond more creatively to the Beatles' observation. The Epistle for Advent III reminds us of the judgment under which we live. When Paul wrote I Corinthians he was on the spot. The "locals" were squabbling, attacking and testing his leadership. Paul responds — as we should to the Beatles' honesty — "Let's remind ourselves of whom we are. We're servants of Christ (underlings of his) and stewards of the whole plan of salvation. Our call is to be faithful, for what we possess is not our own but a gift of God."

Hence Paul says "it's a very small thing that I should be judged of you or of a man's judgment." Paul differentiates between opinion and judgment. For him judgment is final, like that of a court. Neither his brother nor the community had this ultimate power. A higher judgment for Paul — and for catholic morality —is one's own conscience but Paul doesn't close his argument on individual conscience. "Let your conscience be your guide" can be used to defend almost any action we take "But he that judgeth me is the Lord." God's love expressed in the life, death, and resurrection of Jesus is the judgment under which Paul lives now and in the end. Paul's competency to make Christian judgment is in the measure that he stands in Jesus' footsteps.

Thus we accept Mr. Lennon's opinion as an irritant to raise questions about who we are and under what standards we live and act. The Beatles judge things and institutions from the numbers they draw, the money they make and the changes that occur in peoples lives. Christians do not accept profits and numbers as gauges of success. We do worry about change —conversion — from what to what, from whom to whom and why?

Perhaps the Beatles are inviting us to a new faith, to sing and dance our way into new heavens. This might help us think back and go back — like the Prodigal Son — to a loving Father in whose arms we may find love, refreshment, new life and may be a bit of hope.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE FOURTH SESSION, by Xavier Rynne. Farrar, Straus and Giroux. $5.50

Xavier Rynne's four volume record of the Vatican Council is a superb achievement and will for ever remain one of its chief historical sources. The Council began in October 1962 and ended in December 1965. There were hundreds of speeches and weeks of laborious debate and rewriting of every one of its sixteen official documents. These documents are of varying length, weight, and importance. The most important are doubtless those on the Liturgy, on Scripture and Tradition, on the Church, on the Church and the Modern World, and the declarations on Religious Liberty and on Anti-Semitism. Every one of these is viewed as a compromise by some persons or groups. But this is inevitable in legislation by debate and by ballot, whether ecclesiastical or civil. And there has been great progress from 1962 to 1965. Stalwart, even heroic figures emerged at the beginning and maintained their leadership throughout. Others joined them. The Council majority was uniformly in favor of progress, of advance, of realism. But the debates in 1965 could not have taken place in the same terms at the first session. Four annual sessions had seen a slow but steady reorientation of the largest Christian body in the world.

Towards the last came such outspoken addresses as the one by the Bishop of Cuernavaca in favor of psychoanalysis (p. 77), and the Bishop of Edmonton's rejection of the notion popular in some areas that the Church "has all the answers" to all human problems. "On the contrary," he said, "the Church [is] a humble servant sincerely seeking to approach the source of divine and human knowledge and spurning the aid of others" (p. 59). Another outstanding speech was one by the new Archbishop of Milan, Pope Paul's successor. It was a noble appeal for freedom of research, especially historical (p. 93): "Even in the theological sciences, many things must be subjected to revision with progress of research, and the sphere of things susceptible of various opinions is much broader than is realized by those who have not experienced the hard and often dangerous work of research. If each one knows that he is permitted to express his opinions with wholesome freedom, he will act with the straightforwardness and sincerity that should shine in the Church; otherwise the abominable plague of dishonesty and hypocrisy can hardly be avoided" (p. 94). And there were others.

These were truly heroic statements, and of real historical importance for the whole of Christendom and for the world. When, if ever, have such words been heard in the General Convention of the Episcopal Church, or in the similar assemblies of any other Protestant Church? It is earnestly to be hoped that the religious and intellectual renewal within Catholicism will spread to all other Churches, and the "pastoral" approach be adopted in place of the antiquated, argumentative, dogmatic, stuffy views that dominate not only our considerations of Church unity but even the practical problems of daily living. Rome has set a great example, even though we continue to pride ourselves on being more advanced than our ancient mother!

The present volume contains an illuminating sketch of the interval between Sessions III and IV, and then proceeds to the events of the opening days in the final assembly, the creation of the Synod of Bishops, a triumph in a modified "episcopalism" that must encourage all episcopalians throughout the world, in the Anglican Communion and also in other Churches similarly organized. It marks the end of a struggle and the solution of a problem that has vexed the Roman Church since the third century. The debate on Religious Liberty also began early in this session, and ended just in time for Pope Paul's visit to the United Nations and his magnificent speech on world-peace delivered there.

The most important debate in the final session was on Schema 13, "The Church in the Modern World" (Sept. 22—Oct. 7). In its final form this document is one of the best formulations of Christian social standards and principles that our generation has seen. Readers of *The Witness* will be specially interested in its clear exposition of the Christian conception of man, his vocation, the human community, the significance of human activity in the world, the role of the Church, Marriage and the Family, the advancement of culture (including both education and welfare), Economic and Social Life, the political community, the community of nations, peace and war, and the role of the Church in the international community. I may say, as an aside, that this and other documents of the Council can be purchased separately, as well as all together in one paperback volume. They should be widely read. In some of our parishes copies are now available in quantity and are being carefully studied by interested groups. I lectured to one in California last winter.

The discussion of anti-Semitism, and the hazardous career of the statement, ended in what is perhaps not as clear and forceful a statement as could be wished, but one that is nevertheless a tremendous step for Rome as a whole. It would be an equally long stride forward in many other Churches and in many countries where anti-Judaism has been ingrained in whole populations from childhood. Slowly, very slowly, the world is coming to rid itself of this loathsome poison that injuries and cripples the lives of multitudes and reacts diabolically upon those who absorb and disseminate it. Soon, let us hope, the whole world will reject the "teaching of contempt" that degrades whole peoples, not only in their hatred of the Jews but of any and all other dissenting groups. There are dangers enough facing civilization today without crippling the responsible nations with race-hatred.

The identity of "Xavier Rynne" is still a mystery. The name is a pseudonym, we are told. Myself, I think he is a small committee, and that his literary style can be analyzed as the product of at least three brilliant minds working in unison.

As a last and choicest portion at the feast, the author(s?) gives us a brief chapter entitled "Toward Vatican Council III". This sums up broadly the achievements to date and outlines the progress and direction the Church now appears to be pursuing under the leadership of Pope Paul. Protestants will recognize many a turn of thought in this prognosis, for example the maxim *Ecclesia semper reformata* (p. 264): "The Church must always be in process of reformation." But even apart from the future, and looking back only on the Council's actual achievements and not its promise of things to come, we can like St. Paul "thank God and take courage."

— FREDERICK C. GRANT

Dr. Grant, an Anglican observer at the first Vatican Council session, is the author of "Rome and Re-Union", Oxford University Press.

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BUTLER IS INDUCTED AT TRINITY PARISH

★ The Rev. John V. Butler, formerly the dean of the Cathedral of St. John the Divine, was inducted rector of Trinity Parish on November 1.

The traditional ceremony, which dates back to days when colonial governors inducted rectors in the name of English kings or queens, took place before the sculptured bronze door of the church at Broadway and Wall Street, New York.

Frederick E. Hasler, senior warden, handed the new rector a small bag containing some large brass keys which fit not only the doors of Trinity but also doors of the six chapels which make up the parish.

Dr. Butler in receiving them said: "I accept the keys and with them the temporalities, profits and appurtenances of the rectorship, and by the grace of God I will faithfully perform the duties of my office, so long as it may please God to continue me in it."

He then turned the lock of one of the massive doors and began to push it open. "It worked", he said, as if surprised, in the only ad lib of the ceremony. He then walked down the center aisle to the chancel steps where he gave a blessing.

Then a service of institution was held, beginning with a procession of vergers, vicars, wardens, bishops and clergymen of all faiths. The letter of institution was read by Bishop Horace Donegan, diocesan of New York.

Trinity Parish, which has an endowment of about $50-million as well as extensive land-holdings, was chartered in 1697 by King William 2nd. It was a "chapel royal" which meant that its affairs were managed directly by the crown. The first rector was the Rt. Rev. Henry Compton, the lord bishop of London. But he never visited the church and is not listed among its rectors.

Dr. Butler is the 14th rector and succeeds the Rev. John Huess who died suddenly earlier this year.

CRACKDOWN ON WAR BY CHURCHMEN

★ A National Council of Churches official and a Roman Catholic bishop issued separate appeals to churchmen to arouse the country's conscience on the entire question of the Vietnamese war.

The pleas were made at the annual meeting of the Catholic association for international peace by David R. Hunter, an Episcopal minister who said he was speaking only for himself and not for his Church or the NCC, of which he is deputy general secretary; and Bishop John J. Wright of Pittsburgh.

Hunter maintained that no matter how sincere Americans are in their belief that the U.S. is justified in the Vietnamese war effort, they are "devilishly wrong."

"This is an act of immorality which our nation must repent," he stated.

Bishop Wright reiterated his call for a "theology of peace," asserting that Christendom has failed to produce such a theology and has offered an anemic substitute.

"We have thus far failed to produce what civilization has a right to expect of us," the bishop declared. "That is a sound theology of peace. Instead of building an organic climate for peace, we have settled for mere wishful thinking."

This substitute for a dynamic theology Bishop Wright described as "a largely sentimental hatred of war," not an active stand against it.

Hunter made it clear to the conferees, including priests, nuns, and laity, that he felt the Churches are not doing their part, condoning instead "a strange and almost sickly inaction and calm" while the war, in progressive steps, intensifies.

By contrast to their dominant role in the civil rights fight, Churches are playing a "minor" and "ineffective" role in bearing down Hunter asserted.

He described the Church, in this realm at least, as "a rudderless craft driven before the winds." He based one of his major objections to U.S. involvement in Vietnam on the premise that the issue is essentially a political one facing the Vietnamese and the U.S. as well. "To meet a political threat with the use of force is an immoral act," he reasoned. America's true reason for fighting in Vietnam, he said, is to check Communistic takeover — as he viewed it, a political situation.

He called on Christians to probe and proclaim the moral law "until it becomes a fire in our souls." Then, he argued, the Church will be listened to and will become an effective force in determining the question of war and peace.

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FURTHER PROTESTS ABOUT CDGM

★ Cutting off funds for the Head Start program in Mississippi by the Office of Economic Opportunity was fully reported in these pages in the October 20 issue.

Later seven Episcopal bishops send a telegram to Sargent Shriver, head of OEO, in which they asserted that "team work between Church and government is essential to a successful war on poverty. That team work can only be based upon mutual responsibility and faithfulness to the principles of maximum feasible participation of the poor as exemplified by the Child Development Group of Mississippi."

Signing the telegram were the following: Robert DeWitt of Pa.; William Marmion of SW. Va.; Leland Stark of Newark; Ned Cole of Central N.Y.; Paul Moore of Washington; Kilmer Myers of Mich. and soon diocesan of Calif.; John Burgess of Mass.

On October 27 high ranking officials of two other major denominations reaffirmed their support of CDGM and reminded Sargent Shriver that they have "tried to be reasonable, tactful and responsible" in dealings with OEO.

The message to the OEO director was in reply to a letter from Mr. Shriver published in the New York Times October 25, in which he had charged clergymen with "impugning the motives of a public official before ascertaining the facts." Mr. Shriver's letter also stated that spokesmen for a group of 73 clergymen who had picketed OEO on October 14 had apologized "for any action of theirs which impugned my honesty or integrity" and implied that the spokesmen had withdrawn their support of the Head Start program in Miss. which has generated controversy since OEO announced October 2 that the program would be discontinued.

Officials of the United Church of Christ and the United Presbyterian Church, wired Mr. Shriver; "We regret that you protest so loudly about your personal integrity and ignore the issue we raise, for it is the integrity of the whole nature of the poverty program which we are deeply concerned about, of which CDGM is the crucial example today.

"Let us clarify for you and the public the fact that we have not in any way diminished our support of CDGM . . . We are totally committed to an appreciation of the achievements of CDGM, under the circumstances they have had to face and we urge your office to provide full funding for CDGM. We deplore

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the changing policy of the Office of Economic Opportunity from maximum participation of the poor to maximum supervision of the poor.

"We have tried to be reasonable, tactful and responsible in our attempts to communicate with you regarding our support of CDGM. Letters to set the record straight have been in your hands for some time. Yet our spokesmen and our evidence are being misinterpreted by sources in your office . . . We only ask you to prove your good faith through the function of your funding processes for CDGM, instead of through the function of your public relations processes."

The churchmen further stressed their understanding of "the inevitable difficulties and problems created by the development of new leadership and new administrative responsibility of the poor, by the poor and for the poor.

"We believe you do, too," they told Shriver.

CONSECRATION IN VIRGINIA

★ The Rev. Robert Bruce Hall, was consecrated bishop coadjutor of Virginia at St. Paul's Church, Richmond, October 21.

More than 1,100 invited guests, representing every church in the diocese, were on hand to celebrate and participate in the ceremony which was held within the context of Holy Communion.

Bishop Wilburn C. Campbell of West Virginia, preached the sermon. He called attention to the primary responsibility of a bishop, "Be to the flock of Christ a shepherd."

He said that this flock consists of the clergy, who look to the bishop for pastoral guidance, and the people of the diocese, who turn to him for leadership.

The consecrator and celebrant of the eucharist was Presiding Bishop John E. Hines. The other consecrators were Bishop Robert F. Gibson Jr. of Virginia, and Bishop Gerald F. Burrill of Chicago.

Bishop Hall's first official act was to leave for West Virginia, with his fellow bishops, for the meeting of the House of Bishops, held in Wheeling, his home town.

ST. PAUL'S CHAPEL MARKS 200TH YEAR

★ St. Paul's Chapel of Trinity Parish, where George Washington worshipped during his first term as President, celebrated its 200th anniversary with ceremonies led by both secular and religious figures.

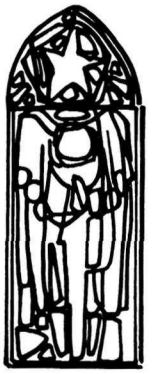
Presiding Bishop John E. Hines preached the sermon at the service. New York's Mayor John Lindsay, an Episcopalian, led a procession of civic dignitaries into the service and also gave a brief talk from a portable lectern at floor level in the front of the sanctuary.

Roman Catholic, Eastern Orthodox and Jewish clergy were included in the processional that opened the service.

St. Paul's Chapel, reputedly the oldest public building in Manhattan, is a graceful Georgian classic structure in the heart of what is now New York's financial district. It is one of six chapels which are a part of Trinity Parish.

Following the first Presidential inauguration, April 30, 1789, President Washington, both houses of Congress and the Cabinet attended special thanksgiving services at St. Paul's. The first President continued to worship there regularly while New York City served as the national capital.

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A chalice given the church by King George III in 1766 was used for holy communion during the anniversary celebration. Heroes of the American Revolution lie buried in the churchyard.

NEW APPOINTMENTS IN BETHLEHEM

★ The Rev. Edward W. Stiess, director of education of the diocese of Bethlehem, will become the new archdeacon Bishop Frederick J. Warnecke has announced. He will succeed the former archdeacon, Dean T. Stevenson, now bishop of Harrisburg.

The bishop also announced the appointment of the Rev. H. Arthur Doersam as canon to the bishop. This position will replace that of director of education. Doersam is rector of the Church of the Epiphany, Glenburn, Pa. The appointments become effective January 1st.

BISHOPS LAUD WORK OF ROBERT SPIKE

★ A resolution expressing thanks for the ministry of Robert W. Spike, clergyman and civil rights leader murdered in Columbus, Ohio, was passed by the House of Bishops.

The action also expressed the prayers and condolences of the bishops for the family of the United Church of Christ clergyman who once headed the National Council of Churches' religion and race commission.

Spike, it was stated, "gave completely of his talents" to further the "ministry of reconciliation in the current struggle for human rights."

LONG ISLAND ELECTS RICHARD MARTIN

★ The Rev. Richard B. Martin, archdeacon of Brooklyn, was elected a suffragan bishop of the diocese of Long Island at a special convention. An earlier convention, on Oct. 8, ended in a deadlock when it failed to agree on a candidate.

With his election, Dr. Martin became the second Negro to be elected a bishop of a diocese of the Church in the United States. The first was Bishop John M. Burgess, Suffragan of Massachusetts.

A native of South Carolina, Dr. Martin was educated at Allen University, Columbia, S.C., and Bishop Payne Divinity School in Virginia. He also studied at the University of the South, Sewanee, Tenn., and Union Seminary in New York City.

ALL HAVE TWO ROLES SAYS BISHOP MYERS

★ Christians must be both "conservers" of the central values of the Church and "protestors" against outworn structures, the suffragan bishop of Michigan said in his farewell address.

Bishop C. Kilmer Myers, newly-elected Bishop of California — gave the keynote address at the annual convention of the Michigan diocese.

Church members, he declared, "must remain lovingly loyal to the glorious treasures of the catholic Church. At the same time this company must attack within itself the tendency, so common among all men, to absolutize the social structures which give the catholic Church institutional form and presence in each age and culture.

"Only so may we tolerate within the company those whose special talents lead them to protest and those whose vocation is the maintenance and nurture of social structures. There must be a little of each in every one of us."

"To hold tenaciously to catholic order and tradition and at the same time to be a Protestant is the rightful vocation of each one of us . . . It is not the vocation of some to be the preservers and of others to be the protestors. In each of us must be the preserver and the protestor — in one and the same person."



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VIETNAM RESOLUTION TONED DOWN

★ The Bishops expressed concern over the "anguish" caused by the Vietnam war for all involved and praised efforts of government leaders to end the conflict through negotiation.

Unanimously adopting a statement which was a greatly-revised version of a more specific original document, the house issued a plea to U.S. officials to "continue to strive to develop broader latitude in the give-and-take of the process of genuine reconciliation."

The statement urged support of "all humanitarian efforts, especially those of Church world service so that such witness may not only help relieve suffering, but also assist in creating an atmosphere in which reconciliation may be achieved."

Prayers were asked "for our country, for the people of Vietnam, for all engaged in military action, for the peace of the world and for the reconciliation of all God's people."

The final statement was adopted only after deletion of passages which called for an end to military escalation of the war and said that civilian casualties are exceeding the number of military casualties.

The original document also urged "cessation of bombing and military action which result in the killing of non-combatants."

Another part of the draft statement, which was dropped, asked that all participants in the war "including the National Liberation Front" share in "any negotiations" for peace.

Bishop William Crittenden of Erie strongly supported the statement as first presented. He said that not to pass it was letting down not only U. Thant of the UN but also the National Council of Churches and declared that he felt so strongly on the subject that he might have to resign as a member of the general board of the NCC.

A key objector to the original statement was Suffragan Bishop for the Armed Forces Arnold M. Lewis, who recently returned from a second tour of military installations in Vietnam within 10 months.

Bishop Lewis maintained that the document contained several "false premises" and was "not worthy of this house."

Among those urging a strong statement on the Vietnam war was Bishop Pike. He emphasized to his fellow bishops that the house's statement would be under close observation.

"It cannot fail to be noticed," he said, "that we can spend much time here on my real or supposed faults and yet are determined to remain silent on the most grievous moral question in which our nation and people are involved — namely the destruction of and burning alive of persons in Vietnam."

Bishop Lewis, in an interview later, said that there is "a lot of fuzzy thinking in the U.S. about Vietnam and the talk of escalation."

"This is a military matter, not a political one," the bishop said. "We are moving militarily and we need more troops. This should be in the hands of military leaders and no civilian group can decide."

CHURCH IN CUBA HAS NEW SET UP

★ The House of Bishops voted unanimously for creation of an autonomous Anglican diocese of Cuba, formerly a missionary district of the American Church.

To be headed by a metropolitan council comprised of Bishops of Canada, the West Indies and Mexico, the diocese has about 75,000 members in 52 parishes with 31 priests.

Bishop Stephen F. Bayne director of the overseas department, pointed out that creation of the independent diocese "in no way represents any retreat on our part from fullest brotherhood with the Episcopal Church in Cuba."

"Our intention in doing this," he said, "was to set them free from any relationship with the American Church which could be potentially harassing and even dangerous for them."

Members of the metropolitan council for the diocese are Archbishop Howard Clark of Rupertsland, primate of Canada; Archbishop Alan Knight of the West Indies, bishop of Guana, and Bishop Melchor Saucedo, suffragan of the district of Mexico.

The only parallel for the new Cuban diocese is the diocese of Hong Kong, which was separated from its parent Church in China and functions under the trusteeship of the council of the Church of Southeast Asia.

Bishop Bayne made clear that Episcopal Church support for Anglican and "other Churches in Cuba through the World Council of Churches will continue undiminished."

"The time may come," he said, "when (Cuban Anglicans) . . . are able and will want to resume full companionship with the Episcopal Church in this country. We would find this a happy choice, should they wish to make it. For the moment, they must be equipped with the full freedom they need to continue their heroic witness within their troubled nation."

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For Christ and His Church

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The WITNESS

FOR CHRIST AND HIS CHURCH

NOVEMBER 17, 1966

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Story of the Week

Theologians Say American Way Is Taught as a Religion

★ One of the dangers of living in North America is the teaching of "the American way of life" as a religion, four theologians said at Chatham, Canada.

Two Roman Catholic priests, an Anglican priest and a United Church of Canada minister submitted an "ecumenical" brief to Ontario's committee on religious education in the public schools. They warned:

"Two of the most vigorous and militant faiths in the world today — faiths which conflict periodically and exhibit all the viciousness and bigotry that marks the great wars of religion —are communism and the American way of life."

(The committee, headed by the Queen's former representative in Ontario, J. Keiller Mackay, was appointed by the minister of education to examine the present highly controversial two half-hours a week of religious education in the elementary schools. Introduced in 1944, the program is permissive, not mandatory, but in recent years Jews, Unitarians, Seventh-day Adventists, some Orthodox and the Ethical Education Association have condemned it as divisive. Many Protestant Christians hold that the material is Protestant indoctrination).

Mr. Mackay described the four theologians as the most distinguished group of educators to appear before the committee since it began hearings last April. They are Father D'Arcy Egan and Father E. R. Malley, Catholics; Father T. C. Akeley, Anglican; and the Rev. J. C. Huffman, principal of Iona college, University of Windsor, Ontario.

(Under Canada's constitution, the British North America act, Roman Catholics in Ontario are guaranteed their own elementary education system up to grade 10 — in practice up to grade eight. They provide their own religious training in these grades).

The brief from the four theologians asked:

"Are money, economic power, financial security the most important things in life? Are these the gods we would offer our children? Is there not a danger of indoctrinating our children in a faith which our higher instincts would repudiate?"

They said it was impossible to remove religion from the schools and that there never was and never will be a school system which does not teach religion.

"Whenever we respond to anything with profound seriousness, whenever we commit ourselves deeply to anything, we are dealing with religion," their brief said.

However, the theologians added that less emphasis should be put on religious indoctrination and more on humanistic elements "as an attempt to sensitize the student to one facet of what it is to be a human being, to one element of what man has said about himself."

Their brief said that with the present optional system of religious education in the public schools — individual pupils or schools may choose to abstain, providing the Ontario department of education is informed— it is even possible that youngsters may get the idea "religion is not very significant, certainly less so than mathematics or spelling, both of which are compulsory."

Dogmas such as the Divinity of Christ, or the Virgin Birth should be studied, they said, not to prove one religious body right and the other wrong, "but to help the student realize basic questions about man and God which certain groups answer differently."

The theologians' brief added that the militant atheism of communism, or the American way of life "religion" could be "just as narrow a religious indoctrination as any fundamentalist sect. It could even be that part of the reason we react so strongly against some of the latter groups and their beliefs is because we have been so successfully indoctrinated in the faith of scientism."

The committee also heard submissions for Jewish representa-

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tives who asked that religious education in the public schools be abolished.

Murray Berman of the Sons of Jacob congregation said the present course was "misleading, harmful to children of all faiths." He also quoted a Protestant minister as telling school children: "Anyone not believing in Christianity is a heathen."

Observers feel the committee will probably recommend some form of comparative religion be taught in the public schools, rather than what is now called Protestant "indoctrination." This has been the essence of most briefs and opinions so far.

The Ontario inter-church committee on public education, the group largely responsible for introducing the present courses, admitted some months ago in its brief that much of the instruction "has been understood and executed in a narrow and sometimes partisan spirit."

It added that it sympathized with those calling for elimination of religious instruction.

However, the inter-church committee said religious classes should not be "indoctrination" sessions, but opportunities for students to come to grips with basic issues of life.

Guaranteed Annual Income Urged By Economist Robert Theobald

★ A guaranteed annual income for all persons was portrayed as "the most fundamental human right of all" in an age of affluence.

Robert Theobald, British economist who has spoken and written extensively as an advocate of the guaranteed annual income, said such a plan would establish "the right to a life of dignity regardless of whether the individual can find a job or not. As such, it is an extension of the civil rights — or, more accurately, human rights — of recent years.

"If we are to provide dignity to man, his right to an income must be absolute and not postulated on the administrative rules of any organization or the generosity of any individual."

Dr. Theobald addressed a two-day consultation dealing with cybernetics, guaranteed income and education. Most of the 150 invited participants were educators, with some representatives of business, labor, religion and government also present.

"Full employment is an obsolete goal — the drive to provide toil is obsolete." Theobald said. "The true challenge is to educate people in such a way that they can live a meaningful life."

The economist criticized society today for valuing a man primarily for his work. "The decline of our values is shown in the fact that those living in an industrial society find it natural that some people do not receive an adequate amount of food, clothing and shelter, even though there is surplus food in storage and the possibility of producing more housing and more clothing if we gave people the money to buy them."

According to Theobald, a guaranteed annual income — or what he termed "basic economic security" — would not only eliminate extreme poverty, but would free the social worker to concentrate on developing the human potential of those who need help rather than supervising their financial affairs.

The increased economic base of the poor, resulting from the guaranteed income, would also increase the total disposable income and encourage the development of business by individuals living in poverty areas, he said.

Theobald was also critical of many aspects of today's educational system. "It is no longer appropriate to assume that the older members of society must inevitably know more than the young," he told the group that was dominated by middle-aged, graying college professors and administrators. "In many cases it will be the young who understand the complex situation of today best, for they have been raised in it."

The economist called for more emphasis on "broad concepts" in today's educational system and less stress on facts. To be relevant today, he said, educators should provide the student with an environment in which he can discover reality out of his own experience.

He called for changes in colleges and universities that would include a reduction of the number of classroom hours and more time provided for student reflection and creativity; changing competitive grading to a system in which an entire class would be graded on its total performance; subsidizing students as they prepare to contribute to society; and a move from authoritarian teacher-student relationships to dialogues in which the students can speak more freely.

Reaction to Theobald's economic theories were quite varied. While some of the younger professors reflected an openness to the proposals, the college administrators generally disdained the concept of the guaranteed annual income.

"He doesn't understand the therapeutic concept of work," one college president was heard to remark. Others found Theobald's proposals in radical conflict with traditional ideas of work and its place in the social order.

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Teilhard Conference Promoting Christian-Communist Dialogue

★ Observers in London see bright prospects for an expanded dialogue between Christians and Communists as a result of the recent conference of the newly-formed Pierre Teilhard de Chardin association.

The two-day gathering brought together 400 persons—priests and nuns, Protestant clergymen, politicians, doctors, students — to honor the life and work of the famed French Jesuit who died 11 years ago. He was hailed variously as an evolutionary thinker comparable with Darwin and Marx and as the first mystic visionary to attempt a reasoned synthesis between science and theology since St. Thomas Aquinas.

These characteristics set the tone of the meeting. A feature was the standing ovation accorded a leading French Communist who paid an hour-long tribute to Teilhard's life and work.

He was Prof. Roger Garaudy, Marxist philosopher and official of the French Communist Party, who said Fr. Teilhard's work constituted "a decisive ground for meeting and dialogue between Christians and Marxists."

"Father Teilhard," he added, "has opened up for our age the respect of another form of Christian spirituality which bids the faithful not to renounce the world but, on the contrary, to bend all his energy towards transforming the world into a more human world — a world at once more conscious, more unified and more personal."

Prof. Garaudy added: "We Marxists are materialists. That is to say, we try to answer the questions of man without bringing in the postulates of the 'other world.'

"Christians have made another choice. Our dialogue will only be fruitful if the answers which each of us give do not evade the real questions put by the other."

Another speaker was M. Claude Cuenot, Teilhard's French biographer, who said he thought that Teilhard's Le Milieu Divin would become the classic of Christian spirituality. It was addressed exactly to the modern situation, he said.

One Catholic observer said later, "The word 'dialogue' often seems glibly used to gloss over vital differences, but suddenly, as Cuenot and Garaudy were speaking, one could see how it could indeed be a genuine technique enabling men of different dogmatic beliefs to work together.

"The success of the Pierre Teilhard de Chardin association will depend on how far it can repeat and extend more widely dialogue of this kind."

Other speakers included Dr. Bernard Towers, director of medical studies at Cambridge; Fr. Francis Elliott, S. J., professor at Lovanium University in the Congo, and the Rev. Anthony Dyson, Anglican chaplain of Ripon Hall, Oxford.

CLERGYMEN SPEND WEEK ON SKID ROW

★ Nine clergymen of various denominations trasformed themselves into "skid row bums" for a week end to find out how the "other half" lives and what the Church can do about it. The adventure was part of the Canadian urban training project.

Including one Roman Catholic priest, the group assembled at a local community center, dressed in old clothes and sporting unshaven faces.

One of them was the Rev. Keith Whitney, assistant at Metropolitan United church in Toronto.

"I thought we looked like a bunch of bums," the minister grinned.

Just in case they looked real enough to police officers, each man carried an identification card and $5.

Whitney said the "loneliness and aimlessness" of the existence of a skid row bum hit him hard. Bums, he found, have absolutely nothing to do and all day in which to do it.

Growing hungry, he just couldn't bring himself to beg for the price of a meal. Finally, he bought a bowl of soup in a cheap restaurant.

He slept in a hostel where, after registering and showering, he was handed a clean pair of pajamas. The dormitory held 75 beds, but only 20 were filled.

Whitney said he didn't sleep much. The men were awakened at 6 a.m., fed gruel, coffee without sugar and doughnuts for breakfast and at 7 a.m. were back on the streets.

He wandered downtown and uptown, tried a "rescue mission" for lunch, but the lineup was too long. He enjoyed coffee and free television at an Anglican friendship center, then had "a dish of slops" for supper at a religious hostel. A bed there cost him 75 cents. He didn't use it because he fell asleep on a park bench, woke up after midnight, too late to claim the bed. Instead of sleeping, he wandered the streets all night.

"A couple of women tried to pick me up, but I didn't want to over-extend my research," he laughed.

On Sunday morning, his breakfast was a cup of coffee and lunch at a mission "where you must attend service to eat. They had a captive congregation of 300 hungry men."

Whitney made no secret of his

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distaste for the proceedings. There were three hymns, two prayers, a scripture reading, a vocal solo, a duet, a 20-minute homily and witnessing by a young woman about what Christ had done for her.

"I was appalled," the minister said. "The people running the service and the men in the pews were living in two different worlds . . . It was pious blackmail."

That Sunday evening the minister finished his wanderings in time to climb into his pulpit for the evening service. He said he preached a sermon prepared before his skid row experiences and "it seemed so irrelevant . . . that I was almost nauseated. I could hardly preach, it seemed so unreal."

His conclusions: The unemployables and drifters, the winos and others are human beings and it's the Christian responsibility "to do for them what they apparently cannot do for themselves."

CHURCH RE-MARRIAGE IS ADVOCATED

★ Current Church of England policy which bars the re-marriage in church of divorced people is challenged by the Bishop of Southwark in southeast London, Mervyn Stockwood, in an issue of his diocesan journal.

"Throughout my ministry," he writes, "I have adhered to the rules, and I shall continue to do so until they are changed. If a divorced persons wants to be remarried he must go to the (government) registry office. The most he can hope for from the Church is a private service of blessing after the civil ceremony.

"But it leaves me uncomfortable as it smacks of cowardice and dishonesty. If the first marriage is 'dead' and if the partners want to set up a second home, I believe the Church should frankly accept the situation and marry them publicly in church — as already happens in the Eastern Orthodox Church."

Bishop Stockwood denied that he advocates easier divorce, saying "On the contrary, I take my stand on the sacredness of the family unit."

At the same time, he expressed belief that in certain circumstances it is quite right for a couple to seek a divorce. "I believe," he says, "that circumstances arise which make divorce inevitable.

"When this happens the Church must frankly accept the situation and do everything it can to help the persons find their happiness and prove their usefulness in a second marriage.

"For those who profess the Christian faith this will mean seeking the blessing and approval of God in church in an appropriate marriage service. The Church for its part must openly and gladly welcome them and stop treating them as 'second-class citizens.'"

ST. GEORGE'S HARASSED AFTER LINDSAY TALK

★ St. George's Church New York reported receiving many hate letters and telephone calls and several bombing and arson threats after Mayor John Lindsay spoke from its pulpit in favor of the city's civilian complaint review board.

The Rev. Ross B. Hildebrande, the associate minister, said that while reaction to the mayor's appearance was "generally very favorable . . . a few objected."

Most of the protest letters to the Manhattan church were not from members of St. George, he said, but from the borough of Queens. In Queens, opposition to the review board and the school integration busing issue has been notably strong.

Hildebrande said three anonymous phone calls threatening to burn the church and a bomb warning had been reported to local police, who responded promptly but were unable to trace the sources.

In his talk from the pulpit Mayor Lindsay strongly defended the review board, stating that while the issue was in part political, "it's a moral question as well."

Urging church members to support the board, he said it "has been functioning and working all summer, completely effectively and efficiently. If given a chance, this will be the best protection and shield a police officer has."

The city's referendum on whether the board should be continued was the most emotional issue facing New York voters in the November elections.

Reaction to Mayor Lindsay's talk, plus an editorial in a daily paper challenging the church's right to take sides in a political issue, prompted Edward O. Miller, rector of St. George's, to respond from the pulpit the following Sunday.

"I learned a great deal about some of those opposing the review board this past week from their letters," he told the congregation. He said the church had received "some of the most shocking letters, with the most derogatory, unprintable words about Negroes, Jews, and about the relationship of Jews to Communists."

Defending the church's right to become involved in the review board question, Miller said "it is a moral issue" on which the church should take a definite stand.

He challenged the contention of a newspaper editorial that equal time should be given to the other side. "I certainly am not going to let the pulpit of this church be used to expound ideas to which we do not subscribe," he said.

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EDITORIAL

What's Life All About?

WHEN, in the Sermon on the Mount, the Lord of Life laid down the principles of God's kingdom, and sketched in fine lines the portrait of the kingdom man or woman, he began with poverty of spirit.

The man who is poor in spirit must not be confused with the poor-spirited man. Christ had and has no blessing for the weakly, whining beggar who simply preys upon the pity of the world. The parasite who is content to remain a parasite is not fit for the kingdom of God. He bids all such stand up upon their feet and work.

The man who is "poor in spirit" must be a "man of sorrows and acquainted with grief," as Jesus was; he must mourn for the sin and suffering of the world. That, of course, sounds as if Christ means us to be mournful and not cheery souls. It sounds as if he wanted us to go about with long faces and tragic eyes.

But think again. "Happy are the mourners," he says, "for they shall be comforted." The human-hearted, great-souled man who feels himself one of and one with the fellowship of humanity, and therefore suffers the sting of its sorrows and the shame of its sins, will not sit down to weep and wring his hands — he will be comforted. He will hear God's call to fight sin and sorrow, and will be strengthened for his battle.

That is what "comforted" really means. It does not mean that if we all go about weeping and worrying over the suffering of the world, that God will take us on his knee, and dry our eyes, and say, "Never mind, I will put it right."

Christ promised that God would comfort, not coddle us!

If we see the sin of the world and hate it; if we feel the sorrow of the world and long to heal it; if we hear the call of God and answer it, and go out to do a bit for the conquest of sin, and the healing of sorrow, and the coming of the kingdom, then Christ says we will know sorrow all right. We will come up against disappointment and failure, ingratitude, stupidity, and hardness of heart, but we will be comforted, strengthened, upheld in our battle, and in the end will come to count it well worth while. Here is Christ's deeper doctrine about happiness.

Something Worth Doing

THE shallow-thinking man imagines that happiness means pleasure, comfort, prosperity, the absence of all worry and pain. Christ knows human nature better than that. He knows that men and women are never really happy until their lives have found a purpose and a meaning. Give a man something to do that he knows is worth doing, give him something to aim at that fires his imagination, grips his heart and mind, moves and keeps him moving, and he is on the road to happiness.

That mother, devoted to her children, with their clamorous and crying needs, has but little pleasure and small comfort — she has plenty of worry and maybe her share of pain; but she is nearer happiness than the rich lady with a lap-dog who does not know what she is alive for, and does nothing but kill time.

That doctor friend, with his keen brain and beautiful hands, has no time for pleasure; comfort he cares nothing for; worries pour in upon him every day — yet he is nearer to happiness than the lounge lizard with a private income and an empty head whose bread is buttered on both sides. He is a man with a purpose, the other is a man with none.

Peace of a Steadfast Mind

WHAT is it makes a fine man who could be perfectly comfortable at home set off to climb Mount Everest, or explore the South Pole? Why should he be happier battling with ice packs, blizzards and killing cold than he would be sitting in carpet slippers by his own fireside?

Why should he ask for trouble like that?

Why—because he has found a purpose, heard a call; troubles do not matter, suffering does not count; his heart has gone to the mountain heights and he must go. That is the real secret of happiness, the discovery of an aim or a purpose in life.

Those who have found that will mourn all right. They will be men of sorrows and acquainted with grief; but they will not care a hang; they will be comforted. The royalty of inward happiness will be theirs and the peace of a steadfast mind.

So it was with him who, for the joy that was set before him, endured the cross — despising the shame of it. That was what he meant when he said: "If any man will be my disciple, let

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him deny himself, take up his cross and follow after me."

Here is a world of sin and sorrow in which men butcher, torture and ruin themselves and one another.

And yet it is a beautiful world. For those who have eyes to see and ears to hear, the stars all sing together and the mountains clap their hands with joy. Who will set out on the great adventure of making it all as beautiful as the stars, as noble as the mountains, and as joyous as the first green days in spring?

In a word, who will come out for the kingdom of God? They must be poor in spirit, bearing the world in their hearts, or they will not be able to see, never mind enter, the kingdom.

They must be prepared to mourn, too. If any man wants roses without thorns, triumph without tears, peace without pain, let him go back. Christ calls for pioneers.

That is the challenge of Christ to the men and women of every generation. Only as we answer to that challenge in some form or other can we find happiness. Happiness always comes to those who are seeking something else, and are so absorbed in seeking it that they never stop to think whether they are happy or not.

When There is no Vision

THIS is not a popular doctrine today. The popular gospel is the gospel of the good time. Let us enjoy ourselves! But it does not work!

We do not enjoy ourselves because we have no real selves to enjoy. We do not know what we want, and will not be happy until we get it. We may be gay, but we are not happy. Life may be full of jazz, but it is not therefore full of joy. We dance because this is a rotten world and we want to forget it, not because it is a good world and we want to remember it.

Nothing can make us happy but a renewed sense of purpose. People simply perish where there is no open vision of the kingdom of love and light.

When men and women lose the vision of the kingdom and of the good purpose in life, they either drug their souls to sleep with pleasures, or else they are haunted by evil visions, and become a prey to tragic and terrible ideas.

When the head and the heart are empty then the devils can take possession. Love dies and hatred rushes in to take its place. Men's souls grow sick of the foolish dance and they suddenly draw the sword. Women and wine no longer satisfy; they begin to thirst for blood.

This is the mystery of iniquity. We do not understand it. We only know that it is there. It is written all over history in letters of blood and fire. Never for long are men satisfied with a trivial life. When the sense of a high and noble purpose dies and life becomes trifling, it is always the beginning of the end.

The Human Fellowship

THINK, and you realize that there always comes a crisis, when from trifles men turn to tragedy. We are not little and cannot for long be satisfied with little things and a little view of life.

When life becomes little for us we lose our self-respect, and then lose our respect for others. Human life becomes cheap. Cynicism turns to cruelty. The dance becomes a dance of death.

We must have a purpose, and to do that we have got to realize that "life is real, life is earnest." If a man is really and truly human the sorrow, the suffering, and the wickedness of the world come home to him. He does not seek to drown them in forgetfulness; he stands straight with his face turned toward the Father and his hands held out to serve his fellow men. He realizes that his life is bound up with and dependent upon the life of that human fellowship, and he is proud and glad that it is so.

Towers of Security

By John Lane Denson
Rector of Christ Church, Nashville

NASHVILLE'S leading life insurance companies are racing and raising each other in skyscrapers as well as in amazing growth statistics. They are leaving far below them the church steeples and towers of government buildings that once dominated the sky line.

Are such skyscrapers symbols of our age? De we now look up to man-made security instead of holding above all else our former, more daring faith in the reliability of God's promises, that under God we can live fruitfully together and even die, without fear?

Even life insurance companies cannot insure the security of life for us or for themselves. Security is not a solid like a tower to be seen, shaped, or circumscribed. Security is ineffable and boundless like the sky in which the skyscrapers must stand and have their being.

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Security must be surrendered in faith, just as we must let go of the air — the whiff of sky —in us, in order to breathe again.

Man-made skyscrapers stand stark against God's horizon like exclamation marks! They — along with church towers of old — emphasize the enigma of security, that the only security in life is to live in insecurity, with faith, to stand tall and fearlessly against a background of apparently empty space. The invisible "air" of God's grace will secure us more and more, supporting us alongside and below as well as above, even though the canopy of the sky may appear to recede, as we rise up higher and higher, structured by concrete and impregnable faith in God and in him alone.

THE GREAT SOCIETY AS A MYTH

By William Stringfellow

Episcopal Layman and Attorney

THE REPAIR JOBS PROPOSED ARE FRAUDS SINCE FUNDAMENTAL CHANGES ARE REQUIRED TO MEET THE CRISIS IN AMERICA

ONE extraordinary irony of a time when so much of the doctrine and dogma of the Church is being — supposedly — demythologized for the sake of becoming cogent and relevant in practical life is the accompanying tendency to mythologize the secular.

It is difficult to determine who is more to blame for this—Harvey Cox or Lyndon Johnson.

For the present purpose, however, I will restrict my comments to the latter simply because President Johnson symbolizes a somber, immediate, empirical threat to my own existence — along with that of every other human being on the earth, while Professor Cox does not jeopardize my life in any way — or anybody else's. In other words, when a button is pressed, the only thing that Cox can accomplish is to turn the electricity on or off; by a similar effort and the same skill, Johnson can incinerate mankind. By a like token, Cox, conceivably, might someday acquire significant power — say, as President of the American Baptist Convention — and lift that denomination out of its doldrums — or even become editor of Playboy magazine — and save it from effeteness — but there is not the slightest prospect of his ever being invested with exceptional secular office. Harvey Cox will never be President of the United States; Lyndon Johnson is.

So it is to Johnson—to his views and policies, to his ways and programs, to his intentions and style — that I look to breach the mystery of the mythologizing of the secular. Anyway, there will be ample opportunity, later on, either in prison or in the eschaton, to evaluate any role of theologians in the matter.

The Great Society as an Idol

MYTHOLOGIZING the secular order is no peculiar American phenomenon and it is not something unique in modern times. The ancient Greeks were most accomplished at it, as were the pagan Romans at the height of empire. Constantine can be said to have remythologized the secular in consequence of his conversion. The divine right of kings is an example of secular myth. The Eastern religions, notably Buddhism and Hinduism, have long been the media for mythologizing the secular in Asian countries. On that score, indeed, it appears to be exactly such mythology that has nurtured the intense sense of national identity among the Vietnamese through more than a thousand years of foreign occupations, earlier by the Chinese, more recently by the French and the Japanese, and, in fact, it is only right now, during the American presence in that wretched land, that the myth of nationhood for all of Vietnam is being savagely assaulted.

Any number of other examples can readily be cited: British colonialism during the Victorian era, Marxism, South African apartheid, Italian Fascism, Nazism, Peronism, Chinese Nationalism in Taiwan, deGaullism, African nationalism, or, in a rather blithe way, Irish Republicanism.

In the United States, the mythologizing of

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the secular has reached its most radical sophistication under the rubric of "The Great Society."

More is involved here than the contrivance of a political slogan or electoral gimmick, although, superficially, that is part of it. Unlike classical Marxism or Nazism or Maoism, the Great Society does not have the dignity of a systematic ideological position. And though its propositions are as self-serving as those of any formal ideology, they are not as coherent, rigid, or internally consistent as those of an organic ideology.

Still, the rudiments of ideology are there. The Great Society is an extemporization of certain ideas which have their genesis in the founding and development of the American nation. Specifically, these ideas germinated in an ethos of the white, Protestant, privileged classes that was culturally dominant for so long that generations of Americans — not white, not Protestant, and not privileged — became imbued with them.

Individual Enterprise

THE PRIMITIVE American secular myth is that individual enterprise in any secular pursuits—like the acquisition of property, the achievement of social status, the access to political power — is morally right if the objective sought is in fact attained. The idea has a great fascination, particularly when one recalls the struggles of the colonies for national independence or, later, the pioneer era in which the frontier was explored and subdued all the way to the Pacific, or, also, the elementary stages of inventiveness and mechanization, because then the odds against individual initiative were so formidable that such accomplishments it seemed could happen only if Providence favored them. Gradually, of course, this mechanistic ethic of extreme individualism has been transmuted so that initiative now covers and allegedly justifies not only authentic ingenuity, audacity and hard work, but inheritance, luck and, on occasion, a little bit of larceny. The generic doctrine, however, survives as part of American mythologizing of the secular: "God helps those who help themselves," "nothing succeeds like success," if a man prevails it is because he is righteous.

This notion has suffered elaborate extension —it has been radically mythologized — to minimize or excuse the most startling aggressions of corporations, unions, universities, and other immense institutional powers, against, paradoxically, individuals. That is the case, for example, in the persistent delinquencies in regard to safety measures of automobile makers for the sake of profits, or in the change from the merchandising of products to that of packaging, or in the commercial pollution of the environment, or in the omniscient surveillance of the telephone companies, or in the ingenious importunities upon employees, competitors, and customers of industrial espionage.

American Doctrine

THE EMBELLISHMENT of this same idea of enterprise now embraces the final destiny of the American nation, and not just the disposition of the great institutional principalities in society or only the fortunes of individuals. The myth is that American economic, political, and military power has reached its present enormity in the world because of the virtue of America's national purpose and the moral superiority of "the American way of life." Thus, if America goes to war, it is in the name of securing peace, and not for conquest or aggrandizement. If the U.S. Marines occupy a Latin American capital, it is for the sake of safeguarding the self-determination of the Latin Americans. If the CIA procures the overthrow of some foreign politician or potentate, it is justified as a cause of the indigenous people. If the United States intervenes in Vietnam, it is to save the Vietnamese from one another. In the conflicts with the aspirations of other nations, great or small, America must prevail because its uses of power are gratuitous and benevolent.

It is unambiguous universe that this mythology propounds, in which God rules with the United States as his favorite surrogate, and in which what is right always triumphs and, therefore, what does in fact triumph must be right. Theologically, of course, such a crude view is ridiculously unbiblical and it is to the enduring credit of President Kennedy that he challenged this mythology, notably after the Bay of Pigs fiasco and during the Cuban missile crisis, though whether he questioned it on biblical grounds one does not know. At the same time there is no evidence whatever that it has ever occurred to the incumbent President that this myth is a myth and open to criticism as being unreliable, historically and empirically, as well as theologically.

On the contrary, President Johnson, in what deserves to be remembered as one of the most tortured and strident nonsequiturs in presidential rhetoric — in his Omaha address some

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weeks ago — argued that while might does not make right, right does make might and, hence, the further escalation of the present war by bombing the Hanoi fuel depots was warranted.

Militant Nationalism

WHEN this mythology of the secular is believed, it inherently requires the subservience of other nations in one way or another. That was the case in the mythologizing of imperialism in Rome or in Britain or of totalitarianism in Nazi Germany. The Americanization of Australia or England — unlike that of Japan — has been accomplished through economic conquest and ideological aggression rather than reliance upon military power, but it remains the case that the sanction for America's militant nationalism is the capability of the United States to launch what Senator Fulbright calls the ultimate war.

Moreover, such a mythologizing of the secular creates an insatiable demand for acquiesence and conformity upon the citizens living under the myth. The means for subduing persons are legion and include indoctrination through public education, the development of a patriotic cultus, the political surveillance of citizens, personification of the myth in hero figures, the equating of dissent and nonconformity with disloyalty or treason — the tactic which President Johnson has, in principle, recently invoked against those, including United States Senators, who oppose the American military involvement in Vietnam —the creation of immediate personal economic vested interests in tribute to the myth; but the underlying sanctions is the police power; the right of the state to remove a citizen from society by imprisonment, exile, or execution.

The Great Society as a Fraud

THE GREAT SOCIETY myth foresees the indefinite, if not eternal, pre-eminence of American power in the world, not only among the nations, but also in the regions of outer space, while at the same time bestowing upon its own citizens full employment, better health, more leisure, the abolition of poverty, beautification of the countryside, depollution of air and water, modernization of transportation, renewal of the cities, and, eventually, equal rights for everyone. It contemplates the grandeur of a universal American hegemony in which the Great Society would be encompassed with satellite great societies secured by the deployment of American military forces overseas, the controlling investment of American capital in other countries, and the American ideological leadership of the nations. The myth presupposes both a technical and moral capability for America to have guns and butter — and the moon as well.

At first blush, at least to most Americans, the Great Society is so attractive that one would like to believe in it and commit oneself to it. It is, to me, a far more sensible and sound national aspiration than the so-called Free Society of Barry Goldwater or the "Creative Society" of Ronald Reagan, both conceived in nostalgia for the 19th century, both so pathetically apprehensive about the most critical issues of this century, both, in fact, so much more visionary than the Great Society, since, whatever the future holds, the past cannot be restored. At least the schemes begun and proposed under the aegis of the Great Society myth purport to address contemporary problems and are oriented by some concern for the years and decades to come.

Christian Realism

YET, speaking as a Christian and, thus, as a realist, about this world as it is, I find the Great Society mythology a reactionary and retarding influence in American life and in the life of the world. In that respect I am not lamenting, like the Reagans and the Goldwaters, contemporary society because the virtues and values of an earlier day have been neglected or abandoned. On the contrary, I find that many of the inherited ethics of American life are both generically false and practically inappropriate. They should not be either restored or preserved, and it amounts to dissipation — as Saint Paul would put it — to attempt their restoration or preservation.

What is objectionable, in this context, about the Great Society is that it is far too modest and much too conservative, that it clings to a social ethics long after those ethics should have been exercised, that rather than moving too fast it moves too slowly and is, on several fronts, outdistanced by events arising from the very circumstances with which it proposes to deal.

In other words, the Great Society emerges as a relatively inconsequential movement of social change — merely a patching of the fabric of American society — at a moment when what is poignantly needed in the United States, and hence, in America's world role, is change of

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revolutionary imagination and scope: — change which converts the fundamental ethics of society; change which liberates the nation and her people from myth; change which at last demythologizes the secular order in America.

Without here attempting to be exhaustive, but only illustrative, consider some of the existing programs of the Great Society:

The War on Poverty

THE WAR on Poverty, has, no doubt, provided birth control counseling to a few persons, furnished crayons and milk for some children, diverted some slum adolescents from "antisocial behavior," but it has mainly served to further entrench poverty, particularly in the urban regions. One of the reasons for that is the crude misappropriation of poverty funds to supply additional patronage jobs for incumbent political organizations in the big cities.

In one northern city alone, for example, antipoverty funds have been used to create over eight thousand new patronage appointments to buttress the dwindling control of a city by a mayor who can only be described, if one is generous about him, as a white supremist.

In another instance, funds for a desperately needed literacy program among Negro and Puerto Rican slum dwellers was blocked by the intervention of an "Uncle Tom" Negro politician who foresaw that his own power would be overthrown if people ever became literate enough to register and campaign and vote against him.

On still another front, war on poverty monies have been used to vastly expand the existing professional social work bureaucracy, creating and supporting or enhancing hundreds of positions for public and private welfare operatives, while the poor remain unschooled, untrained, and unemployed. Even where antipoverty appropriations have directly benefited some of the poor, the conception involved has usually been a mere extension of the traditional welfare philosophy by which a person or family is maintained in subsistence by the "helping" agency, but is furnished no opportunity for acquiring a marketable and employable skill enabling him or them to quit dependence upon welfare.

Moreover, the war on poverty is itself impoverished, spending, as it does, approximately a nickel where five dollars is really required to seriously modify the institutionalization of poverty in American society. Where not already diverted politically or to appease the social work establishment, where not a proliferation of tawdry welfare concepts, where not a means of aggravating paternalism, where not a war against the poor, the war on poverty has anyway been focused on symptoms rather than causes. The Great Society myth is perpetuating this.

The Ethic of Work

TECHNOLOGICAL sophistication is causing a drastic change in the nature of work which the inherited ethic of work in American society no longer befits. Yet the Great Society mentality has not ventured to enunciate a more realistic work ethic.

While the corporate powers have generally greeted automation as a welcome efficiency and, presumably, economy, organized labor has been panicked by it, and the governmental establishment seems to alternate between these equally myopic attitudes of enthusiasm and apprehension.

It is widely supposed, for example, that advanced technics will require much expanded training opportunities for erudite jobs which will survive or be created by automation and cybernation. But that is only part of the prospect, for there is also the potential of such an extraordinary increase in leisure time available to common folk as to make leisure activities the principal occupation of most people. Not only can there be a vast expansion of "leisure industries," where employment involves limited skills, but also some activities, most obviously in the creative arts, which previously have not been compensated as work, can be so recognized. Automation portends more bowling alleys, more parks, more bars, more beaches and, I suppose, more brothels, but it also can mean more ballet, more opera, more circuses, more music, and more poetry.

Moreover, let the fiction be abandoned that the only kind of work worthy of wages is for activity that is tangibly productive. This old ethic of work has long since been forsaken with respect to the so-called service occupations — brokers, agents, and other middlemen — in which the white middle classes are so often employed. Let a new work ethic go further and acknowledge that creative artists, especially in the years of discipline and practice, are working, and that their work deserves pay. For that matter, let students in higher education be

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salaried, because study is a form of work, and thus, incidentally, breach at last the class privilege which is now the chief credential for admission to university studies.

The Structure of Government

THE GREAT SOCIETY envisions no fundamental reordering of the inherited institutions of local, state, or national governments, although it becomes increasingly manifest that these institutions are incapable of governing. The traditional political jurisdictions — dividing powers by happenstance geographical and historical factors — are radically unsuited for the realities of a mass, automated, urbanized society.

In the New York City complex, to take the most gruesome example — an area calculated to embrace all those who are economically and socially interdependent in a direct sense—exist some twenty-five millions of human beings presently ruled by more than fourteen hundred distinct and uncordinated, overlapping, and competing agencies, bureaus, authorities, executives, legislatures, and various improvisations of government. That there is fantastic waste, overtaxation, perpetual corruption, an excess of patronage, inevitable inefficiency, and the resignation of most citizens to bewilderment and apathy is hardly surprising under the circumstances.

What has in fact emerged in New York is a new political entity — a sort of city-state — to which the inherited forms of political administration in the federal system are proving themselves wholly inappropriate. New York City is not governed now, in any serious use of the term, because the existing instrumentalities are anachronisms. The federal system is not a sine qua non of political democracy, it is not sacrosanct to modern urbanization, and the urgent task is to radically modify the inherited state and municipal boundaries and jurisdictions in order to constitute a government for megalopolis that will function.

The Racial Crisis

THAT WHICH BECLOUDS the Great Society mythology more than any other single thing is the crisis between black citizens and white citizens. The outcome of that will determine the very survival of society, as well as any claim to greatness. Yet the myth offers no challenge to the ethic of white supremacy which has dominated America since 1619, when the first slave ship arrived. And make no mistake about the depth and vitality of white supremacy as an American social ethic. Slavery is the most radical form of race supremacy imaginable, because it upholds a proposition that certain human beings are not persons but property. Slavery was abolished, but white supremacy was legalized for nearly a century more by local option and now, even in the aftermath of the civil rights movement, remains institutionalized in apartheid and ghettoization.

Most white citizens are not, as yet, pathological in their attitudes toward Negroes; they are not vulgar or vicious racists, but they have been reared for so long in an ethos of white supremacy that ghettoization is assumed as normative. They harbor the notion that racial unrest in society is due to an insufficient white paternalism, not realizing that paternalism is itself a form of racism. What most whites who are not pathological racists envision when they contemplate words like "integration" or "civil rights" is a time when a significant emperical betterment of places like Harlem or Woodlawn or Watts will have been achieved. They entertain images of black ghettos becoming decent and pleasant habitations.

What white "moderates" do not comprehend is that they themselves are ghettoized, not only racially and physically, in the places where they live and study and work and play and worship, but also in their minds and mentalities and, hence, in their morality. White "moderates" are still enamored of the possibility of a society in which there is equality but separation, not realizing that equality is inherently incompatible with the profound division of society by race in the basic spheres of common life and that this represents an inequality as perniciously dehumanizing for whites as for blacks.

Nothing on the agenda of the Great Society, nothing yet envisioned in the mythology of the Great Society contemplates the end of the ghettoization of American life. Yet it is only the determination to erase every ghetto, virtually every city and town in this land that can possibly absolve the despair of Negro citizens, which erupts in riotous violence, or emancipate whites from the prison of their own complacency and paternalism.

The ghettos must go, but what does that imply in terms of concrete public policies? I suggest, among other things, that it means the

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recognition that black ghettos like Harlem are now so congested, so deteriorated, so insufferable as to be unfit for human habitation and beyond the reach of rehabilitation. But to destroy the Harlem ghetto would require dispersion of the population elsewhere in the city and suburbs, in localities where from the outset of the dispersion there would have to be honestly integrated housing and neighborhoods, schools and churches, employment and credit, political access and community enterprises.

No doubt that would threaten and dislocate the fabric of white society in a startling manner, but the answer to that is that the bourgeois white ghettos need to be destroyed just as much as the black ones if this is ever to become a society worthy of humanity.

The Great Society as Blasphemy

ONE COULD continue throughout the entire agenda of the Great Society, but the fundamental criticism would be redundant. The Great Society myth is fraudulent and deceptive because it is too slow, too little, too temporizing, too readily corruptible, too cautious, too tardy. The Great Society blueprints repairs, while the old house has rotted and is in collapse, and it is a new house which must be built. What is needed so pathetically in America is a revolutionary reconstruction of the nation. The moral, as well as the practical, capacity for that kind of social change depends first of all upon demythologizing the Great Society.

It is perchance, only a Christian who can speak in this fashion, in the face of the truth that the Great Society myth is essentially a commitment to the preservation and extension of the status quo and in view of the attrition which the pressures of conformity and the anxieties of dissent have already cost under the rubric of the Great Society.

If that be so, it is only because Christians never speak as idologues, and they are seldom patriots—at least in the sense in which patriotism connotes a stupid allegiance to the mythology of a nation. If it be so, it is only because a Christian is free to be first of all a mature man in this world, free from the idolatry of nationhood, even in its more beguiling forms—as in the myth of the Great Society, free from the fraudulence of myth, free from the blasphemy inherent in any mythology, and thus, free to revolt.

The Church and Money

By John C. Leffler
Dean of St. Mark's Cathedral, Seattle

"THE GOLDEN CALF" is the title of a documentary presented on tv in Seattle. Produced in Portland, with one sequence filmed in Seattle, it offered a telling but fragmentary critique of organized religion in our times.

The significance of its title; "The Golden Calf" was not stated, but rather implied, by the frequent "shots" of offering plates being passed; a look at a church bazaar; and glimpses of new church buildings; thus giving the overall impression that the primary objective of the modern church was to secure the money to maintain itself.

It would be easy to criticize this production for lop-sidedness, to raise the question as to whether the producer knows from first-hand experience what the Church is trying to be in this period of its re-appraisal, or whether he might be rationalizing his own resistance to making a pledge to a church budget.

However, we of the Church cannot dismiss the question raised by this documentary. Is the Church so engrossed in its material existence that the Golden Calf has replaced the Risen Christ as the object of its worship?

Of course the Church is an institution, an organized attempt to exemplify and proclaim the gospel of Jesus. An institution is an exacting task-master for those who would serve it; be that institution a corporation, a school, a family, a state, or a Church. If it is to fulfill its purpose it must demand and receive the concern and devotion of those who participate in it.

Sometimes the institution, instead of serving the purpose for which it was created, becomes an end in itself. And for none is this danger more serious than for a Church, as history too clearly reveals. Its buildings, its ornaments, its visible evidences of success can become the subtle idols to which clergy and laity alike give their chief concern and devotion. The gospel is forgotten and Jesus is lost in the very temples men raise to his honor in their attempt to contain him.

These are sobering thoughts one has as he faces such matters as budgets and pledges and the need of money if the Church is to exist. The trouble is that modern man is of two minds about money and material things. On the one

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hand he spends most of his time earning it, investing it, spending it, because without it none of the things he does or believes in can be accomplished in this age.

Then he turns around after all this concern with money, and in his attitude toward the Church and its needs, implies that money and what it can do is somehow a sinful thing which has no place in religion. Our world criticizes the Church for being irrelevant to modern life, but "The Golden Calf" implies that the most important aspect of modern life should be bypassed by religion.

This of course is nonsense. The institutions of man in our time express themselves in material symbols. Giant corporations push tall buildings into the sky, television antennas pierce the clouds, gevernment expresses its power and majesty in its buildings, a community takes pride in its school-houses. Is it only the Church then, that should forego these material symbols? And is it only the Church that should get along without money? Or is it the Church's business to show to this very materialistic age that symbols have a spiritual significance; that the gospel can be truly served by an institution; and money can be transmitted into a program concerned with the well-being of man's soul?

This is a very difficult assignment. The Golden Calf always lurks in the shadows. But the power of the Spirit is stronger if we trust it and live by it.

UNITY TIMETABLE URGED IN BRITAIN

★ An eight-point timetable through which Britain's Protestant Churches would achieve unity in the next two decades was proposed in a book written by one of the country's top ecumenical planners.

He is Canon A. Horace Dammers of Coventry Cathedral, a proponent of the resolution passed at Britain's first faith and order conference at Nottingham in September, 1964.

That resolution invited member denominations of the British Council of Churches "to covenant together to work and pray for the inauguration of union" and to "dare to hope" that this may be achieved by Easter, 1980.

"Only by planning now and publishing the plan can the Churches 'dare to hope' for reunion by 1980," he wrote. He suggested that the British Council of Churches draw up a timetable of dates for eight targets:

- Anglican - Methodist reunion, completion of state 1 — that is, integration of ministries and inter-communion
- Anglican - Methodist reunion, completion of state 2 — that is, full organic union
- Inauguration of Congregational-Presbyterian reunion
- Full communion between Anglicans and Presbyterians
- Initiation of reunion talks between those four denominations and all other BCC member Churches who are willing to join in
- Completion of such talks and submission of proposals to the Churches concerned
- Signing of the covenant to work together for reunion by a specified target date
- The specified target date —whether Easter, 1980, or another.

As steps to this ultimate date of reunion, Dammers suggested a wide range of developments within the various Churches.

On faith, for example, he called for a redefinition of the place of the creeds and revision, or abolition, of the 39 articles, the Church of England's code of faith and doctrine. On worship, he suggested that forms be revised boldly with the hope of reunion always in mind.

On Church membership, he advocated that infant baptism be replaced — but only as an alternative — by the laying on of hands, and that baptism be reserved for those able to make the promises for themselves.

On Church government, he suggested establishing elected synods, making salaries "rational and just," and reshaping the dioceses so that they are much smaller but also simpler. Proposals on these lines are, in fact, now being considered by the Church of England following publication of a report on synodical government by an Anglican commission. As regards

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relations with the state, he urges reforming of the "Establishment" radically or, possibly, abolishing it.

In what the Methodist Recorder editorially termed a "personal and passionate answer" to questions about Christian unity in this country, Canon Dammers also wrote:

"It was said that the Battle of Waterloo was won on the playing fields of Eton. The battle for the reunion of the member Churches of the British Council of Churches by 1980 will be won or lost among the chapel hat pegs and in the drafty parochial church halls where small groups of men and women huddle together over a cup of weak tea to integrate or oppose the integration of mission, worship, service and training programs of their local churches."

Commented the Methodist Recorder: "This book is to be read with thankfulness and acted upon with realism. And if it is, then the modest author will have made his much-needed point."

MIXED MARRIAGE LAW UNSATISFACTORY

★ Eugene Carson Blake, general secretary-designate of the World Council of Churches, expressed the opinion in Arnoldshain, Germany that the Vatican's mixed marriage regulations are regarded as unsatisfactory by many Catholics.

But at the same time he stated that the limited participation of a Protestant clergyman at a mixed marriage in a Catholic church would be "more sensible than to estrange two people from their respective Churches."

Under the new regulations, non-Catholic clergymen are permitted to give a blessing or to offer a prayer after the Catholic marriage rites. A mixed marriage performed by a Protestant minister is still not regarded as valid in the eyes of the Catholic Church.

A number of Protestant Church bodies in West Germany have forbidden their ministers to participate in mixed marriage rites in Catholic churches.

Blake addressed a meeting of leaders of the Evangelical Church in Germany and of the working commission of Christian Churches in Germany.

While in Arnoldshain, Blake advocated increased cooperation between member bodies of the WCC and the Catholic Church wherever possible and emphasized the need to make Christian unity visible to the outside world.

The United Presbyterian leader expressed hope that he would be able to visit churches in East Germany and so accept an invitation to do so from

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Lutheran Bishop Friedrich-Wilhelm Krummacher of Griefswald who is chairman of EKID's East German Bishops' Conference.

Blake also said he plans to go to Russia as his first official trip after being installed as WCC general secretary on Dec. 1.

MISSOURI CHURCHES PLAN SEMINAR ON 'MERGER'

★ Missouri Churches whose denominations are participating in the Consultation on Church Union (COCU) will join in a statewide seminar in Jefferson City, on the basic principles involved in Church merger.

Called by the department of faith and order of the division of Christian unity of the Missouri Council of Churches, the consultation will be held Dec. 16 at Grace Episcopal church. Participating denominations have been invited to send nine delegates each, and non-participating denominations and local councils of churches are invited to send two observers each.

Allen O. Miller, professor of systematic theology at Eden Theological Seminary, Webster Groves, and chairman of the department of faith and order, will chair the meeting and make presentations on "The Faith of the Church" and "The Worship of the Church."

"The Sacraments of the Church" will be presented by Lester B. Rickman, executive secretary of the Missouri association of Christian Churches and an official delegate from his denomination to COCU. Elmer Arndt, professor of historical theology and ethics at Eden Seminary, and a United Church of Christ delegate to COCU, will present "The Ministry of the Church."

Jack Pierson, a St. Louis attorney and an official lay delegate to COCU from the Episcopal Church, will make the final presentation on "The Structure of the Church." Each of the addresses will be followed by a period of discussion.

ANGLICAN-VATICAN DIALOGUE

★ The first meeting of the joint preparatory committee set up to inaugurate "serious dialogue" between the Roman Catholic Church and the Anglican communion will take place Jan. 9-13 at Gazzada, near Varese, in northern Italy.

The dialogue for which preparations are being made was agreed upon in a joint declaration issued last March by Pope Paul and the Archbishop of Canterbury.

Among the Anglican members are Bishop John Moorman of Ripon, England, who was the senior Anglican delegate-observer throughout the Vatican Council; Massey H. Shepherd, Jr., professor at Church Divinity School of the Pacific, Berkeley, Calif., and bishops from Wales, Ceylon and South Africa.

PLAN JOINT WORK ON BIBLE

★ Pope Paul on Nov. 8 directed Cardinal Bea, head of the Christian unity secretariat, to plan for cooperation with Protestant groups in Bible translations and distribution.

The Rev. Walter M. Abbott, an American Jesuit, has been named personal assistant to Cardinal Bea to direct the studies.

The New York Times on Nov. 9, in spite of election news, gave it an eight column head: "Bible Project Called Sign Church Politicians Are Catching Up With Scholars."

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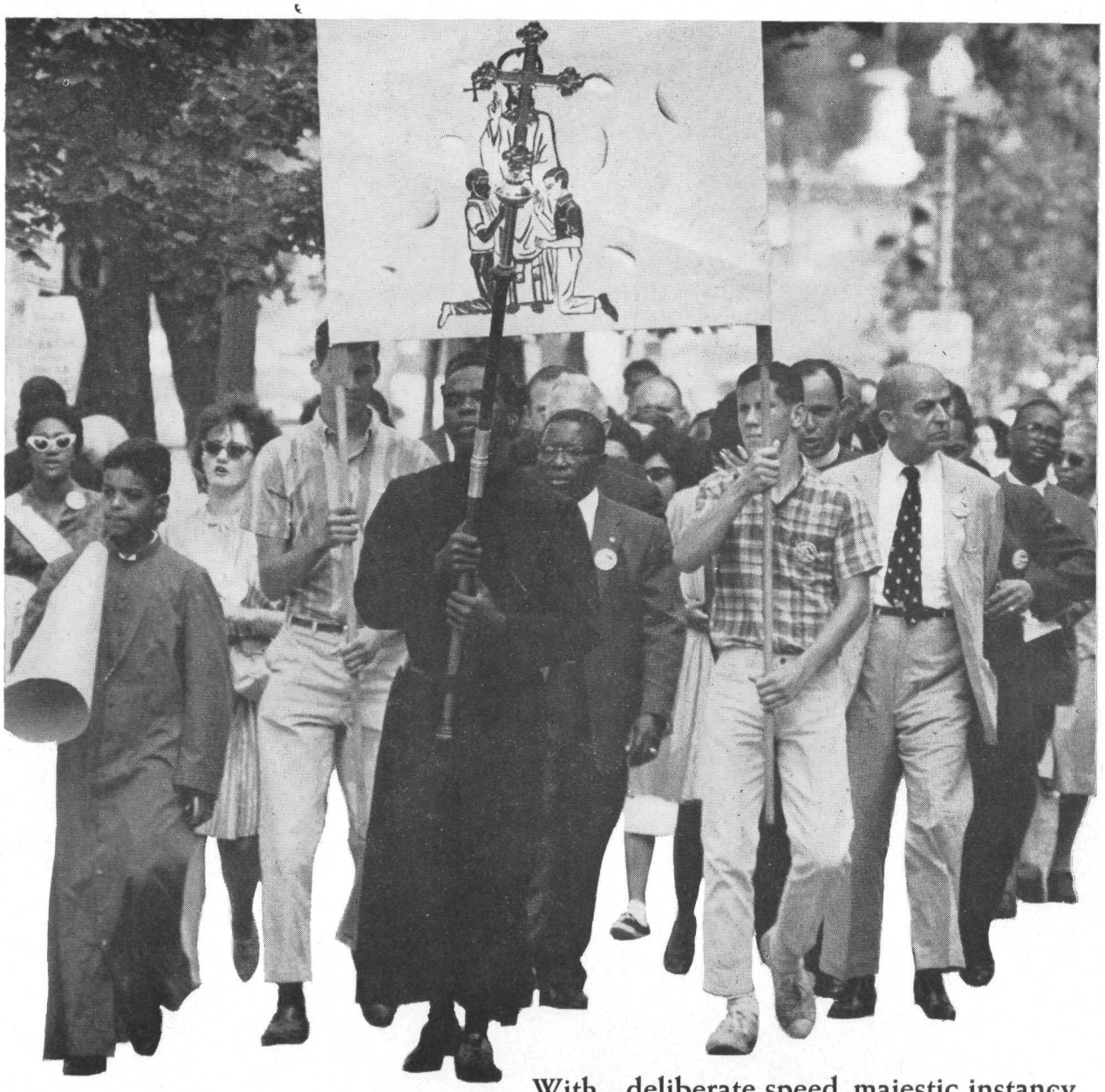
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- NEW BOOKS -

E. John Mohr
Book Editor

THE CHURCH AND THE JEWISH PEOPLE, by Cardinal Bea. Harper $4.50

Cardinal Bea, the great leader of those Roman Catholic bishops at the Vatican Council who supported the more up to date views, including biblical and historical scholarship, was the real author of the Council's Declaration on the Relation of the Church to Non-Catholic Religions. That is the title of the Declaration on the Jews, which was finally included in the larger declaration.

This important book is a commentary on the Declaration, and is of course of first-rate importance. The Cardinal takes the stand that such a term as "deicide" simply cannot be applied to the Jews, and also any derogatory terms that imply the guilt of the Jews for the death of Christ. The defense of the Declaration is masterly, and no doubt sets forth arguments that persuaded the Council Fathers to approve the final form of the document.

If an Anglican or Protestant were to write a defense of the statement, the language would be different, no doubt; for example, it would make more use of modern biblical scholarship — which Bea could very well have used, as he is a first class biblical (Old Testament) scholar. But that might not have won the battle in the Council, for the majority of Roman Catholic clergy, including bishops, are still, like many of ours, very, very conservative, and suspicious of "modern criticism." But we can rejoice in the victory, and the final statement, and add our own supporting briefs where they apply.

— FREDERICK C. GRANT

Dr. Grant, an Anglican observer at the first Vatican Council session, is the author of "Rome and Re-Union", Oxford University Press.

WILL THE HUMAN RACE SURVIVE? by Henry Still; Hawthorn Books. $5.95

The author is an engineer and aircraft executive and is concerned with what the future holds for mankind. Primarily he is concerned with water and power, and space exploration, and indicates strongly that the major part of man's problem, now and in the future, is the unwillingness to put his knowledge and insights to work in a disciplined, coordinated way, rather than not knowing enough.

A non-scientific layman can learn much about the recent history of science, as well as what is current and on the drawing boards, by reading this book. Mr. Still writes clearly and well and challenges mankind, not to an eagerness for more knowledge, but to a willingness to put his verbal moral beliefs into practice.

— WM. B. SPOFFORD JR.

Dean, St. Michael's Cathedral, Boise

GOD BEYOND DOUBT, by Geddes MacGregor. Lippincott. $3.95

For those people who are becomingly bored with the alarmist attitude of many within the Christian Churches concerning theological trends, particularly since the most vocal of these critics of modern theology are frightened people who are unable to cope with the relation of faith to life in the latter part of the twentieth century, and who confuse an idolatrous and rigid conformism to theological tenets of the past with a genuine faith in God and Christ, and who because they have nothing else to do but cry out for heresy trials as a diversionary tactic to take attention away from their own indolence and ineptitude, this book by Dean MacGregor will be welcomed as an excellent antidote.

MacGregor introduces again what has always been a necessary element in the Christian posture of faith, the element of doubt that corresponds to man's creatureliness, and stands as a protection against nonsensical and pretentious claims to absoluteness, which claims shut out the reality of the Holy God. By a careful discussion of the question of religious experience, illusion or encounter, the author shows how easy it is to fall into the illusory areas due to the above mentioned pretensions, but also how through a dispelling of the illusions, one is brought squarely into a stark encounter with the Holy God.

This book should be read by all believers, and particularly those who hold that faith is a posture that does not close out reality, but opens it up.

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, Philadelphia Divinity School.

CANON LAW: A HANDBOOK, by Daniel B. Stevick. Seabury. $5.95

A workable guide and reference for practical purposes this book is useful for clergy, students, and others who may deal with the constitution and canons of the Church without having to go into the most refined legalistic details and precedents. It includes some history, commentary, and interpretation.

— E. J. M.

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The WITNESS

NOVEMBER 24, 1966

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Anathema

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Bishop Corrigan Gives Pep-Talks to Educators.
Record Contributions to Churches

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VOL. 51, NO. 38

The WITNESS

NOVEMBER 24, 1966

FOR CHRIST AND HIS CHURCH

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Story of the Week

Episcopal Schools Association Hears Corrigan on Trends

By E. John Mohr

Witness Editorial Assistant

★ Declaring that God will raise up "new institutions to fulfill his will" if the old ones are "unresponsive to his changing breath" Bishop Daniel Corrigan, director of the Executive Council's home department, made an urgent plea for a recognition of the need to change in contemporary life in a series of addresses at the triennial meeting of the National Association of Episcopal Schools in Washington, D. C., November 10-12.

Representatives from 170 schools in 31 states participated in the proceedings, in which worship in the schools was the major theme. At two eucharistic celebrations for the conference special musical settings for the communion service were presented.

The need for change in institutions, in Dr. Corrigan's view, grows out of the rapid acceleration of history in current times and the vastly greater availability of information for all, including children. He deplored the tendency to put forth the "same old cliches" and the "same old lines" in the face of the present urgency, telling the educators that they cannot expect children "to live in your land". Rather, they must be allowed to "live in their land—which the Lord God has created through you".

The disappearance of the family as an integrated unit was cited by Bishop Corrigan as a principal element of change in contemporary society. When children hear conventional descriptions of the family as centers of communal life they look at the Church questioningly, said Dr. Corrigan, "as we dish out this bunk." Although firmly committed to monogamy, he said, he could not look upon it as "the order of the world, as the law of the land", holding that it is based essentially on grace rather than nature, and that marriage must be a voluntary relationship, something it has become increasingly in modern society.

In the realm of education continuous change is demanded, Bishop Corrigan held, by the rapid progression in industrial, scientific, and economic life, requiring continuous education for the individual if he is to survive.

The musical setting for the opening communion service of the conference in Washington Cathedral was written in contemporary style by Richard Dirksen, music director of the National Cathedral School for Girls, and sung by glee clubs of St. Agnes School and Episcopal High School, both in Alexandria, Va., and St. Albans School and the National Cathedral School, both at the cathedral. Bishop Creighton of Washington celebrated the service facing the congregation from a plain altar placed in the crossing of the church, the choirs being behind him in the chancel. Bishop Stephen F. Bayne, Jr., director of the overseas department of the Executive Council was the preacher, assistants at the service being: Bishop Corrigan; Suffragan Bishop Chilton of Virginia; the Rev. Rodman P. Kypke, president, Texas Episcopal School Association; the Rev. W. G. Hensom Jacobs, headmaster, St. Augustine's School, New York City; the Rev. John D. Verdery, headmaster, the Wooster School, Danbury, Conn.; the Rev. John Crocker, Sr., headmaster emeritus, Groton School, Groton, Mass.; the Rev. Canon Charles Martin, headmaster, St. Albans School; and the Rev. John P. Williams, dean of schools in the diocese of Virginia.

The compositions for the service were brilliant and well sung, but were partially ineffective because the congregational ceremonial was not coordinated with it. In his arrangement Dirksen provided for cheering of "Hosanna in the Highest" by the congregation in response to the choirs' singing of "Blessed is he that cometh in the name of the Lord" at the end of the Sanctus and Benedictus setting. But at this point the congregation was still kneeling, and, not being in

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a good position to shout, remained silent.

At the closing service, celebrated by Bishop Corrigan, a jazz setting was used. The Rev. John Gensel, a New York City Lutheran pastor, read the 150th psalm as an introit, Dr. Ruth Jenkins, headmistress of the Bishop's School, La Jolla, Calif., and president of the association, read the epistle, Dr. Verdery being the gospeller. Others assisting were: The Rev. Thomas N. F. Shaw, headmaster, Trinity School, New Orleans, La.; the Rev. Burton A. McLean, headmaster of Iolani School, Honolulu, Hawaii; the Rev. Kenneth Cary, headmaster, St. Matthew's Parish School, Pacific Palisades, California; the Rev. John Jenkins, headmaster, All Saints School, Vicksburg, Miss.; the Rev. E. Allison Grant, headmaster, Grace Church School, New York, N. Y.; and the Rev. James McDowell, headmaster, Sewanee Military Academy, Sewanee, Tenn.

At the working sessions of the meeting some participants resisted what one of them called a "bondage to the Prayer Book", urging freer liturgical forms for use in schools. Others advocated writing of prayers by students in their own language, to stimulate direct participation in worship, while some felt that conventional language was preferable if it were explained. One commentator expressed the view that where students did the scripture reading, as in one of the demonstration services in the cathedral, they should be sure of knowing the meaning of the passages they read.

In his report to the meeting the Rev. John Carter, executive secretary, presented some areas in which developments might be expected in Church schools. These included broadening the vision of education on the part of the lay controllers in the schools, such as patrons and trustees; involvement of students in community service; leadership in social changes in this country; and innovations and new concepts in education.

The Rev. John D. Verdery of Danbury, Conn., was elected president of the Association, succeeding Dr. Ruth Jenkins, and the Rev. Thomas Shaw of New Orleans took Verdery's former place as vice-president.

Charges of Racism in Church Sparks N. Y. Demonstration

★ More than 200 singing and praying Episcopalians demonstrated outside the Church's national headquarters against racism in the Church.

The protest outside the Center culiminated an all-night vigil in its Chapel of Christ the Lord by 17 members of the Episcopal Society for Cultural and Racial Unity.

At the close of the mid-day protest, C. Kilmer Myers, suffragan bishop of Michigan and other ESCRU leaders placed a 350-word indictment against "heretical and blasphemous" Episcopal race practices on the desk of the 7th floor office of Presiding Bishop John E. Hines, who was in Geneva, Switzerland.

"Dear John: love, Kim," Bishop Myers scribbled atop the list of charges.

Earlier, the bishop and other leaders of the national organization, which held its annual meeting for three days at the Cathedral of St. John the Divine and two Harlem churches, joined crossed arms and sang freedom songs on the sidewalk outside the building.

Immediate cause of the outburst was a purported lock-out of members and newsmen by officials of the building. It was a Saturday, and the building is closed at that time.

However, since ESCRU had received permission the night before for an all-night pray-in in the chapel, those sympathizers who the next day milled around outside were at length welcomed inside by Canon Charles M. Guilbert, secretary of the Executive Council, and Vaugn Moore, building administrator.

Both Bishop Myers and the Rev. James P. Breeden, a Negro priest of Roxbury, Mass., who is assistant director of the commission on religion and race of the National Council of Churches, cited instances of racism in personnel policies and parish practices in their Church.

"The life of the Church as it is lived today in this country," Bishop Myers said, "shows that it is shot through with racism." Breeden told of being turned down by his home diocese of Minnesota because there were no vacancies in two existing "Negro parishes."

Bishop Myers said the indictments drawn up by ESCRU represented a "first step" in a "growing ground swell" of support in Church ranks for a "call for renewal" issued by the House of Bishops (Witness, 11/10).

The grievances, Bishop Myers said, supported "the kinds of stands" taken in behalf of interracial justice by Bishop Hines and ranking Church officials "in the face of intense pressures."

Read aloud outside the Center by Malcolm E. Peabody Jr., younger brother of recently defeated candidate for senator from Massachusetts, Endicott Peabody, the Episcopal group's statement began:

"We charge the Church to which we belong and which we

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love with heretical and blasphemous distortion of the Christian doctrine of man."

Episcopalians, it said, have distorted "almost beyond recognition much of the apostolic teaching" about mankind and "have permitted the erection of heretical structures within our midst."

The document assailed racism in "privileged sanctuaries" of white suburbia and hiring practices which treat Negro priests "as though they were inferior human beings incapable of ministering at our altars and pulpits to the whole people of God."

Christian education in the Church "reflects the image of false dignity and human separation," the statement charged.

And, it continued: "We have perpetuated economic and moral inequalities of discrimination by our Church's financial investments and its building and purchasing policies without creative protest."

Result of this racism "at the very heart of the Church's life," it said, "is an inability to address its mission to the crucial issues in the life of our nation."

The sidewalk audience applauded as Peabody continued: "The Church has retreated from the implications of the phrase 'black power' in order to continue the status quo of white power and white supremacy.

"We have permitted the vast majority of our members to live comfortably in segregated housing and to justify continued buying and selling in a segregated housing market.

"We have acquiesced to discriminatory practices of employment by unions and employers, condoning them by our silence.

"We have done little to equalize educational opportunities. We have failed to address ourselves to the turning of our material blessings toward the establishment of full opportunity for all people.

"We continue to commit the ultimate sin, that of fostering the separation of man from man."

Segregation, the document said, is acted out in the sacraments of baptism and the eucharist. Both of these central actions in Church life, instead, should express "reunion in the life which is in Christ Jesus." As a result, the statement went on: "Our need to repent is so great that it scarcely may be described."

Yet "repent we must," the group said, if the Church is to heed the mandate of their bishops for a Council "for the renewal of the church in our day."

The group said it took the words of the bishops favoring a council "most seriously" and pledged "unstinting support" to "this holy effort" of renewal.

Co-authors with Bishop Myers and Father Breeden of the protest document were the Rev. John McG. Krumm, rector of the Church of the Ascension, New York, and chairman of the Witness editorial board, and the Rev. Robert E. Hood, of Gary, Indiana.

Contributions to Protestant Churches Establish Record

★ Total Church giving by members of 44 U.S. and Canadian Protestant and Anglican denominations reached a record $3,300,996,291 in the 1965 fiscal year, the National Council of Churches reported.

The commission on stewardship and benevolence said the 1965 total in its annual "Statistics of Church Finances" represented the highest figure ever reported in the 45 years since the compilation has been made.

Last year the commission reported that contributions to 41 denominations totalled nearly $3 billion in 1964.

Of the 1965 grand total, 36 U.S. denomination received $3,172,114,782 for all purposes, passing the $3 billion mark for the first time. Six Canadian church bodies received $128,-881,509.

The U.S. total was divided — $569,589,195 for benevolences such as home and foreign missions and overseas relief, a per capita figure of $14.03; and $2.6 billion for congregational expenses, a per capita of $63.72.

Average per capita giving for all purposes rose from $72.04 in 1964 to $77.75 in 1965.

NCC commission officers, interpreting these financial statistics, cautioned against drawing hasty conclusions from comparisons between totals for 1964 and 1965. They pointed out that the figures "are not absolute, but indicative only."

It also was noted that only 44 denominations were reported out of 250 listed in the 1966 Yearbook of American Churches, published by the NCC.

In denominational per capita giving, as usual small evangelical Churches far outstripped the larger Churches. The Wesleyan Methodist Church, with a 39,114 membership, led all the reported American church bodies with $290.48. However, the Free Methodist Church which has been first in per member giving in the last several years was not reported in the 1965 statistics. In 1964 the Free Methodist per capita was $358.17.

Per capita giving among some of the largest denominations was: Protestant Episcopal, $106.80; Lutheran Church-

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Missouri Synod, $106.66; Disciples of Christ, $95.91; United Presbyterian, $95.75; American Lutheran, $86.70; Methodist, $61.42; and Southern Baptist, $59.22.

FLEMMING EXPECTED AS NEXT NCC PRESIDENT

★ President Arthur S. Flemming of the University of Oregon since 1961 and a former U.S. secretary of health, education and welfare, is expected to be nominated as president of the National Council of Churches at its triennial General Assembly in Miami Beach, Fla., Dec. 4-9.

It was learned that the NCC's nominating committee will present only Flemming's name to the assembly. The nominating committee in the past has presented only one candidate for the post and nomination has been tantamount to election.

Flemming, a Methodist long active in the NCC, would be the second layman to hold the National Council's top elective post. J. Irwin Miller of Columbus, Ind., a member of the Christian Churches, served from 1960-63.

ST. AUGUSTINE'S COLLEGE CHANGES STATUS

★ St. Augustine's College at Canterbury, England, will cease to be the "central college" of the Anglican communion next June because of financial difficulties, the Church of England reported.

St. Augustine's was founded under Royal Charter in 1848; in 1952 it became the "central college" of the worldwide communion.

News of the decision to terminate this role came from Lambeth Palace, the official residence of the Archbishop of Canterbury.

The announcement said the decision had been made by the Lambeth consultative body, which was set up as a kind of continuing committee by the Lambeth Conference of 1958. The announcement added: "The high cost of what has been undertaken by the college makes it impossible for it to continue on the grants which the Anglican communion budget has been able to provide. Decisions have still to be made, with the aid of a new advisory council, about the future use of the college and its library in the service of the Church at home and overseas."

St. Augustine's was originally founded for the education of ordination candidates intending to serve in distant parts of what was then the British Empire. In 1947, under a supplemental charter, it was authorized to admit clergy from all parts of the world and ordination candidates irrespective of their sphere of service.

Its establishment as the "central college" of the Anglican communion in 1952 was in fulfillment of a resolution of the Lambeth Conference of 1948. It was then stated that it would provide a place where men could come for further study in subjects relating to the evangelization of the world and the growth and welfare of the life of the Church, and be an Anglican center and place of scholarship and research.

ORTHODOX WILL WORK ON COMMON BIBLE

★ Pope Paul's call for Roman Catholic cooperation in common Bible translation work was welcomed by Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America, as a significant move toward "better understanding among all Christians."

"We, the Orthodox," the archbishop said, "will work with our Roman Catholic, Protestant and Anglican brethren in seeking avenues to be explored and ways and means to be found for affecting a better common understanding among the Churches of Christ."

He commented that this is the goal of the supreme leader of Eastern Orthodoxy, Ecumenical Patriarch Athenagoras of Istanbul, and added that a Bible acceptable to all Christians "would be of prime importance for the word and teaching of Jesus Christ . . . "

"We would want one Bible for all Christians," Archbishop Iakovos said, "provided that scholars of all the Churches would cooperate in such a project and provided that the Holy Synod of the Ecumenical Patriarchate would authorize its use."

WE'RE SORRY

★ The wife of the managing editor is a good speller; her husband is not so there are weekly comments about errors. Thus in Dr. Grant's review of the book by Xavier Rynne on the fourth session of the Vatican Council (11/10) we had the Bishop of Edmonton saying about the Church that it seeks "to approach the source of divine and human knowledge and spurning the aid of others." It should be "not spurning the aid of others."

In the same review we had the Latin "reformata" which should have been "reformanda". Professor Grant who thinks in Latin, and who took notes on 633 Latin speeches while he was an observer at the first session of the Council, felt badly about the slip. The managing editor did not feel so badly about this, since he has a hard enough time thinking in English, let alone any other language.

We'll try to do better, without making any promises.

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EDITORIAL

Why Blame the Leader?

THE WORLD'S social order seems to be in a bad way. There is an over production of food in half the world and starvation in the other half. There is a universal opportunity for education and a maximum of crime. There is a tremendous amount of religion and very little charity. There are innumerable political panaceas and a minimum of social content.

All of which seems to indicate that the world has accumulated many things but in doing so is in danger of losing its soul. We have a lot of things but are not very happy with them all. The public press, which is the barometer of the public atmosphere, specializes in crime because that is what sells the papers. We Americans do love to hear the minute particulars of ghastly murders, or sordid family relations, of brutal crime. Like juveniles we love to hear ghost stories and are afraid of the dark. We would hate to meet a real ghost in a graveyard at midnight but we want to read about him. We have more means of communication than any age and less that is worth while to communicate.

What society needs is a stabilizer and what we get from the pamphlet writers is abuse of the Church. Well in a way that is a compliment to the Church. When things go wrong politically we blame the government because we have a conviction that if it is to be righted at all the government must do it. It is at least a recognition that the Church could be a potent force for bringing order out of chaos if those in the Church were competent to administer it. The attack is therefore upon those who represent the Church. They are not doing what could be done if the clergy and laity were equal to their task. Unfortunately they are composed of the same flesh and blood as their critics. The critics are doing nothing. Church people are not doing much.

Well, what can be done about it? It is evident to all men that if we were to love one another everybody would be happy. But there is no one who has ever attempted that Herculean task in a way that has inspired others but Jesus Christ. When one compares him with political leaders all over the world the comparison is odious. There is a greater gulf between them than there is between St. Francis and Alexander Borgia. When one compares him with any philosopher or theologian that pops into your head there is all the difference that there is between an artist who creates stained glass windows and a small boy who smashes them. When one compares him with our political and financial leaders there is an antithesis which is final.

Never mind about the next world. If Christ's promises are worth anything they are based upon his prescription for this world in its power to produce love, joy and peace in spite of adversities. It doesn't make any difference whether it is one in a hundred or one in a million, the test of the remedy is to be judged by those who use it. The trouble is that the dose is impalatable to selfish people and they refuse to take it. But the fact that so many who pretend to believe in it do not really follow the treatment doesn't invalidate the efficacy of it.

Even at that if you divide mankind into two parts, those who try to follow him and those who reject him, and put all of one group on one continent and all of the others on another, this latter place would not be inhabited solely by intellectuals but would include all the other behaviourists from bandits to rapists. You can't judge one group by including everybody and the other group by selecting the cream only. All the thugs in America are in the behaviourist group. If Christ hasn't made many saints who are entitled to future rewards, he has at least made society decent to live in just in proportion as it has accepted his leadership.

We are weary of having Christianity judged by its failures and every other theory and system judged by a little group of selected varieties. If the Christian Church has to be sponsor for everyone who pretends to be a Christian then why is the group that advocates self-indulgence exempt from similar treatment? It is as though you condemned one of Beethoven's symphonies because most orchestras play it badly.

Moreover it is easy to point out that very few ever excel in anything that they attempt but that does not mean that their critics are doing any better. They are a gallery of bleacher athletes who are looking at the game merely because they have the price, but who if they tried to play it would be carried out in an ambulance. Still they can tell you how it ought to be played because they are in no danger of being hurt.

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It is a sick old world, too diseased to appreciate virtue or to enjoy its possessions. It has a thousand theories of how it could be made well by processes of thought or by a multitude of recommended readjustment, but it has always pursued a vicious circle of panaceas which are the same old stuff with different labels. And when its amateurish treatment runs its usual course and the patient becomes desperately ill then it looks to the Good Physician to restore it to some degree of its former health. But the more it recovers the less use it has for the doctor, and it begins again the same old round of quack remedies.

There is no question that the only solution of the soul's disease is contained in the statement, "Thou shalt love the Lord thy God with all thy soul and thy neighbor as thyself."

It is only so that society has found a joyous expectancy which is essential to spiritual health. It is perfectly true that the Christ has never succeeded in raising society to the status of perfect health. He never expected to. What he did do was to promise his grace to those who would follow him and to leaven society in general just in proportion to the reality of effort in those who followed him.

The Church has no more failed than reputable physicians have failed. The failure lies in the habits of the patients, whether he rejects the treatment in toto or does not use it as directed. Why blame the Physician for the stupidity of his patients?

BIBLICAL RESEARCH AND CHURCH RENEWAL

By O. Sydney Barr

Professor at General Theological Seminary

THE CHURCH MUST FACE UP TO THE POTENTIAL AND CHALLENGE OF MODERN BIBLICAL SCHOLARSHIP

ONLY DAYS AGO it was announced that the Episcopal House of Bishops meeting in Wheeling, West Virginia, had voted to form a council of laymen and clergymen whose purpose, according to the Witness for November 10th would be to "help rethink, restructure and renew the Church for life in the world today." The spelling out of details will take place in due time. Bishop Stokes of Massachusetts, who proposed this action, was reported in the same issue to have "said that it would take up such questions as the impact of modern science on religious belief, new forms of the ministry, the role of laymen, peace and other issues widely being discussed in the Church."

One issue urgently needing the council's attention is the impact of modern biblical studies upon the life of the Church. In recent decades new discoveries, new techniques, and a new competence have revolutionized the study of earliest Christian origins. For many years now Christian scholars have found themselves compelled to an understanding and use of holy scripture which are markedly different from those of our grandparents. They point to findings which contradict many earlier conclusions as to the beginnings of the Church's life and faith.

In the main, however, the contemporary Church has absorbed — or been given the opportunity to absorb — a surprisingly small amount of this new knowledge. For that matter, she seems not fully to recognize either its potential, or the full weight of its challenge. It is not that we are totally unknowledgeable. There are many individuals who are aware of what has been happening. As a Church, however, we seem not to know what to do about it. One has but to listen to a few representative sermons, or hear the questions of laymen, or note the shock of some new students when in our seminaries they encounter the frankly historical methodology of biblical studies, to know that something, somewhere, has gone wrong.

Questions Being Asked

THE EVENTS of recent months supply vivid corroboration. Many people, including churchmen, are asking pointed questions with respect to the traditional biblical, credal, and theological affirmations of the faith. There is, however,

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little recognition, at least in those pros and cons which are shared with the public through the usual communications media, of the fact that these questions are inevitable, that they are demanded by the information now available to Christian historians. When a seminary student shrugs this off by saying, "Well, when people allow themselves to become infected with secularism, what can you expect?" his teacher can challenge him on the spot. The sad thing, however, is the fact that there are many in the Church who are not students who seem equally unaware of the gravity of this situation and of the magnitude of the Church's responsibility. This, at least, is indisputable — that the "sceptics," as they are pejoratively labelled, speak out because the evidence as they see it compells them to do so. Only by raising questions can such Christians be honest with themselves, or with the Church to which actually they are intensely loyal. This evidence, moreover, is to large degree the product of modern biblical research.

This is in no sense a prejudgment of the basic issue. Biblical historians are the first to admit that their field of research is in a high state of flux. Those truly competent are extremely reluctant to speak of "assured results." As in the past, so it may happen again that new discoveries and methodologies will modify or contradict some of the conclusions presently held. This, however, is not the point. Today's scholarly judgments, whether facts, or "facts" in quotation marks, or most probably a combination of both, are honestly held by increasing numbers of highly skilled specialists. They are with equal honesty held by some of our bishops, clergy, and laymen. Such a circumstance demands careful scrutiny and analysis of traditional Christian belief and practice.

Pastoral Obligation

FULL AWARENESS and airing of the current judgments of Christian historians is important for every Christian. Mere repetition of the traditional formulae, for all their truth, will not answer questioners' honest searchings. The Church is here faced on all sides with a momentous pastoral obligation. The challengers of the status quo are not constitutional and perennial doubters, but intelligent individuals who are honor bound by the facts, as they understand them, to ask pointed questions.

Those who honestly believe that such questionings are a misinterpretation of the evidence must themselves have the courage and forthrightness to face up to the full impact of biblical research. A rebuttal which is emotional and full of pious platitudes is self-defeating. A rebuttal, however, which is obviously knowledgeable and which exhibits intellectual acumen and awareness will contribute notably to the Church's life and wholeness — and will gain the respect even of those who disagree.

Surely this makes it imperative that there be, as part of the membership of the new council, representatives from the total broad spectrum of biblical and theological scholarship. This whole area is begging for discovery and analysis —what are biblical historians saying today? why? what does it all mean? what are the dangers? can we profit? how?

There are other considerations which underline this imperative. Most of us still rejoice over the fact that ours is a reformed Catholicism, and subscribe sincerely to the statement "that the holy scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ." Is it not inescapable, then, that among all the various theological disciplines the Bible has a certain natural priority? The Church's seeming unawareness of much that is going on in the field of biblical research certainly should make one pause.

Here perhaps theological education, through an excess of departmentalization and because curricula are not sufficiently biblically oriented, has contributed adversely. It is not that more courses on the Bible are necessary. The need rather is that all areas of study be more thoroughly grounded in the scriptures, which requires on the part of instructors generally an awareness of what biblical scholars are discovering, thinking, writing today. None of this suggests that other theological disciplines are less important than biblical studies; but it does hint at important things as to how these disciplines, including the Bible itself, might best be taught.

Creative Action

ONE WONDERS, too, if without the revolution in biblical studies we would have today the Bultmanns and the Tillichs and the Robinsons and those many others who stand on the frontiers of Christian thinking. Most of us, although differing in our assessment of conclusions, would

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agree that minds such as these play an extremely important role in the Church's total life. Or would there have been, to ask another question, at this particular point in history an ecumenical surge, or a Vatican II, had not Christian historians broken so much new ground? Responsible give and take between opposing views is invariably creative. The painful but happy stirrings of new life in the Church today illustrate this fact. To all of this modern biblical research has contributed abundantly. The implications for the work of the council are plain.

There is a different kind of reason, also, which highlights the necessity for the Church fully and frankly to recognize and assess the work of biblical scholarship. The writer's own experiences with lecturing to church groups have long since made clear the tremendous hunger among today's laymen to learn more about every aspect of the Church's faith and life. People are interested, they ask questions, they do want to know what is going on; and they are movingly appreciative of anyone who will take the time to teach them. Their receptivity is overwhelming. By and large, they seem to be not at all dismayed to learn that historians and theologians are by no means unanimous in their evaluations and interpretations.

On the contrary, the stimulation which this provides opens up new depths of the faith which had been previously unknown to them. Here the Church has an obligation and opportunity awesome in its potential. The people are waiting. The hunger is there. Any educative effort will be rewarded beyond fondest expectations. If this writer's own experience is any criterion, the result for most will be renewed loyalty to the Church and conversion from a nominal to a genuinely meaningful and effective Christianity.

Welcome New Knowledge

WHY has the Church been so reticent to recognize the full implications of biblical research? This question points to other dimensions of the Church's life which need scrutiny. The problem in part is one of "isolationism". Still, that is, we are struggling to overcome the deeply ingrained assumption that the Church, her thoughts, her ways, her scriptures are, somehow, unassailable, untouchable, and not properly subject to those criteria of analysis and discussion which apply in every other area of human knowledge.

This view goes hand in hand with that unfortunate misuse of the phrase "religious versus secular" which builds a wall between the two. If, for instance, seminary students were not inhibited by this presupposition, they would realize that their previous secular studies in college provided a knowledge and a context which are indispensable for theological studies. Many, to cite a concrete example, are bewildered and worried when they learn that the oral tradition underlying our Gospels underwent a great deal of modification, with the result that its roots in history are often obscure, sometimes, even, unrecoverable. If, however, they were able, or encouraged, to use what they had earlier learned of man and his ways — through the study of sociology, anthropology, psychology, literature — the manifest characteristics of Christian oral tradition would occasion no traumatic surprise. By the same token the council will doubtless explore the astounding accumulation of new knowledge wherever one turns. If our stance is that of welcome, rather than suspicion, the disciplines mentioned above, and a host of others such as linguistics, cybernetics, and the various sciences, will prove to be significant contributors to every aspect of the Church's life and mission.

Here again theological education comes into the picture, and with imagination and daring might do much to erase that unwarranted barrier between the Church and the world which is so disadvantageous to both.

Job of Seminaries

IN THE PAST, seminaries have themselves tended towards isolationism. In spirit, through highly circumscribed curricula, and sometimes through the very locale and physiognomy of the "plant," they have too often mirrored and, conversely, encouraged the erroneous assumption that Christianity disdainfully withdraws from reality. What we need so badly is the precise opposite — a frank engagement with the world, not only more effectively to proclaim the gospel, but first of all to learn more about the depths of the gospel itself. We must tear down the walls which confine our minds.

For theological education this means a curriculum and a manner of teaching which force students to see the relatedness of their theological studies to all secular disciplines of learning.

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One cannot but wonder if today this might be done most effectively in the context of a secular university, and as an integral part of such an institution. Nor should there be in the middle of that secular campus a walled theological compound. Let our ordinands live, eat, sleep, wrestle with, learn from the others, the ones to whom they will someday minister.

How stimulating, too, for our theological faculties as members of a university faculty to experience the bluntly honest give and take of keen minds equally, in their own specialties, concerned with God's truth! This would eliminate at least one danger of the present traditional pattern of much theological education, namely, the study of theological subjects out of context.

Exciting Proposal

THE MOVE to form a council of the Church for renewal is both far-sighted and exciting, indeed, it is a significant extension of MRI. Before we can share, we must know, truly, what we have to give; and before we can receive, we have to recognize that we have lacks and needs, and know clearly what these are. Inasmuch as all truth is of God, to open ourselves to the almost unlimited horizons of the intellectual and scientific world cannot but enrich the Church's life, increase the effectiveness of her evangelistic endeavor, and once and for all intern the suspicion that the Church and Christian faith are anti-intellectual and obscurantist.

This move, moreover, will come as an answer to the prayers of many, especially those who have felt a severe tension between their unshakeable loyalty to the Church and their honest deep questioning of much that she says and does today. Such individuals will feel a new freedom as still convinced churchmen to speak out.

If we truly believe with St. John that the Holy Spirit is still with his Church "to teach you all things," we will rejoice at this most recent action taken by our bishops, and support it fully.

TOWARD A SOCIETY OF PERSONS

By Sister Mary A. Schaldenbrand

Professor of Philosophy, Nazareth College, Michigan

R.C. NUN AND PHILOSOPHER URGES THE RESPONSIBLE CONTROL OF CONCEPTION

I SHOULD LIKE to discuss the topic of this symposium — the population crisis: twentieth century challenge — from the viewpoint of the contemporary revolution in our understanding of persons. For, as I see it, the changing status of women marks a genuine advance insofar as it assures equal opportunities for women to realize their possibilities as persons and, in the process, to participate as equal partners with men in the great task of our time: the building up of a world where everyone is recognized as a person and is therefore free, not in word only but in fact, to achieve personal values.

To speak more concretely and by way of example: it seems to me that the objectives of family planning and civil rights, insofar as they are realized, contribute impressively to the building up of a world of not merely masses, but persons. As Dr. Martin Luther King pointed out in accepting the Margaret Sanger Award in Washington last May, what makes family planning important to the civil rights cause is its making possible greater freedom and security for the Negro or, in the language I use here, its promoting of the Negroes' personal being. Within this personalist frame, the responsible control of conception assumes its fully positive sense as helping to make possible a new and truly human world order.

What is revolutionary in present-day insights into personal being can be summarized in five points:

- As existential philosophy and literature make dramatically clear, being a person is not a fact but a task. The person is a project, an "is to be" whose condition of becoming is that we "make it be."
- The fundamental aim of the person, the project which the person is, as opposed to projects which the person has, is to be with other

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persons in ways which maximize human capacities for freedom and reciprocity. Or, to put it another way: the person exists as an exigence of ever deepening and inclusive modes of co-presence.

● Placed in the context of co-presence, human sexuality acquires its full weight. Therein the human body achieves most fully its primary existential meaning: namely, to be a condition of presence. Moreover, when the request for recognition which traverses the sexual act is mutually answered in depth and in truth, sexual communion realizes most fully its person-creative power. By person-creative, I should explain, I directly intend not procreation — though procreation may be involved — but the unique power of sexual communion to achieve the personal being of the partners involved. For, whereas the person comes to be in and through acts of recognition, the mutual loving recognition of authentic sexual encounter, achieved in the self-donation of each to the other, overcomes the barriers of individual isolation and engenders a "we", a common destiny.

● But, wherever it occurs — either inside or outside of a sexual context — the person-creative act of recognition is not easily come by. It intends the person as, at once, a "unique" and a bearer of the universal essence: being-human. Appreciating the person as a "unique" is thus not independent of appreciating the humanness which the person uniquely expresses. If, then, the act of recognition is to escape becoming an empty formula or a merely superficial gesture, it needs to be informed by a wide range of cultural meanings and values which "say" the human: the shoes of Van Gogh's peasant, for example, or the "Gelsomina" of La Strada.

● Finally, the person-creating act is not independent of social arrangements and institutions. In his incisive study of Asylums, the sociologist, Erving Goffman, makes the point: Every organization is a place for generating identities. To work toward a society of persons is thus to engage ourselves in the continuing task of conforming social realities to the truth of personal being: its dignity as absolute existence-value, its destination to interpersonal fulfillment.

To be sure, this is an ambitious objective. But to hope for a reasonably close approximation to it is not Utopian. In our time, a happy combination of events makes this approximation, in all but the shortest run, realizable as U Thant has well said: "It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change—perhaps the most revolutionary man has ever known."

Abilities of Women

NOT LEAST among these resources are the personal capacities of the world's women. What the increasing development and involvement of women's abilities will mean for the human community can scarcely yet be estimated. One thing is sure: unhampered participation in the broadest range of human activities and purposes is of utmost importance, not only to the personal fulfillment of women, but to the fulfillment of our hopes for building up on a global scale a society of persons.

There is no denying, of course, that women are presently denied the full scope and free exercise of their personal powers. We do indeed suffer from "cultural lag." The forms it takes vary in subtlety and inhibitory effect, however. Inner sources of "lag" are probably more subtle and effectively inhibitory than overt, easily discernible sources. To free women from sub-personal self-personal self-definitions which, for example, confine them to a narrowly conceived "species-preservative" role is at least as important as battling the more obvious forms of cultural inertia. Precisely at this point, it seems to me, the responsible control of conception assumes critical and positive significance. For, on the one hand, it diminishes fears and anxieties, thereby making more available person-creative sexual communion. And, on the other, it liberates time and energy for the development of personal capacities and their exercise within the larger human community.

Family Planning

FROM ANOTHER point of view, we see how family planning can make an essential contribution to the great task of our time: that is building up a world of persons. Inasmuch as procreation is the first step of person creation, it is a step to be taken responsibly, in conscience and faith, so that the new life to be created will have a good chance of achieving its personal possibility. Not that the application of technique to human conception is without danger. It could conceivably result in unrestrained egotism, a

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contempt for life, and the further degradation of sexuality in a society which has already, in so many ways, reduce it to a consumer's item.

But every notable advance of human power comports a corresponding advance in our exercise of responsibility. By now it is clear that we are called to a new and more adult way, of exercising moral responsibility. It is our task to measure up to this way, not to evade it. To evade it is, in fact, no longer really possible. We are obliged to become, not the masters, but the responsible guardians of life which, thanks to our tending, will realize more and more fully its person potential.

Anathema

By William B. Spofford Jr.

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

ONE of the most powerful scenes in motion pictures is in Becket, which was doing the rounds a couple of years ago and which, undoubtedly, will be revived now and again. Richard Burton and Peter O'Toole acted up a storm as the friends turned antagonists in the forms of Thomas Becket, archbishop of Canterbury, and Henry II, King of All England. Their conflict was a good medieval one dealing with the dominance of the Church or the state. Becket, who was Henry's chancellor, had been quickly made Archbishop so that the King could control the office. But, in office, Becket "got the message" and increasingly found himself defending the rights and powers of the Church against the King.

One of Henry's Norman nobles had slain a perfidious priest who, according to the rules of the game at that time, should have been tried by the ecclesiastical courts. Becket decides that this is the issue over which to throw down the gauntlet, so he announces that he will excommunicate the noble.

Hence the scene. Becket, dressed in the full regalia of office in front of the high altar at the cathedral, is surrounded by a host of monks in black cowls. Each bear a long staff-candelabra. With the sonorous tones of the best voice in acting today, Burton-Becket announces that the noble is excommunicate. And then, with a great clanking and crashing, all of the candles are dashed onto the hard tiles of the chancel, and the lights have gone out. Viewing the scene, and trying to get back to the existential realities of that day, one got the feeling that this was truly death. To all intents and purposes, the noble was dead, and from that moment on, there could be no reconciliation between the King and the Archbishop. Ahead, lay murder in the cathedral and canonization of Becket!

On the 13th of February, 1556, two representatives of Queen Mary, better epithetized as "Bloody", by the names of Bonner and Thirlby traveled down to Oxford to execute the papal order to degrade Archbishop Thomas Cranmer. The procedure on that occasion was most exquisite. Alfred Pollard in his biography, Thomas Cranmer and the English Reformation, states that "nothing that ingenuity could devise was omitted to abase the victim and wound his spirit." After mocking the scholar and liturgist, they began to strip Cranmer of his robes. Says Pollard:

"As they took off his pall he asked, 'Which of you hath a pall to take off my pall?' He was an archbishop, they only bishops; they acted, they replied, not as bishops but as papal delegates. They then wrested the crozier staff from his hands while he drew from his sleeve his appeal to a General Council. Thirlby said they could admit no appeal, and the degrading rite went on. Bonner scraped his fingers and nails to obliterate the effects of an unction administered twenty-three years before."

Then, in order, Cranmer was degraged from the ranks of priest, deacon, subdeacon, acolyte, exorcist, lector, and doorkeeper. We are told that, finally, a barber shaved his head to deprive him of whatever grace a long disused tonsure may have originally given him. Bonner then declared that Cranmer was no lord any more. To which the newly-created layman replied: "All this needed not; I had myself done with this gear long ago." Dressed in a poor yoeman-beadle's gown, "full bare and nearly worn", Cranmer was turned over to the secular authorities for incarceration and eventual burning.

It appears that everyone of that time admitted that Cranmer was the best scholar around, and a most gentle soul. And, thanks be to God, we still use the Book of Common Prayer with its fulsome language and sensitive order. On the 21st of March, 1556, they tied him to the stake and lit the faggots.

The way things are going, perhaps, we ought to know about these ancient and dramatic rites.

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BOOK REVIEWS

E. John Mohr
Book Editor

KERYGMA AND COUNSELING, by Thomas C. Oden. Westminster. $5

The author is concerned with relating the proclamation of God's redemption of man through Christ Jesus to the counseling process. He not only points out similarities and analogies between theology and psychotherapeutic psychology but clarifies the grounds upon which these comparisons can be made for. The therapist accepts the client not on the narrow assumption that he is privately acceptable to the therapist as a human being but on the more basic assumption that he is acceptable as a human being by the cosmos, or the universe, or by being itself.

From the perspective of the Christian faith all men are made acceptable by God's act in Jesus Christ. Or to cite another example, Carl Rogers the therapist speaks of (a) the self-actuating tendency, (b) personality incongruence, and (c) distortion in awareness, defense, and anxiety, which are analogous to (a) man's original condition and possibility (imago dei), (b) the fall, and (c) the bondage of the will. The analogies are quite interesting.

Following Karl Barth, and his treatment is excellent, he turns the analogy around so that therapeutic acceptance follows and is measured by God's self-disclosure, and as might be expected, he rejects the element of man's initiative and the use of the *analogia entis* of Thomas Aquinas and many liberal Protestants. If one is deeply grounded in the Christian faith, he may be more convinced of what he already believes and see man more clearly in relation to God's saving grace.

However, a humanistic therapist may well ask why God has to be introduced at all since his working suppositions pertaining to man are adequate for his purposes. That is the trouble with Barth. He removes the links between what man can know by himself and what God discloses, and makes it so easy to dispose of God altogether.

Fortunately, Oden is not a consistent Barthian and leaves room for truths that can be intuited. In fact, he treats God's self-disclosure as an expanded instance of therapeutic acceptance.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

THE NEEDS OF THE CHURCH TODAY. Mowbray. $1

With one exception these sermons, preached at Pusey House, Oxford, 1954 are not a notable collection. The excuse for their publication is that they were in celebration of the jubilee of the chapel at Pusey House, and the eightieth anniversary of the founding of the house.

The outstanding sermon is that of Hugh Bishop, C. R., on "Militant Laity." It is a fine statement of the Christian doctrine of the laity. Every priest and congregation would be helped by hearing it. The Brotherhood of St. Andrew could not do better than make a tract of it; diocesan papers will do well to publish it.

OSCAR F. GREEN

The reviewer is chairman of the Commission on Ecumenical Relations, Diocese of California.

NATURE AND GOD, by L. Charles Birch. Westminster. $1.45

The author, a distinguished Australian biologist, acknowledges his indebtedness to A. N. Whitehead, Charles Hartshorne, and Paul Tillich as he attempts a synthesis of science and religion. He shows how the concept of a perfectly planned and efficient universe that operated by its own laws with God quite on the outside was destroyed by the Darwinian revolution. Trial and error in survival pulls the props from under a teleological concept of the universe for cats do not exist to catch mice but exist because they catch mice well. Of course, Darwin had many gaps in his story, which was eagerly pointed out, but now the gaps are being filled. It is possible to see evolution taking place in a laboratory. Dozens of new species of plants have been created. The mutation of genes is far more prolific than man had imagined. There is no longer assumed a radical disparity but rather a continuum between the inorganic and the living, human and other life. A scientific revolution has occurred although the thought-patterns of many scientists are so well established that they refuse to see the obvious.

Having dispelled certain false conceptions of the universe, he turns to man for in effecting a synthesis the starting point must be, not the electron or the amoeba, but man himself. Man experiences an ultimate concern; he experiences God as the love that sustains his qualitative life; God as the lure to higher concern. Providence is not an assertion made at the beginning but an experience. Creation is not concerned with how things began, a matter for the scientists, but with God's relation to the universe. It is the reaction of the world upon God as well as the action of God upon the world. The spontaneity and freedom of the creature are assumed. God is also the redeemer and in Christ is seen the ultimate reconciliation, for confrontation with Christ makes man aware of his estrangement and fills him with ecstasy when he is made whole.

Birch has written an excellent little book. He is effective in showing how erroneous it is to think of the universe as a machine. He fills the little holes into which some theologians were prone to place a little god. He calls for a different orientation and presents a religious dimension that cannot be in conflict with science. Whether he has actually presented a synthesis is another question. — LEE A. BELFORD

MAN'S PLACE IN NATURE, by Pierre Teilhard de Chardin. Harper & Row. $3.50

TEILHARD DE CHARDIN AND THE MYSTERY OF CHRIST, by Christopher F. Mooney. Harper & Row. $6

Man's Place in Nature by Fr. Teilhard de Chardin is the latest of the translations of his work to emerge in English, and in this book he concentrates on certain themes that he has already considered in earlier volumes, but here he examines more in detail the fundamental problem described by the work's title. Teilhard writes: "As science progresses, the question of man's place in nature becomes continually more important and fascinating to us. Man is, in appearance, a 'species,' no more than a twig, an offshoot from the branch of the primates — but one that we find to be endowed with absolutely prodigious properties. Something ordinary; and yet pushed to even more than the extraordinary."

Fr. Christopher Mooney's book on Teilhard's thought is welcome as it is the best book to date on the French Jesuit's views of nature, man, and God. Fr. Mooney presents in a most readable form how "the most traditional Christianity, expressed in Baptism, the Cross and the Eucharist, can be interpreted so as to embrace all that is best in the aspirations which are characteristic of our age." — JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, Philadelphia Divinity School

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URGE CONTINUATION OF CDGM PROGRAM

★ An 18-member executive committee of clergymen, civil rights leaders and others concerned with poverty has been formed "to press for a re-funding" of the head start program conducted by the Children Development Group of Mississippi.

The committee was announced by its chairman, Truman B. Douglass, executive vice-president of the United Church board for homeland ministries.

Among other clergymen on the committee are Dr. Martin Luther King, Jr., head of the Southern Christian Leadership Conference; and Bishop Paul Moore, suffragan of Washington.

Primary objective of the committee, said Douglass, is to get re-financing of the program from the Office of Economic Opportunity which suspended funds after it questioned administrative and fiscal policies (Witness, 10/20).

ST. LUKE'S HOSPITAL HAS MASSES

★ St. Luke's Hospital center has announced plans for the regular celebration of the Roman Catholic mass in the hospital chapel for its Catholic patients.

According to the Rev. Carleton J. Sweetser, director of religious service at St. Luke's, the use of the chapel for Catholic services is a dramatic step forward in the growing dialogue between Protestants and Catholics.

The first mass was on Nov. 13 and was offered by the director of the hospital apostolate for the Catholic archdiocese of New York, Msgr. James Wilder. In the future masses will be said by the hospital's official Catholic chaplains.

Msgr. Wilder said that he is now working on arrangements to make similar courtesies available for Protestant services in Catholic hospitals.

CISTERCIAN ORDER FOR ANGLICANS

★ A new religious order to be known as the Anglican Cistercian Community has been established in Kent under a monk who has lived virtually a solitary existence for six years in preparing it.

The new community is established at Ewell monastery. The inauguration service was presided over by Bishop Robert Mortimer of Exeter, bishop-protector of the Society of St. Francis and chairman of the Church of England's advisory council for religious communities.

First monk in the new order is Father Aelred, who has been transferred from the Society of St. Francis. Since 1960 the society has permitted him to test his vocation to the monastic life and to prepare for the new foundation along Cistercian lines.

For much of that time he lived a solitary life, though he was allowed to speak to groups about the monastic life for men.

The new community intends to follow the principles of the Cistercian reform of the monastic life in the west. Members' vows provide for stability in the monastery and obedience to the rule of St. Benedict in the common life.

Monks will stay at the monastery except for urgent business. No pastoral work will be undertaken except among private retreatants, and the daily program will maintain a balance between prayer, reading and manual work.

The habit, although newly designed, incorporates the essential features of monastic dress, with a black tunic, white hood and leather girdle. The

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first two postulants were admitted to the monastery on the day after the inauguration.

SOUTH AFRICAN ORDERS OUSTER OF ANGLICAN

★ Dutch-born Father Pierre Lil, an Anglican priest, was served with a deportation order by two plain clothes policemen at his home near the Anglican cathedral in Pretoria.

No reason for the deportation order was given, and South Africa's minister of interior saw no need to explain the eviction.

Lil was given ten days to present a petition of protest to the minister against the order. The 29-year-old priest said, "My wife and I are terribly shocked by the order; we are unable at this stage to decide what to do about it."

In Pretoria, the Christian ministers society, an interdenominational body, decided to call a meeting to discuss the deportation order as "a matter of urgency." In announcing this, the Rev. Robert Orr, Presbyterian executive, said he associated himself with the Anglican Church's grave concern at deportation, "especially since most of the clergy in Pretoria were born outside South Africa. One never knows on whom the axe will fall next, and it is particularly alarming that no reason for the deportation was given."

The Anglican dean of Pretoria said the expulsion of Lil would be a tremendous loss to the city's youth. "He had a gift of making the Christian faith relevant to them in daily life, of showing Christianity is not confined to what we do on our knees or in public worship but how we live our lives. That's his particular message. It is tragic that this kind of ministry appears to be unwelcome in our so-called Christian country."

CATHOLIC BISHOPS ARE ANSWERED

★ An official of the National Council of Churches took issue with the U.S. Catholic bishops' charge that the federal administration was pressuring birth control upon welfare recipients.

R. H. Edwin Espy, general secretary of the NCC, said that "while we concur with the Catholic bishops about the moral freedom of a couple to choose the size of their family, we think it unfortunate that their statement went beyond the warning to actual accusation of coercion by governmental agencies."

He emphasized that "no instances of such pressure have been brought to our attention."

In a statement issued at their annual meeting in Washington, the Catholic bishops contended that "government activities increasingly seek aggressively to persuade and even coerce the underpriviledged" to practice birth control.

They also warned of "dangers to the right of privacy posed by governmental birth control programs" and urged the government to exercise a neutral role "whereby it neither penalizes nor promotes birth control."

Espy stated that a "free decision regarding family planning is often curtailed by the lack of adequate information and services."

The NCC, he continued, "has spoken clearly on behalf of the right of all couples to have access to such information and services. Only then can there be a free decision to use or not to use according to the dictates of one's own conscience.

"Birth control is not a universal obligation, but responsible parenthood most certainly is. This includes the proper spacing of children, to preserve the health and welfare of the mother and of the total family. Birth control services for child spacing are a vital need in any program promoting family health and stability.

"We sincerely hope that no government agency will curtail

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its efforts to provide increasingly adequate services for all families or governments where such services are desired."

SPORT NEWS FROM AFRICA

★ Because an African Roman Catholic priest was refused permission to take part, the annual ecumenical golf tournament scheduled for Johannesburg on Nov. 17 was cancelled. Eighty clergymen of various denominations, including a number of Dutch Reformed ministers, had entered.

Father Christian Phetla played in 1964 and 1965, but this year, in view of the recent tightening of race laws, the tournament organizer, Catholic Father Victor Kotze decided, as a precaution, to apply to M.C. Botha, minister for Bantu administration, for a permit that would allow Father Phetla to compete.

When the application was refused, Father Kotze announced that "in the circumstances, we feel it would be fitting to cancel the tournament this year."

LITURGICAL RENEWAL DISCUSSED

★ The council of associated parishes began its 20th year of involvement in liturgical renewal with a meeting Nov. 7-11 in Racine, Wisconsin.

Two papers and criticism of one presented at a meeting last spring were discussed; and plans were made for the spring conference in Chicago and the fall conference in St. Louis. The papers were on penance by the Rev. Bonnell Spencer, of the Order of the Holy Cross, and ministry to the sick by the Rev. Thomas J. Talley, Nashotah House.

Criticism of a paper on church music by Richard Woods, music instructor at the Seminary of the Southwest, Austin, was so good that he will write a conclusion for the spring conference.

METHODISTS FOLLOW EPISCOPAL LEAD

★ Bishops of the Methodist Church expressed their readiness to meet with representatives of other religious groups to seek ways to most effectively work together for peace in Vietnam.

"Dramatic action is needed to break the present impasse" in Vietnam, the denomination's council of bishops declared in a resolution. "This can begin with the households of faith. We acknowledge the great responsibility which surely rests upon the religious communities in all lands with respect to this crisis."

A parallel call for a world convocation of representatives of all religious groups was issued earlier by the Episcopal House of Bishops (Witness, 11/10).

The Methodist council, meeting in conjunction with the denomination's special general conference in Chicago, said such a meeting should "assess our common obligations to all humanity in this crucial hour and . . . deliberate on what initiatives people of all religious persuasions might undertake in order to avert disaster."

A world consultation could take place in Asia, or "at any other location which could be unitedly determined."

It was stressed that "the urgency of the human situation would seem to warrant the setting aside of usual protocol and customary restraints which might delay the calling of such a meeting in the very near future."

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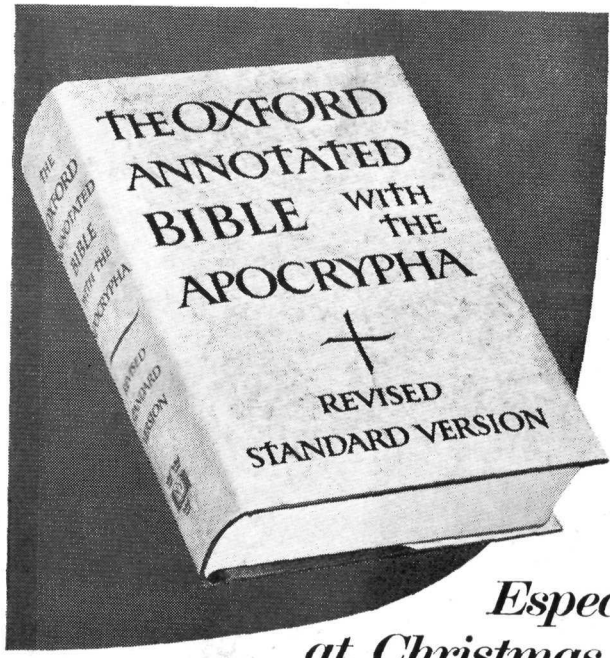
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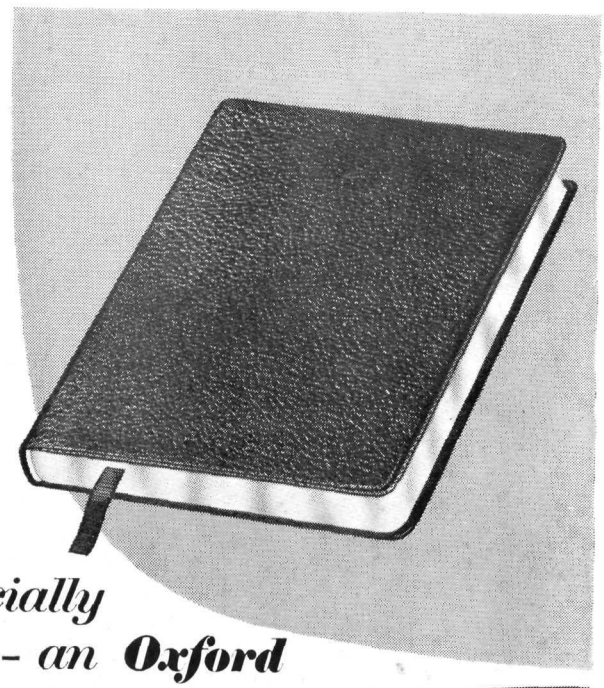
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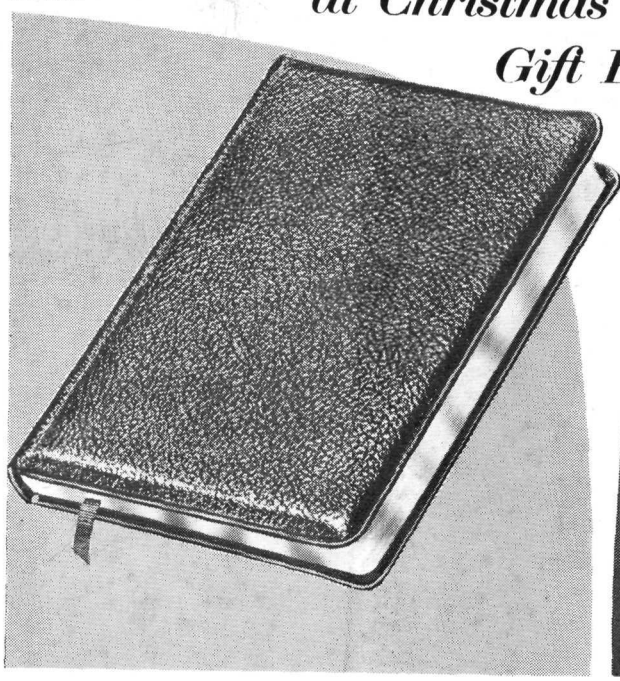
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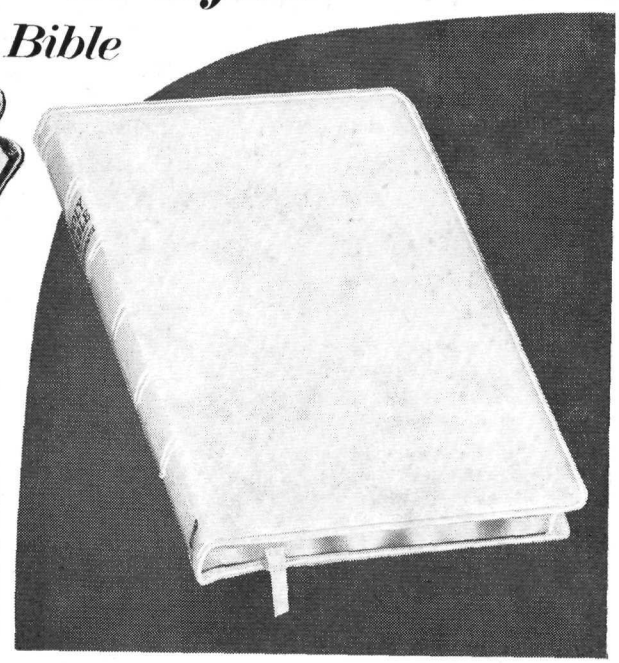
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For Christ and His Church

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VOL. 51, NO. 39 **The WITNESS** DECEMBER 1, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Report to Bishops on Place Of Women in the Ministry

★ Bishop George W. Barrett of Rochester presented a preliminary report, when the House of Bishops met in October, on the proper place of women in the ministry of the Church. It was the work of a committee appointed by the Presiding Bishop as a result of action taken by the bishops at their meeting a year earlier.

Bishop Barrett informs the Witness that "because of the pressure of the Pike affair and other business it was not adequately discussed but seemed to be well received and the resolutions were adopted."

Serving with Bishop Barrett on the committee are Mrs. Irvin Bussing of California; Bishop Charles F. Hall of New Hampshire; Bishop Chilton Powell of Oklahoma; Mrs. Charles M. Hawes, 3rd, of the Virgin Islands; the Rev. Alden D. Kelley, professor at Bexley Hall; Mrs. Theodore O. Wedel, presently an executive of the National Council of Churches.

The Witness presents the entire report believing, with Bishop Barrett, that "One can only hope that it will be a useful step in a long process."

Scope and Urgency

We believe that any conscientious consideration of the place of women in the Church's ministry demands the facing of the question of whether or not women should be made eligible for ordination to any and all orders of that ministry. No one would deny that women are part of the lay ministry of the Church and we do not think that another examination of the status of deaconesses alone would do justice to the matter.

We are convinced that a number of factors give the question a new urgency, require a fresh and unprejudiced look at the whole issue, and warn against uncritical acceptance of beliefs, attitudes, and assumptions that have been inherited from the past and strongly persist at the present time. Three such factors seem especially important:

a. The growing place of women in professional, business, and public life, in medicine, in teaching, in politics and government, in the armed forces, even in high executive positions within our own Church.

b. The development of new forms of ministry that permit greater flexibility and call for many more specialized skills than is the case when the ministry is limited largely to one priest in charge of one parish, a generalist rather than a specialist. As one member of our committee put it, "We need to stop talking or thinking of the ministry as though it were a single unitary vocation. Rather we need to think of the many functions of ministry which are needed today — the sacramental ministry, preaching, theological and biblical research, teaching, pastoral work and counseling, social service, etc. In an age of specialization and a tremendous explosion of knowledge we must face the fact that no one person can possibly be adequate in all these areas . . . We need to encourage specialization according to a person's gifts and interests and organize our corporate life to use specialists." This fact requires consideration of how women may be used in a changing and increasingly specialized ministry.

c. The growing importance of this issue in ecumenical relationships. The question is being discussed in many parts of the Anglican Communion as will be evident from some of the material attached to this report. The initiation of a study of the experiences of ordained women was urged by the World Conference on Church and Society meeting at Geneva in the summer of 1966. In this country the Consultation on Church Union has reached the point of considering the drafting of a plan of union involving our own Church and a number of others that now admit women to the ordained ministry and the question of the ordination of women in such a united Church obviously must be faced as these negotiations proceed.

Nor does it seem that the

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ordination of women in the Orthodox and Roman Churches can be regarded as finally and forever decided in the negative, particularly in view of other changes that have occurred, especially in the Roman Church. There is a sentence in one of the official documents of Vatican II reading, "Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate." (The Documents of Vatican II, Walter M. Abbott, S. J., General Editor. Guild Press, New York. 1966. page 500)

The Archbishop of Durban, South Africa, Dennis Hurley, recently predicted that "there are going to be some fantastic developments" in the role of women in the Church. And in an interview with the secretary of our committee given on October 11, 1966, the Rev. Dr. Hans Kung, professor in the University of Tubingen, (Germany) stated, "There are two factors to consider regarding the ordination of women to the sacred ministry of the Church. The first is that there are no dogmatic or biblical reasons against it. The second is that there are psychological and sociological factors to be considered. The solution to the problem depends on the sociological conditions of the time and place. It is entirely a matter of cultural circumstances."

Burden of Proof

We have become increasingly convinced that the burden of proof is on the negative in this matter. For to oppose the ordination of women is either to hold that the whole trend of modern culture is wrong in its attitude toward the place of women in society, or to maintain that the unique character of the ordained ministry makes that ministry a special case and justifies the exclusion of women from it.

Reasons Given Against the Ordination of Women

a. The alleged mental and emotional characteristics of women are said to make them unsuitable to serve as clergy. Such arguments are never very clear, consistent, or precise. Sometimes the weakness of women is stressed, despite the fact that women are healthier and live longer than men. Or it is claimed that women think emotionally rather than rationally and that they overpersonalize problems or decisions. The same sort of arguments could be used to show that women are unfit for almost any business, professional, or public responsibility. They were used against the admission of women to higher education, to the practice of medicine and law, and against women suffrage. They are still being used against the admission of women to the House of Deputies at General Convention.

None of these negative arguments has been borne out in any other walk of life. Women have proved to be capable, often brilliant, lawyers, statesmen, scientists and teachers. They have enriched the practice of medicine, and politics have neither been redeemed nor debased by their participation.

As experience has demonstrated such facts, only experience can show the extent to which women might fulfill a useful role in the ordained ministry, as well as ways in which their role might be different from the role of men. Here, as in other callings, women would need to be better than men in order to compete with them. Emil Brunner states, "It is absolutely impossible to put down in black and white as a universal rule which spheres of activity 'belong' to women and which do not. This can only become clear through experience and for this experience first of all the field must be thrown open."

Because the field has not been thrown open, any judgment based on the Church's experience with professional women workers is limited and inadequate. With the highest respect for the contributions these women are now making we are convinced that an absolute bar at the level of ordination has a deterring effect upon the number of women of high quality who enter professional Church work or undertake theological study, and that this same bar places theologically trained women in a highly uncomfortable and anomalous position.

b. The alleged impossibility or impracticality of combining the vocation of a clergyman with domestic responsibilities, with marriage, as well as the bearing and care of children. Would it be possible for a wife and mother of a family to bring to the priesthood the required degree of commitment, concentration, and availability?

First it must be said that many women choose careers and never are married, others combine marriage and careers, and that the Church recognizes that this is an entirely legitimate vocation both in the secular world and in the Church itself.

And the question of married women is partly answered by the fact that married men are permitted to serve as bishops, priests, and deacons in the Anglican Communion. Such permission implies an acknowledgment of the strong claims that the wife and family of a married clergyman rightfully have upon his time, his money, and the conduct of his vocation. All would grant that a clergyman has a duty as well as a right to

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take into account his wife's health, or his children's education, in considering a call, in negotiating about his salary, in determining his standard of living and the amount of money he will give away.

While other and perhaps more serious problems might exist for a woman who wished to combine ordination with marriage, we are by no means convinced that such a combination would not prove practical in many instances. Even such demanding professions as teaching and medicine are finding ways of using skilled and trained married women with children, both on a part-time and full-time basis. Many intelligent women find that they are better wives and mothers by combining an outside calling with the care of a family. Many also can look forward to years of full-time professional work after their children are grown.

Strange Mixture

We would ask whether the leadership of the Church does not possess resourcefulness and imagination similar to that displayed by other institutions in using married women, if not often as ministers in charge of parishes, as assistants or for the specialized types of ministry sure to develop much more rapidly in the future. We think it unlikely that any great number of women would seek ordination considering the very real difficulties involved. But difficulty is not impossibility, and at the least there need be no fear that women will "take over" the Church.

c. Then there are certain theological objections which seem to us to present a strange mixture of tradition and superstition.

Some of these objections rest on a rather literal approach to the Bible and fail to take into account the degree to which the Bible is conditioned by the circumstances of its time. We need not dwell upon the creation story in which woman is created after man and taken from him, nor be influenced by the fact that women were excluded from the covenant relation of God with Israel any more than we would support polygamy or slavery because both have clear sanction in the Old Testament. Nor are we moved by the familiar argument that our Lord chose only men to be his apostles. Any sound doctrine of the Incarnation must take full account of the extent to which he lived and thought within the circumstances and environment of his own time. To deny such facts is to deny the full humanity of Jesus and subscribe to a grotesque Docetism. Our Lord did choose women as close associates, even if he did choose men as the transitional leaders of the new Israel.

We also believe that St. Paul, as well as the authors of Ephesians and the Pastoral Epistles, were sharing in the passing assumptions of their own time as well as advising wise strategy for the first century Church in recommending that women keep silent at services, cover their heads, be subordinate to their husbands, just as Paul thought it wise to send a run-away slave back to his master. Much more permanent and basic are Paul's words, "There is neither Jew nor Greek . . . slave nor free . . . male nor female; for you all are one in Christ Jesus."

Then there is a cluster of theological objections based on the assumption that the female is a less true or complete image of God than the male and that, therefore, woman is less capable or incapable of representing God to man and man to God in the priesthood and doubtfully of receiving the permanent or indelible grace of holy orders.

This line of reasoning has a number of curious sources. In the Bible God is thought of and spoken of as "he", for the most part, as would be entirely natural in a culture first militant and warlike, always patriarchal and with a developing monotheism. Even so, God can be compared with a mother who comforts her child. (Isaiah 66:13)

Jesus Christ was born a man. Obviously, God's unique child would need to be born either a man or woman and again in a patriarchal culture only a man could fulfill the role of Messiah, Lord, or Son of God. When we call God personal, we can mean no more than that human personality is the best clue we have to the nature of God. Perhaps male personality is a better clue than female personality in a masculine dominated society, but who would presume to project such sexual differentiation upon the very nature of God. The first of the Anglican Articles of Religion states that God is "without body, parts, or passions". To call God "he" implies no more than to call the entire human race "man" or "mankind".

Pre-Scientific Biology

The view that the female is a less true or complete image of God than the male is sometimes still supported by a tradition coming from Aristotle and St. Thomas Aquinas which holds that woman is an incomplete human being, "a defective and/or misbegotten male". This tradition was based upon the pre-scientific biology which held that woman was an entirely passive partner in reproduction. On this subject the Rev. Leonard Hodgson has commented, "We should be unwise to base our theological conclusions on notions of pre-scientific biology which has never

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heard of genes or chromosomes."

Various Pressures

We also are aware that all the intellectual arguments against the ordination of women are connected with and reflect strong emotional and psychological pressures. These pressures may point to profound truth about men and women and their relationship to each other. Or they may reflect magical notions of priesthood and sacraments that linger on in the most sophisticated minds. Or they may reflect the fact that our deepest emotional experiences in the life of the Church, experiences often associated with the birth and baptism of children, maturity and confirmation, worship and sacraments, the pastoral ministry in times of crisis, joy and sorrow, are all closely associated with an episcopate and a priesthood exclusively male.

Or they may illustrate the sad fact that historical and psychological circumstances frequently make the Church the last refuge of the fearful and the timid in a changing world and that the more rapidly the world changes the stronger become the pressures to keep the Church safe and unchanged. And they may represent a threat to the present clergy, to their wives, to lay men or lay women. We are disturbed by the scorn, the indifference, the humorless levity, that is occasioned by the question of seating women in the House of Deputies, let alone their admission to ordination.

Finally, we cannot place much weight upon the common opinion that women themselves do not wish to be ordained. Who knows? Most women obviously do not, just as most men do not wish to become clergymen. But some women do. Kathleen Bliss has written, "This is not a woman's question, it is a Church question." Our answer must be determined not primarily by what is good for woman, but what is good for the Church.

Recommendation

Upon the basis, then, of our work up to now we make the following proposals:

- That the Lambeth Conference of 1968 be asked to study this question again in a fresh and thorough manner. The fact that Lambeth has dealt with this question before is hardly decisive. In 1920 the Lambeth Conference condemned contraception, in 1930 gave it rather grudging approval, but in 1958 implied that family planning was a marital decision.

- That this committee be continued, or a similar one be appointed by the Presiding Bishop, to carry forward the study of the proper place of women in the ministry of the Church, keeping abreast of new developments and wealth of new material appearing on this subject, and reporting any significant trends to this House, to the Presiding Bishop and, through him, to those responsible for preparing for the Lambeth Conference.

- That the committee be asked to communicate with other groups in the Anglican Communion making similar studies.

- That the joint commission on ecumenical relations be asked to explore the implications of this issue in its negotiations and conversations with other Christian Churches, Protestant, Orthodox, and Roman, and that the studies of the committee be made available to them for such purpose.

- That the committee be asked to collaborate with the division of Christian ministries of the Executive Council, with the committee now studying theological education under the chairmanship of the President of Harvard University, with the joint commission on theological education, and with the joint commission on Women Church workers, and that this last commission be commended and encouraged in its efforts to improve the training, canonical and professional status, and the compensation of the lay women now engaged in professional Church work or who shall be so engaged in the future.

These recommendations were presented to the House of Bishops by Bishop Barrett in resolutions which were passed.

Appended to the report is eleven pages of documentation, including a partial bibliography on the subject which includes not only books but magazine articles, many of them from Roman Catholic publications, with the writers in most instances advocating the ordination of women in that Church.

The documentation also quotes extensively from a pamphlet issued by the World Council of Churches in 1964 which contains seven papers which discuss the ordination of women from the standpoints of theology, biblical studies, ecumenicism, with comments from Orthodox and Anglican theologians.

NO RELIGIOUS QUESTION IN CENSUS OF 1970

★ A question on religious preference will not appear in the 1970 census, A. Ross Eckler, director of the bureau of the census has decided.

Eckler said that his decision to follow past precedent was made because "a substantial number of persons again expressed an extremely strong belief that asking such a question would infringe upon the traditional separation of Church and state."

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EDITORIAL

Women Priests?

BISHOP BARRETT'S committee to study women in the ministry presented an interim report to the House of Bishops in Wheeling which was put in the shade by the turmoil over Bishop Pike but which may have more far-reaching implications for the Church of the future than even the controversial theology of the former Bishop of California.

What the report suggests — in suitably tactful and soothing language — is that there are simply no reasons not to ordain women to the Church's ministry. Dr. Hans Kung asserts "there are no dogmatic or biblical reasons against it" but goes on to say that in some cultures and some societies it will be found that psychological and sociological factors make it inexpedient. The committee does a thorough job of demolishing the argument that such factors in our society make ordination of women inadvisable. "Women have proved to be capable, often brilliant, lawyers, statesmen, scientists and teachers. They have enriched the practice of medicine, and politics have neither been redeemed or debased by their participation" the report points out. The theological objections sometimes made to women priests are characterized by the report as "a strange mixture of tradition and superstition."

Such a radical change will, of course, require extensive discussion in our own Church and with other Christian bodies. The report points out, however, that such discussion is required if we seriously mean to achieve re-union with Christian bodies that already allow the ordination of women.

The report will be transmitted to the Lambeth Conference of 1968 and also to appropriate committees and commissions in the American Church, including ecumenical relations, theological education, etc.

We suspect this one will really divide the men from the boys in the matter of Church renewal and reform — perhaps we ought to add, divide the women from the girls. But how can the Church speak to a world in which women are permitted to reach whatever levels of leadership and responsibility their talent and ability allow while it still within its own life denies women such an opportunity?

We believe the time has come to take St. Paul seriously; "There is neither . . . male nor female; for you are all one in Christ." We think other things he said reflected "psychological and social factor" which have undergone revolutionary changes in the last 1900 years. Having said as much, we brace ourselves for the letters to "Backfire" and hope the issue will be seriously and thoughtfully discussed.

We offer the report in full this week, hoping thereby to do our part to further this end. We are only sorry we can not present also the many pages of documentation which witnesses to the thorough, and scholarly job, done by the committee.

We limit ourselves to a few statements by unnamed Anglican or Orthodox theologians mentioned in the concluding paragraph on page six:

" . . . question of the ordination of women is an active illustration of a very general debate: how should ecumenical policy be envisaged? This discussion is bound to give rise to emotional reactions."

"This ecumenical task does not consist in returning to the common traditions, but in participating together in a renewal. The Churches which are most opposed today to the ordination of women — for instance Roman Catholicism, Orthodoxy, and in some respects the Anglican episcopate — are also the Churches which are most sensitive to the new needs of a changing world. Their refusal to admit women to the ministry is based on tradition rather than on scripture."

"Does the admission of women to full service in the Church help in its edification and in the fulfilment of its mission to the world? Again, does the confinement of women into the realm of the family alone, hinder the service of the Church? Only a Church which is using to the full all the gifts and powers at her disposal, without atrophying any of them, is an instrument which her Lord can use. This is where, in our problem, we have to keep on asking for the coming of the Holy Spirit."

So, as they say on broadcasts, "Take it Away!"

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Church Leaders Critical of US Policies in Latin America

★ An urgent plea for Church members in the U.S. to become informed about the critical need for "radical alteration" of the economic systems in much of Latin America is the underlying theme of a report, just released.

A special consultation of Protestant leaders from North and South America took place in late October at Bogota, Colombia. Participating were 12 representatives of a provincial committee for Latin American Evangelical Unity.

The encounter developed out of Latin American Churches' concern for the impact on hemispheric relations of the Dominican crisis of 1965.

Concentrating largely on "the massive poverty in Latin America resulting primarily from systems which perpetuate maldistribution of land and wealth, the report of the joint consultation stressed that "the imperative need in Latin America for rapid social and economic development is glaringly apparent."

"Maintenance of present social and economic structures is possible only through unimaginable suffering by millions," the statement continued. The "insistence upon stability in many countries cloaks massive, silent violence, committed upon those segments of the society least able to protect themselves.

"Radical alteration of present economic-political structures in Latin America is required if great masses of people are to be freed from intolerable poverty."

United States' responsibility for much of Latin America's economic woes was cited. "The near total dependence of the economy of Latin America upon that of the U.S.A. is indicated by official sources within both the U.S.A. and the U.N.," the report said.

"Serious opinion within the Latin American Churches holds that the huge interests of the private sector of the U.S. economy, together with the economic policies of the U.S. government, including the Alliance for Progress, have become the principal obstacles to the economic development of Latin America because they strengthen the very structures which need to be changed."

Continued application by the United States of the Monroe Doctrine was also condemned by the churchmen of the two continents for impairing "the sovereignty, freedom and sense of dignity of Latin American nations and peoples. It is strongly feared (partly because of the long heritage of U.S. military intervention, including the 1965 action in the Dominican Republic) that the U.S. will resist any fundamental social, economic, and political changes as threats to its own security, with the result that the freedom of Latin Americans to develop their own countries in their own way is reduced almost to the vanishing point . . .

"The consultation believes that freedom and justice in the economic and political life of the American nations are essential matters which must urgently engage the attention of our Churches. We are aware that not enough is understood in our Churches concerning these matters and that action in relation to them is needed at the earliest possible moment. We are agreed that the purpose of our present consultation and of future ecumenical relations amongst us is to produce a common Christian conviction, action and witness."

COMMUNION SERVICES IN ENGLAND

★ Anglicans now have authority to use a communion rite which they have been using illegally for nearly 40 years. In fact, they now have two forms of this service and may soon have a third.

This is the result of a vote taken by the House of Laity, meeting separately just before the full Assembly began its fall session. The vote was a close one, however, reflecting the continued deep divisions between the evangelical and Anglo-Catholic wings in the Church over parts of the service.

The issue before the House of Laity was an alternative form of service. By "alternative" is meant alternative to the version in the authorized 1662 Prayer Book, but it is in fact on the lines of a service in the 1928 Prayer Book and has been used extensively since then.

However, the 1928 Prayer Book was never passed by Parliament and the use of services in it remained illegal until a few months ago when Parliament, by means of a measure called the Prayer Book measure, sanctioned their use for experimental periods but only if the Convocations of Canterbury and York and the House of Laity approved them by a two-thirds majority.

The Convocations overwhelmingly approved this service last May, and it now remained for the House of Laity to do the same to make its usage legal. This the House finally did after acrimonious debate lasting several hours by vote of 174 to 79, only slightly more than the necessary two-thirds majority.

The Church of England can now use the 1662 service or the variation of the 1928 version

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now legalized. And soon it may have a third version, for a radically new order devised by the Church's liturgical commission, also for initial experimental use, has already been approved by both Convocations but still requires the approval of the House of Laity.

LAITY WILL HAVE MORE SAY IN C. OF E.

★ Far-reaching proposals to provide synodical government for the Church of England by 1970 passed their first hurdle when the Church Assembly welcomed and approved them overwhelmingly.

The proposals, made by a commission, were published in September. They provide for the Church to have a new General Synod which would combine all the legislative and other powers now held by the Assembly and the Convocations of Canterbury and York. They would also give the laity a bigger say in Church government.

The Convocations, consisting of bishops and clergy only, would continue with limited powers, and the proposals would provide for more compact diocesan synods to replace the often unwieldy diocesan conferences.

The proposals came before the Assembly's fall session, when Canon E. W. Kemp, a member of the Commission, presented the report and asked the Assembly to "receive" it.

In doing so he expressed hope that the Church would have the proposed new General Synod by 1970, "at about the same time as we hold the service of reconciliation and enter upon stage one of our union with the Methodists.

"We shall then be in a position to assure our Methodist brethren that the laity of the Church of England do have their full part in the life and government of the Church."

ASKS CHRISTMAS PEACE APPEAL BY CHURCHES

★ Bishop Odd Hagen of Stockholm, president of the World Methodist Council, revealed he is urging world Christian leaders to join him in issuing a special Christmas appeal for peace.

He said the suggested peace statement now being circulated to leading churchmen could not be made public at this time, pending replies to his appeal.

The peace plea, he said, has gone to heads of the Lutheran World Federation and Baptist World Alliance, to the Archbishop of Canterbury and leaders of Eastern Orthodox and Roman Catholic Churches.

Bishop Hagen added that a special message is being sent to Pope Paul because of his many appeals for peace.

If all heads of the world's Christian confessional bodies endorse the appeal, the bishop observed, it would represent a statement made in behalf of the world's estimated 950,550,000 Christians.

Bishop Hagen was in Nashville, Tenn., to attend a dinner in his honor given by The Upper Room, daily devotional guide published by the Methodist Church. He was en route home after attending the Methodist general conference in Chicago.

The Swedish bishop was named head of the World Methodist Council last August. The Council represents 21 Methodist bodies with a 20 million membership.



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TUNKHANNOCK **The WITNESS** PENNSYLVANIA 18657

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Episcopal Church Joins Others In Pushing Housing Program

★ Protestant denominations are investing in "a new approach to homeland mission work" aimed at stimulating the use of federal funds to construct homes for the poor and aged.

Pledging $50,000 each out of their homeland mission budgets over the next two years, officials of four major bodies signed a joint venture agreement with Urban America, Inc., during ceremonies in New York. Urban America is a year-old and private agency engaged in city planning and redevelopment work.

Funds from the United Church of Christ, the United Presbyterian Church, the Episcopal Church and the Methodist Church will support 20 per cent of the planned budget for the agency's local development services division.

Additional support is being sought from other denominations and from other religious groups to supplement the division's original Ford Foundation grant.

James Twomey, director of the division, and officials of the participating denominations predicted far greater effectiveness for the combined Church funds than would be possible if the money were spent by the denominations individually.

Urban America's program will assist local religious and civic-based non-profit groups throughout the country. There are no restrictions on the use of the funds provided.

Under existing federal laws, Twomey explained, local church parishes, civic associations and other community groups can sponsor, build and rehabilitate non-profit housing at low interest rates for senior citizens, low and moderate income families and other disadvantaged persons.

Urban America will expand its staff of legal, financial and construction experts to advise and assist local groups to qualify for low-interest federally insured financing.

The Urban America teams, he said, will supply technical assistance for individual projects, help interested groups to set up qualifying coalitions and in some instances, become "angels" for local groups that need money to start housing projects.

Part of the funds, Twomey explained, will be used in a revolving fund of "seed money" to help religious and other groups get started. Once their projects receive federally insured financing, the seed money is returned to Urban America for loan to another group.

In supporting Urban America, a spokesman for the group stated, the Churches hope to multiply the effectiveness of their funds by stimulating the use of millions of dollars of federally insured mortgages, interest and rent subsidies.

A joint statement by Urban America and the churchmen credited Churches with being already in the forefront of organizations committed to development of non-profit, lower-income housing. Churches frequently work under section 221 (d) (3) of the national housing act to qualify the groups they sponsor for 40-year mortgage loans at 3 per cent interest, a rate well below the rates available in the conventional mortgage market.

Urban America's program will also serve the growing number of existing sponsors of federally insured housing. One of the agency's contributions, it was stated, will be to help such groups out of trouble spots. Urban America was formed in December 1965; its board of trustees includes prominent business and professional leaders, architects, educators, labor union and foundation officials. Its president, Stephen Currier, is also president of the Taconic Foundation.

THREE NEW RECTORS IN EVANSTON

★ The Rev. Charles T. Gaskell, formerly rector of St. Mark's, Milwaukee, Wisconsin, became rector of St. Luke's, Evanston, this week.

On January 1, the Rev. Hadley B. Williams comes from St. Mary's, Ardmore, Pa., to be the rector of St. Mark's, Evanston.

On November 27, the Rev. Grosvenor Needham was instituted as rector of St. Andrew's, Evanston.

SAINTS DEFEAT MISSIONERS

★ Seabury-Western Seminary has a football team called the Saints. Nashotah House has one called the Missioners. For three years now the Saints have won, this year 8 to 0, so carried the "dean's trophy" back to Evanston for another year.

EASTERN OREGON CONVOCATION

★ Eastern Oregon had a three day convocation at Klameth Falls. Bishop Lane Barton presented his annual charge at the opening which centered largely on his answer to the question, "Is Christ really adequate to our present world?"

The budget for next year, $57,517, is actually $8,000 less than 1966. The difference was accepted as a challenge for congregations to raise funds for MRI projects that the district has in Rhodesia and Pakistan.

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DECEMBER 8, 1966

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VOL. 51, NO. 40

The WITNESS

DECEMBER 8, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Chaplain Thinks Due Processes Were Violated by Bishops

By E. A. Vastyan

Episcopal Chaplain, University of Texas Medical Branch, Galveston

★ The tense rhetoric of Wheeling cannot be read without both sympathy and sorrow —for the 104 and the 35 and the one in the chair — but neither sympathy nor sorrow can quiet questions which persist, or solve the perplexing quandary in which the bishops left us.

Before Wheeling, few would have disagreed with the majority report that "the Church has more important things to get on with" than a trial for heresy. Nobody wants "the time and the work and the wounds" of a trial. But until the wounds caused by Wheeling itself are tended, is the Church healthy enough now for any "thing" that's more important?

Without disparaging the poignancy of the personal damage to Bishop Pike, which emerges in stark clarity from the majority report, it is clear that other wounds were also suffered. With Bishop Pike in that crucible were the House of Bishops itself, some of the most precious traditions of this Church, and possibly the very principle of episcopacy itself.

Admittedly, there are other issues involved besides those publicized by the majority report, both theological and probably very privately personal. But even if we limit ourselves entirely to the majority report, two very serious questions were posed by Wheeling — one procedural and one substantive. Both will surely cause uncertainty, unrest and dismay within the Church until they are much more forthrightly confronted than they were at Wheeling.

By What Precedent Was Such Action Taken?

Justification for the action is taken in the preamble of the majority report: "many" bishops wished a "corporate consideration" of "contemplated action" on the part of a "number of bishops to initiate a formal trial of Bishop James A. Pike." The Wheeling meeting, consequently, "has given an opportunity for formal and informal consultation", and the majority statement "seeks to embody briefly the conclusions" reached.

No presentment was evidently made. Nor does it seem that the bishops decided whether or not a trial should be held. Rather they rendered another judgment: that "this proposed trial would not solve the problems presented to the Church by this minister."

The implications of the report here are awesome. A "problem", unspecified, is attributed to Bishop Pike. His guilt for the unspecified problem is not only implied, but assumed and presupposed. Although the report then disavows making any "legal opinion", it immediately proceeds from an a priori judicial assumption to devastating allegations about a man's character and ministry.

What precedent is there in the history of the Church for such action? What happened to the due processes of the Church? Our canons are unmistakably clear about the processes of accusation, presentment, inquiry, defense and trial. Few exceptions, if any, are allowed — for such processes have been basic and fundamental not only to the life of the Church, but to the entire tradition of common law.

Just as clear in the canons of the Church is the total ban on unspecified charges. No merit whatsoever is allowed for general allegations. Charges must be made in specific language and in a specific manner, and be related to specifically outlined offenses.

The danger of departing from such procedures is clear and present to any who dare attempt preaching the gospel. It's a danger that was also made frighteningly clear in the McCarthy era, and one the Church should have learned well from Savanarola.

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However, much as a trial may be feared by the Church, would it be more of a "throwback", as the report suggests, than the action of Wheeling? Distaste for a trial, and conjecture about its possible consequences, are hardly adequate substitutes for reliable, tested processes that protect human integrity and provide minimal justice.

For What Substantive Reasons Were Such Actions Taken?

Canons of the Church clearly specify offenses for which a bishop may be presented and tried. Not a single substantive charge is mentioned, even by allusion, in the majority report.

Charges are not made, but judgment is rendered. Rather than upon charges, judgment is rendered upon highly-charged, emotionally-laden allegations of "offensive" and "disturbing" "tone and manner," upon "caricatures" and "cheap vulgarization" of expressions of faith. Bishop Pike's veracity is severely questioned ("this hope was vain") and his motives impugned ("irresponsible").

The justification given for such a vast departure from both substance and established procedure is the majority's plaintive hope of avoiding a trial, one which would "spread abroad a 'repressive image' of the Church and be detrimental to the Church's mission".

Does such violation of due process and precedent spread a more salutary image? Is retreat into pejorative allegation less detrimental than substantive charge and considered judgment, however painful? Is the language of "image" and "tone" and "manner" an adequate substitute for the Church's native language of canon law and theology?

By what standards can we judge "disturbing" and "offensive" and "vulgar"? Would it apply to St. Paul's imagery, or Luther's obscenities? For precision and justice, the Church has again and again risked far more than an "image" in forthright confrontation: Paul had his Antioch, Luther his Leipzig. If Bishop Pike is as truly disturbing and offensive to his fellow bishops and to Christian orthodoxy as the majority report alleges, then surely he deserves more than Wheeling.

So, too, does the Church. For the full implications of this document are sobering.

Something very basic to episcopal polity and order is threatened when precedent, process and substance are so lightly abandoned. We are an episcopal Church, and few of us take our bishops lightly. We have gladly embraced the episcopacy—men as guardians of a tradition, men as guarantors of a community's basic integrity. To such men, in a carefully defined office and structure, we have entrusted the magesterium and authority and power of the Church — believing that in this way, through free men within a responsible human structure, we could best serve the ministry of God who dwelt among us as man.

When the power of bishops could be so easily torn from its moorings in precedent and structured process, and turned loose upon a fellow bishop without restraint — what then do we say for the clergy?

What happens to the canonical securities for the freedom of the priest when they offer no security for a bishop? What of the non-parochial priest, whose freedom even now rests on the bishop's sufferance?

What risk is there now for any who would try to preach the gospel boldly?

Is guilt by allegation now sufficient to destroy honor? Will rumor and name-calling and innuendo now be given credence, and be adequate replacement for substantiated charge?

Where can we go from Wheeling?

The attempt by the House of Bishops to avoid the wounds of a trial was unquestionably sincere, and nobody in the Church would dispute their desire. Divisiveness, animosity and petty differences are simply not tolerable to the Church if it wishes to minister to the world today. Too much is at stake; there is too much to be done.

Nor would any of us wish to exacerbate the wounds of Wheeling itself. If they would heal themselves, none of us could wish for more.

But it's doubtful if they can, for the injury is real. The majority report now becomes a part of the archives of the Church, a document of Christian history — and unless amended or withdrawn, a precedent and proclamation of the House of Bishops.

If this document is to stand without amendment or withdrawal, the injury to a Christian faith that proclaims love as its norm and justice as its goal will be far greater than the questionable orthodoxy or propriety of any of the utterance of Bishop Pike.

Only Course Open

For the majority report is an open record of manifest inequity. It wanders far astray from not only the canons, precedents and due processes of this Church, but from minimal justice. Charity and justice and equity require more than declaration; it is not enough to say we speak in love. Charity and justice and equity require means as well; they require structures and deeds.

Bishop Pike has indicated that he is taking the only course he sees open to him, which is probably the only course open to any honorable man. He

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wishes to defend himself, his integrity and his honor —and he has announced that he will appeal under Section 4 of Canon 56 for an investigation of allegations made against him.

The burden of his action rests on the House of Bishops which adopted the majority report at Wheeling. Can't the House rest its confidence in the strength and vitality and truth of the Christian gospel — and make that action unnecessary on Bishop Pike's part? Isn't the fellowship of the House of Bishops strong enough to make the irenic gesture, and amend the inequity of its censure.

Pinned to my study wall, I have for several years had a quotation of the present Presiding Bishop, in which he described the office of the episcopate: "The nature and function of the episcopacy is the nurture of freedom." We urgently need such an episcopate, one that will guard and guide and provide and promulgate freedom, with justice.

MGR. ED. NOTE: — We have received enough articles, sermons, clippings, letters on this subject to fill several issues. Since we think the story was adequately covered in our Nov. 10 number, we decided to let the matter rest — with thanks, here expressed, to the many who sent copy in one form or another.

Mr. Vastyan does however raise points which, as far as we know, have not been previously spelled out. We will welcome a reply from any member of the committee which presented the majority report at Wheeling — otherwise the matter is closed — with our fingers crossed, since it is not unlikely that something or other will happen to compel us to return to it.

NEW YORK CATHEDRAL TO HAVE DOME

★ Plans to complete the Cathedral of St. John the Divine, New York, were announced following a meeting of the 24-member board of trustees. A Gothic tower, in the plan of Ralph Adams Cram, will be replaced with a large cylindrical dome of stained glass panels, set between concrete louvers.

The new plans also call for abbreviated towers on the west end of the cathedral and partial completion of the transcepts.

Left unsettled were how to raise funds, which call for several million, and when the work would be started.

The cathedral was begun in 1991, with Dr. Cram the architect from 1911 until 1942 (see editorial). Drives for funds after world war two were postponed on two occasions in the interest of campaigns for mission and urban work.

The dome, now planned, will be forty feet high, with thirty-one panes of glass ranging in color from light yellow to deep violet which will allow light of different colors to fall on the altar throughout the day.

Episcopal Position on Family Planning Stated by Hines

★ Presiding Bishop John E. Hines issued a statement reaffirming the Church's support of government participation in birth control programs.

No reference was made to the statement previously issued by Roman Catholic bishops meeting in Washington which charged that "government activities increasingly seek aggressively to persuade and even coerce the underprivileged to limit the size of their families." Officials of the Episcopal Church in New York however interpreted the Presiding Bishop's pronouncement as a reply to the R. C. bishops. R. H. Edwin Espy, general secretary of the National Council, previously had taken issue with the Catholic bishops (Witness, 11/24).

Bishop Hines declared that "The Episcopal Church and the bishops of the whole Anglican Communion have clearly expressed vigorous support of worldwide programs of population control."

He quoted from past statements to this effect by the General Convention. One declaration approved "the rendering by your government of assistance to this end wherever it is officially sought."

Bishop Hines noted that the General Convention of 1964 had instructed the Executive Council to study ways of promoting birth control throughout the world.

One result of this study, he said, is that "pilot birth control clinics are currently being sponsored in places both overseas and inside the United States by our Church."

This was the first time that the Church had made these projects known.

Bishop Hines said he was requesting the Presiding Bishop's fund for world relief to "double the funds made available for his program in the immediate years ahead."

Mrs. Muriel S. Webb, director of the Church's family life program, said:

"The position favoring birth control is the traditional view of the Church." She said the bishop's statement was "partly the result of the decision to increase the Church's support of such programs and partly a response to the recent controversy in the public press."

Mrs. Webb said the Church was now supporting 15 to 20 birth control clinics, including six abroad.

The overseas clinics are in Guatamala, Costa Rica, Mexico

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and the Philippines, and support for them is channeled through the Presiding Bishop's fund for world relief to Church world service, the relief arm of the National Council of Churches.

$10,000 Contributed

Mrs. Webb estimated the denomination's contributions to these overseas programs at $10,000 to $15,000. This is presumably the figure that Bishop Hines intends to double.

In the United States, the denomination supports dozens of settlement houses, hospitals and other social agencies.

Mrs. Webb said that these programs were administered by each diocese and that an accurate estimate of how much financial support went to birth control programs was impossible.

The Rev. Reinhart B. Gutmann, executive secretary of the division of community services, said that except for hospitals, most Episcopal-related agencies supported birth control programs on a cooperative basis with other agencies.

"They will often provide space for clinics, and they provide much referral service," he said. "The general policy, though, is that it is better to have a contract with a medical service operated by professionals."

Supports Legislation

Dioceses have been active supporters of legislation to permit public agencies to provide birth control information.

Mrs. Webb said that the department of social relations of the diocese of Colorado participated in such a campaign last year.

In his statement, Bishop Hines cited a resolution calling for additional funds for worldwide birth control programs, which was passed by the House of Bishops in Wheeling, W. Va.

The resolution described family planning as "not only for those who are poor but also for all who would accept social responsibility seriously."

WANT U THANT TO STAY

★ The general board of the New Jersey Council of Churches has asked Secretary General U Thant of the United Nations to "seriously reconsider" his announced intention to leave his post with the international organization by the end of this year.

This action was taken without dissent. The board instructed its president, Frank A. P. Pehrson, executive of the United Presbyterian Synod of New Jersey, to convey their request to U Thant.

Pehrson was asked to notify the Secretary General of the board's commendation "for the efforts he has made in the interest of world order and peace."

U Thant announced on Nov. 30 that he would remain at the post for two or three years but would not accept election at this time for a full term.

MIXED MARRIAGE USES TWO CHURCHES

★ An Episcopal minister blessed the marriage of his daughter to a Roman Catholic in St. Bridget's Catholic church in River Falls, Wis., then offered a nuptial eucharist for the bride in his own church.

The unusual mixed marriage ceremony — the first in this part of the state — was performed with the permission of three bishops — two Catholic and one Episcopalian.

Fr. Joseph Higgins, pastor of St. Bridget's, first married Richadd Grabowski, a member of his parish, and Margaret Mary Dahlen, the Episcopal minister's daughter, in the Catholic church.

Present was the bride's father, the Rev. C. R. Dahlen, vicar of Trinity church, who blessed the couple after the Catholic rites.

Later, Dahlen conducted the eucharist for his daughter in Trinity church, and Fr. Higgins who attended the service, blessed the bride and groom.

The services were conducted with the permission of Catholic Bishops George A. Hammes of Superior and Frederick Freking of LaCrosse, and Episcopal Bishop William Horstick of Eau Claire.

RELIGIOUS EDUCATION URGED BY FLEMMING

★ President Arthur S. Flemming of the Oregon Council of Churches and first vice-president of the National Council of Churches, speaking at the assembly of the Oregon body, charged that America is plagued by "millions of religious illiterates."

He announced his support for courses about religion to be taught at all levels of public education, claiming such courses are consistent with constitutional provisions for separation of Church and state.

At the same time, he said, he agreed with recent Supreme Court decisions on Bible reading and prayer in public schools. He also cited the danger of "selfish interests" using the growing power of government to promote their own ends and said the Church has an obligation to point the way toward government consistent with the best interests of the people.

Among other topics, Flemming called attention to peace efforts by the Churches. Noting that more people were killed in battle this year than last, he commented that the effort has had no apparent success. "The concern," he added, "has not worked its way down to the life of the local church."

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EDITORIAL

The Creative Function Of the Cathedral

RALPH ADAMS CRAM, the designer of the New York cathedral, was an artist who was also a theologian. He was a functional architect who perceived that a church building has a spiritual function. He saw that this function could be a dynamic and continuously creative one when the elements which are commonly thought to constitute a building — walls, ceilings, floors, and structural pieces — were of such dimensions and proportions that the space which they enclose, a void, would itself become a living being, a vital spirit, speaking with moving impact to all who are exposed to it. A void becomes a present reality of the invisible and unseen, of the unknowable and unknown, of the transcendent and beyond.

In Cram's thought a church is not erected as a convenient place for saying masses, for meetings of congregations, for the performance of concerts, though it does serve such utilitarian purposes. Its reason for existence is that when men come into it, and feel it, they can exclaim, "Surely, the Lord God is in this place." A church is not a gallery for the display of the arts; it is itself the supreme work of art, the manifestation of the eternal in the present. It uses something which is nothing, space, as its material, and with that material fashions an organ of God.

Dr. Cram was well aware that the process of fashioning such a work of art may involve blood, sweat, and tears, the mortar of cathedral walls. Does any work of art do less? If it were charged that resources placed in such a work represented a deprivation for many people he might only have retorted that there is no higher creative effort, no greater justification for being, than to make something out of nothing, the very essence of beginning.

The trustees of New York cathedral have taken a very salutary step in approving an architectural plan for its completion. In a very real sense, however, to say that the cathedral is unfinished is to misunderstand Dr. Cram's conception and objective. For him the vital artistic function of a church is an interior one. It cannot be experienced by looking on the exterior walls and decorations, though tourists may be led to think so. It is only inside the building that the church exists, only there that one becomes involved with it. It is there where it communicates the message it bears.

In a true sense, therefore, the New York cathedral has long since been finished so far as its essential function is concerned, a standing tribute to Bishop Manning. What remains to be done, though much quantitatively, is decorative, not functional.

Dr. Cram came to the conviction that it was the Gothic builders who had the vision and devised the engineering methods which made it possible to bring into being structures which, internally, were Christian churches. Given the premise — one which, though subject to challenge, commands respect — it was not illogical to recreate their plan and use their methods, and all this is represented in the New York cathedral as it now stands. But "The Gothic Quest", as Cram himself called it, can just as well follow other paths than that of the Gothic pilgrims — in style, engineering, material, and construction — without losing sight of its objective.

The approved plans call for simplification of architectural style, replacement of a central tower with a dome, reductions in the size of transcepts and west towers, and other changes. But, inasmuch as the essence of the building, its interior dimensions, are already in being and remain unchanged, the New York trustees are in no way doing violence to Dr. Cram's achievement. The modifications affect details which, though they be attractive, add nothing to the creative function of the church, from which so many have already benefitted. It has been what it will continue to be, an epiphany of the Word made flesh in the world's capital and site of the Church's headquarters.

When the sect of Hellenistic Jews which came to be called Christian went its independent way it did not have, and appeared not to need, temples or churches. Through history persuasive

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arguments have been advanced from time to time to show that God the Holy Spirit does not need and does not depend upon the contrivances of man. But he can also use them, as he also uses all else under heaven and earth. He is still using the Parthenon in Athens, as he will be using the New York cathedral many generations of man hence, even if the foolishness of man, as it so often does, maims what God leads him to create.

DRUGS AND THE OPEN HAND OF GOD

By Stephen J. Chinlund

Associate Director of Exodus House

EXODUS HOUSE IS A REHABILITATION CENTER FOR NARCOTIC ADDICTS, ESTABLISHED AS AN OUTGROWTH OF THE WORK OF THE EAST HARLEM PROTESTANT PARISH NARCOTICS COMMITTEE

"ALL THINGS come of Thee, O Lord" is a phrase that many of us use every Sunday in the celebration of holy communion, and when we say "all things come of Thee, O Lord", we mean that God has given us enough for our lives, that there is a sufficiency that comes somehow from the hand of God — something sufficient to carry us through the normal trials and troubles and vicissitudes of this existence. Yet increasingly, I think, we are conscious of the fact that we have never entirely agreed with that belief that God gives us enough for this life. And today, probably, we as a people are acting more than ever before out of the conviction that the hand of God has not given us a sufficiency for this existence. Perhaps another way of seeing it is that there are more things in that hand than we have recognized.

In a few minutes it's difficult to say anything very comprehensive about drugs. And I would like simply to give a kind of schematic suggestion of the reason for the contemporary attraction to different kinds of drugs and to conclude with just a few words about what we, as Christians, or would-be Christians, or hopeful Christians, might discover in our own heritage to explain that attraction. Three things specifically, I think, consistently keep coming up as missing ingredients in that open hand of God.

One is an ever-growing hunger for fantastic excitement as we hear over and over again, particularly in the last decade and a half, a condemnation of the suburban life, of the gray flannel suit existence, of the routine on the commuter train. More and more people have come to feel that we must have something, not just exciting, but fantastically exciting in our existence if we are to be true to the life that God has given us. And so the most publicized drug recently has been the drug LSD. You've read a good deal about it and I won't attempt to summarize what has already been said. I think most of the treatment of it has been quite responsible, indicating that there are already signs of important results that can come from controlled use of LSD, but that it is also a very, very dangerous drug. Usually, accounts of the use of this drug give ample space to the rather lurid disasters that can come from irresponsible use of LSD.

The desire for LSD or one of the sources of desire for it is that we have become, many of us, incapable of seeing and hearing and tasting and touching without some kind of help. We can't just see something that we like or see something which is part of the scene about us and fasten on it with sufficient concentration to recognize what an extraordinary kaleidoscope faces us every day in New York City, in East Harlem, in the country, wherever we may be. We have, for a whole variety of reasons and some reasons that we do not yet understand at all, become closed in so that we no longer can just say "you see that over there? That's fantastic! I never noticed that" or "look at the color there". It's no longer a simple, positive, possible thing to do. It has just become more difficult for us to see the fantastic excitement that there is just in the world that exists around us.

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Turned on to the World

AND SO we turn to a medically induced or pharmacologically induced fantasy. And the reason that that is particularly valuable for increasing numbers of us is that if I, sober, say to somebody else "look at that, that's amazing" or "did you hear that sound? It's marvelous!", then I am really responsible for what I have said. And if the person to whom I am showing this experience says "there's nothing so special about that" or "you really hear it that way? I mean you're crazy, because nobody else hears it that way". So then I have to explain why I think that's so valuable, so special.

But if I am pointing it out as the result of an LSD experience, or while I'm high on marijuana and consequently perhaps turned on to the world in a milder version of an LSD experience, then I can say "I don't know, it's a gas, it's just the way it came to me when, you know, I was on that thing", and then I'm not responsible for it. I can just say "that looks so wildly red to me because I was high on LSD and if it doesn't look wildly red to you I don't care, and it doesn't look wildly red to me anymore so I'm finished with it". So you can be excited and not have to be connected to your own excitement. Your excitement can be completely manipulated.

Lack of Sleep

ANOTHER THING that seems to be missing in this open hand of God is sleep. This is perhaps not true of many Witness readers, but it is true of many, many people across the country. All the new pressures of modern life together with the troubles that are usual to the life of a normal human being combine to weigh on the consciousness of an individual. As a result we are finding it increasingly difficult to rest. And so there is increasing use of sleeping pills and tranquilizers. The physical harm that can come from indiscriminate large-scale use of sleeping pills and tranquilizers is more physically serious than the harm that can come even from heroin, which is not in itself physically harmful. Insomnia comes because we are unable to handle the problems that press in upon us and so we take some kind of help.

We seek help that comes in a little pill instead of help that might come from conversation with someone who is on our mind or about something which is troubling us and consequently keeping us from sleeping. We're afraid. Just as we are afraid from owning up to the excitement that we really would like to have, so we are afraid of going through the steps that are necessary to relieve the anxiety that will then make it possible for us to sleep.

We continue to be a compulsively active nation and so maybe we don't sleep because we are afraid we've done too little. We continue to be a nation of people terrified of death, unable to think of death as somehow a friend, a part of life, an extension of rest and quiet, which can come as a great blessing at the end of a rounded existence as part of the way God has created the world. And so we won't even make the concession of sleep. We're afraid of sleeping forever, so we're not even going to sleep tonight and, instead of facing that fear and doing something about it and somehow coming to terms with it, we hang on to the fear of death, we hang on to the fear of sleep, and then we take the pill to make a package that makes life, continued life, possible for us. So again we fail to be responsible to take the steps to get the thing that we think is missing from the hand of God.

Sources of Joy

EXCITEMENT, sleep, and finally, perhaps most important of all, joy, is something that God does not seem to have given us freely, simply, openly. Here we are, we didn't ask to be born, more and more of us complain, we didn't ask to have all this hot weather, we didn't ask to have different color skins, we didn't ask to have all the different classes of economic differentiation that are represented in our city.

With all the tensions and troubles, where is the joy that is supposed to be part of existence? And so we turn to a third type of drugs, the euphoria-producing drugs—of which, of course, the most notable is heroin, although the various amphetamines or "pep pills" are now beginning to receive the attention that they deserve. We have come to believe that joy is a birthright, and indeed, we can read about it every day, practically, in the papers: the right to happiness, as if happiness were something that could somehow be voted like Medicare.

As a result I think we have failed to consider seriously the sources of joy. Surely there is a dimension of joy, a dimension of happiness that comes, mysteriously, as it were, by grace. Joy that just catches up to us, perhaps at the end

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of the time of grieving for somebody who died, somebody who has left us or disappointed us, where the surge of life somehow catches us up quite apart from anything we do — and incidentally confirms our belief that if God really wanted to do something about this he could just make that thing happen all the time and we really would not have to be responsible for our own joy.

But I think, more seriously, that we fail to recognize that joy really is a virtue, like love. We recognize that love is something which involves our responsibility. You don't just love in a mature way by being kind of carried into it. You have a part and a choice in what produces a loving relationship. The same thing really is true of joy. We have wanted joy so badly, we have tried to go ever more directly for it instead of doing the things which are important which incidentally produce joy.

If status produces joy, then we try to get the car or the clothes that will produce the status that will then produce the joy. The ghettos, perhaps, have been most dramatic in their short-circuiting of this long route — that of going through some kind of material possessions to get to the status that is supposed to give us the joy — and have said, "no, I'm going to take it straight, from the needle, because that's instant joy, there's no long route around. You have to maybe steal something to get the heroin to get the joy, but the joy comes so fast and so reliably, if you've got a good connection, that that's the way I'm going to take it because we as a people have decided that joy is the most important thing in life."

The Heroin Addict

IF WE really agree that joy is the most important thing, the most important dimension of man's existence, I defy anyone to argue with a heroin addict who's got a good connection and a lot of money. There isn't anything you can say. Once you grant him that premise that there's nothing more important than feeling good, he's got you. But I don't think deep down that any of us really buy that. If joy is to be bought at the price of not being with people, at the price of not knowing the fullness of human existence, at the price of no loyalty, the price of no commitment, the price of no continuing and in a certain sense ineradicable relationships, then it's too high a price for me and I would rather not have that joy. Somehow joy has to be present as a result of the fact that all of these other dimensions of life are lively and continuing.

Most of us have felt the lack of excitement, peace and joy from time to time, but few of us have really gotten into a serious drug problem as a result. Nevertheless we are on the same continuum as people who have gotten seriously involved in drug use. I hope that we would not go as far as they have, but we share a certain initial motivation. If people read the terrible stories about what an addict goes through, and an accurate story about what a junkie, the lowest heroin junkie, goes through to get his drugs and administer them to himself, they wonder rightly what in the world can motivate a guy to abuse himself so badly, mutilate himself.

But a milder version of some of the motivation is in us; we can see in ourselves the simpler version of what is in the more serious addict. I think that, as Christians, when we look for excitement, when we look for rest, when we look for joy, we can recognize that we are, to a large extent, motivated as people by our background and by our destiny. But we have got to recognize that there is the possibility of choosing what we really want, and how we want to get it. This may sound like a banal truism but it is something that is constantly ignored by us. We feel trapped, we feel as if we are all boxed in way before we ever need to, refusing to recognize that we have a large arena of freedom. And I would say and have said the same thing to East Harlem addicts with a police record, with a history of drug addiction, with no schooling: "Still there is one step that you can take."

Do not Abdicate

ANY MAN, even a man in prison with years still to go, can make a step. He has to decide what it is to be, but there is no final justification for abdicating all of his sense of freedom; and if the single step that is open to anyone to increase the possibility of knowing real excitement, knowing real rest and real quiet, knowing real joy, if that step is open to you and you prefer to wallow in the misery of your existence, then you are immorally abdicating the free choice that comes from the hand of God.

It is amazing to see what people can do when they decide they will ignore the deterministic factors and take one realistic step towards the enlarging of their own minds and towards the

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beginning of receiving these three dimensions of life and many more as parts of their full Christian existence. The drag and the drain that is on us that comes when we're bored instead of excited, when we're restless and anxious instead of able to sleep, when we're sad, miserable, wretched, instead of somehow joyful, that drag will always be there. There is no way, finally, of eradicating that — no, not even and perhaps least of all with drugs — and I would say we are better off for that dynamic of our existence.

For God is also there, and so is our freedom also there, so is our truth also there. This is what defines us as people. This is what makes it possible for us to say truly and honestly, without reservation, "all things come of Thee, O Lord", that we truly can receive all that we need for our existence from his hand as we act responsibly and in a lively way as his children.

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WHY NOT DO SOMETHING WITH ADVENT?

By Clinton H. Blake Jr.
Clergyman of Sugar Hill, N. H.

A WAY TO AVOID THE HUMBUG OF THE SECULAR CHRISTMAS

ONE ASPECT of the Church's mission, throughout the ages, has been, occassionally, to take pagan and other non-Christian practices and to assimilate them within the structure of Christian living. One need call to witness only two universal customs of today, the date of our Christmas celebration and the use of the wedding ring in holy matrimony. The former, in lieu of the fact that the actual day and month of Christ's birth have never been truly known, was wisely picked by the Church to correspond with the already fixed day and pagan celebration of the winter solstice — the observance of the return of light. The use of the wedding ring, whatever its highly debated origin, was, also, a distinctly pagan practice but has been endowed with the distinctly Christian concept of a representation of the sacramental bond.

One does not like to think of the Church as having to make adaptations either to a new society with which it may make contact or, especially, to a society in which it has been long embedded. Unfortunately, however, the Church has often had to do both. And it is now time that the Church must do so again.

We have, in the Church, been long deploring the fact that the secular Christmas season begins earlier and earlier each year. Indeed, during the fall of 1966, we have in some parts of the country experienced Christmas advertising as early as late September or early October. Certainly, the commercial aspect of Christmas is well under way, in all areas, by Thanksgiving. Now this may be deplorable from a theological or liturgical point of view; but from the point of view of American commercial business and, in fact, even the United States postal service, it is inevitable. The early commercial Christmas season is here to stay and, barring a catastrophe, there is nothing in God's green acres that any of us in the Church can do about it!

Advent Message

THE PATENT TRUTH of the matter is that the distinctively Christian Christmas season has become an essentially secular celebration. Yet our liturgical calendar still calls for the observance of Advent until Christmas day or the eve thereof. We have the anomalous situation, therefor, of the geometrically and yearly increased tempo of "Christmas" buying and secular pre-celebrations occurring at the same moment that the Church is preaching repentance, preparation and the last judgement. The entire Christian world is bathed in lights and glittering in tinsel while the Church is hung in purple and the clergy are constrained to preach "Watch ye — for ye know not when the Master of the house cometh . . . ", or as it seems to many of our people, "Watch out! You don't

know. You may not even make Christmas!".

Now, no one argues with the proper teaching of Advent with its emphases on preparation, repentance and judgement. Theologically this is absolutely right. The Christmas season must be preceded by these emphases to give to it the proper spiritual impact and milieu. The liturgical extension of the Christmas season between Christmas day and the Epiphany is, also, theologically impeccably correct. But pragmatically (O Tempora! O Mores!) let us face the fact, honestly, that neither the last week of Advent nor the extended season after Christmas day has a proper spiritual impact on the Church's congregations, let alone on society as a whole. It is true — and thank God for it! — that a few Christian souls have overcome this dichotomy between their Church's liturgical observance and their society's secular observance by means of transferring all Christmas observances, including gift-giving, to the twelve days between Christmas day and the Epiphany. While this is in complete accord with the Church's teaching, it has not been observed, however, and it is not going to be observed by more than a handful of people.

A Proposal

IT IS TIME for the Church to act liturgically and to give some Christian meaning to the week or two weeks before Christmas. Some action by the Church might, also, by the way, relieve the liturgical conscience of the majority of our parish clergy in regard to the widely prevalent church school parties and observances prior to Christmas day. This is to say nothing about the inevitable parish Christmas sales and fairs during early and middle Advent. Nor is the solution, at least a practical beginning towards a solution, difficult.

We are faced, now, with an interminable series of Sundays after Trinity, which runs anywhere from five to six months of the year. The Prayer Book, indeed, provides for twenty-six of them, where necessary. No substantial change would be necessary in the calendar year in order to reduce the required number of Sundays in Trinity, to commence Advent one or two weeks earlier and to have, therefor, the Sunday before or the first and second Sunday before Christmas. During this pre-Christmas season we could, perhaps, hallow, at least to some extent, the concept of gifts, the fact of secular celebrations, together with our children's anticipations; in short, the secular pre-Christmas season, which is going to continue whether we want it to or not.

Now, our liturgical pundits can throw up their hands in horror, if they want; but the fact is that some liturgical aid is desperately needed in the average parish's attempt to sanctify a period of time, between the 15th and 25th of December, which is being steadily and increasingly demonized by American economic and social demands. Advent is becoming increasingly unreal to our people. We struggle, musically, to eke out the season with a paucity of Advent hymns while our congregations are inundated, at home and on the street, with blasphemously sacarine renditions of the Christmas carols and other secular songs about reindeers and dogs. Advent is becoming increasingly difficult for our people as the Church preaches the deep introspection of preparation and judgement while, at the same time, congregations are overwhelmed with the rampant, secular suppositions of joy and peace already accomplished. And this schism of conscience is very real and very profound to many who find themselves often tempted to concentrate on the humbug rather than on the propriety of the season.

An Urgent Need

WOULD IT not be better during the two pre-Christmas weeks to sing, at least with liturgical legitimacy, the Christmas hymns in anticipation; to relate, at least rubrically, the Christmas buying to the gifts of the Magi; and to exert, at least, some sanctification upon the frenetic activity of a, now, almost wholly pagan celebration? The liturgical calendar has been man-made. It is not part of the dogma and doctrines of the Church. It can, as easily, be man-changed, for the sake of the impact of our faith upon society. We have, if we feel a need for them, precedents in the Sunday before Advent, together with the three Sundays before Lent. As for the connection between the beginning of Advent and Saint Andrew's day, it is doubtful if there is anything particularly sacrosanct about the 30th day of November. Nor need the December ember days be disturbed; or they might even, most appropriately, be placed in the last week of Advent.

Several articles have appeared over the past year suggesting calendar changes in and around the Christmas season. Most of these articles

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seem to have been either semi-facetious or outrightly humorous. It is suggested, here, that the matter is not at all humorous and that there is, quite on the contrary, a real urgency and prophetic necessity for change, if we are to do anything to combat the growing secularization of an essentially religious season.

Who Are Members?

By George W. Wickersham II

Minister, The Tamworth Associated Churches, Chocorua, New Hampshire

IT IS MY CONVICTION that everybody, no matter who he is, no matter what he is, nevertheless is a member of the Church.

Perhaps this thought comes as something of a surprise to many. It does seem a bit absurd to consider a practicing Mahometan and a non-practicing Hindu to be as much members of the Church as, for instance, the clergy of Canterbury Cathedral. We must remind ourselves, however, that human nature is common to us all and that human nature effectively inhibits our practice of the principles of the Sermon on the Mount. How can people who are essentially self-centered fulfill commands to be essentially self-giving? They cannot. It is hopeless—hopeless unless they are endowed with some sort of power from on high.

Since there are people who, obviously, are so endowed and are endowed regardless of religious affiliation, it is apparent that God adopts all people. Let us be honest. He draws no lines. "God is able from these stones to raise up children to Abraham."

It would appear, therefore, that it is not baptism which makes a person a child of God. Baptism is, rather, a sign that God has already done so.

Ask yourself this question. If everyone is not a member of God's family, where do you draw the line? Hitler was baptized. Gandhi was not. Are we to suppose that Gandhi was outside the pale and Hitler in?

My contention is that we must not take to ourselves an authority which is not ours. It is God who holds the Church together. We should do nothing which is not based on this premise.

All this is not to say that we should forget about religion — that God will take care of everything — that we can drop the scriptures, omit the creeds, jettison the sacraments and abandon the organized Church.

While I believe that it is true that God is not far from any person — that he seeks to bring every child into his care — I also believe that this heavenly acceptance is of no avail unless there is human response.

Between God's acceptance of us and our acceptance of him lies the chasm of man's threescore years and ten. This is what life is all about.

The parents of a teen-age child know what is involved in bringing their offspring to any sort of dedication to the ideals and standards in which they believe. They know the hazards, the trials, the pitfalls which stand in the way and they realize the need for all the help which they can get. Perhaps I should say that they ought to see these things. One of the hard facts of life is that many parents are as unaware of the issues as they are apathetic as to the outcome. Here is another reason for the organized Church.

What we are actually describing is the picture of a child as it must appear to the heavenly Father. He must die three billion deaths each day — just as the man from Nazareth died the one great death two thousand years ago.

If we think that every mortal soul is in the Church, let us hasten to add that this is, we believe, God's point of view. From our viewpoint we have to recognize that more than one half of humanity is outside of the Church, unaware of its existence, unaided by its concern.

The Church is, after all, a family. Everyone is born into it, but not everyone knows this. People spend their lives competing with one another, defeating one another, destroying one another. It is like so many human families, families in which dissension reigns, families in which unhappiness is the rule rather than the exception. Just so, the family of the world "has been groaning in travail together until now." Until when? Until the light dawns and men discover that they are, indeed, "members one of another." It is then, and then only, that they become in actuality members of the family. "For all who are led by the Spirit of God are sons of God." All of God's gracious care is of no avail without man's response.

This is why we have baptism: infant or adult. This is why we believe in some sort of creed—and for me the Apostles' creed is sufficient.

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This is why we have the organized Church. Even the father of lights needs all the help which he can get. Further: when his spirit fires us with the love of our brothers, instinctively we reach out our hands and seek to grasp theirs. We meet in a common devotion, we join in a common cause.

The danger lies in our coming to the impression that this Church is something of our own creation. True enough, the peace and concord within the fold depends much upon our attitudes and actions, but the Church itself is no more our own creation than any family is the creation of the children within it. Here we are back at our premise — the premise which we should never forget. It is God who holds the Church together.

When we set up rigid rules, when we begin to tell people precisely what to think and to say, when heresy trials become an issue — right then we find ourselves excluding this one, barring that one. Suddenly we are at cross-purposes with God. He includes everybody, bars nobody. We are indeed taking an authority which is not ours. "Vengeance is mine, I will repay, says the Lord."

If people think and say things which are in every sense contradictory to our basic brotherhood, then, perhaps, we are called upon to correct, even to rebuke. Nevertheless, we must remind ourselves that everyone, no matter how ignorant, no matter how twisted, is still in the family. The objective to which we should address ourselves, then, is that of bringing such people to this realization. This is not accomplished by drawing lines.

Oh, how careful we must be not to turn the Church into a club of like-minded people! Yet this is exactly what we do when we deny that all men everywhere are members.

The man who comes to church, the man who does not come, the man who loves the Church, the man who hates it — all belong, regardless. We do not choose God. He chooses us. Christ died for everyone equally. Whom he accepts, so must we.

Therefore o u r responsibility towards each man is the same: within the organized Church and without. Besides, who knows what a man is really thinking? Not even the man himself!

Episcopalians are apt to go into realms of gobbledygook over who is eligible to receive the holy communion and who is not. As if we had the say! If anything needs to be said about this it is that there is a place at the Lord's table for every living soul.

So let us not become too important in our pronouncements. "Judge not, that you be not judged." The Church needs us, but she is not dependent upon us. It is God who holds the Church together. It is our inestimable privilege to help him — not to replace him.

One Possible Way

By John Lane Denson

Rector of Christ Church, Nashville

REMEMBER, don't you, the story of the professional jail-breaker who boasted that no prison could hold him?

So they interred him in an underground cubicle guaranteed to be escape proof. His great reputation was at stake. He tried all the tricks of his repertoire. But the steel grill of the venthole above, the smooth walls, and the seamless floor defied him.

Years went by — some say that twenty years went by — until, on a certain day, it happened that absent-mindedly he pressed against his barred door and it swung open. It had never been locked at all. The one possible way out was the way which, by its very simplicity, had never occurred to him.

In the Christian understanding of reality, grace and giving — to be and to offer oneself —are like that man's experience. Known and lived into, they roll the stones from our tombs in a "way out" to freedom which, by its very simplicity, may never have occurred to us.

The Liberation of the Church

By John Pairman Brown

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

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LEFT-RIGHT TENSIONS DIVIDE CHRISTENDOM

★ Tension in the Christian world is now between conservatives and radicals, rather than Catholics and Protestants, Archbishop Howard H. Clark of Rupert's Land, told the Canadian Council of Churches.

President of the ecumenical agency, the archbishop addressed more than 200 delegates. They represented Anglican, Baptist, Evangelical United Brethren, Greek Orthodox and United Churches, the Churches of Christ and the Salvation Army. Affiliated with the CCC are the national councils of the YM- and YWCA and the Student Christian Movement of Canada. "In friendly association" are the Lutheran Church in America, the Moravian Church in Canada, the Reformed Church in America, and the Reformed Episcopal Church. Six Roman Catholic observers also attended.

Archbishop Clark said the tensions between radicals and conservatives are found in all member organizations.

"There are those who think of the scriptures, the creeds and the Church as unshakeable because they are from God," he said. "There are those who call themselves Christians who feel no need of God, or eternal life, or anything that can be called supernatural."

The Anglican Primate said Christians must learn to accept the fact that they belong to a minority and learn to live with their "radical" neighbors. While the gospel has been heard in every land, the world had not been evangelized, he noted.

"The world has become one world, but it is not a Christian world," he said. "The Church has been planted everywhere, but everywhere the Church is a minority."

Archbishop Clark said the Church is not growing and Christians now constitute a smaller percentage of the world's population than they did 10 years ago.

Although Protestants and Roman Catholics are still divided by doctrine, he said it has become possible for them to work together as a team.

ANGLICAN CLERGY POORLY PAID

★ The Church of England's income rose in the year ending March 31 but its clergy still are among the poorest paid members of the community, according to official figures.

The figures were contained in the annual accounts of the Church commissioners, who handle the income and assets of the whole Church. They reported that their total income during the year came to $59,457,515, which represented an increase over the previous year of $3,732,061.

Nearly three-quarters of this income was spent on salaries and pensions for clergy in the 43 dioceses, while some $7 million was spent on property, including structures in new housing areas.

In the case of the Church's many thousands of vicars and rectors, the commissioners' accounts showed that two-thirds of these received, apart from free housing, remuneration of less than $3,000 a year, while more than a quarter — nearly 3,000 — were still paid less than $2,800 annually. This is less than millions of unskilled or semi-skilled lay workers take home, observers noted.

The commissioners also pointed out that more than 400 parish priests did not receive any contributions toward the expenses of their offices, such as postage, telephone, stationery and transportation.

They added in their report, however, that in addition to expenditure of $2,800,000 on building next year, they are to allocate a further $560,000 a year for the improvement of salaries.

CHAPEL DEAN PRAISES MALCOLM BOYD

★ The dean of the chapel of Stanford University took issue with a negative review in the Christian Century of the Rev. Malcolm Boyd's San Francisco night club act.

B. Davie Napier, in a letter to the editor of the Century, challenged the strongly critical review of Boyd's appearance which had been written by the Rev. Lester Kinsolving and published in the Oct. 12 issue.

Kinsolving wrote that he found Boyd's act at the "hungry i" night club a source of embarrassment for the partons, boring and "sordid and tasteless." In his letter Napier, a United Church of Christ clergyman, said he saw the same show quite differently.

He wrote that he had heard "no embarrassed noises from certain patrons who were obviously bored" and saw no sign of the "sensitive who were appalled at the spectacle of seeing a round collar so prostituted" as claimed by Kinsolving.

Acknowledging that Boyd "is a showman . . . in this role he has to be," Napier said that "as the question period following the act confirmed for me, Boyd is no fraud, no prostitute."

He said there were "no frivolous questions, no frivolous answers; and when he left the stage, he was surrounded by members of the audience and engaged in intense, animated, serious discussion which was still in process when I had to leave."

Napier added that "I take Malcolm Boyd with gratitude as a uniquely effective colleague in the work of the Church."

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NEW INSTITUTE WILL OPPOSE EXTREMISTS

★ Several religious leaders were listed as members of a committee supporting a new group called the "Institute for American Democracy, Inc.," which will seek through an educational thrust to combat extremist forces in the nation.

Chairman of the new institute is Franklin H. Littell, Methodist historian and clergyman, who is president of Iowa Wesleyan College at Mt. Pleasant. The 48-member supporting committee includees prominent business, education, labor and public service officials as well as churchmen.

Formation of the organization, Littell said at a news conference, grew out of the "concern of informed Americans over the rising volume of extremist activity, particularly by organizations in the John Birch Society orbit."

The institute is expected to produce educational materials emphasizing the meaning of democratic processes and countering charges often made by extremists. Littell said that from time to time the group would demand "equal time" to answer broadcasts.

Protestant churchmen listed on the committee supporting the institute included:

David Hunter, Episcopalian who is deputy general secretary of the National Council of Churches and Bishop Coadjutor-elect John H. Burt of Ohio.

MAKING A START IN ENGLAND

★ Presbyterians are to share Christ Church in the Newcastle suburb of Walker in the first unity move of its kind to be announced in the north of England.

Announcement of the sharing arrangement followed the demolition of the Presbyterian church. From now on the Presbyterians will use Christ Church after the regular Anglican morning service on Sundays.

Conversations with a view to ultimate union are currently going on between the Church of England and the small Presbyterian Church of England. But the Anglican vicar of Walker, the Rev. John Rutherford, said of the local arrangement here: "This is not unity, but it is a step in that direction. There will be no joint worship but, when our two Churches have finally thrashed out the question of unity, we will have a good start. We will have mutual friendship and respect."

The only other case in which Anglicans share a church with Presbyterians is in Woolwich, in southeast London. There, the two congregations agreed in 1964 to share the Anglican church when the Presbyterian structure was razed. It was then described as a "pilot scheme" of national importance.

NEWEST DISTRICT HAS CONVOCATION

★ The Anglican communion's youngest and numerically smallest diocese held its first convocation in Quito, Ecuador, November 18-19 with Bishop David Reed of Colombia presiding. The four clerical and 11 lay delegates representing 6 different congregations represented the missionary district of Ecuador, created by action of the House of Bishops in October.

In the bishop's address, Bishop Reed asked that the convocation postpone the writing of its constitution and canons until it could give some very serious thought to the question, "What does Ecuador need our Church to be and what is the best structure to express that? To copy our diocesan structure after that in other countries, is about

as wise as to build an American colonial church in Huancavilca or an English gothic in Quito. Particularly is this true today, when the older churches, 'groan and travail' under structures that do not seem to be communicating to the world outside their walls."

Three committees met to consider the work of the district: strategy and structure, finances, and MRI which included ecumenical relations and the companion diocese relationship with Southwestern Virginia.

Guest speakers, invited by the host minister, the Rev. Onell Soto of St. Nicholas' Church, Quito, were Msgr. Mario Ruiz, secretary of the Roman Catholic bishop's conference for Ecuador, and Pastor Torgeir Havgar of the Lutheran Church in Ecuador. The ecumenical theme was reflected in the clergy retreat directed by Bishop Reed, November 21-22 at a Roman Catholic retreat house near Quito, attended by 10 English speaking priests and missionaries in addition to the Episcopal clergy.

Proposals for an ecumenical theological library were presented by Bishop Reed to another group of Ecuadorian priests and pastors during his visit in Quito.

BECAUSE OF THEFT MUST REMARRY

★ Eight newly-wed couples have been officially told they must be "remarried" because a thief stole the parish register used at the time of their weddings.

In other words, an official said, "though they were married in the sight of God they were not in the eyes of the state," represented by the nation's registrar general.

It all began at Shenstone, England, in August, when the eight couples were married in the Anglican parish church of St. John the Baptist. One couple came from Scotland.

About six weeks later a thief stole church silver valued at about $4,000 — and the parish register. Under British law, details of every marriage — as well as deaths and births—must be communicated to Somerset House, the London headquarters of the registrar law, otherwise the ceremony is not legal. The thief struck at Shenstone before the vicar, the Rev. Ray Williams, had time to do this.

Somerset House was notified and officials gave Williams six weeks to trace the register — or else. Police have now told him there is virtually no hope of recovering the precious book, and he has begun making arrangements for new wedding ceremonies.

"I am going to try to fix a date in December to get everyone down here together and I want to arrange a photograph for what will be a unique occasion," Williams commented. Meanwhile, he is trying to find out whether all the witnesses must attend as well.

WEST MISSOURI ELECTS SPEARS

★ The Rev. Robert R. Spears, rector of Trinity Church, Princeton, N. J. was elected suffragan bishop of West Missouri on November 16.

DEVEAUX SCHOOL HAS NEW BUILDING

★ DeVeaux School, diocesan school for boys of Western New York, recently dedicated a new science building. It was the gift of the late William Kenan Jr. and provides a much-needed laboratory and additional classrooms.



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- NEW BOOKS -

E. John Mohr
Book Editor

THE FIXER, by Bernard Malamud. Farrar, Straus and Giroux. $5.75

This is one of the most terrible tales I have ever read. It is the story of a Jewish tinker accused of the ritual murder of a Russian boy and held without trial for three years in a dungeon, while false "evidences" were filed against him. There are other books describing Russian treatment of Jews, mujiks, and suspected criminals under the Tsars. But this one is a continuous tale of filth, degradation, ignorance, superstition, brutality, and insane cruelty — 335 pages of it. If only the half of it is true (fiction based on fact), it is enough to explain the ingrained suspicion of Christian motives held by many Orthodox Jews. The long, brutal tale of anti-semitism deeply involves the Church, which for centuries has encouraged repeated acts of meaningless, bestial savagery in its continual persecution of the Jews, herded into ghettos.

The story is not well told. The English breaks down repeatedly. Repetition is common. And the author seems to relish filthy language, as if such "realism" added to the interest of the tale. In this deep bog of Russian ignorance, superstition, piety, and filth, prior to World War I, there is not much to choose between villagers, peasants, and inmates of the ghetto. The whole is a hopeless morass of superstition. The heroic "Fixer" is a martyr; but this is the only gleam of light in an endless steppe of darkness and futility. Was Russia really that bad? Or was it only the police state that acted so brutally, while the aristocracy and the Church looked on but said nothing? One wonders.

The story told here is fiction. But the striking parallel in Maurice Samuel's recent *Blood Accusation,* which relates in full detail the procedure in the "Beiliss Case", a similar murder, false accusation, and mistrial, is striking confirmation of the novelist's picture of the conditions and the narrative which he also relates.

— FREDERICK C. GRANT

Dr. Grant is Professor Emeritus of Biblical Theology, Union Theological Seminary, New York.

FISHERS OF MEN, by William Barclay. Westminster. $2.75

As the title suggests this small volume by the Professor of Divinity at the University of Glasgow is about preachers and preaching. It is substantially a series of lectures delivered in several places to various groups of lay people or lay preachers concerning evangelism through the instrument of the spoken word.

In the author's typical concise and outline form, and point by point, it says all the right things about what to preach, how to preach, the world and the people to whom we would preach, and the preacher himself. "The sermon is the preacher". It is a useful and rewarding book for seminarians, preachers mature or immature, or for Christians in general.

— LESLIE LANG

Dr. Lang is vicar of the Chapel of the Intercession, Trinity Parish, New York.

WHAT HAPPENED AT ROME by Gary MacEoin; Holt-Rinehart-Winston $4.95

Many persons can't find the time to read the four lively and cogent volumes by Xavier Rynne on the Second Vatican Council. This one-volume work by a perceptive and experienced Roman Catholic journalist is the next best thing in getting a run-down on the thinking and activities at the Council. Mr. MacEoin's style is tight and readable.

W. B. SPOFFORD JR.

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

INVITATION TO THE OLD TESTAMENT, by Jacob M. Myers. Doubleday. $4.95

Designed to "whet the appetite of the reader to dig for himself in this rich gold mine of eternal moral and spiritual truth" this work is a popular, non-technical, primer on the background of the OT, its leading characters, and its contemporary significance. The author, professor at Lutheran Theological Seminary, Gettysburg, Pa., includes new translations of his own in many quotations from the OT books.

— E. J. M.

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FOR CHRIST AND HIS CHURCH

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Story of the Week

National Council Has Come of Age Bishop Mueller Tells Assembly

★ A new maturity has been achieved by the National Council of Churches which allows it to accommodate both liberals and conservatives, continue contributions on such issues as civil rights and make new thrusts in both world peace and evangelistic programs, the retiring president said at Miami Beach.

Bishop Reuben H. Mueller, in a report to the 868 voting delegates from 30 denominations represented at the NCC's seventh triennial General Assembly, declared that the Council has "grown up" in the last three years.

"The image of the Council has changed from one of suspicion on the part of the general public and the press to one of understanding," he said.

Within the Council itself, observed the churchman "we've learned how to debate and respect each other's opinion even though we don't agree."

There still is need, however, for greater participation by the delegates, who "have an obligation to the denominations they represent to speak out," he said.

And, perhaps more importantly, Bishop Mueller added, "we've shown that we're not all out in left field. We've come to recognize that you have to have people out in advance experimenting, and you have to have those dragging behind out of loyalty to history.

"The Council's job has been to keep the tension between the two extremes so we have a balance and don't let any eager beavers run away with it . . . The happy thing about the Council is that we can all benefit from what the others are doing."

Despite continuing attacks by "muckrakers," the bishop said, the Council has "attained a position of respect among responsible people. For this we thank God and take heart."

Charges of Communist infiltration "that have been refuted time and time again" continue to be presented to Church members through "cheaply printed literature and bombastic radio broadcasts," he noted, commenting that unscrupulous operators have found that attacking the NCC is a good way to "squeeze dollars" out of gullible individuals.

Bishop Mueller said he is satisfied that the Council, under his leadership, has carried out the commission given to him three years ago — to accomplish something in the area of race relations.

"The job isn't finished," he acknowledged, "but we alerted the country to the fact that there is a Christian position on this issue, and we worked with the Roman Catholics and Jews to provide the influence which brought about the enactment of our present civil rights legislation."

He also discussed the Council program for the next three years, especially the efforts toward achievement of world peace.

"If anybody is for peace in the world, it ought to be the Christian Church," declared the NCC president. "And we ought never to make an apology for stating this as a general position. We ought to be in the front ranks on this."

The immediate future of the Council includes a new day of evangelism, the bishop said, commenting that "without surrendering the basic need to have changed lives through the power of God" the Church must also "get out into the world and let it be known that Christ died for the world."

But the more distant future, Bishop Mueller went on, includes the coming into the Council of many of the more conservative evangelical denominations — such as the Southern Baptist Convention and the Lutheran Church — Missouri Synod, and finally the participation of the Roman Catholic Church.

Earlier, at a worship service attended by delegates and more than 2,000 visitors, Bishop Mueller called on churchmen to "push beyond the parish" in order to "bear our witness in a secular age."

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"It is Christ's purpose," he said, "that the world should come to believe and to know that he is the way to God and the complete and full and liberated life."

The General Assembly — described as a kind of national "town meeting of churches" — convened this year under the theme, "That the World May Know."

President Flemming

Arthur S. Flemming, president of the University of Oregon, was elected president of NCC. As reported here November 24, it is the regular procedure of the nominating committee to present but one person for the office. He is the second layman to hold it, J. Irwin Miller of Indiana having served from 1960-63.

Prior to going to Oregon Flemming was secretary of health, education and welfare in the Eisenhower administration.

Evangelism

The Rev. Billy Graham addressed the delegates at a luncheon meeting and told them that Christians should place less emphasis on "intellectual argument" and "to get more excited about the gospel of Jesus Christ."

He has never before addressed an Assembly and many interpreted the invitation as an effort on the part of NCC officials to win evangelical groups who have been the most vocal critics of the organization.

R. H. Edwin Espy, general secretary, said that Graham's appearance reflected a new willingness on the part of the council to "consider a variety of responses to the serious spiritual vacuum of our day."

"It would be a shame," he said, "if the ecumenical movement became identified with liberal theology and liberal social attitudes."

Reports to Board

An "explosion of new relationships" between Protestant and Roman Catholic groups has been loosed by the Vatican Council, Cynthia C. Wedel, associate general secretary for Christian unity, pointed out to the policy-making general board.

Her remarks shortly preceded a declaration by the board that the Catholic Church is "in agreement" with the preamble to the constitution of the NCC and eligible to send non-voting fraternal delegates to the Assembly and place staff members on Council boards and committees.

Other leaders of major program divisions addressing the board included Jon L. Regier, head of the division of Christian life and mission. He said key division concerns include human values in a technological society, equal economic opportunity and ministries to American Indians and seasonal farm workers.

David M. Stowe, head of the division of overseas ministries, told board members that the "capacities of the worldwide Christian fellowship" in the future must be channeled more effectively into ministries of international understanding, reconciliation and peace.

"It is a sad fact," he said, "that the fantastic resources represented in the global network of personal relationships and international partnerships, which we call world missions and world service, have been all too ineffectively mobilized for this life and death issue of our time: peace."

Gerald E. Knopf told of the streamlining for greater "efficiency and clarity" of function which the division of Christian education, which he heads, has undergone in the past two years.

Delta Ministry

A new financial stability is in prospect for the Delta Ministry.

The Rev. Norman J. Baugher, chairman of its division of Christian life and mission, told the board that the Mississippi program of relief, rehabilitation and education for impoverished Negroes and whites has taken steps to meet the board's demand last June to live within its budget.

The ministry, Baugher said, "has now achieved financial stability, and we expect no recurrence of past financial problems."

An intensive study report on the project, which has stimulated criticism from white Southerners for its activist civil rights activities, called particularly for tightening-up in the program's fiscal procedures.

In 1965, it was noted, the ministry went $160,000 over its $360,000 income.

Baugher reported that special fund-raising efforts are expected to meet this year's budget of $405,165 and also retire about $50,000 of last year's over-expenditure.

The board set a budget of $300,000 for 1967 — a total which Baugher said seems assured.

The financial cutback, Baugher said, made it necessary to reduce the working staff from 32 to 26 persons. Also, he added, a "general freeze" has been put on voter registration and community organization projects.

Aid for Migrants

Churches on the local, regional and national levels were urged to "press vigorously" for new legislation designed to ease the plight of migrant farm workers.

In an extensive policy statement the general board declared that while the needs of

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seasonal agricultural workers have been brought to national attention sporadically, steps to provide lasting improvements for them have been "deplorably inadequate."

The policy-makers, meeting in advance of the General Assembly, called for inclusion of farm workers under provisions of the national labor relations act and the protection of the national labor relations board.

Also advocated were improvements for migrant workers in the areas of minimun wage levels, unemployment compensation, and federal and state financial assistance for education of migrant children, day care services, sanitation facilities, housing and welfare services.

Jesuit and Marxist Scholars Outline Plans for Dialogue

★ A primary requirement for any Christian-Marxist dialogue is intelligent people to begin it and "in the United States you have no Marxist thinker or Communist of any stature," said Roger Garaudy, the French Marxist philosopher.

Garaudy made his comments at a press conference at the John LaFarge Institute in N. Y.. He was invited to the institute by its director, Fr. John Courtney Murray, S.J., a member of the Vatican secretariat for non-believers.

At the invitation of Harvey Cox of the Harvard Divinity School, Garaudy will speak at Harvard. The French Marxist, who is a former senator and vice-president of the French National Assembly, will also appear at Temple University in Philadelphia, Union Theological Seminary in New York, St. Louis University, New York University and Fairleigh Dickinson University in New Jersey.

When asked about a Christian-Marxist dialogue behind the iron curtain, Garaudy said that dialogue will begin shortly in the east at Prague, with the agreement of Poland and Hungary. He will give the same paper in Prague which he delivered at the Catholic University of Louvain in Belgium.

Garaudy said that Christians and Marxists have been holding discussions for several years in Europe, especially in Germany, France and Italy.

A German-speaking association of Catholic scholars called the Paulus Society has sponsored such discussions at annual conferences in Munich, Cologne, Salzburg and Herrenchiemsee, West Germany.

Garaudy said that Spain "is most exemplary in leading the way in this dialogue."

Explaining that the bishop of Madrid first suggested a dialogue between Christians and Marxists, Garaudy noted that his book, From Anathema to Dialogue, is scheduled to be published by a Jesuit press in Barcelona.

"In the Basque and Castile regions of Spain," Garaudy said, "the Marxists are often invited to meet in the sacristies by the local parish priests. This is because the Marxists and many Christians are both fighting the Franco regime."

Calling Spain an example of the Holy Alliance rejected by Marx, the French professor said: "Both Christians and Marxists in Spain realize that cooperation is necessary and that a separation of Church and state is vital. Should the Marxists come to power in Spain it is already agreed that the salary of priests will be paid by the state though some Catholics would not want this, just as they do not want it now from Franco."

"Marxism and Christianity must work together in the pursuit of authentic liberty. This begins at the economic level. In capitalism, the worker does not play a creative part in society," he said.

Conceding that grave errors have been committed in the establishment of Marxist policies and governments, Garaudy said that "liberty is that which gives the fullest possibility for a man to develop himself completely."

He was asked if he thought the encyclicals, Quadragesimo Anno and Rerum Novarum, didn't provide a good basis for the economic and cultural freedom of the worker based on Christian principles?

He replied: "No, because as both Christians and Marxists now realize these two encyclicals are far outdated. Leo XIII discusses only the excesses of capitalism, not its principles. Thus, as many Catholic groups in France have said, they do not form a sufficient basis for the Christian worker and his place in society."

In calling for the Marxist-Christian dialogue, Garaudy said: "If someone thinks he has all the truth, there can be no dialogue, only a teacher imposing his views on a poor, benighted student. When both the Communist and the Christian can admit that he has something to learn from the other, only then can there be dialogue."

The French professor maintained that there have been two significant changes which now make such a dialogue possible. For the Communist the change came in 1956 when the 20th congress of the Soviet Communist Party denounced the ex-

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cesses of the Stalinist era. The Vatican Council produced a change for the Catholic Church, he said, when it called for dialogue and cooperation with non-Catholics.

Garaudy reasoned that dialogue is possible today because "some on both sides are willing to reject dogmatism and the belief that his side possesses all the truth."

Fr. Murray called the growing Christian-Marxist dialogue "a very tricky, but very necessary thing."

"We have to listen to the Marxist critique of religion. We can learn much about our faith," the Jesuit priest said.

Comparing such a dialogue with the Marxists with the earlier development of Protestant-Catholic dialogues, Fr. Murray said: "You don't inquire at the outset how it will turn out. Rather, you commit yourself to a learning process with the knowledge that you may wind up against a wall."

He insisted that such discussions were in keeping with the "openness" of the Vatican Council and its assertion that "dialogue is a contemporary way of presenting the gospel."

Official Sees Christmas Truce Chance to Test Negotiation

★ A Christmas truce in Vietnam long enough to serve "as a cooling off period and as an opportunity for testing possibilities of negotiation" was urged in a statement issued by the top international affairs official of the World Council of Churches.

The statement by O. Frederick Nolde, director of the international affairs commission, was issued as it was announced by the South Vietnamese government in Saigon that its troops and those of its allies would observe brief cease-fires at Christmas and during the western and Asian New Year's holidays.

Earlier, the National Liberation Front, political arm of the Viet Cong, had proposed a truce during the holiday season.

In Austin, where President Johnson continued to recuperate from his operations, there was no special White House truce statement. George Christian, assistant press secretary, simply read the Saigon announcement, which he said the President had a part in preparing. Other allied governments — Australia, New Zealand, South Korea and the Philippines — reportedly also were consulted by Saigon.

Nolde said in his statement that "it is recognized that peace cannot be made by any single party to the conflict. However, the urgency of the situation places upon each one a responsibility to continue the search for imaginative solutions with a readiness to take reasonable risks."

The statement was directed to Secretary of State Dean Rusk, foreign ministers of the Soviet Union and United Kingdom — continuing co-chairmen of the Geneva Conference of 1954 — foreign ministers of India, Canada and Poland — members of the International Control Commission established in 1964 — foreign ministers of South and North Vietnam, U.N. Secretary General U Thant and the president of the U. N. General Assembly.

Nolde called attention to the February 1966 action of the World Council's central committee which urged another cease-fire, peace negotiations and enlargement of the international control commission "to ensure that cease-fire commitments are honored."

The Christmas truce last year resulted in much confusion, without precisely the same cease-fire periods observed by the Allied and Viet Cong forces. Later, the South Vietnamese charged that the Viet Cong had violated the Christmas and New Year truces 199 times.

Pope Paul has not repeated publicly his 1965 plea for a truce, but it was expected that he would.

In anticipation of the papal plea, the national conference of Catholic Bishops in the U. S. declared in a statement on Vietnam: "We ask every person of goodwill to support with prayer the Holy Father's plea for a Christmas cease-fire. May it open the way to a lasting peace."

E.T.S. TO STUDY FUTURE NEEDS

★ Episcopal Theological School will hold three major conferences on "Frontiers for Theological Education" as part of its centennial year observance.

Dean John B. Coburn said the conferences will explore new approaches in theological education to strengthen for future generations the ministry to the moral and social problems in contemporary life.

"This is the day," Dean Coburn observed, "when ministers, if they are to serve God and their parishioners, must be able to relate the God of history to the living experiences of men and women and nations in the mid-20th century."

The first of the three conferences — Jan. 27-29 — will be concerned with "Theological Education as Profesional Education."

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EDITORIAL

The Babe of Bethlehem

THE CHURCH which is the body of Christ was born in a stable, planned in a carpenter shop, preached by the wayside, organized in an upper room. There was no pomp or ceremony in the birth of him who was to be the King of Kings and Lord of Lords, and yet there was a quiet dignity in the prelude to the drama. Some simple shepherds heard a choir of angels singing, "Glory to God and on earth peace, good will to men." There were Magi from the east bearing symbolic gifts. There was a radiant star casting its light upon the cradle. Surely God is an artist as well as a mechanic; a dramatist as well as a mathematician.

The event has been the inspiration of art and music and poetry; of worship and fellowship and benevolence. It has found a response in the merriment of children, the joy of parents, the carols of innumerable choirs. Because of its simplicity it has been within the comprehension of young and old in all nations. The test of time is the witness to truth. That which satisfies a human need in all places and at all times needs no logic to demonstrate its value, no argument to prove its worth.

If the spirit of Christmas could be the atmosphere in which men lived throughout the year the Christian gospel would demonstrate itself. But there are certain factors in the problem which need to be considered.

First there is God's gift of the Christ to a world which was eager to be healed of its diseases without desiring to overcome its sins. But God's gifts are dependent upon man's cooperating with the conditions involved in their bestowal. God did not give man education but merely the capacity for it. Unless and until man developed the capacity he could not possess the treasure. God does not give man righteousness but merely the capacity for it, and unless and until man develops the capacity, so likewise he cannot possess the treasure.

Today the world demands equality, fraternity and liberty by a short cut. Instead of developing the capacity within he seeks to impose these qualities upon men from without. In such a program these words are like the claims of a high pressure salesman. They are slogans which conceal the facts.

You may have equality of privilege in a household where love prevails but not in a corporation where only ability counts. You may have fraternity in a group where men give and forgive, but not in a world of racial and class prejudices. You may have liberty where men are virtuous but not where they are brutal and vindictive.

There is no greater hypocrisy than that of using slogans which are stolen from the gospel and proclaimed by Barabbas. "Not this man but Barabbas."

Why do so many disciples of Christ look to such sources for relief. It is, they say, because the Church has failed. Failed to do what? To come down from the cross and save a wicked world by legislative enactment.

Of course the greatest failure of all time seemed to be that of Christ himself. Instead of correcting the political and economic injustice of the Roman Empire he allowed himself to be crucified. No wonder the disciples forsook him and fled. It needed a resurrection to gather again the scattered forces.

We want Christmas without Advent; Easter without Good Friday. And we want these things because our deeds are evil. Christmas has become a house of merchandise; Easter a parade of fashion. We wonder why the world is rejecting Christ when Christians celebrate Christmas without Christ's Mass as the one adequate observance of the day.

Many Christians are filled with discontent. It is a divine discontent when we are discontented with ourselves; a worldly discontent when we are discontented with others; a diabolical discontent when we are discontented with God.

We agree that the world is very sick but that does not mean that it will be cured by any other prescription than that which the great Physician gave — in which he assured us that in the world we should have much tribulation, but bade us to be of good cheer for he had overcome the world. No! Not yet but in his own good time.

So in spite of the world's tribulation let us adore the Babe of Bethlehem in full confidence that he will bring peace and good will into God's creation in his own good time.

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THE SCARRED FACE GLOWED

By Paul Moore Jr.
Suffragan Bishop of Washington

FAITH IS FOUNDED IN A SIMPLE SERIES OF EVENTS WHICH ARE OPEN-ENDED TO ALMOST ANY PHILOSOPHY

THE BUS STATION in downtown Washington was positively un-American — unaffluent, unclean; unshiny; nor did the couple sitting on a bench fit in with the American image of Christmas. But the piped in music was American Christmas: Red Nosed Reindeer, Bing Crosby and the rest.

The couple came from South Carolina, figuring Christmas would be a good time to travel. The ticket cost too much for them, so they were in the bus station with no place to go. Joe sat Mamie down and, timid, asked somebody else in overalls what to do. The guy kept walking.

This confused Joe awhile, but finally he tried someone else, tugging his coat for attention. The man turned around, slow, put both hands on Joe's shoulders and said, "Son, you are in bad shape in a bad town. Your wife's pregnant, huh? Well, I got a garage; that's all I got; it's not far from here. You wanna go there, go ahead. Five blocks up and two blocks over."

Joe made his wife fairly comfortable on the work bench in the garage, and that night the baby came. It wasn't a very pretty business. Mamie groaned and grunted, and her eyes grew larger and larger in wonder at the incredible pain. Only when Joe showed her the baby did her eyes soften in a smile amid tears. Joe put the baby on an oil drum and wrapped him in rags.

The light bulb at the end of the garage was on all night and attracted kids off the street. They came in and stood around. One big mean-looking boy with a scar across his mouth looked down close at the baby for a long while. Then his face glowed with a glorious smile.

The First Christmas

I DON'T THINK the first Christmas was much different. Where has all the dirt gone? Where has all the smell gone? Where has all the pain gone? Where has all the poverty gone? And why is it that people search for its spirit in rich parties and beautiful churchly buildings and listen for it in Christmas songs, when it wasn't a party, and it wasn't pretty, and the only sounds you could hear that night were the cries of a poor girl with her first baby?

And why is it that wise and sensitive men, looking back on such a scene from the perspective of a lynched body hanging outside the city, and an empty grave, should declare the birth the mark of time, should declare it merry, should declare it the great event and should say that man's deepest understanding of reality began that way?

The Foundation Stone

THE BABY WHO was born in the garage grew up and was able to uncover the forces of love which, whenever called upon in the intervening years, have been able to center men down into knowing themselves and have enabled them to deal with each other and with the blows of existence.

This love regarded every baby born worth more than a city and could make the scarred and ugly mouth of any man change to a smile of unnerving glory.

Further, the event became the foundation stone of a way of thinking about the interpenetration of the physical with the spiritual, giving ultimate value to the one and reality to the other. It has colored the life not only of those who believed it all, but also of those who have run from it, afraid to deal with the belief that creation springs from what is called love. For this belief implies that our love, or lack of it, has cosmic significance.

Hard facts of history and personal experience have tended to bear out the accepted meaning of the birth of that child, of what he later said, the manner of his death and the mystery of all that followed. However, the naked body of its truth was offensive to many, and thus the nakedness has been made to masquerade,

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Rouault-like, as C l o w n or Fool in Christmas tinsel.

We who make the costumes are the clowns and fools. Our world is a world of disorder within and without. Not long ago people were either believers, agnostics or atheists. The agnostics had a clear idea of what they did not know, and the atheists a clear idea of the God they did not believe in. These terms are not used much now because even the departments of unbelief are blurred for it seems no intellectual certainly is possible in our existential age.

Merry Love

REJOICE, THEN, that faith is founded in a simple series of events which are open-ended to almost any philosophy, or lack of it, and in which, therefore, an age of traumatic change can find a key to c e r t a i n t y. The so-called "Death of God" theology is saying this: that even the elimination of all traditional God-structures does not eliminate the Christ.

You Christians who know and believe, rejoice in all the rich glory of Christmas. You Christians who stand on the edge of faith, doubting be reassured once more. You who are not Christians, investigate again the meaning of what happened that night. Ask why a belief in cosmic power is tied into the birth of a child in poverty. You may find in the answer, at the very last, a place to steady yourselves as the waves of change sweep by.

Enjoy, then, whoever you are, the merry love of Christmas.

CHRISTMAS AT COLLINS' CANTEEN

By Hugh McCandless

STORY TOLD AT THE CHURCH OF THE EPIPHANY AT THE FAMILY SERVICE ON CHRISTMAS DAY, 1965

MY FRIEND, Squadron O'Toole, is a modern young man, and has laughed at many a joke about sibling rivalry. But philosophy is no match for fate; and sometimes he feels that fate had him marked for tragedy when it gave him a little sister like Flotilla. He used to tell me what a handicap she was, and that she was probably even the most tiresome girl in the world. He said she was apparently training herself to be either a company spy or a gossip columnist, and she had taken to reporting him every time he deviated in the slightest degree from the family's official party line. I asked for more details, in the hope of being a peacemaker, but he said it was no use; no one could really understand how awful she was unless he had to be her brother.

I am very sorry to say that hostilities were about at their worst last Christmas, of all times. Mr. and Mrs. O'Toole tried to keep them separate —but equal — during the holidays. One difficulty was that the parents felt obliged to go out for Christmas brunch at Toots and Sonny Wombat's. The Wombats were having three or four hundred intimate friends in for corned beef hash and champagne, and they definitely did not want any of their intimate friends' children. So the O'Tooles were quite relieved when Mr. Kolinsky, who was coming to their house for dinner that night, invited Squadron to Collins' Canteen for Christmas lunch. They said that Flotilla could have a nice peanut butter sandwich at home with her baby brother Feemus. This made a lot of sense to Squadron, and he helpfully reminded Flotilla that she loved peanut butter sandwiches.

Both children were greatly impressed with Mr. Kolinsky. Mr. Ossip Kolinsky, as you probably know, is the sculptor who does such large statues that they have to go in gardens, not houses. It was not his art that impressed them so much as the ease with which he moved a block of marble around when he wanted to bang away at it from another side. He also had an interesting perspective on things. For example, he believed firmly in angels. Once when Squadron said he wished that Christmas would come tomorrow, Mr. Kolinsky groaned that that was

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wishing his life away, and that life was a gift from God.

Private Preserve

SQUADRON was thrilled to enter Collins' Canteen, which is the very private preserve of our local truckmen. Even Mr. O'Toole, when he went in once, felt like such an intruder that he merely asked what time it was. But Mr. Kolinsky was even bigger, and often more roughly dressed, than the other customers, and they all found him extremely entertaining and uplifting. He even insisted on having a special lunch of sausage patties and boiled potatoes on Christmas Day, because they reminded him of his mother. Squadron was always a little confused about this, and wondered which delicacy Mr. Kolinsky's mother resembled; she certainly could not have looked like b o t h. And Mr. Collins always thought it was a great nuisance, to have a special order when he was so busy with the two dollar turkey special.

But Mr. Kolinsky's sentiments were as strong as steel, and anyway the other customers looked forward every year to hearing one of his good Russian stories and watching him have a good Russian cry.

Squadron and his host sat in a booth, but Mr. Kolinsky picked up another chair with his little finger and put it at the end of the table. "Old Russian custom," he said. "Every Christmas, set an extra place. Maybe the Lord will come and sup with you." Everyone knew a story was coming on. Mr. Collins took the pan off the fire so he would not absent-mindedly burn the sausage.

"There is a story by Nikolai Semenovitch Lesskov about this," said Mr. Kolinsky to the whole room. "A beautiful story," he said with a catch in his voice.

The Rich Exile

"YEARS AGO, there was a young farmer in Siberia. He was an exile, but he was pretty rich. He was there because when he was only seventeen years, his wicked uncle had stolen a terrible lot of money from him by slandering his dead father in the courts. That uncle! He needed a good kick. When he found out, he went to his uncle and cried 'Shame!' but the uncle denied and d e n i e d and then he even laughed, 'Hahaha.' He was a bad fellow. The young man picked up a pistol and shot it off at him, but only hit him in the hand. So they took the young man to the judge, but the judge said, 'Why this is in effect still only a boy,' so he did not hang him but sent him to Siberia.

"In Siberia this good young man prospered. He had a blessed farm, wheat and roses, wheat and roses. Every year he invited all the poor exiles in the village to Christmas dinner. And he was a good C h r i s t i a n, besides. Every Christmas he set an extra place for the Lord, if He would care to come and eat. In fact, year after year after year, he even prayed the Lord to come.

"One Christmas was black and snowy, and there was a mean, angry wind. There was a knock on the door just before dinner. Everybody was frightened, for no one comes out on a night like that just to sing church songs. Then the door was blown in by the wind. And there stood a dirty, sick, old, raggedy man. He was crying. He raised his hand, and it was crippled. There was a beautiful, mysterious light shining around him. He said, 'Nephew, I have come to beg your forgiveness.'

"The young man jumped up. 'Uncle,' he said. 'I receive you in the name of the Lord.' I am not worthy that He should come under my roof.' He led the old man to the empty place and set him down in the extra chair. Then he cried, 'Let us rejoice, for Christ Himself has come among us!' And all the guests said, 'Amen.'"

Mr. Kolinsky blew his nose and Squadron blew his nose. Mr. Collins hid his face by looking into the boiling potatoes and letting his salt tears drip into them, although they were watery enough already.

Then Mr. Kolinsky called out, "Another order of sausage and potatoes!" Squadron looked up. There, sitting in the extra seat at the end of the table, was Flotilla. She had hidden in the back of Mr. Kolinsky's truck before he started off. She looked at Squadron. Mr. K. looked at Squadron. Squadron heard himself speaking, but it was as if it were someone else's voice. "Let us rejoice," he h e a r d himself saying. "Merry Christmas, Flotilla. You can have all the sausage you want, Mr. Kolinsky says."

Well, you don't have to believe this; just ask Mr. Kolinsky what happened then. He told me on his word of honor that roses began to bloom on the thorn tree outside Collins' Canteen, and then six bluebirds flew into the tree and began to sing, and several angels were seen dancing for joy in the parking lot. All I know is that fourteen enormous working men began waiting

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hand and foot on one of the very few ladies who have ever entered Collins' Canteen, and she began to talk baby talk and roll her eyes, and Squadron for once wasn't annoyed by all this, and that is miracle enough for me.

Remember These Things

By Hamilton Kellogg
The Bishop of Minnesota

EACH YEAR, Christmas comes to me with a slightly different emphasis. This year, it comes to me with an emphasis in the form of a reminder. The reminder is that there are certain imperative and meaningful things which we ought to remember at Christmas about Christmas.

First, let us remember what God has given us. He has given us our lives with all our faculties — our desires, our minds, our five senses— hearing, sight, smell, taste and touch. He also has given us our spirits and our wills. He has given us life with all its opportunities and potentialities, its human relationships, and all the things that are possible for human beings to be and to do.

He has given us the world in which we live. It may not be exactly the kind of world we should like, because it is far from an easy place in which to live. Indeed, the world in which we live always is a mixture of danger and of delight. However, God has given us the capacity to live in the world as it is. He has given us the capacity to meet life's dangers, and not simply to be engulfed and submerged by them. He has given us the capacity to enjoy the delights of the world in which we live; not only to hear and to see, but to be thrilled by the sights which we see, and the sounds which we hear.

But above all, he has given us himself in the life of Jesus of Nazareth. In Jesus, he has given us a life to live by, a life to live for, a life to live with, and a life to save us from our foibles and follies, and, when we do make mistakes, to bring us back, and put us once again on the track.

On Christmas, let us remember what God has given us!

Second, in spite of anything and everything to the contrary, the world in which we live is God's world. It is the world into which Christ came. Whatever still needs to be explained, one thing is sure — no explanation can be adequate which leaves out Christmas.

At Christmas, let us remember that this is God's world!

Third, "If the Manger is empty, the Cross is bare." The first Christmas and each succeeding Christmas points the way,—The New Way! Through the baby hands that clutched at a mother's breast, God chose to initiate the process by which he would bring salvation to all men.

At Christmas, let us remember how closely, inevitably and necessarily our salvation is intertwined both with the Cross and the Manger!

Fourth, let us remember that, if we are to keep Christmas as Christians, and not as pagans, we must make its high point our coming to the altar, and receiving the body and blood of Jesus, the Child of the Manger, who became the Christ of the Cross! Will you do this, or will you be so occupied with the pleasures and pressures of the world that on his birthday you will be absent from his house?

A Christmas Story

By George L. Cadigan
The Bishop of Missouri

SOMEWHERE and some years ago, a sensitive friend told this story which comes from the Alpine country in Germany:

Two small children turn homeward through a mountain pass after a wonderful visit with their grandparents. The boy is eight years of age and his little sister has just turned six. Of course, it is Christmas Eve, and quite suddenly they are caught in a furious blizzard. Blinded by the driving snow, they stumble and lose their way. Then black night comes and darkness is all around. The girl holds firmly to her brother's hand as he leads her he knows not where. The great ice sheets cracking and the fury of the gale compound their fears.

Quite by chance, they stumble upon a little hut used by shepherds in the summer months. Huddled close for warmth, they understand that, should they sleep, they will not waken. The boy struggles to keep his sister roused. They open all the grandparents' gifts. They sing the familiar carols. They do everything

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they can to remain awake, for their lives are at stake.

Finally, during the night, the storm ceases, the stars come out and then, as if by miracle, all the northern lights begin to play. All the shades of the rainbow — yellows and blues and pinks and violets — make a spectacle which the children had never seen before. So intrigued are they by this demonstration of the heavens that the children remain involuntarily awake.

Then morning comes and the brother and sister are rescued by climbers from their village. They are caught up in the arms of their parents and, with the villagers following, they enter the church for the Christmas service. Leaning against his mother, the boy whispered, "Last night we saw the Christ Child!"

And I remember the teller of the story making this comment: "When a person makes an effort to survive, something in the universe lends him a hand."

THREE SYMBOLS OF CHRISTMAS

By Benjamin Minifie
Rector of Grace Church, New York

THEY SHOULD HAVE REAL MEANING SINCE THEY REMIND US OF JESUS WHO WAS BORN AT THIS TIME

ON CHRISTMAS DAY I never fail to have the sense that the wondrous meaning and significance of the event we celebrate is best expressed in the liturgy and music of the Church. Yes, in the ancient service wherein is to be found the whole gospel of Christ, the holy communion or eucharist in which we thank God for the coming of the Savior, and remember how he said, greater love hath no man than this, that a man lay down his life for his friends.

And, of course, in the carols and anthems which come out of many lands and many centuries and sing of God's mighty act, his coming to us in a little child, his caring for us this much, the miracle and mystery and humility and graciousness of the divine action. It seems to me that here, rather than through any sermon, it is all said and opportunity is given to us to respond as we should to the marvelous good news of the gospel, yes, to sing God's praises and to offer ourselves to him who has come to us.

This is one day when the place of the sermon is indeed a lesser one, and yet the Prayer Book itself suggests there shall be a sermon at every celebration of the holy communion, a rubric often broken, I'm afraid, at early services.

I was thinking these recent days of how Christmas has invaded every time and place and comes to us now-a-days laden with all kinds of symbols and customs, pagan as well as Christian, holly, candles, reindeer, mistletoe, Christmas cakes and cookies, mince pies and tinsel and so much more that comes to mind. This, I expect, is one aspect of the universality of Christ, his belonging and appeal to one century after another, to all sorts and conditions of men.

And what I would say as we rejoice on Christmas day and remember him whose birthday it is comes out of thinking about three of these symbols or customs of the season, perhaps the three most familiar ones.

Saint Nicholas

THE FIRST is Santa Claus himself, actually Saint Nicholas, an ancient bishop of the Church who ministered in Asia Minor, and who is believed to have attended the Council of Nicaea in the year 325, the very council which formulated the Nicene creed we repeat so often in the communion service.

It is said that Nicholas endured and survived the cruel persecutions of the Church under the Roman Emperor Diocletian. He kept the faith when times were hard and contrary, but otherwise we don't know very much about him. O, there is such a story as the one about his slipping bars of gold through the window of three penniless young maidens of noble birth so that they would have sufficient dowries to marry the men of their hearts. Back of such a tale there may well be the fact that here was a man remembered for being imaginative and

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kindly to people in trouble, a generous, gracious man.

At any rate, thanks to the original Dutch settlers of New York, St. Nicholas became Santa Claus. And, as everyone knows, it was another resident of New York, an Episcopal clergyman, Clement Clark Moore, who wrote the poem which supremely celebrates Santa Claus, the immortal one which begins,

> 'Twas the night before Christmas when
> all through the house, Not a creature
> was stirring, not even a mouse . . .

How many paths meet and cross when we turn to even one of these customs of the Christmas season — to this jolly one beloved of children, this one who comes bent over with gifts for others. Christmas is a giving time, a time of charity and magnanimity and good will, all of it traceable to him whose life was wholly for others, the Christ who brought a new life of caring and self-giving into the world.

The Manger Scene

ALMOST as familiar as Santa Claus at Christmas time is the creche, the manger scene with its figures of Mary and Joseph and the Christ-Child, of shepherds, too, and sheep and oxen in the background.

The creche, it is said, goes back to one of the Church's favorite saints, Francis of Assisi in Italy. Francis lived from 1180 to 1226, more than 700 years ago, and yet the memory of him is still very green, this Christ-like man whose life was so creative in its after-effects. He it was according to tradition who set up the first creche in the parish church of his home town. He did it that the local people might be able to see with their eyes what it was like when the Christ-Child was born in a stable in Bethlehem.

Christianity has much to say about the crucial events of our life, events like birth and death, marriage and parenthood, and the like. There is a title page in the middle of the Prayer Book which perfectly illustrates this. It lists the services which follow one after another in order. It begins with b a p t i s m and goes right on through confirmation, holy matrimony, the visitation of the sick, to the burial of the dead.

What the Prayer Book is saying here is that from the very beginning of our lives to the end of this mortal life, over and over again the Church of Christ comes to hallow and to bless, and, yes, always to remind us that we come from God, we belong to God, and we go to God. There is no time, there is no event, past, present, or future, that falls outside his providence and his judgment.

As we look at the creche, and there should be one in every home, let us not be deceived into believing that Christmas is merely about a baby, or that it glorifies motherhood and is just a romantic story of a crowded inn and a little child who had to be born in a stable and laid in a manger.

This can be pretty sentimental, and there was nothing sentimental about Jesus of Nazareth. This is he who came demanding an obedience and loyalty to his own person that none other has ever asked.

He bid men follow him without reservations, to deny themselves and take up the way of the cross and follow in his train. He broke the bread signifying the sacrifice of his death and said, do this in remembrance of me. He commands us, go ye into all the world where ye shall be witnesses unto me. He demanded that his disciples put him first in their devotion before fathers and mothers, wives and children.

This is the one whose coming we celebrate at Christmas, one who comes as a king, as lord and master of men's lives, who comes from God and addresses us in his name. Do we know him as such and accept him and give him the obedience and loyalty of our lives? This is what must be at the very heart of our Christmas, if for us it is truly the day of the coming of the Christ and not just a Roman holiday or a sentimental time.

The Christmas Tree

THERE IS one other c u s t o m or symbol of Christmas well-nigh universal we would mention here, and that is the Christmas tree. This, we believe, goes back to the great reformer of the 16th century, Martin Luther, and the story has it that he was abroad one Christmas Eve when his attention was caught by the graceful form of a fir tree on a hillside darkly etched against a snowy background with the stars shining and twinkling a b o v e in the crisp winter night. Nothing would do but Luther must bring the tree into the house and light it with candles, and thus began the custom of the tree at Christmas, all lighted and festooned.

This, too, is in honor of this Jesus called Christ, and how appropriate that it should be a tree, for he himself was a carpenter and the son of a carpenter, a working man.

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And how appropriate that it should be an evergreen tree, a tree which because its color and leaves or needles do not fade away and perish year by year is a symbol of everlasting life, of the eternal which stands above our ever-changing, our fleeting, passing world. For the Christ, too, remains the same yesterday, today, and forever. In a world where fashions ever change, where time constantly makes ancient good uncouth, his words, his truth, his way are never out of date. Indeed he is our eternal contemporary, and if anything he is far out ahead of us who drag our feet over such matters as insisting on equal justice and equal freedom for those in our midst too long denied them, who go on indulging in our national pride and national hatreds in a day when the world is one as it never was before.

A tree is an appropriate symbol, for again was it not on a tree of wood that he came to die in the end, this one who loved his own even this much?

It is most interesting, perhaps to some it is a paradox, that in this same service in which we rejoice in the birth of Christ, we also commemorate the sacrifice of his death. We sing the carols which celebrate his nativity at the same time we break the bread signifying the breaking, the offering, of his body. For is it not the cross which is the summit and climax of this life we look to for light and truth? It is at the cross that we find the love of God most movingly, most unforgettably revealed. This is the measure of how much God cares.

Light of Christmas

AT A SERMON preached in Geneva after the assassination of President Kennedy, the Rev. Willem Visser 't Hooft spoke of the grief and shock felt round the world, and of the sense of revolt too with which multitudes of people reacted against the malignant power of evil able to destroy the good.

"We will never know," he said, "why his family, his country, and humanity had to lose the man who seemed more indispensable than anyone else. We have a controversy here with God, but in this dialogue he might say to us that it is precisely because we live in a world where such things happen that he has sent his son and that that son died on a cross. The obscurity is not abolished, but in that obscurity there is a light for those who have eyes to see the light of Christmas that shines in the dark."

At the cross we know there is a love that suffers with and for mankind. God is not far removed and inaccessible, detached from the strife and conflict of the world. He has come into the midst of it and borne it, and he is with us in our own trouble and necessity. The good news of Christmas is not that evil and sorrow have been done away, but that God is with us in whatsoever state or condition we find ourselves, God in Christ who walked this way before us and triumphed over it. There is a way of redemption and healing and victory.

It is good that we have the tree at Christmas, for it speaks to us of the deepest meaning of this Jesus who was born as at this time in Bethlehem. May he be born in us today, his spirit, his graciousness, his caring, his faithfulness. In this sense, I wish you all a truly merry and blessed Christmas.

The Divine Surprise

By Gardiner M. Day

Rector Emeritus of Christ Church, Cambridge

TO HAVE HIGH EXPECTATION means that you expect spiritual surprises; you expect things to happen that are totally unpredictable; in a word, you expect miracles. Yet the whole framework of modern thought has made it next to impossible to believe in miracles. The age of science and technology has so accustomed us to a universe governed by unchangeable laws that we almost automatically eliminate the unpredictable. Nevertheless, despite all our knowledge the unpredictable in life is inescapably striking. We must make room in our thinking for what an English writer has called, "the inexhaustible originality of God."

On the first Christmas God came in the person of Jesus Christ to a humble Jewish peasant family in Palestine. It is the divine surprise of it that the world has found hard to believe, and at the same time has never been able to disbelieve nor forget.

So characteristic is this element of surprise in man's discovery of Jesus that most of the legends about the coming of Jesus, from his first appearance to Mary in the garden when she mistook him for the gardener, to modern stories of his coming in the guise of a refugee, portray his coming almost always in an unexpected and un-

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premeditated form. He comes in the unexpected yet he comes only to those with eyes to see — to those who open the door of their hearts to him. Paradoxically he comes in the unexpected only to those who expect!

What a difference it would make if the world really expected him! Does not the hope for the future lie in our having this high expectation, for only then will the miracle of healing that our world so desperately needs be possible.

Yet isn't it true that we seldom really expect him? It is so easy to believe that this Christmas will not be particularly different from any other. We know we will sing beautiful hymns and think lovely thoughts, but we don't really believe that he will come to us. What a difference this Christmas can make in our lives if we really expect him; then we will know the meaning of the divine surprise.

Blake Speaks on Immediate Jobs Facing Christians Everywhere

★ Christianity's best hope for making an effective contribution to the search for peace depends on a united approach which will "establish a sense of worldwide Christian community," it was declared in Geneva by Eugene Carson Blake as he assumed the general secretaryship of the World Council of Churches.

On December 1 he succeeded W. A. Visser 't Hooft as the top executive of the international organization.

Visser 't Hooft, stepping out of the WCC position he has held since the Council was formally organized in 1948, will continue as a "consultant to the general secretariat," Blake announced.

"I am not in a position to say what he will do for the organization because in large measure that will be up to him," Blake said. "But in addition to the writing which he intends to do, I am sure his wisdom and experience will remain available to the movement and the Council that have been his life."

As he moved into the office, the American churchman listed three main areas of development facing the organization:

- making the WCC truly ecumenical in its own makeup
- continuing to develop relationships with the Roman Catholic Church
- stimulating the Church to "get out of itself and into the world."

Elaborating on each of the points, he commented that since 1961 "almost all Orthodox Churches have been members of the Council, but it is still western with a bit of Oriental embroidery."

In regard to the dialogue with Catholicism, he said that "at the world level I would guess there are many things on which we need studies that are totally Christian rather than either WCC or Roman Catholic." The search for peace, he stressed, is the most pressing area for a cooperative approach.

The movement of the Church into the world, he continued, involves the development of a concern for broadened Christian witness among "responsible Church leaders" and new efforts to reach intellectuals and students.

Also involved, he said, is identification with the Churches of Asia, Africa and Latin America.

"North American and European Churches will get a new view of the worldwide Church as they listen to the 'third world,'" Blake said.

The new executive acknowledged that concern has been expressed in some quarters about the appointment of an American to head the Council, especially in view of widespread criticism of U. S. foreign policy.

"Anyone who assumes an international post such as this," he said, "makes a basic shift in his assumptions, from those of whatever country or culture he has been a part of to an attempt to look at things whole, from a world point of view. Such a person of necessity belongs to all the churches.

"In one sense it is irrelevant that I, as an American, have been critical of U. S. foreign policy especially in Asia, even though this may be welcome news to many people. Every thoughtful person knows that the problem of peace is the problem of human survival. Now that the weapons for total annihilation are available, world war must become unthinkable in every nation."

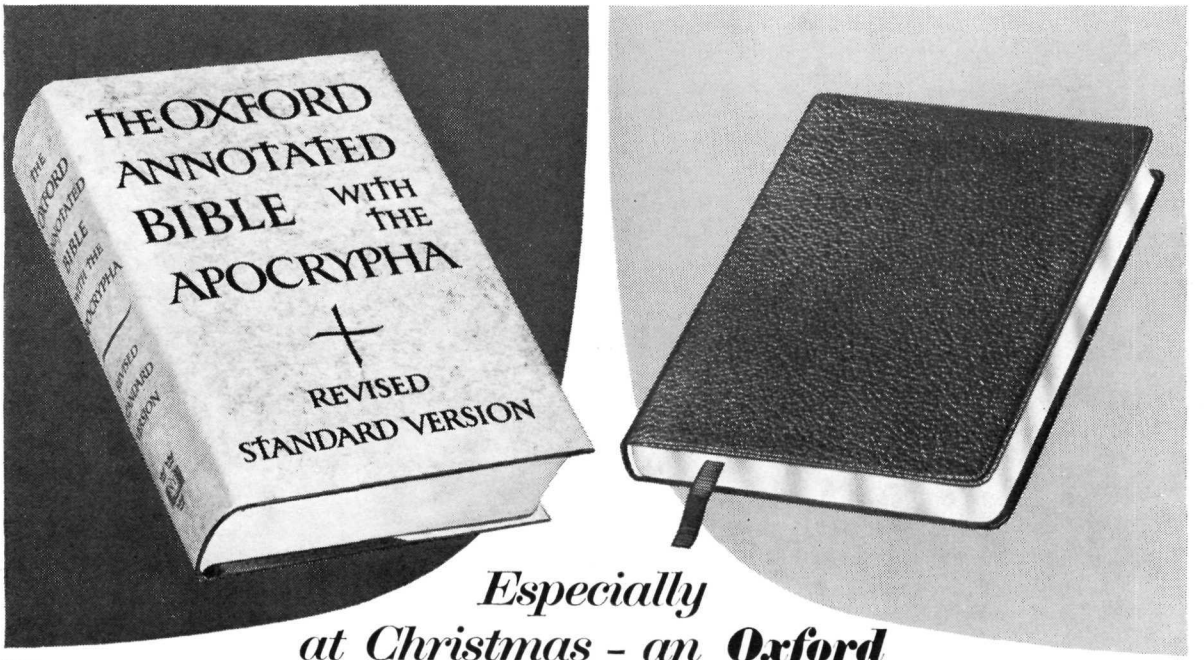
He expressed hope that Council member Churches would "press their governments not only to avoid the kinds of actions which could escalate into world war but also to think in a new way about a world community of people."

He saw his election to the post, as an American, an indication of "recognition that United States Churches have tried to avoid using their size and re-

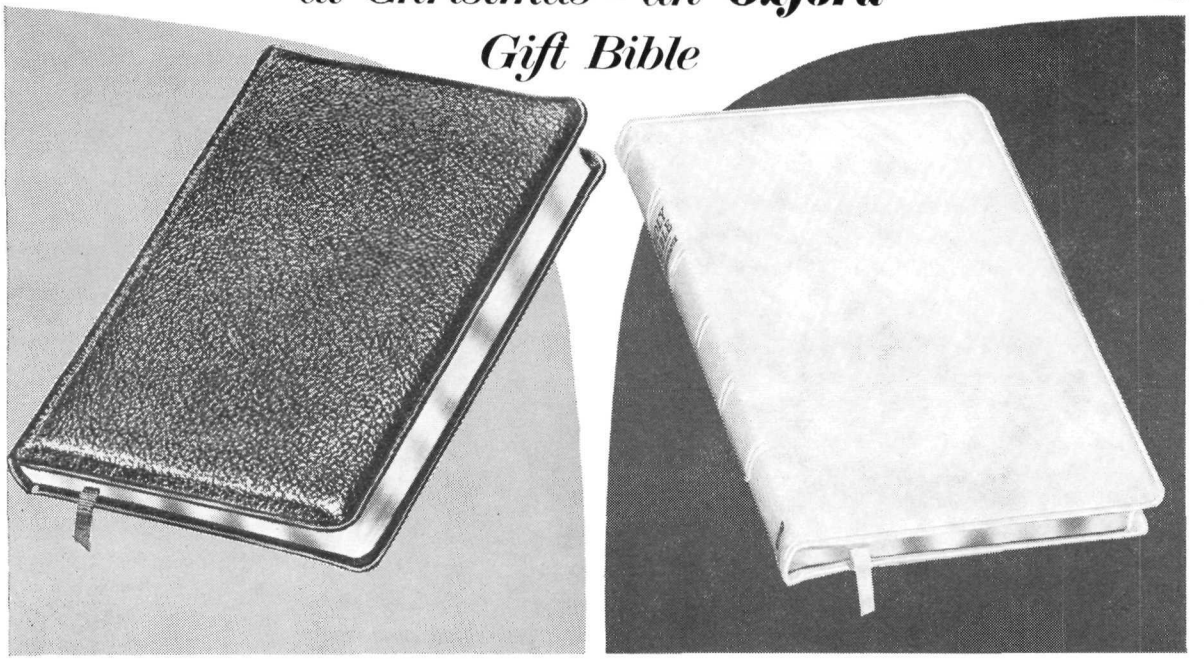
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sources to dominate the programs of the Council.

"In view of America's great economic and political power," he added, "it is even more of a compliment."

Blake went on to suggest that his "obvious handicap of being monocultural may be a blessing in disguise, for I am certain that the dominance of the English language and English and American thought-forms in the Council needs to be radically changed."

Commenting on the ecumenical movement, the churchman said there are two erroneous ideas about it — that either the World Council or the late Pope John started it.

"Actually," he said, "the movement began and continues essentially in the aspirations and faith of people, young and old, who have found that their effective expression of Christianity is hindered and limited by all the ecclesiastical structures."

All Churches, Blake declared, have an opportunity "if they are free and creative enough, to give some direction to the desire of Christian people everywhere to make their faith once more central in the life of man."

The Council is not interested in "unity for the sake of unity" but in a "unity combined with reformation and renewal of the structures and life of the Church, so that Jesus Christ may be presented with power everywhere," he said.

CONFERENCE ON LITURGY

★ Small groups of would-be Cranmers worked late into the night at the Washington liturgical conference Dec. 1-3 to create a liturgy for today.

Utilizing a talk by the Rev. Boone Porter, professor of liturgics at General Seminary, the 122 participants attempted to ferret the essentials for a eucharist from elements which might or might not be useful.

The nine groups went to different churches in Washington where they spent Friday afternoon discussing issues and concerns of mankind, and Friday night trying to incorporate them into liturgies which they celebrated Saturday morning.

It may have been significant that all groups, save two which were in churches with contemporary altars and one in a traditional setting, used kitchen or parish-hall tables for their liturgies.

The conference opened with a contemporary eucharist Thursday night at the host parish, St. Stephen and the Incarnation, utilizing swinging music provided by Joe Wise and a combo and modern dance performed by a troupe from St. Mark's, Washington.

There were seven con-celebrants with Bishop William F. Creighton of Washington, presiding. Thanks to a pre-service practice session, the congregation was able to become thoroughly involved in the celebration.

Bishop Frederick W. Putnam Jr., suffragan of Oklahoma, preached a sermon which challenged the congregation, made up of conferees as well as interested Washingtonians, to become alert to the changes of the times.

Using the text: "It is time for you to wake out of sleep, for deliverance is nearer to us now that it was when we first believed," he said "few Episcopalians in the pews are aware of the thrilling developments" in experimental ministries now being carried out by the home and overseas departments of the National Church.



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- BACKFIRE -

Miriam Van Waters
Penologist of Framingham, Mass.

I am a member of St. Andrew's Church, Framingham. With intense interest I have read the editorial and article in the December 1 Witness which is concerned with "The Proper Place of Women in the Church's Ministry."

Shall women become priests?

I recall what a busy housewife told a woman who was campaigning for women suffrage. The mother paused in the midst of her washing to say, "If there is one thing men can do by themselves, let them do it."

Doubtless, the clergy and laity will solve the problem at the next General Convention.

I would like to offer a few suggestions. I have spoken from the pulpit of almost every church and synagogue in Massachusetts. Sometimes my theme was the abolution of capital punishment; sometimes a plea for a more enlightened penology; sometimes for civil rights.

There never was opposition to my presence when my message took the place of the sermon. I think a proper place will be found for women in the Church ministry.

I ask you to consider the Salvation Army. Take the opportunity to attend one of their morning or evening services. You will find a beautiful and complete cooperation between men and women who are officers (ordained ministers).

I am an honorary life member of the Advisory Board of this world-wide international organization. Its service to humanity includes hospitals and prisons and the battlefield and slums and ghettos. There is scope for the gifts of every person.

The men and women share equally in the labor and changes and blessings of the work. The Salvation Army goes down into the depths of suffering and sin, and rises to the heights of redemption, joy and thanksgiving.

Our beloved Church can do the same.

Mary E. Forbes
Churchwoman of Boston, Mass.

So glad that the Witness has made its story of the week, the "report to Bishops on the place of women in the ministry." It is a problem that calls for immediate attention, but it should not be. Men and women were designed for different roles, and fashioned for them. Throughout nature from the lowest form to the highest, the male is dominant, and this is as it should be for man was made in the image of God.

Women may find it hard at times to concede male supremacy, but nothing can alter the fact that God made man for supremacy, and made him out of himself. Eve had not this honor. She was brought out of Adam, not God, and so is a part of Adam. She belongs to the best part of him certainly, but still she is only a part. God could have made her out of clay, as he did Adam, but then she would have been another individual, which was not part of his plan, so, as someone has written, "He carved up Adam, and made Eve, bone of his bone, and flesh of his flesh."

So we see, that by birth and in every other respect man has a legal right to be dominant. But he has no right to be overbearing and selfish about it. He is required to yield in those cases where women can aid. And she has a right to share, but not to usurp what belongs properly to man. She has proved herself able in many fields once closed to her, and men are learning not to deny what is her due.

Very often her intutition is better than a man's, but women have to admit that our first venture into the unknown, was not a success. Eve was the first to eye the forbidden fruit, and investigate it. Adam was wiser. He was willing to let well enough alone. He had to be persuaded to eat. It is natural for women to want to run things, because we are aware how well we can do it. Mary, the mother of Jesus was no exception. Jesus had to tell her once to mind her own business.

Edgar Williams
Layman of Baltimore, Md.

What most impressed me in your issue of November 17 was a paragraph in the story of nine Canadian clergymen who spent a week as skid row bums, "learning how the other half lives."

One of them, the Rev. Keith Whitney of Toronto, completed his ordeal on a Sunday morning and climbed into his pulpit that evening and preached a sermon prepared before his enlightenment. He said, "It seemed so irrelevant that I was almost nauseated. I could hardly go on, it seemed so unreal."

I am sure many, many sermons on theological minutiae affect countless visitors to churches in much the same way, discouraging membership. Such sermons may appeal to some of "the saved" but they "save" nobody. Clergy attention.

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Hugh McCandless

Rector of the Church of the Epiphany
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The WITNESS

DECEMBER 22, 1966

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VOL. 51, NO. 42

The WITNESS

DECEMBER 22, 1966

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Steps Towards Peace in Vietnam Taken at General Assembly

★ Resolution of the conflict in Vietnam cannot be left "to the unilateral judgment of any one nation, however powerful or generous," the National Council of Churches declared as it issued a strong appeal to President Johnson to put the issue before the United Nations.

"It is in the U.S. interest and in the interest of peace, that such collective judgment, responsibility and action be secured," it was declared in a document overwhelmingly approved by delegates to the General Assembly.

There were 3,000 registrants attending the Assembly, with 604 voting delegates. Only about 20 opposed the motion in a standing vote. Opposition to the 3,500 word statement centered in the Episcopal delegation whose members voted against it 13 to 8. Presiding Bishop John E. Hines opposed the overall document, as did Warren H. Turner, a vice-president of the executive council.

Turner offered a substitute resolution which called upon the administration to "maintain, release and disseminate information concerning the Vietnam situation consistent with the limits of national security." His resolution was overwhelmingly defeated.

Turner said that he opposed the action that was finally taken because it was "too specific" in the solutions proposed and therefore "went beyond the job of the Church."

The lengthy statement specifically urged the U.S. to give "most serious consideration" to halting bombing raids on North Vietnam "even though there may be no advance assurance of reciprocal action by the North Vietnam government."

"This war must be brought to an end soon," the statement said, holding that "risk" actions might be necessary to bring about peace negotiations.

Debated over a three-day period at the triennial gathering of churchmen, the document was a strong follow-up to a policy statement adopted by the general board last December which proposed that the U.S. halt bombing of North Vietnam long enough to create more favorable circumstances for peace negotiations.

United Nations supervision of peace talks, a willingness to include the National Liberation Front in the negotiations and establishment of an international peace-keeping force when possible also was urged in that message.

The document approved called on the U.S. to show "more candor" in its relationship to Vietnam as an "indispensable step in securing enlightened public reaction in the U.S. and in securing peace in Vietnam."

The Assembly statement called "in particular" for more candor in regard to: "The efforts of the government to negotiate and the replies to them; the efforts of the government to move the Vietnam conflict into the sphere of multilateral judgment and responsibility; the willingness of the government to negotiate with the National Liberation Front; basic military policy and, within the limits of necessary security, whether increased escalation and to what approximate degree, or leveling off, or de-escalation willingness to arrange a phased withdrawal of U.S. forces under international supervision."

It was pointed out that U.N.

CHRISTMAS, 1935 and 1966

★ An Appeal to the Churches concerning Vietnam is reported on this page. The Assembly also supported the action of Pope Paul VI in calling for an extension of the Christmas cease-fire in Vietnam. In 1935, Pope Pius XI appealed for world peace and the Rev. Frederick C. Grant spelled out in our Christmas number for that year the conditions that must be met to attain it. We return to it as a signed editorial to be found on page seven, convinced that his analysis is as challenging in 1966 as it was over thirty years ago. Progress or Regression is the question you will inevitably ask yourself.

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Secretary General U Thant has proposed the bombing halt "as a first step in an effort to end the hostilities and begin negotiations."

The government also was called upon to "make clear that a preliminary objective" of a settlement of the conflict is the "independence of South Vietnam from outside interference, with complete liberty to determine the character of its future government by the result of a peaceful, free and verified choice of its people."

Message to Congress

Delegates also asked for an indication of "readiness" by the government to agree to a "phased withdrawal of all its troops and bases—if and when they can be replaced by adequate international peace-keeping forces."

Earlier in the statement, the delegates, declaring the Vietnamese "must in the long run, settle their own problems and develop their own country without massive foreign intervention," declared: "At the same time, precipitate and unconditional U.S.A. withdrawal would open the road to even greater danger and suffering for the people whose rights of self-determination, justice and peace the U.S. seeks to forward. In the face of such a dilemma our people and government must be open-minded to processes which might bring to bear the moral forces of the larger community of nations."

The statement also asked that Congress, "in fulfillment of the President's proposal," make available "immediate reconstruction assistance and long-range development funds for Southeast Asia — preferably through an effective international organization in which the beneficiary governments fully participate."

It asked "all to join in continual prayer" for this country, the Vietnamese people and all engaged in military action, for the "peace of the world and for reconciliation of all God's people."

Then, "in the light of the great importance of these issues," the Assembly asked the Churches to "mount a major effort to expand their study, debate and action concerning these issues."

Asserting it considered this appeal to be of "utmost urgency," the Assembly acknowledged a "contribution made by the statement of the National Conference of Catholic Bishops" and agreed with them that it is "our duty to help magnify the moral voice of our nation."

The Assembly cited the necessity to keep the Vietnam war "under constant moral scrutiny, widespread study, discussion and action."

"Much of this," it contended, "can and should be done together with each religious community adhering to its own convictions. Thus, may we join in our plea for peace, and express our common will for peace."

Extend Cease-Fire Urged

NCC joined its voice with Pope Paul in calling for an extension of the Christmas cease-fire in Vietnam.

The Assembly also contended that it "presses the hope that such an extension will contribute to a climate in which the possibilities of negotiation may be nourished and the extended cease-fire thus further justified."

The NCC urged that "another cease-fire be mutually and promptly agreed upon of sufficient duration to serve as a cooling off period and as our opportunity for testing possibilities of negotiation with a considerably enlarged unit of the international control commission — India, Canada and Poland — to insure that cease-fire commitments are honored."

Peace Program

Delegates heard a call for a priority for peace program from Robert S. Bilheimer, director of its international affairs program, and commended it to its member Churches and its general board for "study and appropriate action."

"There is no satisfactory meaning in anxious pursuit of the status quo," Bilheimer declared. He added there is "greatness in helping to create an order in which all find their free place and in which the means of social and political change are secured."

He outlined the four priorities of the peace program as attention to world poverty, economic development and justice; the role of the U.S. within the community of nations; Vietnam; and race relations as an international problem, with special reference to South Africa.

Bilheimer, who was on the staff of the World Council in Geneva for more than a decade, told the Assembly: "The oppression of the many by the few in Southern Africa on the basis of race is an affront to Christian conscience."

Adding that "realism forces us to recognize the present tragedy," the speaker said: "In measures or series of measures can be foreseen whether sanctions, armed intervention from without, or revolution whether peaceful or violent from within, contain promise at this juncture of being effective."

He told the Assembly there is need for Americans to ask themselves if they are not "in part at least" responsible for this "heavy impasse" because of their economic support of South Africa.

The NCC, he said, is against this "indirect but real support

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of apartheid" and is reviewing its own financial policies "in regard to this problem."

Bilheimer also called for action to alleviate the "appalling situation" which he said exists in "country after country" in Latin America and the "equally appalling relationship of our country" to them.

In advocating the strengthening of cooperative relationships, he contended they should be with secular and religious agencies, "especially the Roman Catholic Church."

National Council will Stress Social Issues Says Flemming

★ Arthur S. Flemming, who was elected president of the National Council of Churches (Witness 12/15) held a press conference immediately following his election. He said that he will use his office during the next three years to place emphasis on the strength of the national cooperative body in areas of international affairs, evangelism, Christian unity and anti-poverty.

He repeatedly stressed the potential impact of the NCC on domestic and international issues, pointing out that guideline statements on many questions should be formulated with the help of experts in both religious and secular life.

In regard to criticism of the National Council, Flemming said this can be countered by more individual denominational effort to bridge a "communications gap." If member Churches would make more information available to their constituents as to the work and aims of the NCC, the new president maintained, there would be less of a problem.

Criticism of the NCC in recent years has come from not only ultraconservatives who claimed the agency had been infiltrated by Communists and Communist sympathizers but also from those who questioned the Council's pronouncements and programs on social and political issues.

Flemming, answering a query about the role of Christian organizations in the anti-poverty program, said he believes the Church should help provide the nation with needed leadership and be willing to work cooperatively with the government. Without elaborating, he suggested investigation of possible Church cooperation in the establishment of job-corps camps and programs.

Asked about his stand on the child development group of Mississippi, a head start project-sponsoring agency which had Delta Ministry support and lost its federal funds because of reported mis-management and an over-emphasis on Negro participation, Flemming said he favored re-funding of the CDGM.

He said he stood behind the statement issued by Bishop Mueller and R. H. Edwin Espy, general secretary, last October which expressed confidence in the integrity of the Mississippi program.

(The offer of Vice President Humphrey to help in this situation is reported elsewhere).

Among other comments, Flemming expressed enthusiasm over the advance in relationships between Protestant and Roman Catholic Churches. The NCC and Catholic Church have been in close contact in recent years and just before the General Assembly opened, the NCC general board declared that the Catholic Church is in "agreement" with the NCC preamble and thus can send fraternal delegates to assemblies and have members on the Council's program boards and committees and elected staff.

Dr. Flemming will retain his University of Oregon presidency — held since 1961 — during his three-year NCC presidency.

Churches in Indonesia

A missions official called for redoubled support of Churches in Indonesia, where, he said, "momentous and traumatic" developments may have a greater impact on the future of Asia than Vietnam.

Because of the favorable government attitude toward Christian Churches in Indonesia, said John Coventy Smith in remarks to the general board, Christians there should be given all possible support.

Smith, chairman of the division of overseas ministries, noted that Indonesia is "the largest and potentially the most powerful nation in Southeast Asia." Many opportunities for the Church to exert influence could exist during the current period of political and economic change, he added.

The official cited Indonesia's "strategic location, natural wealth and strong sense of destiny" and said the more than 61 million Christians in the country have been given a unique opportunity by the government which, in a strong move away from Communism, requires that all schools have Christian teaching at all levels.

As a result, Smith said, "2,000 members have been added to the Church in the past year" in a single region of Central Java and "12,000 enquirers await an opportunity for instruction." He also pointed out Christian leaders in Indonesian

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Churches have been active for many years and retain much influence.

The division is prepared to help Churches in Indonesia communicate the gospel, increase emergency relief programs, increase aid to schools and students and fortify study programs on the Church's role in society, Smith said.

Among board policy statements was one urging the elimination of poverty through unending efforts.

There is a "clear and compelling" mandate in the scriptures for the Church to fight the evils, sufferings and misery which blight the lives of the poor," the statement said, calling for support of the government's requirement that "maximum feasible participation by the poor" be included in planning and administering anti-poverty programs.

The statement issued a warning against attempts being employed to circumvent participation of the poor, but said such attempts may be inevitable.

"The history of human struggles for justice and equity reveals few instances in which the establishments of the world have voluntarily transferred power to the powerless or, of their own free will, granted redress of grievances to the exploited and dispossessed," it was stated.

Pointing out that the war on poverty will be long and inevitably involve mistakes, the statement pleaded with the Churches not to condemn the program because of "occasional false starts, set-backs, errors of judgment or corruption."

The statement specifically recommended that Churches participate in "suitable anti-poverty programs" by offering their facilities and encouraging clergy and laity to serve on community action boards and in program leadership, expressing the corporate judgment of the Churches in evaluating, supporting, criticizing or opposing legislation.

Equal Opportunity

A resolution calling on President Johnson and Congress "to use our nation's economic resources so as to give the highest priority to programs designed to provide full equality of opportunity" was adopted.

It was declared by the delegates that "our present set of national economic priorities of defense, space exploration and the production of supersonic air transport must not be allowed to impede the achievement of social justice for people."

The Assembly, in its message to all NCC member denominations, called for priority effort to bridge the gap between rich and poor.

Together with the "basic need of men to know the living Christ," the message called attention to the need for increased action to eliminate "racial injustice, poverty, hunger, war and the disunity in the household of Christ."

The message declared that "we see opportunity as never before to join hands with all men in the struggle for sustenance, justice and peace." It also cautioned that "we do not have the capacity to bless or burn the world," and stated that "God calls us . . . to a true demonstration of compassionate social concern, the responsible use and sharing of God's abundance, in the name of Christ."

It was also stated: "In the United States we live in an economy that gives the average American an annual increase in income that is greater than the total annual income of the average human being in Asia, Africa or Latin America.

"The gulf between rich and poor, even at home, deepens and is more disturbingly apparent. Yet we show little sign of being really disturbed to the point of action and continue to center on individual material accumulation even after we have far more than we need."

Among other actions, the Assembly approved a new program in the area of civil rights in which Churches are urged to engage in "metropolitics" to bring together "civil rights activists, persons at work in local community organization programs, persons engaged in more general efforts to secure change through education and moral suasion and community influentials."

The program calls for the annual expenditure of nearly $42 billion by all levels of government, industry and foundations to implement equal opportunity through adequate housing, education and job training, employment, and health and medical services.

New Members

Four Churches were admitted to membership, bringing to 34 the number of groups in the national cooperative body. They have a total membership of 41.5 million.

Applications for membership were accepted from the Progressive National Baptist Convention; the Russian Orthodox Catholic Church in America Patriarchal Exarchate; the Antiochan Orthodox Catholic Archdiocese of Toledo, Ohio, and Dependencies in North America, and the General Convention of the New Jerusalem in the U.S.A. (Swedenborgian).

Largest of the new constituent denominations is the Progressive National Baptist Convention, a Negro group with 500,000 communicants. The denomination was formed in 1962 in a split from the 5.5 million

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EDITORIAL

Peace on Earth

THE THEME is one upon which members of all the great religious groups are agreed — Protestants, Roman Catholics, Eastern Orthodox, Jews, and representatives of the old religions of Eastern Asia. His Holiness, Pope Pius XI, the head of the great Roman Communion, has recently pleaded for world-peace, in a widely-quoted public utterance, and has pointed out the necessity of establishing and maintaining justice as its indispensable condition. As for Judaism, its message has been briefly and clearly summed up in the motto: "Israel's mission is peace."

One and all, we seem to be agreed that war is brutal, wasteful, stupid, and futile. It represents a step backward, not forward, in the slow ascent of man toward civilization. It wastes far more than it gains, even for the victors. It appeals to the baser element in men, and releases passions that only wreck and degrade human life. It sets the brute, the animal, above the civilized and humane in men. And as a further matter of experience, and of human history generally, war solves fewer problems than it creates. After the carnage has ended, the survivors have to set about solving their problems, rationally and cooperatively, almost as if there had been no appeal to arms — save that it is now with the colossal further disadvantage of countless deaths, the crushing burden of debt, and—for some—discouragement and defeat.

One would think the world might have learned all this, at least in the last great war, if not before, and that the old adage would hold good: "The burnt child avoids the fire." On the contrary, the nations — some of them, at least — seem unable either to learn anything from past experience, or to forget past animosities. And so our world finds itself at this Christmastide, twenty-one years after the outbreak of the great war, more or less in the same situation, and faced with much the same threat of universal disaster, as in 1914.

Some Suggestions

LET US take up the challenge to offer something practical. In the first place, the Church—i.e. the Churches — ought to cure their own disunity as quickly as possible. We look back four or five hundred years, and we can easily trace the growing disunity and dissension within Western Christendom. Our historians have traced it for us, and have pointed out how the rise of modern nationalism has reacted upon Christianity, separate nations first demanding separate national Churches, then economic factors contributing further cleavages, freedom of thought demanding expression in independent religious groups, and finally individual liberty doing away with every vestige of social authority or restraint, in religion. From this point of view, the history of the past four centuries looks like a gradual disintegration of Christianity. No wonder if critics, unfamiliar with the inner spirit of our religion, have assumed this was proof that it had run its course!

The practical problems of the present cannot be adequately solved, they cannot even be seriously helped, if religious disunity is to continue, and increase. A divided Church cannot do much for a divided society. The taunt will surely be flung at it — and in this case justly—"Physician, heal thyself!" How can men take seriously on the subject of political unity the advice of an institution — the Christian Church — which itself illustrates utter disunity, sectarian rivalry, mutual antagonism, bigotry, intolerance, exclusiveness? I do not say this is an entirely fair view of the Church; but it is what a good many persons think of the Church; and the truth is bad enough, even though it does not go quite this far.

Dead Issues

THE OLD ISSUES, upon which the Church divided in the sixteenth century and later, are either dead or dying, at the present time. The battle-front has moved on beyond those ruined trenches, battered walls, and shell-pits. The real struggle today is not between Catholicism and Protestantism, or between various sects of Protestantism, or between us Christians and our Jewish brethren; it is between Theism and Atheism, Idealism and Materialism; between believing in God and the human soul and denying both; between believing that man was made in the divine image and for an eternal destiny, and believing that man was made of mud, to die at last like a rat or a sand-fly, rot, and pass into nothingness.

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For all these reasons, then, and more; but chiefly, now, for these reasons, the Church should not delay reorganizing its front, conserving its gains, reuniting its scattered forces, and pressing forward as one body. The futility of past disunity and rivalry; the impossibility of one group absorbing — or annihilating — all others; the pressure of present need, of society generally and of the world as a whole; the overwhelming dangers of the new crisis in religion and morals — all these bring home to us with added force the ringing demand: Unite, or be conquered! United, we may hope to stand; divided, we shall surely go down to defeat.

The Basis of Unity

THE REAL UNITY of the world, like the unity of any nation, is and must be spiritual — that is to say, rooted in religion, morals, and culture— rather than political, economic, or even racial. There are no "pure-blooded" races or nations anywhere, in spite of the views of certain political leaders in present-day Europe. All the earth's populations are mixed, and apparently always have been mixed, from before the dawn of history. What religion can bring to mankind is unity of heart and mind, the will to brotherhood, the will to peace, which is something that must in the end prove a stronger safeguard than armies or navies or aircraft or diplomatic agreements or economic sanctions.

Religion is essentially supernational, as it is in origin supernatural. Hence if really set free to do its work, Christianity would prove to be once more — as it was once before, long ago — the strongest international force, working toward unity, in our western world. Pray God we in our generation may do something to remove the barriers and set it free!

A Balanced Message

IN THE SECOND PLACE, the Church needs to balance up its message of individual salvation, its concern for "the individual in his solitariness," with the message of social salvation, of social welfare. As the Roman Pontiff has recently said, "Peace must be found through Justice." Peace without justice is no peace, but only repression. Justice without peace as its consequence is scarcely full justice. The two must go together.

We are beginning to see now that the Christian character cannot truly be realized in isolation. It grows in contact with others. It is no cloistered piety — for the true piety of the cloister comes as the crown and summit of the social virtues. A saint cannot be a bad neighbor: he has to begin the pathway of perfection by being in right relations with his fellows, and then out of that grows the supreme, the supernatural virtues crowning the natural.

What we should set before ourselves, as a Christian Church, is nothing less than the transformation of human society, the complete remotivation of human effort. And the truth is, nature and grace, the world and God, are not in conflict, save in so far as man's unruly will creates conflict. We are not dualists, or Manicheans, but Christians and theists. We believe this is God's world, and that, as the Hebrew Scriptures say, God saw it and called it good. Therefore the good in it is meant to lead on to still more good, as divine grace smooths out the errors and entanglements produced by human passion, and leads men to unity within the realm of the one God and Father of us all.

Welfare of All

AND YET the individual must be transformed first: This is the truth our friends have on their side who say, Let the Church keep out of politics, and economics, and social reform, and tend to its own business. — All right! But let's not forget that the individual is to be transformed in the direction of the welfare of all mankind. True, it is "out of the heart of man" that there proceed both his goodness and his badness, his virtue and his vice. So let us pay attention to that. But let us not forget that the moment we begin talking about virtue — or the higher quality of life we hope to produce — or the noblest expressions of that inner heart of man — we must talk in terms that are of meaning for society: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" are meaningless except in association with our fellows. When Jesus summarized the Jewish Law, he said, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." In the prayer he taught, we say, "Thy Kingdom come, thy will be done on earth as it is in heaven."

The Church does not need to choose between devoting itself exclusively to the cultivation of individual piety, or to the spread of social reform, as if they were alternatives. You cannot have one without the other. The Church is concerned with human welfare in every relation: with the individual in his private approach to God, and in his personal relations with his fellows; and at

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the same time with the welfare of all mankind. I will close with a penetrating observation of a contemporary sociologist: "It is not so necessary to change human nature in order to reconstruct the economic order, as it is to change the economic order in order to discover that human nature is not what it seems." (Jerome Davis, Capitalism and Its Culture.)

At the least, the two go hand in hand; and if the Church is to fulfil its whole task, it must take account of the conditions under which its children live, as well as the motives and aims by which they are to live, as citizens of this present world and at the same time members of Christ, children of God, and citizens of the Kingdom of heaven.

— **Frederick C. Grant**
WITNESS, CHRISTMAS, 1935

THE HOPE OF THE WORLD

By **Terence J. Finlay**
Rector of St. Bartholomew's, New York

ONE HAS COME BRINGING PEACE INSTEAD OF HATE, HARMONY AND LOVE INSTEAD OF DISCORD

I BEGIN by asking a question, which everyone would probably answer just a little differently from another: "What is the picture that you have in mind regarding the country and the time when our Lord was born?" Some of you might visualize it as a pleasant, fruitful land of green fields and verdant valleys, with running streams and brooks. Perhaps you imagine you can almost hear the bleating of the lambs, the tinkle of sheep bells, the calls of the shepherds on the hills, the songs of a happy and contented people. Perhaps you sense an era of peace and prosperity, where people had happiness, security, and joy. You perhaps recall also the dauntless faith of these "peculiar people," the fervent worship of the faith of their fathers, their obedience to the laws of God. Well, perhaps!

The truth is that we have greatly sentimentalized the scene. The picture of the manger, which is given to us with such beauty and cleanliness, is far different from the unpleasant, dirty reality. So I suggest to you that we begin by trying to have a truer picture of Palestine and the world at the time that Jesus was born. In Palestine pleasant valleys and fruitful fields are not very numerous except along the river Jordan or by the Mediterranean sea. The land is rather barren and rocky; and while the people were not actually slaves, they were a nation in subjection to Rome; and like all conquered peoples, they were forced to pay taxes to the victors.

SOMETHING had also happened to their religion The priests who had been devoted and who had been the leaders of the people in the past, had somehow lost their way and had just become conductors of services, mouthing words and offering sacrifices; and the people who gathered to worship in the great temple at Jerusalem and in the synagogues also mouthed prayers and listened to the reading of the psalms; but when they returned to their everyday living, there seemed to be no relationship between their services and what they did. The immorality of Herod's court was an open byword. The people were deprived of their rights. Tax-collectors had become grafters, so that taxpayers resented more than ever their taxes to Rome. The widow was oppressed; the hireling was sometimes cheated out of his wages; and there was a great sense of insecurity, a great longing for a change; but no one seemed to know whence that change could come.

I was interested the other day to read the words of a historian regarding this very time: "The sky was dark, the heavens void, the people strangely agitated. Throughout the world there was a sense of dissolution. Man had no faith in his gods. Great principles were no more. The multitude demanded bread and the sports of the circus. Yet there were moments when men were terror-struck at the solitude around them, and trembled at their isolation. They

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ran to embrace the cold and naked statues of their once venerated gods, to implore of them a spark of moral life, a ray of hope. They departed, their prayers unheard."

This is a description of darkness, of despair, of cynicism and doubt. And today, just a few days away from Christmas, I ask you if this statement, with just a few changes, might not describe our present condition. Among many people there is a feeling of discouragement, of despair, and of cynicism. Our sense of values has been turned topsy-turvy. May I give you a few illustrations from the local press?

A Freach movie star arrived at Kennedy airport, to be met by a contingent of newsmen and camera men, so that no word or gesture of this lady might be missed. One reporter, with a little wider vision, did see something else —descending from the other end of the plane a group of some sixty men in the uniform of this country, who were returning from a tour of duty in Europe. For them there were no reporters, no camera men, no cheers. This is a commentary on our sense of values. You may say, "But it was the press." But if there were no demand from readers for these sensational details, the press would not bother to cover these "important" events.

Would you call our times good, when an elderly man who has drawn one hundred dollars from the bank with which to buy Christmas gifts, is beaten to death by two teen-agers on the streets of our city? Or when a marine, the father of five children, who has gone to defend a man being attacked, is shot and left to die on the street? Is this the glorious year of our Lord 1966?

On the front page of the New York Times, there is a picture headed: "On Fifth Avenue, Not a Creature Wasn't Stirring," a view of the crowds of shoppers and visitors so dense that the "sidewalks were obliterated along midtown Fifth Avenue and in Herald Square . . . At times it seemed as though the colorful shopping bags of different department stores were part of the human anatomy, bulging extensions of the arms." The article continues with a vivid description of the b e d l a m not only on the streets but in the crowded stores.

What About Peace?

I THINK we need Jesus Christ desperately today. In him lies the hope of the world. We all rejoiced and were excited when the astronauts held their rendezvous in space, as well as when we saw them landed aboard the "Wasp." Certainly we may thank God for the safe return of these astronauts and the wonderful things they have done and the new vistas which they have opened up for us. But alongside this is the news of the denial of any possibility of peace in Vietnam, the wrangling and the bickering between nations, the lack of understanding and the struggle for power evident all across the world. If we can send men spinning into space at the rate of 17,000 miles an hour, why can't we do something about bringing peace here on earth? We do not seem to be able to do much about even making our city better.

What is your own life like this Christmas? What about your relationships with the other members of your family, with those who work with you, with those in your particular group in society? Do you use them just for your own ends? Do we really mean it when we say, "I am so glad to see you. I hope you have a happy Christmas"? What is your relationship with those in your church? Do you really love one another, or do you resent somebody?

Almost two thousand years ago amid the despair and discouragement and cynicism and darkness of the world, there was a hope stirring. There was a belief that some one would come who would lead people into a higher level of living than they had ever known before, who would redeem them from their old life and open up a new relationship between them and the God of their fathers. When you come into church on Christmas day, you will hear and perhaps join in these words: "Unto us a Child is born." Let us thank God for the hope of the world. Without the Christmas hope, without the birth of the Christ Child, what kind of life, not only in this world but in the life to be, would you anticipate? It was significant that Jesus was not born in the great castle just southeast of Bethlehem, known as Herod's fortress. This would have seemed the logical place for the Messiah to be born; silver trumpets could have sounded forth from the battlements, proclaiming his birth. No; he could not even find room in an inn; he was born in a dirty, wretched stable, and had prophetic fellowship with the beasts tied therein. Gathered around to adore him were a few shepherds, and his mother and his earthly father.

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Hope of the World

HIS MINISTRY began in a very simple way. He took twelve men from very ordinary walks of life that they might be with him. After a few years of active ministry, he was put to death. But today, almost two thousand years later, the greater part of Christendom is preparing to celebrate his birthday. This hope of the world was the one who should come to bring peace instead of hate, harmony instead of discord, love instead of envy. His name was to be called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace. More than anything else for Christmas, we need peace on earth, so that parents can see their sons come back from bloody service in Vietnam, peace so that all men may dwell in harmony with their friends and relatives and all their associates.

Recently a cartoon appeared in the New Yorker, showing a business man sitting in a chair, a newspaper, with all its details of war and murder and immorality, hanging limp from his hand. His wife has apparently said to him, "What would you like for Christmas?" He has answered, probably in a tired voice, "Peace—peace on earth." Her reply, given in the caption beneath the cartoon, is: "Well, aside from peace on earth, what would you like for Christmas?"

What would you like for Christmas? Would you like more to wear, more to eat, more to drink, than you already have? Or do you want peace? If we listen intently, perhaps in the distance we can hear choirs rehearsing as they prepare to celebrate a birthday; and the song they sing is the song of the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men." This, I believe, is the hope of the world!

RELIGION AND THE PURPOSES OF THE UNIVERSITY

By James M. Hester
President of New York University

ADDRESS AT SPECIAL SERVICE AT THE ASCENSION IN RECOGNITION OF THE CONTRIBUTION OF THE UNIVERSITY TO THE COMMUNITY

THE WORK of universities was once considered religious work. Only within the last century has higher education in this country largely come under secular auspices. Secularity is necessary in institutions operated by state and city governments. But even institutions founded by religious denominations have weakened their religious orientation to the point, in many places, that it is hardly noticeable. Chapel requirements have almost entirely disappeared. Regular institutional chapel services are few. Prayers are said at formal occasions, but seldom, as would have been the case at many — if not most — institutions fifty years ago, at faculty meetings or in student assemblies. The work of the university has become worldly work and it is seldom that we consider whether it is still God's work.

There are many causes for the secularization of higher education. One of them is resistance to denominationalism. The separateness and exclusiveness that denominationalism encourages are not really suitable to the modern world. One of the serious weaknesses of American society is the resistance of various segments of our population to each other. Denominationalism, as once institutionalized in colleges and universities, was a contributing cause of this exclusiveness. The fact that secularization has opened up the university community to men and women of all backgrounds is, of course, a wholesome development. The pursuit of knowledge is enhanced. Preparation for the world is improved.

It is a mistake, however, to jump from this conclusion to the idea that the main work of the university no longer has religious significance. There are, however, those who will argue that this is the case. We teach the history of religion, comparative religion and the

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philosophy of religion as academic disciplines. We encourage representatives of the denominations to organize services, counseling and activities for students and faculty members. There are those who hold that beyond these academic and extra-curricular concerns, the university has no religious function.

Those Who Oppose

OF COURSE those who argue most strenuously in this vein are those who oppose religion, and sometimes they are very fine people who have good reasons for their arguments. There are reasons why religion, as it has been practiced by many of our denominations, should be opposed in institutions that seek to advance knowledge and to broaden the horizons of students. Organized religion has not only served to encourage the divisions in our society, it has also, at times, resisted the advancement of knowledge and has perpetuated archaic concepts that have created doubt and confusion and the ultimate rejection of spiritual values by many disillusioned souls.

However, neither anti-denominationalism nor opposition to the backwardness of some religious teaching should drive those of us in education who do believe in religion into a denial of the religious functions of our vocation. The separation between faith and practice is, in fact, a cause of serious weakness in modern education. There are many men and women in responsible positions in education who believe in God, who believe in the difference between good and evil, who believe in human dignity as an expression of divine purpose, and whose labors take on added meaning when they are recognized as implementation of their religious convictions.

But far too many of these men and women hesitate to speak out about their convictions because they fear they will be accused of being unscientific and unsound intellectually. Of course teachers should not advocate their religious beliefs as part of classroom instruction. This does not mean, however, that they should hide their convictions. While young people will resist domination, they are curious to know, and should know, what men and women they admire believe.

Reward of Faith

IN MY OPINION, the principal purposes of the university are profoundly religious. Our whole effort is based on assumptions that seem untenable without faith in divine providence. The pursuit of knowledge assumes an order in the universe. The self-fulfillment that is the underlying purpose of liberal education assumes personal worth and significance that seem fully comprehensible only in religious terms. Such assumptions are no proof of God nor do they pretend to define his nature. Because there is no scientific proof for such assumptions, many modern men and women feel compelled to assert the non-existence of God and therefore of all but existential meaning for human beings.

Many of us, however, find more meaning in what we do by assuming that there is a divine providence and that we understand something of this nature in the Judeo-Christian revelation. I believe this assumption not only helps explain our enthusiasm for what we seek to do in education, it also makes our work more significant, vital, relevant, and imperative. This again is no proof of God. It is, however, a generous reward of faith.

We have two basic functions in higher education. The first is to help young people to mature — to understand themselves, to understand the world in which they live, to find meaning and pleasure in their lives. This function of education is accepted by humanists without reference to God, and is performed by many who consider themselves atheists with great imagination, skill, and success. In my opinion, however, this function is deeply religious and provides one of the most obvious and intense bonds between education and religion.

Obvious Bond

THE UNIVERSITIES' second prime function is the advancement of knowledge — the attempt to come closer to understanding the nature of the universe and the nature of man. Though some purists might deny this, I believe the ultimate purpose of the quest for knowledge is not knowledge for its own sake but the improvement of human life — physically, intellectually, and, I would add, spiritually. At this point again the bond between religion and the university is obvious.

These considerations have particular relevance to the mission of the urban university today. If we seek to give young people a preparation for life that relates them to the moral imperatives of their time, the location and environment of their university experience are significant considerations. If we seek to advance knowledge that will improve human

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experience, we need to be where people are. Nevertheless, both the experience of religion and the experience of higher education for many people are related to settings quite different from those that surround us here. As the psalmist observed, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

The city has many attractions, but in the city it is often difficult to see the heavens. It is easier, perhaps, to sustain the idea of a providential God beside a mountain lake, an unspoiled seacoast, a green, spacious college campus. The passing of the seasons and the adjustments of plants and animals to these changes strengthen belief in a divine plan. In the city, we are confronted more vigorously with failures of human planning, or lack of planning, and the mind is not so readily filled with reverence for God's creation.

What the City Provides

FOR TOO MANY people religion ends at the celebration of the glory of creation and the appreciation of the congeniality of co-religionists. These are indeed comforting virtues. They were deeply important to r u r a l Americans who needed these reassurances to enhance an often harsh and tedious life. These are not, however, in my mind, the major concerns of our era. What we require are not contemplation and comfort. We need guidance for dealing with desperate human problems that have multiplied largely in our cities.

If the beauty of the countryside provides an affirmation of God, the vitality and variety of humanity in the city provide a vivid revelation of God. In the city we learn about God — and ourselves — through people — people of every variety and strain — people like ourselves and people different from ourselves. Only from this variety can we learn to appreciate the full scope of human experience and learn to care about all of it. And only in this way can we come close to understanding the creation and our part in it.

This is, perhaps, the central message of our time for the Church and for the university. It is not a new message, but it has new relevance here. If we listen to this message, as many people do not, we find ourselves confronted with difficult questions — questions for which we must search for answers for a long time to come.

For the university, it is a serious question whether we should be here at all. With modern rapid transportation, students could reach us from any location if we removed our activities to the edge of the city. There, presumably, it would be easier to build the facilities we need and to create the environment for quiet concentration, dear to the heart of academic man. Instead of the calm of the isolated campus, we are confronted here with every conceivable distraction. Students and faculty are largely denied the sublime contemplation of God's handiwork in nature, and the simple beliefs and moral precepts with which we are generally equipped undergo a battering more varied and formidable than some can stand.

It is wholesome to experience sympathy, and even more wholesome to do something useful in response. We often find ourselves incapable, however, of responding to some of the people with whom we live in Washington Square — the homeless men, the sick in mind, the twisted souls who find identity in strident exhibition. Our charitable inclinations are thwarted by unbelievable f i l t h a n d crudeness. Is this the proper place for the pursuit of knowledge and personal fulfillment?

Chancellor McCracken attempted to answer this question for New York University in 1894 when he removed the undergraduate colleges from Washington Square and established the Heights campus in what was then open countryside in the Bronx. The professional schools that remained in Washington Square then became urban extensions of the basic university, which was, in the minds of many, in the proper place for the proper education of proper Americans.

Enormous Changes

SINCE Chancellor McCracken's day this country has undergone changes of enormous magnitude. While the city, and our institutions, have responded, pragmatically, to these changes, only now are we beginning to discern the problems these changes have brought about and the efforts through which solutions may be sought. We do not know exactly what the future American society will be, but we know it cannot follow the precepts of 1894 and cannot sustain the dislocations of 1966. This realization presents our universities what is perhaps their greatest challenge.

If we believe that the work of the university

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is an expression of our religious convictions, there is no doubt in my mind that the proper place for the modern university is the city. However irrelevant and difficult some of the distractions may be, the overwhelming experience strengthens our ability to serve our central purposes. There have been serious weaknesses in our knowledge and in our processes of education that have resulted from the separation of many educated men and women from the life that abounds in the city. There are serious weaknesses in the moral sensibilities of many of our educated people because of their isolation from life outside their limited and exclusive experiences.

Our religious convictions require of us in education that we develop knowledge through which the malfunctions of our society can be corrected. Our religious beliefs require that we seek to prepare young people with the seasoned wisdom, compassion, and the commitment to use knowledge to build a just society. Others will see in this effort not a religious calling, but a pragmatic one, and will share the burden often very effectively. Frequently, however, we find that those who work for noble causes without religious faith lose heart when difficulties mount and solutions that seemed foolproof fail.

If the only justification we accept for our effort is success, then we too will frequently find ourselves despairing of the outcome. If we recognize, however, the religious purpose of our calling, we will not despair. This is the secret of religion — the miracle of faith. Without faith we are limited to tasks we ourselves are sure we can accomplish — and the task before us, in this city, in our nation, in the university, are far larger than that. With faith, and the humility faith imposes, we can perform our tasks with confidence and with hope.

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God Stands for Change

By John E. Hines

THE 1966 CHRISTMAS MESSAGE OF THE PRESIDING BISHOP

THE STORY OF CHRISTMAS is the sharp and incisive message that God stands for change. This is why Christmas is a season of joy! It says to mankind: "Because God stands for change men may have hope." Because God stands for change men are not — and can never, with finality—be locked in the box of a static and changeless world. Rejoice that this is so.

It is pure irony that one of the few who were able to discern the message of change in the form of the Christmas Babe was Herod — artful and despicable destroyer of human freedom. For he knew at once that if God stood for change he, Herod, was finished. If God stood for change the idolatrous world of Herod, and his kind, was doomed. So Herod wrote his protest in the blood bath of Holy Innocents' Day. It was horrible indeed, and history will never forget it, but it also said something that good men too often forget or evade, namely that the decisive men are those who act on their convictions. Herod was not a weak man. He was a strong man. His motives were demonic — but his dedication was compelling. He knew that he had to destroy the instrument of change — the newly-born Babe — or it would destroy him and the world view for which Herod stood. So, he acted, and, thanks be to God, he lost.

● Into a society where man's technological achievements have made war in its ultimate escalation impossible as a means for dealing with national antagonisms, Christmas says "Change."

● In a society where uneven divisions of the fruits of the earth and of man's ingenuity compel millions to live in devastating poverty and hopelessness, Christmas says "Change."

● In a society where the fears, prejudices and will-to-power of individuals and groups shut out people, whose skins differ in color, from the best of education and decent housing, and from the altar of the living God, Christmas says "Change."

● And it says "Change" in the same breath in which it says "Cost." For not only the star stood over Bethlehem. So did the Cross!

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Christmas in April

By Charles F. Hall
Bishop of New Hampshire

IT WAS a steaming hot day in April and there we were singing Christmas carols in Hong Kong! At first it seemed very strange, especially to one from New Hampshire who is more accustomed to associate carols with snow or at least with cold weather. When we sang "It Came Upon the Midnight Clear," even though everyone else was singing in Chinese, I suddenly understood the reason for the carols. We were gathered together in the presence of God and at the place where our Church-Youth Center would be built, and we were dedicating the cornerstone and land for this purpose. The name of the building would be "Holy Nativity." So we sang Christmas carols.

As we continued, "Peace on the earth, good will to men," that hot and sticky day in Hong Kong, I thought of those fighting in Vietnam just an hour and a half away, and suddenly this carol became a Christmas prayer in April. When we came to the words:

> "And man, at war with man, hears not
> The tidings which they bring;
> O hush the noise, ye men of strife,
> And hear the angels sing."

I knew the message was clearly given by God to all of us; least of all to those shooting at each other in Vietnam, and most of all to the rest of us who sent them there from North Vietnam and the United States. All of us in one way and another share in the responsibilities for the conflicts of the world. Our grudges, hatreds, fears and selfishness create the climate for strife. These daily departures from God and his will for our lives send young men who are strangers to each other into the jungles of death and destruction.

There is no easy answer to the terrors of war but there are Christian conditions that must be met if we are to be delivered from continuing conflict. First, we must recognize God's equal love for every one of us. He has the same love for the North Vietnam boy as he has for each of our sons in America. Then God appeals to us in Christ to use our new miracles of travel and telstar and other communications to break down the barriers of distrust and fear which separate us as nations and persons.

God asks us to share our blessings with each other and especially those who have less. God calls us to be united in prayer so we may be equally united in peace. Finally, God reminds us that we can't achieve these Christian conditions on our own but only through recourse to him, and as recipients of his grace.

This peace on earth will come only by the sweat of our souls and the struggle of our minds. But come, it will! For the love of our human family has top priority on the agenda of God.

These were some thoughts that came to me on that hot and humid day in Hong Kong, when we celebrated Christmas in April.

— *N. H. Churchman*

Because We Are Loved

By John Lane Denson
Rector of Christ Church, Nashville

ONCE a man was caught by the vision that he and those he had neglected were loved by a love he had not returned. And it broke his heart.

It happened in Advent. Someone had said, Advent brings Christmas. Judgment runs out into mercy. What judges us is what redeems us, and it is love. But the words were empty and tiring and senseless. Until he was caught by the vision.

Then he thought, what other reason could there be for the empty affluency of Christmas? Why does the light and tinsel and splendor abound everywhere but in one's heart? Because we are loved. And because we do not love. Then the long dark corridor of his life lost its terror and was bright with all the brilliance of joy.

For while love — by being what it is — thus judges us, the same love — by creating what it does — thus makes us whole. Love shares flesh and blood and joy and tears with us now, that the eyes which look us through at last may find, not vanity, but a man.

Then his heart was not broken, but filled.

Holy Matrimony

Hugh McCandless
Rector of the Church of The Epiphany
New York City

An Explanation of The Prayer Book Service

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THE WITNESS **TUNKHANNOCK, PA. 18657**

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GENERAL ASSEMBLY —

(Continued from Page Six)

member National Baptist Convention, U.S.A., which also holds membership.

The Russian Orthodox body, with some 150,000 members in 67 American churches, is a direct canonical successor of the Orthodox Catholic mission established in Alaska in 1793 by the Russian Orthodox Church. The group is under the spiritual jurisdiction of Russian Orthodox Patriarch Alexei of Moscow and All Russia.

Followers of Emanuel Swedenborg, the Swedish scientist, philosopher and theologian, the New Jerusalem group was organized in 1792. It has 4,538 members in 63 churches.

The Antiochan Orthodox body was established in Ohio in 1936 and functions under the spiritual authority of the Patriarch of Antioch. It has 35,000 communicants in 21 congregations.

HUBERT HUMPHREY AND CDGM

★ Vice President Hubert Humphrey, who praised the Churches for providing leadership in combatting social injustices in a major address at the NCC Assembly, offered to help untangle the controversy over the Child Development Group in Mississippi.

He said he is willing to be an intermediary between churchmen and the Office of Economic Opportunity (OEO).

Several national Church leaders, including top officials of the NCC, have vigorously protested the OEO's cut-off of federal support of the CDGM program, calling it the largest and best in the nation.

The OEO, headed by Sargent Shriver, this fall suspended support of the Head Start operation. The federal office charged that an investigation of the program had uncovered nepotism, payroll padding, excessive salaries and an insufficient involvement of the poor white community.

Churchmen, in turn, charged that the OEO action was the result of political pressure exerted by Southern legislators unsympathetic with the program.

The Assembly unanimously adopted a resolution which made "the strongest possible plea" to President Johnson and Congress to fully support the anti-poverty program, particularly the CDGM.

Mr. Humphrey, who received loud applause during his formal address to the Assembly when he called Head Start "one of the finest programs we've ever had," said at the press conference that steps have been taken to meet with the NCC leadership "and try to find an honorable and reasonable solution to what has become a sticky problem."

Commenting that the office of Vice President has on other occasions been used to mediate disputes between government and citizens' groups, Mr. Humphrey said that "if we can't find a solution to this, we had better close up shop."

In addition to his public remarks, Mr. Humphrey discussed the Mississippi situation with a group of churchmen attending the Assembly and reportedly asked them to make an appointment to meet with him in Washington.

JOHN H. BURT CONSECRATION

★ The Rev. John H. Burt, rector of All Saints, Pasadena, will be consecrated bishop coadjutor of Ohio on February 4.



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A Call to Clergymen ---

VIET-NAM:

THE CLERGYMAN'S DILEMMA

An Education-Action Mobilization

January 31 — February 1, 1967 — Washington, D.C.

Dear Friend:

Scripture warns that "where there is no vision the people perish." The failure of vision regarding Viet-Nam is a blindness to realities no less than to ideals. The threat of this moment is a preoccupation with the enemy that destroys our society's power to understand itself or its foes. In such a time leaders in the religious community of this nation must risk the displeasure of the powers that be in order to challenge dogmatisms that imperil ourselves and our world.

We want you in Washington with us on January 31—February 1 to gain new insight for local involvement through workshops, to meet with both elected and appointed government officials, and to stand with members of all faiths in a vigil for peace.

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President, Union Theological Seminary

Rabbi Abraham Heschel
Professor, Jewish Theological Seminary of America

Father John McKenzie
Notre Dame University

Dr. Robert McAfee Brown
Professor, Stanford University

Rev. William Sloane Coffin, Jr.
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Rabbi Maurice Eisendrath
President, Union of American Hebrew Congregations

Bishop John Wesley Lord
Methodist Bishop of Washington, D.C.

Rabbi Jacob Weinstein
President, Central Conference of American Rabbis

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Father Peter Riga
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This mobilization is sponsored by Clergy and Laymen Concerned About Viet-Nam—A National Emergency Committee. We intend to assist local groups in arranging chartered transportation wherever possible. If you cannot come and would like to help defray the cost of the mobilization, checks may be made payable to: "Clergy and Laymen Concerned About Viet-Nam."

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MANY MRI PROJECTS GET THE AXE

★ Hundreds of projects planned under MRI have been "axed" to spare "widespread heartache," according to Bishop Ralph Dean, of Cariboo, Canada, executive officer.

He reported the drastic pruning in an introduction to the 1967 directory of projects, just published. He recalled that the MRI document presented at the 1963 Anglican Congress in Toronto referred to the need for the Church to raise an extra $14-million over a five-year period to meet urgent development proposals.

But by early this year, he added, a total of 1,148 projects, calling for more than $19,600,000 in less than three years, had been planned. Of these, only 111 were met in full by 1966, 390 had been "partially taken up" and 758 were still "unadopted."

Bishop Dean said this question had to be asked: whether all these projects were emergencies under the terms of the MRI document and, even if they were, who was to decide the priorities within the individual provinces lists of priorities?

To have added even more projects at that stage would have resulted in "widespread heartache." Thus, the number of directory projects had been reduced following a meeting in Jerusalem last April of Anglican officials concerned with MRI.

"The 390 projects . . . which had met with partial response may be regarded as continuing," Bishop Dean wrote. But of the 758 "unadopted" projects, the majority had been dropped. He said: "There are, of course, those in the requesting provinces that may rightly feel that the amounts they now request are much less than either they had asked before or would have asked now under the old system; but here, too, the principles of truly mutual responsibility must be invoked and the matter looked at not from the point of view of any one province or its needs, but from that of the communion as a whole."

"In any case," he added, "the fact of the matter is that the sum of $2,106,664, which appears to be available for 1967, while less than one-sixth of the average annual requests in previous directories, is nonetheless more than double the average annual response under the old system."

Commenting on Bishop Dean's report, the Church Times said editorially that he confirmed the "rather gloomy figures" given last May. It then questioned "whether the inventors and promoters of MRI have ever faced the absolute necessity for efficient central coordination, as well as inspired leadership to elicit generous giving, if the scheme is to succeed."

MANY CONSULTANTS AT ASSEMBLY

★ In addition to the 604 voting delegates to the Assembly of the NCC, there were 425 consultants, 864 accredited visitors, 19 fraternal delegates from non-member Churches, and 13 Roman Catholic, Jewish and Unitarian observers.

BISHOPS URGE ACTION ON POVERTY PROGRAM

★ Bishops William F. Creighton and Paul Moore Jr. of Washington have expressed great concern regarding the pending cuts from poverty program funds.

In a letter sent to all clergy of the diocese the bishops stated, "There is indeed something wrong with our national priorities when we reduce our commitment to our poor, lonely and disenfranchised by millions of dollars and at the same time leave our space program and moon shots virtually intact, while expanding our 'defense' potential."

The communication adds, "The funds recoverable by cancelling only one space probe would provide for the continuation of the current poverty program."

The letter urges Episcopalians to seek immediate intervention in an effort to have President Johnson restore the deleted funds.

JANUARY 5, 1967

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- - - BACKFIRE - - -

George W. Wickersham II
Minister of the Tamworth Associated Churches, Chocorua, N. H.

I could not agree more with the premises of your interesting editorial, "The Creative Function Of The Cathedral" (Dec. 8, 1966). You have given a masterful summary of the viewpoint of the principal architect on New York's edifice, Ralph Adams Cram. I know this because Mr. Cram's friendship was one of my most cherished possessions.

By the same token I must disagree with your conclusion, namely, that the Cathedral should now be finished according to the proposed modified design.

As far as I can judge from illustrations, the contemplated plan simply makes a rump out of the present choir and another rump out of New York's finest structure, the nave. In between these two majestic creations we will have something vaguely reminiscent of the A & P.

My grandfather, George W. Wickersham, was a trustee of the Cathedral. Bishop Manning was a family friend. The realization of the dream of a Cathedral according to Mr. Cram's magnificent scheme was a holy objective with all of us. I will never forget Mr. Cram describing how he conceived the design for the great lantern over the crossing — an ideal plan, by the way, for a central altar.

We are all impatient with the Cathedral's unfinished condition, but in these days of unprecedented prosperity, when dollars flow in the billions, it is hard for me to believe that New York City cannot finish the Cathedral in the grand manner.

The principles of your editorial are the only ones which can justify such a building: "... it is itself the supreme work of art..." The contemplated concrete dome and truncated transepts will bring no more satisfaction than the present makeshift over the crossing. At least the latter gives promise of better things to come.

The completion of the Cathedral in the sixties or even the seventies is not nearly as important as its completion as a truly expressive response to the Divine Spirit.

In view of all that has gone before, and it is much, I trust that the board of trustees will reconsider.

Reuel Lahmer
Organist and Choirmaster, Church of the Ascension, Pittsburgh, Pa.

In a letter to the Witness which I worte a year ago I brought up the question of the value of music in education. Since then I have learned of further proof of its value and would like to pass this information along.

Last summer while in Hungary I bought a book from a newstand, "Music Education in Hungary" (in English, published by Corvina Press, Budapest), which confirms through testing what many of us have firmly believed, that music training has very special benefits. This book should be read and pondered over carefully by all our educators responsible for the curriculum in our schools.

For years I have been puzzled by the emphasis the early Greeks placed upon music, that all should study music until the age of thirty, and that music was considered the first subject in education coming before mathematics or language. The Hungarian system, it seems, is heading in this direction and it shall be most interesting to watch the results.

In Hungary there are the regular primary schools and the music primary schools. They have found that, quoting the above mentioned book, "the academic record of children attending the music primary schools is much higher than that of children attending the regular primary schools . . . The reason . . . lies in music's power to educate, and in the fact that it can be used to master other branches of knowledge . . . Children show surprising facility in arithmetic and 'number', and make rapid progress . . . They also make rapid progress in speaking and composing sentences . . . Ear-training increases speech-fluency, both in their own language and in learning foreign languages . . . The capacity for memorizing is greatly helped . . . Their increased aesthetic awareness and sensitivity to colour in sound emerges also in a facility for drawing. Playing various instruments develops manual dexterity . . Choral singing teaches them social adaptability, and increases their sense of responsibility . . . Their developed aesthetic sense affects their own personal cleanliness and that of their surroundings . . . The daily singing lesson is a relaxation; after it they always feel more rested and can set about new work in higher spirits; their standard of achievement is higher, too, and their behaviour more disciplined."

I hope these quotes will encourage our educators to look into the Hungarian "Kodaly" method. Just this year a book has been published based upon this system and has already been put into practice in some of our schools. This book "Threshold to Music" by Mary Helen Richards is published by Fearon Pub. Palo Alto, California.

I suggest that one of the "new needs in education" which John Paul Carter writes about in the Nov. 3rd issue of the Witness, is a new look at music and its values for our young. One hopes that our Church schools will take leadership in this vital area of education.

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The WITNESS

DECEMBER 29, 1966

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VOL. 51, NO. 43

The WITNESS

DECEMBER 29, 1966

FOR CHRIST AND HIS CHURCH

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Story of the Week

Nationwide Conferences on MRI Approved by Executive Council

By E. John Mohr
Witness Editorial Assistant

★ Debate on the controversial issues which usually take up much of the meetings of the Executive Council was held to a minimum when it met at Seabury House, Dec. 13-15, but a proposal to sponsor regional conferences to spur support for "partnership projects" led to extended discussion on MRI and the direction in which it is going.

The schedule of the December session is designed to allow extended departmental meetings, the time given to meetings of the entire council membership being reduced correspondingly. Before the meeting the council president, Presiding Bishop Hines, requested members to avoid placing controversial issues on the agenda to meet the schedule. At one point it appeared that this scheme might be upset.

In the course of reporting for the home department the chairman, Bishop DeWitt of Pennsylvania, made a vague reference to a letter in which Bishop Coadjutor Murray of Alabama had expressed a "concern", adding that the department had adopted a resolution supporting the action of staff members in proceedings involving the Office of Economic Opportunity (OEO) the anti-poverty program headed by Sargent Shriver. Bishop Marmion of Southwestern Virginia, reporting as chairman of the Christian social relations department, referred to a similar resolution. This led Bishop Murray to rise on a point of personal privilege to explain that he had not wished to bring a controversial matter before the council, but that neither of the reported resolutions "had brought out the truth of testimony had at the hearings", a reference to conferences held the preceding Monday in New York, requesting that the matter be placed on the agenda of the February meeting. Dr. Hines said that this would be done. It appeared after the council adjourned for the day that officers and staff members of the departments preferred not to leave the matter hanging this way, leading to the preparation of a joint statement presented the second day by Bishops DeWitt and Marmion.

The issue arose out of a memorandum sent to all bishops by the Rev. George H. Woodard, co-ordinator of the joint urban program of the home department and the Rev. Reinhart B. Gutmann, executive secretary of the division of community services of the social relations department in opposition to the termination of a contract between OEO and the Child Development Group of Mississippi for head start programs there. In the letter to council members Bishop Murray pointed out inaccuracies in the memorandum, including "the claim or implication that the law requires these OEO programs to be 'controlled and operated by the poor themselves'", while the law requires only that the poor have at least one-third representation on the board of the projects.

In their joint statement Bishops DeWitt and Marmion, without "altering the clear position taken by the resolutions" in support of the joint staffs, recognized "the validity of the protest of Bishop Murray", approved the "supportive attitude" given by the staff to the Mississippi Action for Progress program, which it had earlier suspected of being used by OEO to supplant the CDGM. Bishop Murray, while holding that the statement did not resolve all the differences involved, said that it was one with which he could be content.

The proposal for conferences to stimulate acceptances of "projects for partnership" came from the overseas department, reporting through the chairman, Mrs. John Foster of San Antonio, at the request of the MRI commission. Under the partnership program adopted by General Convention in St. Louis certain overseas missionary projects may be financed by dioceses or parishes in addition to those supported through annual quota payments made to

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the executive council for the regular budget. These were planned to have a value of one million dollars in 1965, an objective which was achieved, and two million in 1966. However, so far only projects amounting in value to $1,200,000 have been accepted. Walker Taylor Jr., MRI executive secretary, and Bishop Bayne, director of the overseas department, both held that the convention figures represented commitments, and that the younger Churches would suffer if they were not met.

Lots of Argument

Bishop Burrill of Chicago said that MRI was "supposed to be a spirit, a movement", but that the conferences might lead people to "think of it as a promotional scheme to get up the dough". Reflecting similar sentiment John Causey of Virginia suggested exploring other means or "defaulting on the commitment rather than spoil the spirit" of MRI. Dr. Burrill held that the "resolution acts as though MRI is overseas mission", that MRI should "activate its spiritual task", and that the proposal "sells MRI down the river." It was not clear to what extent the convention action was a commitment which the executive council was required to meet. Bishop Murray said that the partnership program was an emergency feature in MRI but not all of it. He felt that it would be appropriate to put projects forward as opportunities, thus emphasizing keeping the voluntary element.

In response to another question about the nature of the General Convention commitment Bishop Louttit of South Florida pointed out that each convention makes a commitment for three years on budget and program, but that the actual expenditures depend upon the income received. Bishop Hines said that he felt the partnership commitment fell into exactly the same category. This appeared to relieve the council members generally, and the proposal for the conferences was carried unanimously.

In the course of the discussion Bishop Bayne said that though it was vital to reach the goals of the partnership projects he was nevertheless pleased by what had so far been accomplished.

In another matter related to MRI, Mr. Taylor reported for a committee studying changes in the nature and functions of the office of presiding bishop. As the office is now constituted a presiding bishop is president of the house of bishops, as such carrying out specific canonical procedures as may be required, and president of the executive council, a position which gives him wide appointive and administrative powers with respect to the national Church program. As a bishop, however, he has no direct relationships with the various jurisdictions within the Church.

It is with respect to the latter that the committee is considering making recommendations which would give the presiding bishop the right to make visitations within jurisdictions with some powers of inspection. Under the proposals he would be given the duty to visit dioceses as well as the right to officiate publicly within them, something he may not now do without permission from the ordinary. The committee is also giving consideration to election of the presiding bishop for a specific term, in place of the present provision under which he retires at a given age, and to the possibility of electing a coadjutor bishop sometime before an incumbent presiding bishop leaves office, thus allowing a period of preparation for the new one.

Because the annual Church and Race fund appeal has this year brought in less than $50,000 Bishop Marmion attempted to get the council to appropriate $35,000 from funds under its control toward the $65,000 askings of the National Council of Churches for its religion and race commission and the Mississippi Delta ministry. Only $26,000 has so far been given for this purpose out of the Church and race fund. The purposes for which the funds are used explicitly excluded from the regular Church program approved by General Convention, the Executive Council instead being authorized to seek voluntary contributions for them. When Dr. Marmion introduced the resolution Mr. Causey moved that it be referred to the finance department to determine what funds might be available.

Delta Ministry

When he subsequently reported for the department no recommendation was made, but it was suggested that if the resolution were adopted income from trust funds designated for Negro missions, amounting to $8,692, might be used, the remainder coming from contingency funds. The discussion revealed that most of the members held the view that the council could not use general funds to make up for the shortage in voluntary giving, though Bishop Burrill, Bishop Burroughs of Ohio, and Dr. Wilbur Katz of Milwaukee, regretting the poor response, said that they would make efforts to get more support. After the appropriation failed of adoption, with only one vote in favor, the council authorized payment of the $8,692 directly to the delta ministry, on the ground that General Convention did not restrict the council in the use of funds for which it is trustee.

In response to views ex-

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pressed during the discussion by Bishop Burrill, and the Rev. Edward Tate of Atlanta, Bishop DeWitt moved that the council request the next General Convention to include the Church and race fund items in the regular budget.

When it was suggested that the date of the next Church and race fund offering, Feb. 12, came too close to the theological Sunday offering, the end of January close to the feast of the conversion of St. Paul, Bishop Hines said that it appeared that "St. Paul and Abe Lincoln were born too close together".

Other Action

Approved a recommendation from department directors with respect to grants made by the executive council. It established criteria for continuing lump sum appropriations, with provisions for consultations, and for special projects, requiring annual reductions.

Adopted a statement on stewardship previously approved by the House of Bishops and authorized appointment of a stewardship executive to promote it.

Received and approved of the special committee on diocesan boundaries, of which Bishop Burrill has been chairman. In addition to listing criteria for a viable diocese, previously reported, it makes recommendation to General Convention for the establishment of metropolitan councils through which two or more adjoining dioceses may administer a common program.

Authorized overseas missionary bishops to establish salary and allowance scales appropriate to local economic conditions, effective Jan. 1, 1968.

Abolished the professional personnel reference service in the division of Christian ministries, there having been little use of it.

Received a report from Charles M. Crump of Memphis for the interim committee on advance planning for General Convention suggesting information be obtained before each convention with regard to the site of the succeeding convention, and that an employee be placed on the staff of the secretary of General Convention to make advance arrangements.

On motion of Mr. Causey, authorized the president to appoint a committee to study investment policy of the council in the light of the council's June resolution calling upon itself and others "to consider the moral dilemma in which we are placed by our present investment policies whereby we profit from investments in South Africa." The council, through the secretary, the Rev. Charles M. Guilbert, had received a statement on the subject from a group of "concerned communicants", including the Rev. Clifford S. Lauder, rector of All Souls parish, the Rev. Chiron W. Forsyth, rector of Crucifixion parish, the Rev. Wendell C. Roberts, rector Trinity parish, Bronx, all in New York City, and Malcolm Peabody, Jr., president, and the Rev. Albert R. Dreisbach, Jr., associate director, of ESCRU.

Heard Bishop Arnold Lewis, suffragan for the U. S. armed forces, describe the work of his office in an address in which he said the U. S. government has "no intention of getting out of Southeast Asia," that the military intervention in Vietnam would probably rise to a half million men, that "we are doing great things there", and that it is his hope that "we can have trust in our government".

Elected Charles D. Willie, a member of Grace Church parish, Syracuse, N. Y., and associate professor of sociology, on leave, of Syracuse University, a member of the council to succeed Dr. Albert Jacobs, president of Trinity College, who resigned because of press of business.

Millions in Deposits Withdrawn From Banks in N. Y. Protest

★ More than $23-million is being withdrawn by individuals and organizations from Chase Manhattan and First National City Banks in New York to protest the banks investments in the economy of South Africa, it was reported by the committee of conscience against apartheid.

A. Philip Randolph, a labor leader, chairman of the committee, which was launched by the American committee on Africa and the university Christian movement, announced the figure at a press conference.

The committee, which has a large number of Protestant, Roman Catholic and Jewish leaders among its members, is conducting a campaign to persuade depositors in the two banks to withdraw their funds on the grounds that the financial institutions should not do business with a government practicing racial discrimination.

The campaign reached its climax on Dec. 9, the day before human rights day, with a large public demonstration at the new Chase Manhattan Plaza in New York's Wall Street area.

Other demonstrations also were planned in Boston; Baltimore; Syracuse; Lancaster, Pa.; and Columbus, Ohio, fo-

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cusing on American corporations doing business in South Africa.

In withdrawing his account from First National City Bank, actor Theodore Bikel wrote: "To sit by while discrimination is being practiced is bad enough; we know now that silence, too, must be considered both guilt and complicity. But actively to participate in the practice of discrimination is, at least for an American firm in this year of 1966, nothing short of barbarism."

Organizations which have withdrawn accounts include the Methodist mission to the U.N., St. Mark's - in - the - Bouwerie Episcopal Church, the New York-New Jersey region of the National federation of Catholic college students, Mother A.M.E. Zion Church in Manhattan, and Christianity and Crisis, Protestant journal.

Randolph said the $23 million withdrawal figure was based on pledges and that $15 million already has been withdrawn. Another $6.5-million was to be withdrawn shortly after Dec. 9, he added, and other pledges range from "$4.50 to thousands of dollars."

Missionary's Christmas Card Plan to Finance Scholarships

★ If an enterprising Episcopal missionary from Philadelphia has his way, the road to college for a number of boys in Pakistan will be paved with Christmas cards.

The venture began when the Rev. Richard Werkheiser met 18-year-old Nathaniel Das, an able youngster with an ambition to be a lawyer. But Nathaniel was one of 13 children of a Bengali Anglican priest whose monthly cash salary is about $25. College education was not included in the family budget.

Bengali's Anglican community has a desperate need for educated leaders, so Werkheiser was particularly concerned that Nathaniel should realize his dream.

The Rev. William Graham, principal of Notre Dame College in Dacca, run by the Holy Cross Fathers, agreed to waive tuition requirements for the boy, but the cost of food, housing, clothing and incidental expenses remained. Werkheiser met this problem through letters to friends, both in Pakistan and back home in the United States.

His appeal netted $2,000 — more than enough to take care of Nathaniel's entire college expenses. In addition, an American couple living in Dacca offered to underwrite the boy's entire education.

With Nathaniel provided for, Werkheiser decided that some orderly system should be set up to help other boys like him, and the St. Thomas education fund was established. But rather than rely on charitable donations, the clergyman and his wife, Ann, decided to finance the fund with locally designed Christmas cards.

Mrs. Werkheiser, an art historian, designed two of the cards herself. Others were created by Pakistani and American artists living in Dacca. The cards were put on sale both in Pakistan and abroad.

So far, there have been orders for about 15,000 cards from abroad and 10,000 locally. Werkheiser hopes that as the effort becomes known more widely, sales in future years will increase, turning more money into the education fund.

A committee set up to administer the fund has agreed that no more than $5 a month will be given in grants to each student. If a youth needed more than that — and he would without help from his family— additional amounts would be available on a loan basis, which the student would be expected to repay as soon as he is established after graduation.

By providing loans instead of outright grants or scholarships, the committee feels it is contributing to the student's feelings of self-respect by giving him the opportunity to work his way through college on the installment plan, as it were.

CDGM TO GET FUNDS FROM OEO

★ The executive council spend considerable time discussing the nearly three-month controversy between the Child Development Group of Mississippi and the Office of Economic Opportunity, as reported on page three.

Council members had hardly left Greenwich before Sargent Shriver, director of OEO, announced that CDGM would again receive federal funds to carry on its extensive anti-poverty program, principally serving about 12,000 children with a head start set-up.

The Mississippi group, which is closely associated with the Delta Ministry of the National Council of Churches, has been granted $8-million — $5-million during the present fiscal year, with assurances from OEO of $3-million before the end of 1967.

Owen Brooks, an Episcopalian, is the acting director of the Delta Ministry and John H. Mudd, who has been under fire by OEO, remains as CDGM director pending a 90-day evaluation of his capabilities.

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EDITORIAL

A New Year's Message

THE WORD "happy" seems as inappropriate for New Year's day as "merry" was for Christmas. And yet there is a basis for happiness, for God is in heaven and in the end all will be right with mankind. There are those who find peace even in this shattered world. Truly it is a peace that passes man's understanding but it is within man's experience. The foundation of this peace lies in the assurance that God is love and that love and not hate will be the last word. Perfect love casteth out fear and fear hath torment. If the world ever needed love it needs it now and men are the instruments through which that love may be manifested. Collectively the world is pagan and relies on force to achieve its ends.

Christ would not be a welcome referee in corporations of business men who are more interested in profits than they are in concern for the laborer and yet there are individual employers who have a keen interest in their employees. Those who compose our labor unions are more concerned over wages and hours than they are over the character of their work. Both groups resort to force rather than reason in their relations to one another, even though their interests are the same. We need more employers who believe in the dignity of man and more employees who believe in the dignity of labor. Scientists are more concerned with physical forces than they are with human relations and politicians are more vitally interested in votes than they are in the welfare of the nation.

The hope of the nation lies in the number of those who are exceptions to the rule in whichever group they belong. It is only when the leaven of Christ's idealism permeates the three measures of meal that the dough becomes bread. These three measures of meal would seem to be first capital and labor, next, statesmen and lastly education. Most of us belong to one of these three groups and after all they are all composed of individuals and it is through individuals that our nation will be rescued from the chaos that threatens society.

It is futile to say that the Church or the state has failed for they are not persons but groups of individuals which compose them. Every real lover of mankind adds his influence to the whole and every censorious or bitter person does the same. It is the conflict between individual souls that finds its expression in wars between nations. Wherever men introduce the leaven of righteousness they make for the peace and prosperity of the whole and wherever men allow roots of bitterness to spring up in their private relations, by so much the whole group is defiled. Church and nation are not automatic stokers supplying the fuel of love but rather sensitive receivers of the fuel which the individual citizens furnish. It takes only a little leaven to leaven the whole lump. It often happens that the faith and love of a single person produces peace whereas the unbelief and hate of one aggressive leader will bring on the conflict whether it is between nations or between groups within the nation.

While we are each of us members of the whole, yet we have a personal responsibility for the influence that we possess. Men need to realize the fact that God holds each of us responsible in the area of our influence for the love that we generate. Moral respectability such as the Pharisees possessed does not satisfy the equation. God is not an abstruse formula for man's intellect to solve but a loving Father who never forces but always woos the love of his children. They may go into a far country and waste their substance and end in a pig-sty. It is only when they repent and seek him that he goes out to meet them. It is one thing to say, "Give me the portion that falleth to me." Man so often appropriates the substance in his own selfish indulgence. It is when men come to themselves and say, "Make me," instead of "Give me," that the Father goes out to meet them.

The Church has not failed but business men and working men, educators and politicians have wasted the substance of life. They are the ones who have had the assurance that they could make a happier world for men by the use of material forces and they are the ones that have created the mess that the world is in. Not all of the leaders have been guilty of going into a country far from God but as a whole the present world mess is the product of the prevailing attitude of the world's forces. We can have ex-

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terior happiness only when men have interior peace which they have humility to seek. War solves no problems of human happiness and the last state of the conflict is worse than that which preceded it. We can not have hate and heaven too. What is true of the whole is also true of its several parts.

If one wants to make a Happy New Year for himself and others, let him have humility. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Secondly let him be meek, for such shall inherit the earth. Then let him hunger and thirst after righteousness for if he ask bread, God will not give him a stone. Next let him be merciful and he will receive mercy.

It all leads up into peace-makers who are the children of God. It is the way of life by which men have found internal peace in a disordered world. Never have men needed more to seek the kingdom of God and his righteousness as the only antidote to the reign of mammon, whose promises are lies and whose end is destruction. The world has trusted in force rather than love and the result is chaos. May the New Year bring you joy and happiness in spite of the times.

MORAL ISSUES IN MEDICAL TECHNOLOGY

By Michael Hamilton
Canon of Washington Cathedral

FACING NEW AND DIFFICULT DECISIONS IN MATTERS OF LIFE, HEALTH AND DEATH

"In the beginning God created the heaven and the earth. And God blessed man and said unto him, be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth over the earth. And God saw everything that he had made and it was very good." Genesis: chapter I.

"We biologists who are aware of the facts — new possibilities of controlling human development — and their possible human implications conceive it to be our responsibility to expose these facts and implications to the public in as intelligible a way as we can, to discuss them publicly among ourselves, and to urge the public to assume its responsibility of contributing as wisely as it can to the formation of public policy." T. M. Sonneborn, professor of zoology, Indiana University, in his pamphlet entitled "The Control of Human Heredity and Evolution", published by Macmillan.

THERE ARE no secrets hid from God, but there is a lot of godly wisdom which men wish they had. Each age brings with it new moral questions, and the Church must seek to find the mind of Christ in relation to those questions. As Dr. Sonneborn points out, we are confronted with a relatively large number of new problems, and these have stemmed mostly from scientific discoveries and resultant technologies. Today I want to speak about some of the moral issues that are being raised in the field of medical technology and I will offer some guidelines of my own towards the resolution of those issues.

My thoughts on these matters should not be equated with Church teaching however. Church people have not yet thought about these matters sufficiently to come to a common mind, and this is being written partly to encourage others to study this body of knowledge and its relationship to the traditional Christian faith, so that we may discover where God's will is presently leading us. Research scientists need to know the appropriate limits of experimentation, doctors need advice and consultation in their responsibility of treatment of patients, and all of us as potential patients are faced with new and difficult decisions in matters of life, health and death.

Some Assumptions

LET ME BEGIN by sharing some assumptions I make when approaching this subject, assumptions which I believe stem from our Judeo-Christian heritage. Firstly, that man has authority from God to exercise control over nature and his environment, and this logically includes his own body. Thus Genesis speaks of man having "dominion" over the animals and the natural environment around him.

Secondly, and this assumption is more clearly seen from New Testament stories, man is to cooperate with God in works of healing and re-

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lieving suffering, and this is the primary goal of medical practice and research.

Lastly, and the argument behind this assumption is more involved and perhaps not convincing to all, I take medical knowledge and the whole enterprise of science to be deeply dependent upon the Judeo-Christian tradition, it is a fulfillment of the "dominion" and "healing" mentioned above. While scientific knowledge and power is always capable of misuse, essentially it is good because it stems from God's commandment to man to control his environment.

Hence, when a new horizon of technology opens up which continues the central tradition of research in that subject, one may presume that it is a trustworthy path to follow. Put succinctly and as a generality, as a Christian, I believe if we can do something by reason of new scientific discoveries, we probably should. What follows in this article is an application of these assumptions, of necessity in very brief form, on contemporary questions arising from biological and medical science.

Let me speak first of a medical issue about which I believe there is a growing consensus. In talking with doctors, clergy, and those who have had members of their families die painfully slow deaths, I find an almost unanimous agreement that human life should not be unduly prolonged by mechanical or other medical means. The Hippocratic oath, which demanded of doctors that they preserve life at all costs, was not composed in light of 20th century medicine. As a Christian I believe a patient should have the right to ask only for pain killing drugs, rather than heroic medical measures to preserve his life, when he is in a terminal illness.

Body and Mind

A RELATED QUESTION arises in cases where, by accident or illness, irreparable brain damage has taken place resulting in the permanent loss of a patient's consciousness. Should the body of that person be kept functioning? Apart from the fact that this often involves major costs to families who seldom can afford it, and apart from the fact that it absorbs a considerable portion of hospital equipment and staff time, as a Christian I believe it is not supportable on theological grounds.

I think we will have to revise our understanding about the nature of man to the extent that we avoid tying man's personal identity ultimately to his biological functions, but rather relate it to his consciousness. This would be consistent with the biblical understanding that man's uniqueness is in having rationality or freedom for moral choice, rather than his having a body. Render unto the body the things that are of the body, and unto the mind the things that are of the mind, might be a helpful adage.

If it is no longer possible to maintain a strict psychosomatic understanding of the nature of man as it has hitherto sometimes been held, then where does a theory of human identity related to consciousness lead us? What about the manipulation of consciousness, of men's minds, for instance? Some time ago we made our decision to treat mental illness. Thus we believe that, where possible, we should heal the mind and restore rational normalcy by one means or another.

Today a new technique of mental manipulation is available, sometimes referred to as the "happy button". It is possible to insert electrodes in the animal or human brain and stimulate selected parts to produce a variety of very powerful effects on the consciousness and behavior of the subject. Thus a man with uncontrollable feelings of hostility may press his "happy button" and achieve a measure of mental peace. The prospect of a political dictator having control over a large number of the "happy buttons" of his citizens is a nightmare, even though no further than the dream stage at present.

As a Christian I believe when it is possible by electrical stimulation such as some kind of "happy button", to restore a measure of normalcy to an otherwise deranged mind, such a procedure is justified. But to depart from normalcy, whether it is by alcohol, drug addiction or electrical stimulation, is clearly morally wrong as well as being socially evil. Incidentally, if by chemical means someone does discover the way in which knowledge may be reduced to chemistry and then injected into a brain, such instant education would seem to be of advantage for a large number of reasons.

Transporting Organs

WHILE the transplantation of knowledge would be an obvious good, one cannot be quite so catagorically enthusiastic about the transportation of organs from one man's body to another. We are all familiar with the great work in skin grafting, bone transplantation, and experimental work in kidney and heart transplantation. Administrative precautions must be taken how-

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ever, so that one patient's death be not hastened so that an organ of his can be transferred to another who needs it.

By the same token, as a Christian, I believe that a man with family responsibilities is not clearly bound to endanger his own health by, let us say, donating a kidney to his brother. It seems wise that more people than the doctor and the individual concerned be included in these decisions about donations. Such operations raise legal, psychological, moral, as well as medical questions, and a team of advisors which includes these disciplines should be involved or at least available.

Artificial Insemination

WHAT HAPPENS when a wife could bear a child but the husband is sterile? Adoption used to be the only answer for such couples who wanted children. However, now by artificial insemination of the wife, more of the experience of parenthood can be achieved. The wife has a normal pregnancy, both parents experience the excitement of birth, and the mother's genes are present in the child. Thousands of such pregnancies take place in the United States each year and the process is called A. I. D.

To refer to such insemination as adultery seems to me to reduce humanity to the level of biological organisms. As this practice gains popularity and availability, we may expect that wives may be able to choose from a variety of anonymous donors those biological fathers who have qualities which are most attractive to the couple. Proceeding a little further along this path, it may well be possible for a prospective mother in a normal pregnancy who develops a condition which threatens the life of the embryo, to transfer her pregnancy to another woman who eventually delivers the baby. It is now possible for an embryo to be transplanted from the womb of one animal to the womb of another, and there is no theological reason why such a procedure should not be followed amongst humans.

As a Christian I believe the important condition in all these cases involving pregnancies would be that a married couple be willing to accept full parental responsibility for the baby.

Nature of Man

IF WE ARE WILLING to accept artificial insemination and the right of some women to choose the kind of donor she and her husband wish, are we then willing to approve of the manipulation of the genetic structure of man more directly? If we gain sufficient knowledge about how our bodies grow, about DNA and RNA molecular activity, should we exercise our freedom to influence the evolutionary process? For years I have read and struggled with this question, and of course so have many others who are actually doing research in the field. The research is in the main line of bio-chemical experimentation, and it can no longer be considered idle speculation.

We have of course affected our own human evolution by civilization and urbanization, but to take direct steps to influence it would make the changes revolutionary in their speed. While in no way do I presume to confuse physical refinement of the species with moral progress, while I have no illusions in thinking that if we could make major increases in the intelligence of humans we would in any way become more virtuous, but as a Christian I do believe that it would be a desirable step to increase intelligence, to remove medically undesirable genes, and generally to better man's health if we can. Even if all these steps were taken, I do not think the essential nature of man would be changed, or the New Testament teaching about man's morality and salvation be less relevant. I'd like to stress this point. Let us not be unduly alarmed by these new possibilities. This is still God's world and he watches over us his children. In fact he knew about the world's science and technology before we did — after all he made it all! It is change, not destruction, we are facing, and medical technology is opening up for mankind wonderful dimensions of richer life, of hope in the face of suffering, and for this we can respond in thanksgiving.

Test Tube Babies

THE LAST TWO MATTERS I wish to lay before you are very difficult upon which to give opinion. The knowledge of how fertilization in animals and in man takes place, how embryos develop and what happens during pregnancy, would be most valuable in understanding the process of growth and aiding in normal or womb pregnancies. Ways to acquire this knowledge are now possible through in vitro or test tube experiments. Scientists have been able to extract female eggs from some animals, and by the introduction of male sperm, to observe the

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fertilization of those eggs. So far no resulting embryos have been brought to full term or birth.

The natural advance of this research has led to the same experiments being made with human materials. We are in fact moving into the age of test tube babies, and these kinds of experiments will continue to take place in various parts of the world. Undoubtedly they will make very important additions to medical wisdom, but the practice does raise some grave moral questions.

Some Christians will say that men should not tamper this way with the process of the creation of a human life, rather should leave it to the providence of God alone.

Some will argue that the knowledge gained will be of such value that we should support these experiments for the sake of other babies who will benefit from them.

Some will say that since in the present state of technology, all such embryos will die, to begin such an experiment is murder.

Others will claim that one cannot regard an embryo or a foetus in the same light as a baby, so that the charge of murder does not apply and that the experiments are therefore morally justified.

My own thoughts are that we should not experiment with human materials in test tubes to a stage where the foetus becomes 'quickened' or viable, unless there is an excellent chance of that foetus developing into a healthy baby. This position argues that we should continue research with animals and not attempt human experiments beyond embryo stage until they have an excellent chance of being successful.

Abortions

IF ONE ADOPTS this latter position one is likely to approve of therapeutic abortions in the early steps of pregnancy in cases of rape, incest, where the chances of an abnormal baby because of genetic defects are high, and where the mother's life is threatened by pregnancy. In these situations the needs of the mother and society are balanced with the rights of an embryo, and judgement made. It might be pointed out here that nature itself brings about a large number of abortions, and that therapeutic abortion is best seen as an extension of man's rational control over this natural processes.

Let me stress the importance of accountability in making decisions in these matters. In research work the surgeon general of the United States has stressed the prime importance of doctors acquainting adults with all the pertinent information before they are asked to cooperate in experiments. Doctors who wish to experiment must be able to convince their associates of the need to do this work, of the appropriatness of the methods in reaching free consent of the patients, and of their realistic understanding of the dangers and benefits of the procedures.

I think the principal of review by one's associates is an important one, and I suggest it applies to many of the situations that we have looked at. Particularly it applies to decisions concerning organ transplants, therapeutic abortion, in vitro experiments, and genetic manipulation.

In conclusion, let me remind you that the purpose of this article has been, in the name of Jesus Christ, to raise for your examination issues of importance in the field of medical technology. My own opinions are not final, nor has our Episcopal Church spoken on many of the matters. To some of you these problems may inspire fear, even distaste.

However, I believe Christians must face up to these questions because many other people's lives, their suffering and welfare, depends upon how our civilization thinks through its responsibilities in relation to these new opportunities. In order to come to the best solutions, let us in the name of love cast out fear. In gratitude for new gifts, as well as apprehension about man's propensity to misuse all God's gifts, let us ask that the Lord of Life himself may grant us the wisdom to know and the means to implement his will.

War and Children

By William Wright Rankin II
Curate at Trinity Church, Elmira, N. Y.

WAR IS HELL said the man in the days before napalm and saturation bombing. Since General Sherman's time men at war have learned how to spread "hell" over a wider area, and, predictably, there are more accidental victims. To the world's sorrow, Vietnamese children are now among war's mutilated victims. The most gruesome instrument of their destruction is napalm, a jelly-gasoline substance

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dropped from military aircraft with the hope of destroying the enemy or intimidating the civilian population. Napalm clings to whatever it strikes, and it consumes enough oxygen so that one may die either from burns or by suffocation. For those who are only wounded by napalm there may be a doctor — there is about one Vietnamese doctor for every 100,000 civilians — or there may not. The doctor shortage is exacerbated by hospital conditions which two Dutch doctors report are "indescribable". In most population centers thousands of burn victims regularly arrive from the hinterlands, and are met by overcrowded hospitals each of whose beds often contain three small patients. There are few nurses in many of these places, and none at all in others.

In Lausanne, Switzerland there is located a non-partisan organization which is, in its own words, "a stranger to all pre-occupation with political, confessional or radical order." In keeping with the spirit of its charter, Terre des Hommes ("World of Mankind") passes no judgement on a nation's political methods or objectives. It confines itself purely to aiding and consoling the child victims of war. Terre des Hommes was founded principally through the work of its president, M. Edmond Kaiser, and its efforts to help burned and wounded Vietnamese children are impressively relentless.

Terre des Hommes

THE HISTORY of Terre des Hommes activities is brief. In early September 1965 the International Red Cross Committee (IRCC) notified the Swiss organization that the provincial hospitals in Vietnam were seriously crowded, especially with victims of severe burns. The letter stated that "many children" were wounded or burned because of the war, presumably by napalm, phosphorous, and flares, in addition to the perhaps more familiar bombs and bullets. Terre des Hommes immediately notified the governments of South Vietnam, North Vietnam, and the NLF (Vietcong) that it was prepared to offer immediate and direct assistance to Vietnamese children. The South Vietnamese government responded positively; the others did not.

On October 17, 1965 two representatives of Terre des Hommes, one of them a doctor, departed for Vietnam. Their mission was to discover how best to render immediate and adequate aid to a maximum number of children, either by treating them locally or, if necessary, by treating them in the relatively few medical centers in the world which can treat severe burns. In the case of the most critical wounds, transportation of the children outside of Vietnam would be a problem. With them the Swiss agents carried guarantees for about 400 hospital beds in various European countries. With them also was a recommendation from the American state department representative in Geneva, that they contact Doctor J., an American General in Vietnam. Dr. J. and other high-ranking army doctors have continued to encourage the Swiss efforts, and particularly to support the subsequent Swiss attempts to obtain medical aircraft on loan from the United States.

After a brief stop in Thailand to arrange for hospital treatment of Vietnamese children there, the Swiss team arrived in Vietnam. Here they received the unanimous encouragement of Vietnamese and American military officers. They then proceded to visit orphanages, baby centers, and four provisional hospitals throughout South Vietnam. The report of their visit, and the photographs which they made, are sickening and fantastic.

Problem Compounded

THE HOSPITAL at Rach-Gia is fortunate in having American medical assistance, but in hospitals in Cantho, Mytho, and especially at Hue, there was a "frightening spectacle of immense distress". The agents reported that there were children "burned from head to foot who are treated only with vaseline", because there is little or no burn ointment, gauze, or cotton. The report continues: "In places with the atmosphere of slaughter houses for people, where flies circulate freely on children who have been skinned alive, there are no facilities for hygiene, no fans, and no air conditioning." The Swiss visitors were assured by medical officials that identical conditions prevail in many Vietnamese hospitals. Yet the children who get as far as a hospital who get as far as a urine-soaked bed with two other cooked youngsters in it, are fortunate. Many children perish in straw huts, in fields, or by the roads.

The problem is compounded. In addition to those children who have been orphaned by war, there are many who have been orphaned by society. These are the Amerasians, children of American servicemen and Vietnamese women,

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rejected by their fathers and usually shunned by most Vietnamese except their mothers. Even one year ago, according to authorized official sources, there were thousands of abandoned children — including 11,000 orphans — and thousands of undernourished children among the approximately 700,000 refugees.

After their return to Europe the Terre des Hommes representatives in cooperation with the IRCC sent a certified nurse to Vietnam, whose task was to gather the seriously wounded Vietnamese children, to select the most urgent cases for removal to Thailand and European hospitals, and to arrange for their transport.

But it is over the matter of transportation that progress has stalled. Realizing that only by removing the severest cases to foreign hospitals could the children receive adequate treatment, and knowing further that close contact between the victims of war and the people of a distant nation may encourage medical and financial assistance within that nation, Terre des Hommes asked the President of the U.S. to loan aircraft to fly children to distant hospital beds. The U.S. has always been able to fly its wounded soldiers home, and indeed there are occasions when many vacant seats appear on American planes. It was hoped that the American government would assume at least partial responsibility for the maimed children, and thereby allow Terre des Hommes to direct its funds entirely to medical expenses.

The White House reply to the Swiss request came on January 17, 1966. It stated that "U.S. military aircraft cannot be provided for airlift to Europe of Vietnamese children who may need medical treatment, and no U.S. funds are available to support your activities in Europe". The letter explained that it would be better instead for children to be treated "near their families and in familiar surroundings".

Terre des Hommes agrees in principle, but points to the horrors of most Vietnamese hospitals, and it repeats that many burns are untreatable in Vietnam. Furthermore, many children have no families, and often "familiar surroundings" are bombed-out huts or caves. One suspects that the real reason for American reluctance to fly the children to foreign hospitals is that the sight of mutilated children is poor advertisement for the war.

One airline, Swissair, has agreed to fly children out of Vietnam for half fare. The planes' interiors are altered so that a partition separates the grotesque children from the regular passengers. There are usually six children and one or two Vietnamese interpreters per load.

Help of Doctors

SOME DOCTORS in the U.S. have already donated their services to treat whatever children can be brought to this country. It takes a great deal of money and about two years of repeated operations to rebuild a face burned by napalm. Although Terre des Hommes members are not salaried—the entire administrative cost is 3% of the organization's budget — there is a critical need for financial help. Terre des Hommes needs medical supplies for its agents in Vietnam, and it needs resources to transport badly burned youngsters to foreign hospitals. Terre des Hommes hopes that individual Americans will help.

Three days after the White House denial of aircraft to Terre des Hommes, a message was received in Switzerland from the Red Cross. It read in part, "Hundreds of thousands of refugees are piled up in the vicinity of large cities and survive in the greatest misery. Incalculable numbers of families are torn apart. Abandoned children and orphans can no longer be counted."

Does it not seem that Americans have a responsibility towards the children maimed in this war?

Harry F. Ward: A Tribute

By Lee H. Ball
Executive Secretary of the Methodist Federation for Social Action

Harry F. Ward, one of the five Methodist ministers who founded the Methodist Federation for Social Action in 1907, died at his home in Palisades, N. J. Dec. 9. The past years he had been working on his autobiography. He began as a contemporary of Walter Rauschenbusch, and he taught the social gospel to generations of Protestant ministers. One of his students at Boston University school of theology was G. Bromley Oxnam, later a bishop in the Methodist Church. Another student, in the first class he taught at B. U. was Henry Hitt Crane, long the distinguished minister of Central Methodist Church, Detroit. Dr. Ward taught Christian social ethics at B. U. 1913-1918, and at Union Theological Seminary, New York 1918-1941, when he "retired".

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Dr. Ward was ordained a Methodist minister in 1898. 1898-1900 he was head resident of the Northwestern University Settlement in Chicago. Then he had a parish back of the stockyards in Chicago, where he took part in a fight to organize a union, and saw the big packing house workers' strike of 1905.

In 1908 he was one of the drafters of the social creed of the Methodist Church, which shortly thereafter was adopted and enlarged by the Federal Council of Churches, now the National Council of Churches.

On Many Fronts

He was the general secretary of the MFSA, 1911-1944, and contributed to its Social Questions Bulletin until 1964.

He made many trips across the U. S. and Canada, and spoke to thousands. His analyses of crucial situations was remorseless, his logic inexorable. He challenged his hearers, while he left them somewhat dismayed; for there was small comfort in the thought that in his forebodings, Dr. Ward was virtually always right.

For nearly five decades he was active in organizations which were on the front line in the struggle to uphold civil liberties, to end racial discrimination, for better understanding with the socialist countries, and against the arch-enemy, war. He was chairman of the American Civil Liberties Union, 1920-1940; 1934-1940 he was chairman of the 8-million member American League for Peace and Democracy. He was an executive member in the 1930s of the United Christian Council for Democracy; in 1950 he was chairman of the Civil Rights Congress. He was closely identified with the American Committee for the Protection of Foreign Born and the National Council of American-Soviet Friendship.

When he "retired" in 1941, he intended to write, and care for his rose garden, for many of whose exhibits he won blue ribbons at the flower shows. But at the age of 80 he became active once more, in the fight against McCarthyism. In the "secret hearings" held by the House Un-American Activities Committee in the summer of 1953 hundreds of Protestant ministers and rabbis were named as part of a "Communist conspiracy" to "destroy religion". The Religious Freedom Committee was formed that same summer to defend the freedom of religion clause of the first amendment, holding it to mean not only freedom to pray and preach in the church house on Sunday morning, but also to apply religion in the market place and everywhere else men and women were busy in their life situations, the rest of the days of the week. Dr. Ward, with the late Royal W. France, became consultants of the committee. This committee, among a number of helpful achievements, played an outstanding role in the defense of Willard Uphaus, New Hampshire's "prisoner of conscience", who was then near 70, and who had come under Dr. Ward's influence 50 years before.

Dr. Ward also devoted himself to the efforts to repeal the McCarran act, and to end the war in Vietnam.

His first visit to the Soviet Union was in 1924. He lectured on the social interpretation of the gospel, in China, 1924-1925, under the auspices of the Chinese Christian Council, and he was also invited to speak in Yokohama and Bombay. His next visit to the Soviet Union was in 1931-1932, and his observations on this trip were put in his book, "In Place of Profit", which was translated into Chinese.

The Ethic of Jesus

Through his writing, Dr. Ward has had an important influence on the social and religious thinking of three generations. He has written innumerable pamphlets and magazine articles.

The books he wrote were "The Bible and Social Living", "The New Social Order", "Our Economic Morality", "In Place of Profit", "Democracy and Social Change", and "The Soviet Spirit".

His writings centered in the ethic of Jesus, Jesus' prophetic role in the life of his time, and the relevance of Jesus' imperatives to human problems today.

One thousand persons came to New York's Carnegie Hall Oct. 15, 1963 to celebrate Dr. Ward's 90th birthday. Ward spoke on "What Needs Now To Be Done?": we must stop all nuclear tests, halt the attack on our political freedom, and end the cold war. He expressed a familiar insight: "We expect this . . . attack upon our constitutional freedoms to grow worse instead of better, for behind it all is the . . . cold war." His prophecy, alas, again is proving only too true, and these things still need to be

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done, including ending the cold war, before it ends us.

A memorial service for Dr. Ward will be held in James Chapel, Union Theological Seminary, New York, at 8:00 p.m. Wednesday January 4, 1967. Those who will participate in this service, who can be announced at this time, are President John C. Bennett of UTS, and Bishop Lloyd C. Wicke, of the New York area of the Methodist Church.

Rhodesia and Vietnam Protests Mark Year-End in England

★ All of Britain's major Protestant Churches are supporting the government's efforts in the U.N. to seek mandatory sanctions against the illegal regime of Ian Smith in Rhodesia, according to a joint statement issued in London.

The statement was signed by nine Church leaders headed by Archbishop Ramsey of Canterbury.

Catholics Also

Roman Catholics did not sign the statement but their attitude was reflected in a long editorial in the Catholic Herald which declared: "The Smith regime's decision to repudiate the working document with Mr. Wilson is a unilateral declaration of insanity, which could have disastrous consequences not only for Rhodesia but for Britain and Africa as a whole."

The statement signed by the churchmen said: "The long and patient attempts by her majesty's government to secure agreement on the future of Rhodesia have failed. Mr. Smith and his colleagues have insisted on the continuance of their illegal regime with its full powers while a settlement was being worked out and the views of all the people of Rhodesia were being ascertained.

"Such insistence is unacceptable from a regime which, whatever its words, has in the past year continued and even extended racial discrimination and the denial of personal rights.

"As the future of the Rhodesian people is a moral responsibility of Britain we cannot, without dishonor, acquiesce in this state of affairs. If sterner measures requiring international action have now to be taken, our readiness to apply them will be felt by the world to be a test of our sincerity.

"Our hearts go out at this time to all the people of Rhodesia, both white and black, praying that God will show to all of us the way of justice and brotherhood, and enable us to follow it.

"To our fellow-Christians of all races in Rhodesia we say: 'God bless and strengthen you; may we maintain our links with you; support work in any way that we can; and may we still pray with you and work with you for that free and equal society which our common faith requires.' "

Their statement sparked strong new comment in several religious journals.

The Catholic Herald also wrote, "The outlook is grim but the blame for the mess now rests squarely on the Rhodesian leaders."

The Baptist Times stated, "By their action a small group of wealthy Rhodesian extremists have set their country against the rest of the Commonwealth and the world, except perhaps South Africa. And they blocked the way to peaceful development in Rhodesia."

According to the Methodist Recorder, "Two hundred thousand white people hold supreme power over nearly four million Africans, and they have refused to surrender their power. For more than a year since UDI (Unilateral Declaration of Independence) in November, 1965, her majesty's government has spoken strongly and acted hesitantly. It is time now to match words with deeds."

The Church of England Newspaper said, "We are responsible for the people of Rhodesia, and it is impossible to tolerate the continuation of white supremacy in such a way as to deny black Rhodesians a light at the end of the tunnel."

Vietnam Protests

Observers linked the Churches' attitude on the Rhodesia problem to the way they marked human rights day. There was special emphasis on Vietnam.

Events included a torchlight procession through the west end of London, ending with carol singing in St. Paul's Cathedral and a prayer vigil at St. Martin-in-the-Fields.

A day of prayer and witness for peace in Vietnam was also observed by the right to life campaign, sponsored by nine Christian organizations. The day of prayer was announced by Fr. Simon Blake, chairman of the Christian campaign for nuclear disarmament, who said that "somebody had to speak up for the voiceless peasants of Vietnam who are the innocent victims of a clash between two opposing ideologies."

Many Protestant Churches and Church organizations ar-

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ranged special events this year, including meetings, fasts, processions and intercessional services, particularly for Vietnam, following appeals by several leading churchmen including the Archbishop of Canterbury.

NEW G.T.S. DEAN INSTALLED

★ Samuel J. Wylie was installed as dean of the General Theological Seminary on December 12, 1966. The installation took place following the regular service of evensong in the chapel. Presiding was Bishop Horace W. B. Donegan of New York and chairman of the board of trustees. Also participating were the Rev. John V. Butler, rector of Trinity Parish, New York, and chairman of the standing committee of the board of trustees, the Rev. Powel M. Dawley, sub-dean of the seminary, and Mr. Andrew Oliver of the board of trustees.

Distinguished guests included the deans of the other Episcopal seminaries and other educators, including Bishop Lichtenberger, former Presiding Bishop who was on the G.T.S. faculty for a number of years.

PROMOTING GOODWILL IN ENGLAND

★ Promotion of good race relations was one of the aims of a special service held in London Sunday, Dec. 18, when carols were sung to the music of a Caribbean steel band and the light of 500 candles.

The service was held at Emmanuel Church in Hampstead. The vicar, the Rev. J. Dover Wellman, and Mrs. Wellman, have been members of the British-Caribbean Association since it was founded in 1958 to promote good relations and understanding between West Indians and the British.

Taking part in the service was Larry Adler, internationally known harmonica star, Nadia Cattouse, Edmundo Otero and Russ Henderson and his steel band. Lessons were read by representatives of the high commissioners for Jamaica, Trinidad and Tobago.

On Monday, Dec. 19, an international service of carols by candlelight was held at All Souls' Church in fashionable Langham Place in London's west end. Especially arranged for visitors from overseas, it provided for nine lessons to be read by representatives of different countries.

ACTION ON UNION IN CANADA

★ The national executive of the Anglican Church of Canada and the general council of the United Church of Canada have agreed on procedures to be followed in appointing a general commission recommended in the "Principles of Union" endorsed by both bodies.

The Churches have signified intentions of uniting. Observers feel union may take five to 10 years.

Made up of 20 members from each communion, the general commission will have wide responsibilities in continuing inter-Church conversations. They will also promote conversations at the local level.

The commission will appoint sub-commissions to deal with constitutional and legal questions, doctrine, legislation, liturgy and worship.

Officials here expect other Churches will be invited to send observer-consultants to commission meetings.



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A Call to Clergymen ---

VIET-NAM:

THE CLERGYMAN'S DILEMMA

An Education-Action Mobilization

January 31 — February 1, 1967 — Washington, D.C.

Dear Friend:

Scripture warns that "where there is no vision the people perish." The failure of vision regarding Viet-Nam is a blindness to realities no less than to ideals. The threat of this moment is a preoccupation with the enemy that destroys our society's power to understand itself or its foes. In such a time leaders in the religious community of this nation must risk the displeasure of the powers that be in order to challenge dogmatisms that imperil ourselves and our world.

We want you in Washington with us on January 31—February 1 to gain new insight for local involvement through workshops, to meet with both elected and appointed government officials, and to stand with members of all faiths in a vigil for peace.

Dr. John C. Bennett
President, Union Theological Seminary

Rabbi Abraham Heschel
Professor, Jewish Theological Seminary of America

Father John McKenzie
Notre Dame University

Dr. Robert McAfee Brown
Professor, Stanford University

Rev. William Sloane Coffin, Jr.
Chaplain, Yale University

Rabbi Maurice Eisendrath
President, Union of American Hebrew Congregations

Bishop John Wesley Lord
Methodist Bishop of Washington, D.C.

Rabbi Jacob Weinstein
President, Central Conference of American Rabbis

Sister Mary Corita

Dr. Harvey G. Cox
Associate Professor, Harvard Divinity School

Father Joseph F. Mulligan
Dean, Graduate School, Fordham University

Father Donald Campion
Former Editor, America

Father Peter Riga
Professor, St. Mary's College

YOU ARE WANTED!

NO ONE CAN TAKE YOUR PLACE!

This mobilization is sponsored by Clergy and Laymen Concerned About Viet-Nam—A National Emergency Committee. We intend to assist local groups in arranging chartered transportation wherever possible. If you cannot come and would like to help defray the cost of the mobilization, checks may be made payable to: "Clergy and Laymen Concerned About Viet-Nam."

(Institutions for identification only)

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HELP MINISTER BUY HIS OWN HOME

★ Advice to the laity: why should your minister live in a church-owned rectory? Why not help him buy his own home? Such help will reap benefits for both the congregation and the clergyman.

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is the Rev. D. P. McGeachy, pastor of Westminster Presbyterian Church in Nashville — the son and grandson of Presbyterian ministers.

For the minister, says McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home."

A church which "gets out of the real estate business" and includes a housing allowance in the pastor's salary is being more realistic, he argued. "You will be able to take honest pride in what you are paying your preacher. When you add a housing allowance to his present salary you will be able to compare it far more favorably with the income of your elders and deacons. If he is buying a house, not living in somebody else's quarters, you are more likely to be treating him as his professional qualifications warrant."

It may even be cheaper for the church to pay "a substantial housing allowance" than cope with utilities, upkeep, basic costs, depreciation and the like. In any case, McGeachy argued, the housing allowance plan would permit church budgets to operate with a more constant figure — avoiding sudden repairs, redecorating for a new minister or similar expenses that must be taken into consideration.

"The allowance, income tax-free to the minister, is worry-free to the board of deacons," he observed.

Owning his own home where he wants it — and not where some church committee of 40 years ago decreed it should be — gives the minister and his family an added measure of dignity and freedom, McGeachy believes. "If they want to add a room for grandmother, they should have that option without having to debate their personal life with the property committee."

Home ownership — or rental of an apartment, if that's what he wants — gives the clergyman the opportunity "to live in a house suited to his own family, and in a neighborhood where his children will be happy," the author stated.

According to McGeachy, the practice of church-provided parsonages began in and belongs to another era, an age when individuals were born, lived out their lives and died in the same house — or at least in the same community. The clerical calling, by contrast, carried with it a high degree of mobility.

"But today the average American family moves more often than the Methodist preacher," McGeachy pointed out. "The U.S. census bureau says that we are not expected to stay as long as four years in the same place. Your minister is one of the more stable residents in the community. And because of the population turnover, houses are easy to buy or rent. Some young business executives own three or four houses in their first decade of employment."

"So, since the minister is more permanent than his congregation, and since housing is readily available, it makes sense for the church to get out of the real estate business."

CHECK YOUR WRAPPER

If your Zip number is there then do nothing. If it is not we cannot mail you the January 5, 1967 issue or any thereafter until we get your Zip on your stencil.

The Witness, Tunkhannock, Pa. 18657

CATHEDRAL SPONSORS HOME FOR ELDERLY

★ The Cathedral Church of St. Paul, Detroit, is to sponsor a 13-story home for elderly persons to be erected with federal funds of the department of housing and urban development 202 program. The project will cost two and a quarter million dollars with anticipated occupancy by July, 1968.

To be known as the Cathedral Terrace, the building will have 165 rental units available to single persons and couples aged 62-years or more. Occupancy will be open to persons of all denominations. Income limitations for residents are established at $4,700 annually for two persons, and $4,000 for individuals.



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- - - BACKFIRE - - -

Walter H. Clark
Professor of the Psychology of Religion at Andover Newton Theological School, Mass.

Stephen Chinlund's article on drugs (Dec. 8) is well written and makes a good point, but it seems clear that he has never taken LSD. Otherwise he would not represent takers as unconnected with their own excitement. This is not the only motive for taking the drug, and most users are more apt to report that they "come to themselves." They are surprised at latent powers that are revealed, not to speak of frequent profound religious experiences that rehabilitate and not enervate.

The tragedy of the situation lies in the overly repressive laws that withhold the drug from qualified investigators while irresponsible teen-agers have ready access. The churches will be forced to face issues raised very soon; for many are finding a more effective faith, they feel, through LSD—like a hardened criminal I have studied or several former atheists of my acquaintance. Such data not only command respect but require hard and careful scrutiny. When the churches take a stand, it is important that they do so not out of prejudice and ignorance but in open-mindedness and knowledge.

Frances A. Benz
Churchwoman of Cleveland Heights, Ohio

The editorial, The Babe of Bethlehem (12/15/66) is just great. The ideas expressed reflect with unusual clarity a new spirit which seems to be at the threshold of Christian thought.

After some years of being on the defensive, the faithful seem to be regaining confidence in their own ability to explain their beliefs. And I might add that these beliefs are far different from the grotesque caricature of them pictured by critics of the Church. In fact they are as different as a birthright is from a mess of pottage.

Massey H. Shepherd Jr.
Professor at Church Divinity School of the Pacific

I want you to know how much the current issue of the Witness (December 15) has meant to me, and especially the very moving and profound article of Bishop Paul Moore ("The Scarred Face Glowed"). Thank you for an outstanding series of articles on the meaning of Christmas.

Dan Matthews
Rector St. David's, Nashville, Tenn.

I seldom write "thank you" notes but this is one. The December 8 issue was so good I couldn't put it down—Cathedral, Drugs, Advent, Members —- all so very fine.

Keep up the good work.

- NEW BOOKS -

E. John Mohr
Book Editor

LIFE WITHOUT LIVING: People of the Inner City, by James A. Gittings. Westminster. $2.45

Life Without Living is a stodgy title for a fast moving, frank view of the Christian faith as a "con job." It is a book that bares a problem the Church has with its mission, and offers a solution.

James A. Gittings, a church-hired reporter, combines fictionalized fact and straight reporting to show how small town politicians, slums, deserted young mothers, addicts, clergy, social security pensioners, and others, are, in the words of the con artist, "marks", or targets for his trade.

Gittings tells about Lacock Street, an indispensible part of big Pittsburgh, slated for erasure by an urban renewal bulldozer. It is a necessary neighborhood for the deserted wives, addicts, ex-convicts, pensioners and bums who live there. It is also a necessary slumming place for the kids and adults across the river who have wheels and an "itch in their loins."

"Christian mission," Gittings writes, "to Lacock Street and to most other out-at-the-elbow streets of our cities, constitutes a Christian con of people who already have wide experience as victims of the confidence man's art."

"Increasingly, the men and women of the deep slums no longer rise to the bait. But would you or I? Would we, if in place of our six-and-a-bath we have a two-and-a-hall latrine? Would we listen to the con if the diapers stank and the dishes stank and the old man was gone and the Church was a blackened old barn filled with only twenty women and dark shadows?", Gittings asks.

Prisons and small towns are also con "marks"—the prisons where first offenders are sent to be reformed while locked away with homosexuals and hardened criminals, away from their loving wives and "churched" people; and the small towns who disown big cities nearby except for the big cities' big roads, stores, electric power and jobs.

In his suggested solution, Gittings says the church's deacons, elders and couples clubs can be prime movers. Couples clubs can prod city halls to consider merging with larger communities. Deacons can leave their comfortable homes to live — just live, not preach-in the slums. Churchees can be sponsors for parolees.

Couples clubs, deacons and churches can do these things, but the question at this point is, "Will they?"

The Gittings eye turned on the reader's hometown may fullfill the unanswered question.

It's a book, once past the title, that prods. It's the kind of book, having been commissioned by a Church agency, that indicates the Church's sincerity about looking at its mission.

— JAMES A. KALBAUGH

The reviewer is a reporter for the Elmira, N. Y. Star-Gazette.

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