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The **+** WITNESS

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Story of the Week

Council Staff Reorganization Necessary says Blanchard

★ Bishop Roger W. Blanchard, executive vice president of the Executive Council unveiled the details of the new staff reorganization reported in our last issue.

A total of 110 persons were invited to join the new team, reducing the total number of staff from 204. The team is designed to carry out the mandates of General Convention and provide the church with basic services within a limited budget.

At the December council meeting \$337,500 of a gift of \$750,000 from the diocese of Pochester was earmarked for the staff reorganization and will be used to provide funds for staff separation, retraining and relocation in a humane and Christian manner.

In selecting persons to be invited to serve on the new team Bishop Blanchard pointed to the criteria that were employed. Members of the new team would be

- Good strategic planners — able to work with a diocese enabling the people in the field to put together issues, purposes and resources in a way that has integrity. It is the intention to establish relationships with all dioceses through the assignment of staff. The staff member will be that diocese's "man at 815" — with the ability to meet or refer all requests for information and resources.

- Persons who understand that the core of the job involves the entire team — no room for prima donnas for there will be limited areas for the exercise of specialities. No single-cause pleaders.

- Experienced hands accustomed to serving many bosses in a multiple of tasks.

- Multiple skilled people with high premium to develop functional abilities.

- Persons who are knowledgeable about the system.

- Must have a speciality which contributes to the skill pool — but — must be a generalist and expect to find fulfillment of vocation in latter.

Staff would function:

- as individuals in relation to assigned dioceses and in responding in a particular specialized field.

- as a member of a number of task forces dealing with different issues.

- as a member of total staff body in strategic planning.

The Rev. Roberto Morales, whose dismissal and reinstatement in a key post caused controversy last spring, is among the more than 100 staff persons being dropped. He has been executive secretary for Latin America in the office of the deputy for overseas relations.

Also missing were the names of William G. Moore, director of communications services; Mrs. Robert M. Webb, director for experimental and specialized services, and Mrs. Robert N. Rodenmayer, director for professional leadership development.

Leon E. Modeste, director of the controversial GCSP, which aids minorities, is to stay, as will Peter Day, chief ecumenical officer.

Bishop Blanchard had the task of supervising the cuts. Since the staff will be completely reorganized from the previous structure, it was not possible to tell immediately what responsibilities would be assigned to executives. Bishop Blanchard is in charge of program. The Rev. John F. Stevens is chief administrative officer, Paul Tate is deputy for jurisdictional matters and the Rev. Robert Martin is program officer. No other titles are anticipated. Canon James Long, responsible for information as chief press officer resigned prior to the staff reduction, as did Canon Charles M. Guilbert, council secretary, who has become full-time executive for the General Convention.

Under the new structure a secretarial pool will serve all except the topmost executives.

After the list of retainees was received most of the executives at the church center took the remainder of the day off. Tensions were very high.

WCC Aid to Draft Resisters Explained by Chief Executive

By Elliott Wright

Religious News Service Staff Writer

★ The World Council of Churches is not encouraging young Americans to break U. S. laws by supplying funds to aid draft refugees in Canada, the Council's chief executive said.

Eugene Carson Blake said the WCC's appeal for \$240,000, over three years, to assist the 30,000 young men who have become military deserters or draft resisters is similar to the help given any other political refugees.

He said the council has helped millions of persons, especially from Eastern Europe, in the past 20 years without asking whether they are "good" people — and without agreeing or disagreeing with their cause.

The American-born general secretary defined a political refugee as "one who leaves his country for political reasons."

He said that some refugees from Eastern Europe, for example, were "fascist anti-Semites" while others were "liberal anti-Communists."

Blake said the duty of the World Council in dealing with refugees is to serve the spiritual and physical needs of all.

The call to the 235 member churches to provide funds for the Canadian project was made on Dec. 7. Blake held a press conference to interpret it because, he said, the American press had made many inquiries about the meaning and nature of the program. He said two-thirds of the \$240,000, if the churches give it, will go to aid centers throughout Canada. These centers provide emergency food, clothing and lodging for

U. S. draft resisters, and assist the young men in job hunting and becoming official immigrants. The other one-third will go for pastoral counseling among the men. He said that many have received such counseling already and some have decided to return to the U. S. Blake stressed that the WCC was not telling people they ought to desert or fail to appear for military induction.

He said the request for WCC support came from the Canadian Council of Churches which sponsors the aid centers; pointing out that the WCC's efforts were not identical to the ministry to parents of draft refugees carried out by the National Council of Churches.

The figure of 20,000 resisters or deserters given by Blake is about half the total usually cited. He received the lower figure from a unit of the NCC which keeps in close touch with the Canadian Council.

The WCC executive explained that the unemployment rate in Canada is about 6.5 per cent, causing young Americans to have a hard time finding work there.

On the issue of whether the council is encouraging the breaking of U. S. law, Blake replied by asking whether funds to rehabilitate drug addicts induces people to take narcotics. "Is crime encouraged when we put chaplains in prisons?" he asked. "Persons in prison are in trouble. So are the young men in Canada."

Blake suggested that adverse criticism of the WCC's call for funds occurred partly because it came on the heels of the controversy about grants to help liberation groups in Africa oppose racism.

He said some people look at the council and say it is only taking "one side," meaning the more radical side. He regretted that the press was not more interested in non-controversial projects similar to rehabilitation work in Nigeria, where the World Council anticipates an expenditure of \$8 million over the next few years.

Working through the Nigerian Christian Council, the WCC, according to Blake, is carrying on the largest program — government or private — helping Nigeria to regain its unity and economic base after the recent civil war.

Asked whether support for draft refugees in Canada stemmed from World Council stands against the Vietnam war, Blake said the same position would be taken without Vietnam, though he added that Vietnam had raised the question of conscientious objection to a new high.

Without Vietnam, he said, the council would probably be pressing Switzerland to recognize conscientious objection, which the land-locked European nation has never condoned.

He stated that the council is a global organization with a Christian consciousness. Blake said he wished that Americans would realize that and come to understand that if some of its actions did not upset some Americans the council would not be doing its job as a Christian body.

"We don't try to tell everybody in any country what to do," he said. "We try to have a consensus, or a forum, and then throw decisions back on the peoples involved. We are no super church to direct people but are supposed to help the churches direct themselves."

Quakers Send Position Paper To White House on Indochina

★ A Quaker position paper delivered to the White House claims President Nixon should ask the current top leaders of the South Vietnamese government to resign in the name of peace and set a definite time for U.S. withdrawal from Vietnam.

"Indochina 1971" was presented by leaders of the American Friends Service Committee. The paper was authorized by the directors and joined by Philadelphia's Quaker Action Group and the peace committee of the Philadelphia Yearly Meeting of Friends.

A victory through American-backed "Vietnamization" would, said the document, "blacken our name as a people for generations."

"Intimations have been frequent and obvious that the Nixon doctrine is based on the expectation that the American public will support the Indochina war if it is fought with U.S. planes, U.S. dollars and Asian lives," the Quaker group charged. "From its very inception, America's Vietnam policy has been a gamble requiring others to cover U.S. losses."

They ask the president to suggest to South Vietnamese President Thieu and Vice President Ky that they retire from public life.

Then, the request continued, the president should pull all U.S. forces out by a given date in 1971.

Regardless of when the government decides to pull out, the paper said, individual Americans would extricate themselves "from our involvement in this war."

The war in Indochina, the document said, goes back two decades with U.S. support, since

the U.S. backed France in its long struggle there.

Vietnam has cost America "50,000 lives and \$125 billion," according to the Quakers, adding, "Statistics can only measure physical destruction; they cannot convey the spiritual suffering and moral disintegration which have become the hallmarks of this war."

The American Friends Service Committee operates draft appeal and counseling programs, conducts peace education activities and assists in a variety of anti-war movements.

It has raised critical questions about U.S. involvement in Vietnam since 1954.

It also conducts relief work in overseas lands. In 1947, it received the Nobel Peace Prize for aid to refugees in the Middle East.

VIEWPOINT GOES OFF THE AIR

★ The Rev. Robert M. G. Libby, director of radio and television of the Executive Council, has informed program directors that the production and distribution of Viewpoint will be suspended on March 6, 1971.

The decision was necessitated by lack of funds for radio and television programming in the 1971 budget.

More than 400 stations across the country now carry Viewpoint on a regular basis as a public service.

Over the years the program attracted a total of over 600 guests. They have ranged from: drug addicts to Eleanor Roosevelt; Barry Goldwater to John F. Kennedy; the Archbishop of Canterbury to a practicing atheist; David Frost to Julian Bond. Nehru's sister made her last public appearance on Viewpoint.

EPISCOPAL REPORT ON HOMOSEXUALS

★ A survey has revealed a generally tolerant attitude towards homosexuals among the Episcopalians surveyed.

A study committee, authorized by the 1967 General Convention, questioned 584 clergymen, laymen and women, bishops and seminarians to determine the attitudes of churchmen towards homosexuals.

Tolerance of homosexuals, but not uncritical acceptance of homosexuality as "normal," is shown in a number of responses to questions put to those surveyed. Only 51 per cent of the respondents considered homosexuality specifically sinful — about the same percentage considered adultery sinful.

However, 60 per cent considered homosexuality to be opposed to Christian teaching.

Most of those surveyed did not feel that homosexuals should be subjected to police surveillance or arrest.

Only 26 per cent felt that homosexuals should be prevented from congregating in public places; and 45 per cent felt homosexuals should not be excluded from service in the armed forces.

The largest majority of those surveyed saw homosexuality as an emotional illness — 76 per cent felt the homosexual ought to be provided with professional counselling. However, 60 per cent of seminarians responding to the survey felt that homosexuality was neither an emotional nor a physical illness.

The tolerance shown homosexuals extended to the clergy. Only 51 per cent felt that homosexuals should be prevented from entering the priesthood, and only 42 per cent felt that clergymen who are practicing homosexuals ought to be deposed.

Top Stories of 1970 Picked By Reporters on Religion

★ Pope Paul's tour of the far east was the top news story of 1970 but financial problems of the churches shaped up as the "most significant" development in the past 12 months, according to an annual survey among members of the Religion News-writers Association.

The association is made up of reporters on religion for the secular press. Forty-one per cent of 126 persons responded to the questionnaire.

Members suggested that the major problem confronting the religious community in 1971 will be disenchantment with institutionalism, organization and tradition, along with a crumbling of church structures.

The 1970 poll was divided into two parts, news stories and significant developments. On a score scale from 1 to 10, the highest theoretical score was 520.

Pope Paul's tour, among news events, scored 304 points to lead the list. Second (271) were the anti-war priests, Frs. Philip Berrigan and Daniel Berrigan, who were jailed for destroying draft records.

Other top stories, in descending order, were: approval of the draft plan of union for the Consultation on Church Union; death of Richard Cardinal Cushing and appointment of Archbishop Humberto S. Medeiros in Boston; release of Catholic Bishop James Walsh by Communist China; publication of the New English Bible and the New American Bible; the "no" vote on parochial aid in a Michigan referendum; the General Convention of the Episcopal Church — which seated women for the first time; — the furor over World Council of Churches grants to liberation groups, including alleged "guerrillas," and

radio evangelist Carl McIntire's "Total Victory Rally" in Washington.

In the category of significant developments, women's rights in the church, including the ordination question, followed financial problems, which led with 301 points.

Third was "revolt against the traditional formal concepts of religions." This covered such topics as sensitivity training, "Jesus freaks," underground church and eastern religions.

Other trends or items considered top developments were: parochial education, abortion and birth control, churchmen in politics, the charismatic movement, a so-called social action/spiritual debate, ecology and domestic poverty.

More than one-third of the religion newswriters said their biggest disappointment in 1970 was "the retreat behind locked doors of the Roman Catholic hierarchy and some Protestant leaders — particularly in the Episcopal Church — which prevented full reports to the people in the pews."

The questionnaire was compiled and tabulated by George Collins of the Boston Globe, Louis Geringer of the Christian Science Monitor and Charles Lerrigo, formerly of the Boston Herald Traveler.

- - People - -

JOHN BUTLER the rector of Trinity Parish, New York has announced his retirement effective April 29, 1971, his 65th birthday. Although he has served this parish for only four years, he has made notable contributions to its

life. His crowning achievement, he believes, has been the adoption of the "One Peppercorne" report by the vestry in September 1970. It reflects his philosophy of allowing free expression by the chapels, especially the lay people, towards a goal of self-government. Trinity has begun new ministries that are on the frontier of the church's mission, setting examples for others to follow.

NATHAN M. PUSEY, retiring president of Harvard, will become the head of the Andrew W. Mellon Foundation when he leaves the nation's oldest institution of higher education in June. Trained in theology and the classics, the educator is a leading Episcopal layman, widely known for the so-called Pusey Report on theological education. He has been Harvard's president 18 years and is leaving two years before he had planned in an earlier announcement. He is 63. The Andrew W. Mellon Foundation is a merger of two Mellon-supported foundations, the Avalon Foundation and the Old Dominion Foundation.

WILLIAM STRINGFELLOW and Anthony Towne were indicted on federal charges of harboring a fugitive from justice, Daniel Berrigan. Both Stringfellow and Towne, both 42, pleaded "not guilty" to the charges. They were released on personal recognizance and \$2,500 bail each, on the recommendation of U.S. Attorney Lincoln C. Almond. The two men, both Episcopal laymen, are charged with harboring a fugitive from justice and being accessories after the fact in concealing a person to prevent punishment. If convicted on the first count, each could be sentenced to

(Continued on Inside Back Cover)

EDITORIAL

Some Basic Questions

By George W. Wickersham II

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

IT WAS NOT my intention that the account of the slaughter of the innocents be read at the children's carol service. The reader, however, misunderstood my directions and, having finished the story of the magi, plowed on through the flight into Egypt and continued straight ahead to the massacre of the little ones. It was terrifying. One parent told me afterwards that he found himself explaining the word "slew" in the middle of a carol service.

Be that as it may, I could not help but see some justification for reading the story in its entirety, instead of stopping at the usual place: before the unpleasantness.

Perhaps the Herod passage is not good bedtime story material, but then, neither is much of Grimm's. Nevertheless, it provides a rather accurate reflection of the sort of world in which we live. Sooner or later children must face this. Certainly the passage reflects the world into which Christ came.

Father Christopher Huntington's recollection of the Catholic lady at the ecumenical seminar, told by him at one of our services, is to the point here. She had gotten to know the Rabbi well enough to ask a question which had been burning within her for weeks.

"Just how do your people," she inquired of her Jewish friend, "interpret the prophecies of the coming of the Messiah?"

Apparently she felt that she had pinned the good man to the wall.

"We know the prophecies," he replied quietly. "We also know that they have not been fulfilled. The Messiah, obviously, has not come. Have men beaten their swords into plowshares? Has the lion laid down with the lamb? Does nation no longer rise against nation?"

Father Huntington added that the Rabbi quoted prophecy after prophecy of such a nature. "He humiliated us," the great Catholic observed.

This address was given during the Octave of the Epiphany when the author was minister of the Associated Churches in New Hampshire.

Continuing Conflict

THE FACT is that by the Rabbi's criterion the prophecies can never be fulfilled. Not this side of paradise anyway. The reason: human nature.

Every generation, nay, every individual born into this world must struggle with the problem of nature. The level of self-interest of which all people are capable is truly appalling. Herod was but one of a vast host which sees only that which benefits the self.

To innumerable human beings, therefore, Christ's birth is a threat of no small proportions, just as it was to Herod. That, I believe, is what Matthew's story is saying. But if Christ is a threat to us, he is also a vindication of us, a vindication beyond calculation. For he came on the obvious premise that we are capable of responding to him. "We have seen his star in the east, and are come to worship him."

Here we are face to face with the amazing breadth of the human animal.

Our cousins in the rest of the animal kingdom are capable of considerable affection. Witness the many fanciers who turn to them in despair of humanity! We must recognize, however, that our four-footed friends are conditioned largely by instinct. They are essentially simple creatures.

Not so us. We are driven by amazingly complex forces: by tremendous urges for power, by hidden impulses of destructiveness, by satanic seizures of self-assertiveness, by dark compulsions unknown to dogs and deer, to cats and canaries.

Infrequent Fulfilment

AS THE RABBI noted, the pages of human history bring us one long tale of woe. Still, in their very midst we find the person of Jesus Christ. After him we discover a varying but increasing number of followers. There is a difference in the pages which ensue. In spite of the Rabbi's well-taken points, history does have a division.

The human animal with all of his cupidity and cunning, his virulence and violence, nevertheless responds to Christ. He does beat his sword into a plowshare. The lion of mammon does lie down with the lamb of charity.

Occasionally.

This is what life is all about. The war between the destructive urge in man and his response to good goes on in every age, in every

place, in every soul. It always will. There will be lions. Heaven will continue to watch with bated breath.

Herod is in you. So are the wise men. Both parties see the star. One regards it as a threat, the other as a beacon. Ultimately you must decide whose judgment you are going to accept.

And do decide. Most of us waver. We lack the courage of our convictions. At least Herod knew his mind. Certainly the magi knew theirs. But you and I we never really commit ourselves. Hence we never enjoy the rewards of either position: the booty of ruthless selfishness on the one hand, or the boon of true selflessness on the other. Decide: which is for you?

Disturbing Question

THERE IS an aspect of Matthew's story which troubles me. It has to do with the warning which Joseph received: the warning to flee before Herod. That may have been all very well, but what about the other fathers and mothers in Bethlehem, who received no such warning?

"In Rama was there a voice heard, lamentation, and weeping, and great mourning . . ." This apparent partiality on the part of the angel of the Lord is disturbing, to say the least.

Perhaps I should remember that there was enough notice in high places of Jesus' birth to make anyone familiar with Herod highly uneasy. Under the circumstances related by Matthew, the flight into Egypt hardly sounds unnatural.

But many will insist that this only reminds us of the fact that there is too much evil in the world for the God of Jesus to be believable.

Archibald MacLeish's play, "J. B." contains the haunting paradox:

"If God is God, He is not good;

If God is good, He is not God . . ."

I wonder whether some of this feeling is due to too much reading of the pleasant parts of the gospels, not enough of the unpleasant? We labor under false impressions.

Actually, if God had created the world so that there could be no Herods, no possibility of injustice or cruelty, we would find ourselves living in a world without choice. There would be neither conviction nor courage, neither mercy nor magnanimity. There would be no Herods, yes, but no magi either. Our moral natures would approximate those of our animal cousins, of whom we spoke before.

So God gave us the potential of evil that we might have the possibility of good. This is a

source of constant complaint for the faint-hearted. They want the star without the tyrant. But life is not that way. Matthew's nativity narrative does have two parts. We might just as well read both.

If we read the rest of the story of Jesus, we will discover that it reaches a climax which centers around the willingness of its principal, the same Jesus, to carry a cross.

Care of Relicts: Other Precious Things

By McRae Werth

*Rector of All Saints', West Newbury, and
Chairman of Committee on Church Pension
Fund, Diocese of Massachusetts*

RELICT: "The widow of a man; . . . an object . . . which remains as a memorial of a saint, martyr, or . . . holy man . . . carefully preserved or venerated; leavings; refuse." (Oxford Shorter Dictionary)

Clergy relicts and retired clergy: 'leavings or refuse'. (Church Pension Fund Rules.)

Christian standard for care of retired clergy and their relicts?: (1) Amount needed in community for modest standard of living. (2) More important than first, equitable common sharing in the commonwealth of the church set aside for retired clergy and their relicts.

What do CPF Rule Makers think about present rules?: "The minimum of \$2,500 (for retired clergy which well over one half enjoy) is inordinately generous." (CPF Trustee, salary \$48,500, pension will be in excess of \$26,000. Salary \$4,500 up from last year.). In opposition to supplements for field clergy and relicts: "When men are older they are not subject to the expense of children, education, clothing, and so forth and so on." (CPF Trustee, compensation in excess of \$37,000, pension to be in excess of \$10,000, age 62. Last year's compensation, \$20,000.)

What do Rule Makers say about the relicts of clergy (minimum \$1,600, which almost all relicts get.)?: Nothing. All Rule Makers are men.

Aren't you too hard on Rule Makers?: Right, it isn't easy to play God. And a fellow earning \$48,500 with pension of \$26,000 upcoming does have more important things on his mind, like how to spend twenty times what greedy retired clergy are inordinately receiving.

Unfair! Remember what JFK said "Life isn't fair." Pensions are based on compensation (rightly or wrongly) and compensation in our economic system and in church varies widely (rightly or wrongly) and since all are treated equally depending on compensation, equity does prevail. You must admit that is right. Right: Wrong. (I also remember what JFK said about what his daddy said about business lords and other Rule Makers!) The House of Bishops (which includes retired bishops) is rightly ill at ease in the presence of retired bishops, with disparity in current incomes and future pensions. So at Special General Convention they rightly saw to it that all retired missionary bishops have supplements to raise pensions to \$6,000. (Before '69 they were supplemented to \$4,000.) In 1969 well over one half of all clergy were receiving only \$2,500 pension, let alone the \$4,000 special rule that missionary bishops were already getting and considered demeaning by the Big House folk. (All Big House folk are men. Hence, natch, the canon made no provision for relicts of retired missionary bishops! Ah, Woman's Lib, where were you!?) In the same diocese of the CPF Trustee Rule Maker who thinks that old clergy and relicts should buy their clothes at the Thrift Shop instead of Sears, and who must spend his time this year with tax advisor to handle the \$17,000 increase in compensation since last year, as far back as 1961 a retired diocesan was supplemented to the \$6,000 level (his pension was already \$5,000) whilst almost every retired clergyman was receiving \$1,800 or less, and all relicts received \$1,200 or less.

Why are retired clergy and their relicts treated like leavings or refuse?:

- Salaries and pensions and sharing of the commonwealth of the church amongst its clergy are based on the gospel of Adam Smith, sincerely and without guile (or examination or comparison to the gospel of Jesus Christ) by the Rule Makers and House of Bishops. Hence the Sincere Rule Maker who thinks \$2,500 floor for retired clergy is "inordinately generous", can accept a \$4,500 increase this last year on top of \$44,000, out of pension premiums, and write that he holds these beliefs for the "good of the church."

- The gospel of Racism is the daughter of the gospel of Adam Smith. And in a church that in 1967 (see statement in *Episcopalian*, April 1967, signed by almost all black clergy and those who pass for black) was still racist to the core, neither

can be abandoned in the life of the church for fear of undercutting the other, in the church and in the world. The Sincere Rule Maker Trustee of the CPF might want to provide the same pensions for average field hand retired clergy as for the Big House retired clergy, but then his own underpaid bank clerk might want the same system in the business world! A church whose economic policies, internally, was a credible sacrament of Jesus Christ would be the most dangerous foe of the rich get richer and poor get poorer economic system imaginable. And one reason the Sincere Rule Maker Trustees who are Very Rich Bankers have found room at the top is that they have excellent imaginations! One of the funniest-saddest straight lines of the church is in the General Convention booklet *Is the Ministry in a Bind?*: "Throughout history, only one model of leadership has existed for the church — the ministry of Christ himself." May God in his mercy strike blind any young potential leader who is naive enough to look to the present leadership in the Big House to find a model of Christian leadership.

- The money well, the commonwealth of the church for all purposes, is not an ever flowing cruse or a cow that can be milked more than twice a day, for all causes, however excellent and conformable to the ministry of Christ. The Sincere Rule Makers know this. In the genuinely tragic choices of the shipwrecked in a life boat, when push comes to shove, it is the weak and elderly that are shoved overboard. But in the church when the Sincere Rule Makers noted (plus the P.B. graciously granted a \$6,000 increase on his \$23,000 plus housing compensation), take out of the well some additional \$27,500, instead of adding, say, \$500 to 55 relicts now getting only \$1,600 per year, the life boat tragic choice image simply is not credible. Even the younger clergy, finally standing up like men and insisting on getting moderate compensation know that to care for the retired and their relicts would mean they would have to accept less than their fair due. And since some want, and will find, room at the top, they are not about to cut the gluttony level at the top, for they expect to get there someday!

- The old and retired have no clout in church or representation, except for old Sincere Rule Makers who got there because they agreed to play the game. Item: No special reps for aged, retired, or relicts at South Bend, Houston, or Executive Council; Item: No retired clergy or relicts living on minimum has ever served on

CPF Trustees; Item: No woman of any kind has ever served as Rule Maker. (When one is appointed, she will be a dowager empress type rather than the union bargainer from ILGWU.) The retired are given the stone of being able to vote in diocesan conventions, dry water one is sure all would gladly exchange for a loaf of the same bread (\$6,000 minimum) that sincere Rule Makers in the Big House enjoy! It is said that none would vote against a resolution which opposes sin and is in favor of motherhood. Why, of course they will when there is a money appropriation attached to it! When the SGC at South Bend, and the GC just adjourned, continue to vote approvingly for the Sincere Rules of the CPF which treat the relicts of clergy as leavings or refuse, and continuing the standards of preferential pensions and salaries for the Big House folk, they voted for sin, for violation of the commandments against dishonoring one's parents, and for covetousness.

The posturing liberal establishment, including posturing blacks, has loved to quote the GC

speaker of the GCSP: "I am appalled at too much complaining and too little celebration . . . You have done an audacious thing. Why do you tremble before your audacity?"

The convention should have trembled, in its audacity in tithing mint and dill and cummin for GCSP, which supports the status quo system and will only, if not intended to, take the edge off of drive for real change. Such pious posturings must make one tremble before God who knows our minds and hearts and secrets, and knows and honors us too much to believe we could think that GCSP is intended to get at the heart of our ills and needs, and change the system. (O yes, treating symptoms is good, but at some point it is mere escapism, not a humble acceptance of the realities of the limitations of power.)

But even more it should have trembled at continuing a system it could have changed right then and there, the Sincere Rules of the CPF which treats relicts like refuse, giving them the leavings of the commonwealth of the church.

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NCC LEADER HAILS COMMUTATIONS

★ Cynthia Wedel, president of the National Council of Churches, has lauded the declining use of the death penalty in the U. S. and the reduced sentences given to six Basque nationalists and two Soviet Jews, who had been sentenced to death.

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PEOPLE: —

(Continued from Page Six)

five years in prison and \$5,000. The second charge, if it becomes a second conviction, carries two and one-half years in prison and a \$2,500 fine. Daniel Berrigan, and his brother Fr. Philip Berrigan, are now serving sentences in a federal prison at Danbury. Both were convicted of destroying selective service records in Catonsville, Md. At the time of the Berrigan arrest on Block Island, Stringfellow and Towne praised the conscience and "moral purpose" of the Jesuit, who is also a poet. They said they were prepared to face charges. "A Christian does what he must do as a Christian," Stringfellow said. Subsequently, he compared the seizure of Berrigan to the arrests of the Apostles Peter and John in the New Testament. A lawyer as well as a theologian, Stringfellow has long insisted that American society is repressive and militaristic.

KATHLEEN RYAN, 33, has become the first woman ordained a deacon in the Episcopal Church. Ordained by Bishop Joseph M. Harte of Arizo-

na, she will assist the Rev. Joseph Heistand at St. Philip's, Tucson. Miss Ryan said she was sure the church would eventually admit women to the priesthood. "But I'm not even thinking of that," she said. "I'll leave my vocation in the hands of God." A native of Colorado, she graduated from Colorado State University. While working in San Jose, Calif., she became interested in church work and applied to Church Divinity School of the Pacific, Berkeley. She received her degree there in June, 1969.

ROBERT A. BURCH, since 1967 the program director of the diocese of Rochester, will become the Church World Service representative in Taiwan and associate executive director of Taiwan Christian service, beginning January 15, 1971. Burch served as director of operation catapult for CWS in Greece between 1965-1967.

JOHN H. ESQUIROL, bishop of Connecticut, died Dec. 31, just a week before his successor was to be elected at a special convention. He served as spir-

itual leader of the 196 Episcopal parishes and missions in Connecticut since May, 1969, when he succeeded Walter R. Gray, who had been bishop since 1951. A native of Brooklyn, New York, he was graduated from New York University in 1920 with degrees of bachelor of science and doctor of jurisprudence.

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The **+** WITNESS

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First Person --- Singular

Alfred B. Starratt

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Studies on Human Life Must Continue.
Margaret Mead Lashes Sunday Schools. Charles
Davis May Return to Church

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Story of the Week

Time for Civilization Says Nobel Peace Prize Winner

★ Norman E. Borlaug, the 1970 Nobel Peace Prize winner, said that science may have "bought" civilization 30 more years to face its problems. He spoke at the annual Nobel convocation held at Gustavus Adolphus College, St. Peter, Minn.

He added a few "buts" to his prediction, saying advancement in agricultural science is only one solution to the problems of a starving world. There must be in addition control of population and a uniform system of distribution, he said.

The Iowa native, who won the prize for his work in development of a high-yielding variety of wheat and rice, received an honorary degree of doctor of humane letters during the convocation.

"A n y b o d y born into this world is entitled to have enough food," Borlaug said. "Yet the U. N. food and agriculture organization estimates that more than half of the people of this planet are hungry at least several times during the course of the week and some even more. Many are under-nourished, short especially of proteins and this affects their whole development, both physical and mental."

Borlaug said the whole emphasis in the past has been one of producing enough food and man could only give secondary

attention to producing the right kind of food.

"Very modest progress has been made," he said. "There is some hope the tide has started to change, but we can't become too complacent. From what we have learned so far, we have been able to buy for you young people and your generation maybe two or three decades if we continue to push ahead aggressively."

He said that 5 per cent of the people produce enough food for this country plus very large quantities for export, yet in the hungry nations anywhere from 70 to 80 per cent of the population is engaged in subsistence agriculture, tied to small pieces of land, living under impoverished conditions without even adequate food despite their efforts.

Borlaug declared that schools are "not functioning right, they are not providing the right kind of opportunity for the right kind of people. I wouldn't give a nickel for the most talented scientist in the world to join our scientific team if he didn't have social motivation, if he wasn't interested in trying to help the people of the country to which he is assigned."

It takes 15 to 18 years, he said, to develop the whole core of scientists and teachers in adequate numbers to cope with this problem — the need is for

short cuts. In studying the problems in India and Pakistan, he said they could not wait 15 to 18 years to train people. The answer, he held, was a concentrated form of instruction.

"All the factors for quick change must be taught, the problems of the fertilizer, insect control, planting time and conservation of moisture and in addition they must work to remove the roadblock of conservatism found so often among the small farmer.

The theories have worked, he said, not only in Mexico but in India and Pakistan where he said he has seen wheat production jump from a previous high of 12 million metric tons to about 20 million tons, all in the last three years.

"The most significant thing as far as I'm concerned," he said, "has been to disprove that the peasant farmer wouldn't change. He'll change if you'll help him change."

Changes in the agricultural picture bring other changes and benefits, the scientist noted. As an example he pointed out that the gross national product in India has increased by \$1.4 billion in wheat alone. This is money in the pockets of small farmers, he said, and they have begun buying things they were never able to buy before. A whole way of life began to change, bringing with it better communication, transportation, schools and a better way of living, the prize winner concluded.

Major Studies on Human Life Must Continue WCC Told

★ Continuation of a "humanum study" by probing into three specific and interrelated areas — moral issues in health care, implications of genetical research and concerns in population policy — was urged at the central committee meeting of the World Council of Churches.

Making the proposal in a report and lecture was Canon David Jenkins, who was named in July 1969 to carry out the study of man project which had been recommended by the 1968 assembly at Uppsala.

His presentation marked the end of the first phase of the project and a time, he said, for new and intensive attention "to the theological and ethical understanding of the human in the context of particular World Council studies."

"My hope and belief is," he said, "that it is by wrestling with particular human problems that we shall discover and rediscover the meaning of the truths of the gospel and of our Christian tradition for and in the human problems we have to face."

The Oxford scholar, whose lecture brought long applause and much voiced appreciation, emphasized that for Christians any study of man must be based on an understanding of Christ as "not a God brought in from outside, nor a foreign intrusion dragged in to extinguish human problems."

Rather, Canon Jenkins said, "He is the embodiment of transcendence in the midst of human life, he is Emmanuel, God with us and for us and as us — he is God present in, and suffering with, human problems."

For the continued studies, the

Anglican churchman offered a three-point approach:

● "The studies must be multi-cultural. Ways have got to be found of taking the dimension of the human with full seriousness. Thus, much of the approach of this paper is in fact based on a western approach to questions of identity, self, persons, and community. This approach needs, for example, full Asian and African criticism and collaboration if the studies are to make any real contribution to our moving towards the one new man in Jesus Christ."

● "The studies must find ways of being sensitive to man not only as a language-using animal and a decision-taking animal but also as a worshipping animal with dimensions of art, celebration and contemplation. It is contrary to the divine and infinite possibilities of humanity to suppose that any one type of human activity or any one shape of human existence is the definitive type or shape."

● "What may be called a plurality of particularities must be taken absolutely seriously. Further, we live in a world where men have not tried to take the living-patterns of other men seriously. Rather there has been, and still is, a tendency to impose the patterns of dominating classes, races or cultures and to ignore or destroy other patterns. If the dominated, distorted or destroyed human patterns are to be able to recover their authentic particularity then they will have to struggle out of dependence into independence either as their contribution to a truly human interdependence or before they can make their contribution to such inter-dependence."

As to specific project areas, Canon Jenkins pointed out that all three are closely interrelated and all "directly demand a consideration of different approaches manifested in 'developed' and 'developing' countries and in the issues between them."

Consequently, he added, it will be necessary to involve experts from Asia, Africa and Latin America in equal numbers with those from western countries. "In this connection," he said, he hopes "also to develop contacts . . . with men of other faiths than the Christian and also, if possible, with Marxists, as well as with secular humanists."

Canon Jenkins closed his presentation by cautioning "the road to consensus which is truly humanizing will be very often through confrontation."

He emphasized that "the way to a humanizing reconciliation will be through a realistic facing of our alienation and enmity. Premature reconciliation is neither human nor divine but simply a sub-human sealing-off of unhealed wounds . . ."

The study, he suggested, poses serious questions for the entire future of the ecumenical movement in its institutionalized form.

Asking what is the goal of the ecumenical movement, he continued: "Is it the rapid production of a consensus in the various areas of our work and the hope of a speedy enjoyment of reconciliation? Or is the task rather to find, under God and through God, ways of holding together men and women who, in their particular situations and experiences, are bound to disagree, will sometimes quarrel and will sometimes wonder why they bother to stay together?"

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Margaret Mead Lashes Youth In Religion Building

★ In their attempt to build a "religion with meaning," modern youths are creating a "mish-mash from every religion that has ever existed" and they remind Dr. Margaret Mead of "what primitive people do when they first encounter civilization."

The anthropologist and sociologist delivered a biting analysis of attempts of contemporary young people to launch a new religious movement.

Speaking at a campus-clergy dialogue at the University of Rhode Island, she also fired away at "suburban churches" for causing youths to reject organized religion.

The churches and synagogues known to most of the younger generation, said Dr. Mead, are the "suburban social organizations" of post-world war two years.

"Parents moving out of the cities joined the suburban churches and synagogues so their children could get into dancing class," she remarked. "Now those children are dancing right out of church."

The upshot, said the social scientist, is a "generation with no access to historical religion. Young people want to build a new religious movement, but they lack the liturgy, poetry, imagery of the historical church."

Dr. Mead contended that religious experience via LSD and other drugs is "without content" and vary greatly from "the visions of the religious mystics, which had content and meaning."

A visiting professor at the University of Rhode Island for the 1970-71 school year, Dr. Mead suggested that Sunday schools are at the root of the

problem young people have with the churches.

"Sunday schools inevitably added to the notion that the church is a social organization," she claimed. "I don't think anyone has ever learned religious feeling in Sunday school."

Her assessment of Sunday schools reflected one view, prevalent in academic and professional circles, of Sunday classes for religious instruction. The evaluation is strongly challenged by evangelical Protestants. It is reported in New York that the cynical attitude toward the Sunday school movement in America is called into question in a forthcoming study soon to be published.

Some 400 participants in the campus-clergy dialogue took part in discussion groups following Dr. Mead's address. Father David Inman, Roman Catholic chaplain at the university, summed up themes in the small groups: "If there was a common thread in the discussion, it was that our Judaeo-Christian traditions have a richness to offer, and that we must somehow make the connection between those traditions and the empty transcendence which is all today's kids have. How do we make historic religion intelligible to young people?"

A response to this question was offered by the Rev. John Hall, Episcopal chaplain, in an address. He urged the churches to create a strong new moral climate.

"Is it up to the young alone to take the moral leadership in the realm of saving the world?" he asked. "Is our realm only the salvation of the spirit? . . . Many people are seeing the world at a point of real crisis, perhaps the gravest crisis in its

history. I do believe that people have every right to expect the church to take strong moral leadership, even when it is controversial, and to create a new and better moral climate for our times."

PRIESTS IN CUSTODY OF CARDINAL SHEHAN

★ Two Baltimore priests and a former priest, under federal indictment in an alleged kidnap-bomb conspiracy, were released in the custody of Lawrence Cardinal Shehan of Baltimore.

The \$7,500 combined bail — one-tenth of the reduced \$25,000 bond per man — was raised on the initiative of one of their fellow priests, Fr. Joseph Conolly, a Baltimore pastor.

Francis X. Gallagher, archdiocesan attorney for Cardinal Shehan who is representing the defendants, attempted to raise the money earlier but said he "just couldn't come up with that much money on short notice."

U.S. District Judge R. Dixon Herman reduced bail from \$50,000 to \$25,000 and said the men could be freed if they raised 10 per cent of the amount and submitted to the custody of Cardinal Shehan. All three agreed.

Two of the defendants, Fr. Joseph R. Wenderoth, 35, and Fr. Neil R. McLaughlin, 30, have been under suspension for anti-war activities. They formerly served in archdiocesan parishes. The third man, Anthony Scoblick, 30 is a former Josephite priest now married.

Also named in the indictment were Fr. Philip Berrigan, now in federal prison at Danbury, Conn., for destroying draft records; Sister Elizabeth McAlister, 31, a teacher (now suspended) at Marymount College, Tarrytown, N. Y.; and Eqbal Ahmad, a Pakistani who teaches at the Adlai Stevenson Institute

(Continued on Page Nine)

Charles Davis Would Return To Church Conditionally

★ Charles Davis, the former Jesuit theologian who dramatically left the Roman Catholic priesthood and church four years ago, is now ready for a new and closer relationship with the church's corporate life—but with reservations.

According to an interview, Davis, now 47, said that he finds himself in one way much closer to the church than when he left.

He added that he desires to have a relationship with the worshipping community of the Catholic Church "if Catholics can allow this to someone who continues to reject its present institutional structures and official claims."

Davis was one of Catholicism's leading theologians when, in December 1966, he renounced his priesthood and the church because he "no longer believed in it." He later married Florence Henderson of Farmingdale, N. Y., and took a teaching post in Canada.

Now a professor of theology at McGill University, Montreal, he was interviewed by Denis O'Brien, a Canadian journalist who has known the theologian for 20 years.

While Davis indicated that "Catholic corporate worship" spoke to him more than Anglican or Protestant ritual, he said, on the other hand, his rejection of the Catholic institution takes him further from the church than ever.

"The church as an organized body recedes further and further from any contact with my religious thinking and my religious living," he noted. "Official pronouncements now strike me in the same way as I formerly received the propaganda litera-

ture of various sects. Catholic theology itself is still parochial."

Davis also said that the Catholic Church will have to incorporate more radical changes if it is going to arouse more than passing interest in its mission among those with no special stake in it. He said he is quite conscious of the remoteness of the church from everyday life.

Asked about his feelings toward Catholics who share many of his views but decide to remain within the church, Davis said, "I am quite content that they should remain in the church. Some can do so quite happily, particularly those for whom the church as an institution never had much importance."

"But because of their paradoxical position," he said, "people who hold more or less the same views I do and yet remain within the church seem to suffer distorting effects on their thinking. I get the impression, at times, of a tension, a forced carelessness, an uneasy subtlety . . . in arguing.

"But this only applies to some. I accept the fact that others are quite happy, whatever might be the difficulties of their position in the abstract, and now I'm disinclined to question their decision to remain members."

Of papal authority, Davis said the questioning is still more indirect than direct, adding that theologians are still quite cautious in handling the principle itself.

"They may question papal actions," he observed, "but they are slow and reluctant to raise questions about the papal claims as such."

Stating that the recent book by Fr. Hans Kueng on papal in-

fallibility is "perhaps the furthest" a theologian has gone, Davis said the Swiss theologian "denied infallibility in the sense in which it was defined."

"So perhaps," he continued, "we are moving towards a more open questioning."

He spoke of educated nuns, priests and laity in North America who now hold such a diversity of views and said that the only real difference between them and himself was the fact that he accepted excommunication.

Davis admitted that he had not found the answer to the "many problems of living in the present religious situation," but he also said he knew he would not find the answer to real religious questions by returning to membership in the Catholic Church.

He said he "missed not being able to have free and open positive relations with Roman Catholics," and that the Catholic liturgy still retained the most meaning for him.

Stating that he thought of himself as simply belonging to the Christian community, he said that in studying recent Catholic developments he found "little that interested me." He noted: "For me, the theological questions are now set in the broader context of world religions and authority. Even questions such as the authority of the church and the liturgy need, I think, to be placed in the context of the general problem of authority in religion and the problems that universally arise concerning ritual."

On the personal side, Davis denied rumors that his marriage is in trouble and that divorce proceedings were in progress.

"There have been constant rumors about our divorce," he said. "But there never has been any ground at all for such ru-

(Continued on Page Nine)

EDITORIAL

Burn a Few Books

By **McRae Werth**

Rector of All Saints', West Newbury, Mass.

NOT A FEW, but all parish registers, membership lists, and mailing lists.

And then run, nationwide in papers, with radio and tv spots:

"Any and all persons who consider themselves to be members of any Episcopal congregation are invited to sign a card so stating on any Sunday between this date and Easter 1971. Parents can sign such for any child less than eighteen, or for any child over that age still legally resident in household who may be in school, college, jail, military service, Canada, Sweden, or underground. Clergy will bring card to anyone prevented from getting to church once in that period by reason of mental or physical impairment or vocational demands."

Thereafter any person associating with a congregation shall sign such a card. And those who have signed shall be mailed a new one every second year and old one destroyed.

Parochial reports shall report as baptised members only the total represented by cards not more than two years old.

In pastoral consideration of the weak egos of clergy making them compulsive over-reporters, a stiff assessment — all other assessments in church to be abolished of \$10.00 per person reported shall be required, such sum to be given to the International Red Cross or the equivalent Muslim, Hindu, etc. group. Vestries would see that the count was honest!

Why? Because we have been deluding ourselves about church membership for years. The Episcopalian state of church reports for 1969 says there were 3,330,272 baptised members and 2,238,538 communicants, the latter averaging \$117.19 per in giving to local congregation. The editors assure us "... if each one of us communicants gave \$10.00 a year toward the general church program, we would resolve this problem." Problem? 815 2d Avenue Budget.

Nonsense. The curiously unreported data on church attendance shows that in 1963 48.6% of baptised number reported were in attendance on statistical Sundays, down to 41.7% in 1968 — a

14% drop. Since the attendance includes all persons including church school it is probable that something in vicinity of 30% of communicants are in verbal and sacramental communication with church to even hear about money! It would take a gift of some \$30-40 each to achieve the goal, and this would include the teenage confirmed who haven't yet dropped away.

The overloaded membership reports have a curious effect of deadening impulse to higher giving. The inflated membership figures make average giving look lower than it is — hence the many who are giving more than average, albeit less than ability, can with false pride say, "Look how well we measure up!"

There is talk of proportionate representation at General Convention which might be a good idea. We use it here in Massachusetts. But certainly it has to be on people to be represented, not figures which are monuments to "successful" indiscriminate baptism and confirmation. The fantasies of figures are exemplified by one parish reporting almost 600 members, with a good Sunday attendance of 100; another reporting almost 1,500 with its best Sundays not in excess of 350. In Massachusetts it is the average attendance figure that is used as basis for representation.

Obviously none would be refused the ministrations of clergy or congregation because they hadn't signed a card any more than those who contribute nothing in terms of time or talents or treasure, or do so most inadequately, are denied such care.

For years we have been amused, encouraged or nauseated by the solemnly reported statistics on body count of enemy dead in Vietnam. And, if such were believed in Washington, one might account for some of its curious decisions proclaiming success from time to time. Now one can somewhat excuse bishops who see the beefed up ranks on the days of visits for confirmation, and who might be confused by the number of folk at diocesan or national conventions. Certainly the number of surplus clergy they have been begetting would lead one to so conclude! And most parish clergy know the truth — they are looking at the folk each week, even though when it comes to writing it down they can't seem to do so. In Massachusetts, though the inflated figures on baptised members and communicant members are

solemnly listed on great summary sheet for all parishes, the average attendance on which representation is based is refused to be published!

But just suppose that serious decisions about money, tactics, ordinations, mission strategy, church union, size of headquarters staff, etc. are based on the legendary accretions that pass for membership statistics? Like Laird's raid on empty P.O.W. camp, the church is doing things based on lousy intelligence. There weren't any there to justify the enormous expense, logistics, and time-manpower that the Pentagon put forth. We rather believe that there just aren't the warm bodies in the parishes to justify much that the \$15 folk and diocesan headquarter folk program, whether that is in giving or receiving. It isn't simply self serving deceit by parish clergy to bolster very weak egos. The report on clergy shows a devastated self image. For just as accurate individual parish figures might call for many to be closed, so too accurate total figures might call for large scale reduction in the service personnel: bishops and diocesan folk. Curiously enough, the fewer congregations and people, the more bishops and clergy! Headquarters needs clergy figure fantasies to justify their own!

Let us start our renewal by burning the books.

First Person --- Singular

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

SAM KEEN said it in his great book *To A Dancing God*: "I, Sam Keen, wrote this book. The voice that speaks to you in these essays is mine. It is not the voice of philosophy, or theology, or modern man . . . It takes considerable discipline to say I rather than to appeal to the authority of the anonymous one, or the plural we, or the mythical modern man, or the venerable Christian tradition, or the popular Common Sense. And to refrain from excessive footnoting requires more than a little courage for one trained in the academy. In writing these essays I have had a growing need to write in the first person singular, to refrain from hiding behind stylistic devices which are designed to give the reader the impression that an authority or an oracle rather than a person is speaking. My discipline and my courage have often failed. To write as a single person, to take responsibility for all the statements I make, requires greater vulnerability — that is humility

— and self-assurance than I possess. However, my failure is an important part of the process which these essays exemplify and, therefore, I have not rewritten the earlier essays to eliminate the sentences and the paragraphs that seem to have been produced by an anonymous and disembodied author."

I am glad Sam Keen said that—because it puts him in my corner. Once I too, wrote a book. The publisher tested it out on several scholarly readers. They complained of the lack of footnotes referring to various authorities. One learned doctor, whose letter was forwarded to me, even suggested a reading list of ten books he thought relevant to my thesis. He thought I might use it to make up some footnotes. I had read nine of the ten before getting his list — but I still resisted the idea of footnotes. I simply didn't want to give the reader the impression that he was being given a glimpse into sacred truths of the world of esoteric scholarship. I just wanted to share some of how the world looks when filtered through my head.

This desire came to me through preaching. I had been brought up among ventriloquists. When I was a boy I saw in the pulpit, or on the lecture platform, ordinary human beings speaking their own thoughts but always trying to give the impression that the words came through them, not from them. "The Bible says", or, "the church says" — these were favorite ways of lending authority to a personal opinion. "Watch out now! Listen carefully! It isn't me, John Smith with an IQ of 120 and a whole batch of personal biases and untested assumptions that is speaking to you. It is the Voice of Authority!"

I was a rather nasty and skeptical kid—which may be one reason why I grew up to be a rather nasty and skeptical old man. I didn't hear the voice of authority. All I heard was plain, limited, John Smith. It was like the Wizard of Oz in the movie. Behind the thunder and lightning and crashing gongs and roaring voice there was just a little old man pushing buttons, talking into an amplifier, and trying to frighten people.

"I'm not going to do that," I said, "when I get to be a minister. People are going to know that the voice they hear and the thoughts that are expressed are simply those of plain, ordinary, limited Alfred Byron Starratt."

So I formed the habit of sprinkling my sermons with such personal references as "from my point of view", "as I see it", "in my opinion", "I think", etc. But I soon discovered that some peo-

ple took this to be the ultimate in pride. "Who does he think he is? He talks as if he were the only person who ever had a worthwhile idea. Did you notice how he avoids any reference to the wisdom and authority of other men? Arrogance, that's what it is!"

Well, that bothered me for a while. It bothered me until I had had enough experience in the pulpit to realize that people are going to differ on anything that is important. The only way you can please all of the people all of the time is to say nothing and to say it with such skillful ambiguity that each listener thinks you said what he was already thinking. Being lazy by inclination, I found that too difficult. So I simply took refuge in the thought that no one anywhere at any time had ever said that it is my responsibility to speak universally persuasive truth. Neither did anyone promise that everyone would like me. I just don't have the ability to tell it like it is. All I can do is report my personal experience as honestly and clearly as possible — subjective distortions and all. Hostile criticism is inevitable. It is good for my humility — and I can always use some medicine for my humility as a counterbalance for my secret pride in the fact that I have beautiful feet.

So my experience through the years has con-

vinced me that it is really important to speak in the first person singular. That's where my reality lies. And the same thing applies to every other man. Not that honest reporting of our subjectivity as singular persons is enough to save the world. The world desperately needs an increase of first-person plural — the ability to say and think "we". But I have faith in a common substratum of all human experience, and it seems to me probable that if each of us dares to be a first person singular and to report the reality of what we thus experience, the small light of reality we reveal will merge with other lights of other authentic individuals and together we shall discover a "we" that tells us where we really are far more than the public pronouncement of voices of authority.

I suspect that we are in a beautiful place, a place where gentleness and love are the real power and all the violent blowhards are artificial godlets without substance. Behind their frightening masks I see frightened children to be pitied rather than hated. At least, that's the way it appears to me as a first person singular. And I know lots of other people who report the same landscape. Out of our authentic singularity we hear each other. Won't you join us?

DAVIS MAY RETURN: —

(Continued from Page Six)

mors. We are, and have been from the beginning, happily married . . ."

Fr. Peter Hebblethwaite, J., editor of *The Month*, publisher of the article, said the interview was published because "it nails some slanders and reveals an interestingly different approach."

PRIESTS IN CUSTODY: —

(Continued from Page Five)

of Public Affairs, Chicago. Sister McAlister and Mr. Ahmad are also free on bail.

Seven other persons, including Fr. Daniel Berrigan, brother of Philip, were named as co-conspirators in the alleged plot.

Commenting on the case of three Baltimore defendants and Cardinal Shehan's intervention, Gallagher said: "The cardinal

does not always agree with some of the things these three men have done. But he considers himself a father to them."

He said the cardinal assured the bailed defendants he is ready to meet all the supervisory conditions ordered by the court.

The conditions specify that all three men report to the Baltimore prelate every other day and they are forbidden to travel outside Maryland and Pennsylvania.

- - People - -

DANIEL BERRIGAN sent a tape message to the Weatherman underground pleading with the radical group to return to non-violence, warning that; "No principle is worth the sacrifice of a sin-

gle human being." A condensed version of the text appeared in the January 20 issue of the *Village Voice* where a spokesman said it had arrived by mail and was from friends of the priest who had visited him in prison. The newspaper states that the message was taped three days before his arrest on August 11 at the home of William Stringfellow on Block Island. The revolutionary movement, writes Fr. Berrigan, can have "historic meaning" only as it is dedicated to "human dignity and the protection of life, even the lives most unworthy to heal. A revolution is interesting insofar as it avoids like the plague the plague it promises to heal."

WILLIAM R. ANDERSON, Tennessee Congressman, who challenged FBI director J.

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Edgar Hoover's charges against the Berrigan brothers last November disclosed that he consulted with the two imprisoned priests before conferring with North Vietnamese delegates in Paris. He confirmed that he and Thomas F. Buck of Montrose, Pa., a peace activist and filmmaker, sought the advice of the priests in Danbury, Conn., federal prison before attempting to negotiate for the release of American prisoners of war in North Vietnam. The Congressman apparently made the disclosure because the recent indictment of Fr. Philip Berrigan, along with five others dashed any hope of the priest-brothers obtaining a visa to go to North Vietnam and appeal for the prisoners' release. In 1968, it

was recalled, Fr. Daniel Berrigan did go to North Vietnam and helped obtain the release of three U.S. airmen. Anderson said he decided on the private peace effort last summer after visiting South Vietnam and becoming "very pessimistic" about U.S. involvement there. He later made headlines exposing the notorious "tiger cages" for political prisoners there. In strict secrecy, he enlisted Buck, a friend of the Berrigans, to make contacts in the peace movement. The two talked with leading Protestant churchmen, who arranged the Paris meeting with Xuan Thuy, North Vietnam delegate. To learn of the exact situation in Hanoi, Anderson and Buck decided to interview Daniel Berrigan

in prison. "Dan gave us all the information he could recall," said Buck. He said Anderson was impressed with the priests' honesty and deep involvement in concepts of peace and non-violence. And, he noted, the Congressman impressed the Berrigans as well.

IVAN ILLICH, R.C. priest, said in an interview that "those in power in Latin America will not be dislodged without force." However, he added that they ought not be dislodged before certain basic attitudes are changed. The director of the center for intercultural documentation at Cuernavaca, Mexico, added that the necessary revolution in Latin America "can now come about without the aid of the Catholic Church." "Fifteen years ago," he said, "the church was very important in Latin America. Now it has decreased in size and importance and become only one of many institutions in Latin American society." "However," he continued, "more than anywhere else in the world, there are in Latin America an increasing number of priests who have caught a new view of the role

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of religion in their society." Nonetheless, much of the institutional church supports the present power structure in Latin America, he said. "America's main export is desire," he said. "It is easier to export ideas than to export the technology to make them realities. America convinces people that it is good to be educated and to be mobile, but has not made it possible for the masses in Latin America to have schools or automobiles." Modern technology, he contended, has made it possible for a few people to have many things, while not assisting the masses of the people to have a more wholesome or healthy daily life. "We need a new set of public demands," Illich said, "that will be serviced by a new set of institutions." He is optimistic about the future "because of the seriousness of the world crisis—for it is crisis that makes development possible." Illich cited the "loss of prestige" by the educational system in the western hemisphere as an example of the radical changes taking place in attitudes towards society's institutions.

JOSEPH HUTCHENS, suffragan, was elected diocesan of Conn. He succeeds Bishop

John H. Esquirol who died Dec. 31. Bishop Hutchens received 142 clerical and 211 lay votes. In Connecticut, a successful candidate for the episcopacy must receive two-thirds of the vote in each house. Second in the voting was John B. Coburn, rector of St. James in New York and president of the House of Deputies. He received 53 clerical and 78 lay votes.

MARIA XIRINAC, a pacifist priest, abandoned a hunger strike that had been undertaken to secure amnesty for Spain's political prisoners. The 38-year-old parish priest from the remote mountain village of Santa Maria de Cami, some 50 miles from Barcelona, had declared he would "fast to death" if political rights and amnesty were not granted all Spaniards by the Franco regime. During the hunger strike, which he ended only after urgent pleas from representatives of several Catalan opposition factions, the priest took only sweetened water. Towards the fast's end, the priest was reported growing

"dangerously weak." Fr. Xirinac is a member of the Spanish pacifist organization called "Active Non-Violence." He began his hunger strike on Christmas day in his parish but was later transferred to a Barcelona hospital. On Jan. 10 he was transferred to a priests' home in the Vich diocese.



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I FEBRUARY, 1971

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Michael Allen

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Story of the Week

Catholic Agency Backs Priests, Nuns Named in Conspiracy

★ A consensus of solidarity with all oppressed peoples, including six Americans indicted in an alleged kidnap-bomb conspiracy, was expressed by some 500 delegates attending a Catholic-sponsored conference on Latin America.

Based on a "theology of liberation," it emphatically denounced "oppression" by the U.S. government on five specific counts, keying on U.S. "complicity" in Latin American political and economic repression.

Formulated by some 12 representatives of these attending the three-day conference of the Catholic inter-American cooperation program, the statement was the first of its type ever issued in the eight-year history of the annual conference.

It was described as stemming from a "much greater sense of urgency and frustration" regarding oppression on both continents, according to Paul Mayer of East Orange, N. J., who helped draw up the document.

Mayer, a former Roman Catholic priest who is now married, was one of seven "co-conspirators" named by a federal grand jury in the alleged conspiracy to kidnap presidential aide Henry A. Kissinger and blow up federal property.

He told reporters that the alleged plot purportedly led by Fr. Philip Berrigan, and involving his brother Fr. Daniel Berrigan

as a co-conspirator, was just one of five "instances of oppression" named in the document.

Mayer said this alleged plot is directly related to the theme of the conference — "Freedom and Un-Freedom" — because it is just another form of the kind of oppression found in Latin America and to which the U.S. government consents.

The former Benedictine priest, now a teacher at Jewish Theological Seminary in New York, asserted: "It is a compliment to the church, however, that the justice department takes church people serious enough to indict large numbers of priests and nuns."

Besides Fr. Philip Berrigan, two priests, a nun, and a former priest were indicted in the alleged conspiracy, purportedly aimed at forcing the government to curtail war efforts in Vietnam.

The statement, signed by delegates during the final session, pledged the participants to a "morally binding responsibility . . . to share in the struggle of our sisters and brothers to reclaim their full human dignity."

"We acknowledge," the statement continued, "that this can only be accomplished by liberating ourselves from all dehumanizing forms of socio-economic, cultural, religious and political domination."

Pledging each participant to request and accept the "guidance of the Holy Spirit revealed through the signs of the times," the statement declared, "this is not a threat. It is an unalterable commitment to action." It went on to denounce specifically:

- The U.S. government's recent action against the 13 persons indicted or named as co-conspirators on kidnap-bombing charges.

- The "complicity" of the U.S. government in the "systematic exploitation" of Latin American countries seeking political and economic self-determination in their own way.

- The "genocidal" war against the people of Southeast Asia.

- The "complicity" of the U.S. in the "systematic torture of political prisoners in Latin America whose only crime is dissent."

- The "persecution, surveillance, intimidation and denial of human and civil rights to black, Spanish-American and Indian groups seeking equal participation in benefits now denied them."

The statement concluded with delegates declaring themselves "one with Jesus Christ, the liberator, in the fulfillment of his promise to 'set free the captives and bring good news to the poor.'"

"We set our lives against the process of internal and external domination realizing that no man can be free unless all are free."

National Council General Board Takes Important Action

★ While expressing warm interest in securing a wider base of ecumenical fellowship, the policy making general board of the National Council of Churches indicated that it would not sacrifice its traditional role of advocacy to achieve inclusiveness at a four day session.

Official delegates of the 33 member communions which make up the NCC, after hours of intensive debate in plenary session on the proposed restructuring of that agency, called for a plan that would provide:

- the advocacy function of a central representative body
- centralized development of priorities, budget accountability, and program development
- a system which provides for empowerment of minorities, flexible approaches to action and facilitative style of staff leadership
- detailed relationship to world, regional and local ecumenical structures.

The board met for the longest of its three annual meetings, January 23-26. Aiming for a December, 1972 completion of the restructuring process, it also directed that these plans be submitted without prejudice to member communions and their boards and agencies, standing committees of the general board, program boards, departmental committees and NCC staff, state and local councils of churches, non-member churches and any church-related agencies and organized special interest groups who wish to respond.

The meeting was called a "historic watershed" in the life of the council by its general secretary, R. H. Edwin Espy. By indicating their preference for a centralized development of priorities, budget, and program,

the churches began dealing with one of the chief problems of the 20 year old council — that of the inability of the board to back with funds the decisions it makes, he said.

"The Detroit general assembly (December, 1969) was a challenge to the style of life of the council and its member denominations. This meeting was a resounding reaffirmation of the conviction that something like the NCC as we have known it is essential to the denominations," he declared.

Highlighting sessions at one point was an appearance by Congressman William R. Anderson of Tennessee, who spoke of his concern about the legal and moral aspects of the indictment of Roman Catholic priests Daniel and Philip Berrigan, and others.

He accused J. Edgar Hoover, director of the FBI, of deviating from his earlier distinguished career as a law enforcement officer by making public statements in late November which slandered the Berrigans and others without presenting any evidence. "It was a departure from the American tradition that no man is guilty until proven so in a court of law," he charged.

The support he requested from church leaders was made when the board later passed a motion which expressed its concern over successive violations of the right of accused persons to be presumed innocent until adjudged guilty under due process of law.

Naming those accused, the churchmen said: "All of these persons have hitherto been known for their devotion to the cause of peace and serving the poor, and we appeal to our fel-

low citizens not to prejudge them guilty of crimes which have not yet been proven."

The progress of discussions on possible membership of the Roman Catholic Church in the NCC was reported by Msgr. Bernard Law, executive director of the committee for ecumenical and interreligious affairs of the national conference of Catholic bishops. He read an address by Bishop Joseph L. Bernardin, general secretary of the organization, which attacked "ecumenical hypochondria" — the attitude which treats ecumenism as a frail being susceptible to a speedy demise.

"A very helpful antidote to ecumenical hypochondria is a good dose of historical perspective," he said.

The joint committee studying Roman Catholic membership has formed several study groups, whose papers are expected to be put before the Catholic bishops later this year. Not before that point will the Catholic Church officially begin to study the membership question.

A two-year study of the laity, directed by a national committee of laymen, prompted the board to appoint that group as a task force with directions to relate the council's peace and social justice priorities to the objectives outlined by the committee.

The committee had recommended an effort by the church to support the Christian commitment of laymen in their work life.

Frank L. Durke 2nd, assistant director of the urban coalition, was another speaker. He reported on his organization's effort to stir a nation-wide debate on the issue of national priority-setting through the instrument of an alternative federal budget.

The council, as a member of the urban coalition, is participating in this effort by develop-

ing study material for use in local churches. This material reviews national priorities as they are reflected in the federal budget from a Christian perspective, it was reported.

In other action, the board invited church women united — a movement with a constituency of 20 million women—to report at the June meeting on its current study regarding the status of women in the council and in the churches.

In the form of a resolution, board members expressed themselves against vigilantism and lawlessness. Their immediate concern was “the tragic circumstances surrounding the shooting of Hand Adams, Indian fishing rights leader, and the reported continued harrassment, intimidation and threats directed against the Indians on the Medicine Creek treaty lands in the state of Washington.”

Stating that “violent behavior such as bombings, shootings and the like cannot be tolerated,” the board urged the justice department to take immediate steps to protect the lives and rights of the Indians and to “move with haste” to prosecute individuals responsible for vigilantism and lawlessness.

In acting on next steps in the complicated reorganizing or restructuring process, the board asked NCC President Cynthia C. Wedel to name a 15-member committee on future ecumenical structure to carry on the work of the original task force on options which submitted a suggested model for a new kind of ecumenical structure. The board thanked the task force for its long and arduous work over the past year. The group was headed by the Rev. Arie Brouwer, an executive officer of the Reformed Church in America.

Named by Mrs. Wedel to be chairman of the new group is the Rev. Thomas J. Liggett, Indianapolis, president of the

United Christian missionary society of the Christian Church (Disciples of Christ). A number of members of the new group will be drawn from the task force, while others will be new.

The board plans to adopt a new and revised model for submission to the member denominations at its meeting of September 10-11, to be held in New Orleans. The plan calls for a formal response from the denominations which will enable the board later to prepare for the model's submission to the general assembly. The assembly, topmost policy group in the council, will act on the final structure plan when it meets in December, 1972, in Dallas, Texas.

The general board, which meets as an interim policy body three times a year, is presently scheduled to hold its next business session at Atlantic City, N. J. June 11 and 12, but only if there will be sufficient business to warrant it.

NEW SEMINARY PROJECT AT YALE

★ The programs of the Yale University Divinity School and Berkeley Divinity School will be merged in a new approach to ministerial training.

Under the terms disclosed, the Yale corporation will purchase the block on which Berkeley is located for \$1,750,000.

The independent Episcopal institution, which will retain its own board of trustees, will be relocated in the parish hall of a New Haven church.

Yale's seminary will provide the academic course of study for the basic divinity degree while the new Berkeley center will take care of expanded field training to equip young clergymen to better deal with community issues.

Berkeley, which currently has 56 students and eight professors, has long been plagued

with financial problems. The trustees announced last year that they would seek a relationship with another seminary.

Dean Colin W. Williams of the Yale Divinity School, said the merged program will represent one of the most extensive changes in American theological training.

“There's a crisis facing the Christian church today,” he said. “Ministers don't get adequate training under the old system to prepare them for conflicts, people and situations that life is all about today, and they're lost.”

Dean Michael Allen of Berkeley, will head the field training center. He announced the merger during a sermon at Trinity Church on January 25, in this issue.

The Berkeley center will have 10 professors assigned to it. Yale seminary at present has a faculty of 36 and 350 students.

CHURCH CALLS ON G. M. TO END OPERATIONS

★ The Episcopal Church has asked the General Motors to terminate its manufacturing operations in South Africa.

A letter sent by Presiding Bishop John E. Hines to James M. Roche, chairman of the GM board, said that the denomination will offer a resolution to that effect at the next stockholders meeting of the corporation.

Through a foreign and domestic mission agency, the national church owns 12,574 of the 285.5 million outstanding shares of GM stock. The church's stock, as of Feb. 1, was worth \$1,026,415. It also holds \$440,000 in bonds of the corporation.

The decision is a direct protest to the apartheid policy of South Africa, which many U.S. church denounce as a device of white supremacy.

EDITORIAL

Talk, Race and Money

A NEW THURST in dialogue with men of other living faiths, complete agreement on a program to eradicate white racism and to build a new-found fellowship highlighted the central committee of the World Council of Churches.

Meeting in Africa Hall since January 10 the 120-member policy-making committee countered the institutional and financial crises of the church with speeches, statements, and declarations that should usher in a new chapter of the modern ecumenical movement that had its birth in Edinburgh, Scotland, in 1910.

The committee, which dictates the council's policy between general assemblies, was meeting in Africa for the second time — the first meeting was in Enugu, Nigeria in 1965 — and gave accord to the role of the churches in the search for African unity.

It also met its own financial crisis with a challenge to its member churches and suggested a cutback in program and activity that would not hinder the progress and promise of the mandate given by the assembly in Uppsala, Sweden, in July 1968.

Though a number of churches in Europe, Asia, Africa, Australia and Latin America were received as members, the committee did learn that future progress with the Roman Catholic Church might not be as fast as in the past five years where developments have far outpaced all expectations.

The churches' concern for peace and justice in international affairs was evident in the committee's urgent call to Prime Minister Edward Heath not to proceed with the resumption of sale of arms to South Africa and a call on the members — for the first time — to press their governments for the abolition of capital punishment.

The need for an effective implementation of the UN charter on human rights was highlighted by the committee when it saw evidence of increased abuse of basic human rights. It urged the UN to establish machinery to hear complaints about brutality and violence against political dissenters and minority groups.

More important to the internal fellowship of

the council was a new emphasis on theology in the life and program of the 23-year-old council which was formally founded in Amsterdam in 1948.

Meeting in Ethiopia with legendary links with King Solomon and the Queen of Sheba and which today has a very strong Orthodox Church, this central committee heard more interventions of a theological nature than many of the 23 previous meetings.

Africa Hall, which is the headquarters of the UN's economic commission for Africa and the seat of the organization of African unity, was crowded with delegates, members of the diplomatic corps, journalists and representatives of the Ethiopian Orthodox Church when Haile Selassie 1 mounted his imperial seat to open the committee on Sunday, January 10.

His speech and those of the acting patriarch of the Ethiopian Church, Abuna Theophilos, and Visser 't Hooft, set the theme for the next 11 days: "A Society Responsible to God as the Creator and Redeemer."

In an effort to help Christians live with their fellow men of other faiths, the committee, at the request of staff, issued an Interim Policy Statement and Guidelines. This gives support for bilateral dialogue of a specific nature and participation in world religious meetings under certain conditions but prohibits involvement in the organizational structure of world inter-religious organizations.

The committee gave preference to world religious meetings that intend grappling with major human problems related to justice, development and peace on regional or world levels.

"Christians enter into all forms of dialogue from the standpoint of their faith in Jesus Christ and their obligation to witness to him," said the committee in its interim policy statement. "Love requires us to dialogue from the standpoint of their faith and commitment."

Unable to solve all the theological issues involved, the committee asked the faith and order commission and the division of world mission and evangelism to give further study to the relation of God's salvation in Jesus Christ to his presence and activity in the whole world and in the lives and traditions of men of other faith and ideologies. They also asked for discussion of

the relation between dialogue, mission and witness, and the way in which dialogue is to be understood and practiced in the context of indigenization.

"New criteria have to be developed for judging what are the responsible ways of expressing the Christian faith in different cultures," the committee said. "Dialogue is necessary to enable Christians to find out both what are the authentic changes which the gospel demands and the authentic embodiment which the gospel offers."

Earlier in the meeting, Stanley J. Samartha, an Indian theologian who is responsible for the council's study on dialogue with men of other living faiths, told the committee that dialogue was imperative for Christians if they are to be obedient to their Lord, and that it must take place in the freedom of commitment to one's own faith.

The criticism that followed last September's decision of the council's executive committee to financially support organizations that are racially oppressed died when the central committee approved the decision. After the longest debate of the 12-day meeting the committee agreed that the decision was "in accord with the program to combat racism which it had authorized 18 months ago at Canterbury, England." It went on record that the WCC cannot be identified completely with any political movement.

Member churches now are being asked to "investigate and analyze" the military, political, industrial and financial systems of their countries, to discover and identify the involvement and support provided by these systems in the perpetuation of racism and racial discrimination in both domestic and foreign affairs.

The invitation of the South African churches for a consultation on joint strategy and action was welcomed and will take place in the near future. Several South African churches said after the executive committee's decision that they could not approve the anti-racism grants until they received fuller explanation.

Noting that the question of violence cannot be fully discussed or resolved in the context of racial issues, the committee approved a study on non-violent methods of social changes which will concentrate on ways and means of preventing "the use of violence by those sustaining the status quo when confronted by non-violent actions and demonstrations." Priority will be given to action-orientated information and reflection

on non-violence and a number of theological and ethical issues will also be examined as part of the study.

Increased demands from member churches for new programs and activities, and a sharp rise in inflation have brought about a financial crisis in the general budget of the council.

In spite of an increase of 19 percent in member church contributions from a request of 33 percent in 1968, the council faced a deficit of \$43,000 last year and a further possible deficit of \$70,000 this year.

1972 will be a crucial year with a possible deficit of some \$170,000 and cuts in program and activity have been suggested. Priorities are now being established to insure that the proposed cutback will not hinder the essential work of the council.

The central committee has asked the member churches to increase their contributions to the general budget by at least 25 percent beginning in 1972, though it is recognized that a number of churches are themselves suffering from a similar crisis.

Concern over a strange indifference to the need for unity among the churches was voiced by the committee. It was earlier told that churches now face dangers of new divisions due to their varied understanding of Christ, the gospel, the church and, above all, in their views of political and social involvement.

Making Men Out of Priests

By Michael Allen

Dean of Berkeley Divinity School

Address at Trinity, New Haven, announcing plans reported in the news pages

THE PRIEST and I were talking, and he turned to me and said, "Twenty years ago I wanted more than anything else in my life to be a priest. I wanted to be a good priest, but now I just want to be a man. I want to know how to feel and how to breathe and love and live. I want to know how to love my wife and love my children. And if I can be a man and still be a priest, then I will be very happy."

And I thought about myself, and I guess I could say the same. Sixteen years ago I wanted to be a priest — a good priest, and now I just want to be a man. Maybe it is because I have seen a lot of sorrow, a lot of hurt and injustice

in this world. I have seen too many children cry, too many men wounded in body and in soul. Maybe it is also because I have seen good moments, and I know how blessed they are and how much to be treasured, that I do not want to waste this life being anything but a man — being as fully human as I can.

But it is strange that it took my friend and me so long to learn to be Christians. Because that is what Christianity is about, it is about being a man, being human and sensitive and warm and loving and knowing. It is about living in this world and knowing what this world means. But it means knowing about another world too.

Being a Christian means being a citizen of this world and knowing all its injustices and all its sorrows. Its deprivation and brutalities. But it also means being a citizen of that world which is always growing in our midst, that world in which the poor hear the good news, in which the captives are released, in which the blind can see, and in which there is liberty for the oppressed. Above all that world in which the blind can see the new world growing in their midst.

In England and in Ireland a century or two ago — and even in this country, they used to call the minister parson, that was his title, Parson Jones, Parson Smith — and like so many words we hear but do not hear, we don't know what this word means. We don't know this word is spelled with an e and not an a. It means person — the minister is the person of the parish, the man set apart by the people of this community to find out what it means to be human in this time and this place, and that is always the problem. It is as if we finally get our grip on that new world and then throw it away. Every generation, every nation throws it away, and we start all over again to find God's world in our midst, to find a humanity we can be and rejoice in being. And instead every generation we destroy the joy, the freedom, their love.

In the midst of this society and in the midst of every other society some men and some women have to struggle all the time to be human, to be free, to be loving. And then to stand in that society as men, as men and women trying to live out their lives before and with their God — and therefor as every other man and woman could live his life too.

What the Church is For

THAT IS what the church is for. It is that collection of people who struggle with their God

to be men. They share the miseries and sorrows of this world. They cause some of those miseries and sorrows. But they repent and again and again they struggle to be free to be human and constantly they ask God's grace to help them in that struggle, to help them be sensitive, to help them be loving, to help them care. And sometimes in the midst of our worship, of our prayer, or sometimes when we sing and dance and rejoice. And sometimes when we hear great music, or read great poetry, we catch glimpses of that new world, that new world with its strangely different view of life. And that new world has a point of view never so fully expressed as in the life of Christ, that strange and haunting man who died rather than stop loving, who obeyed his God rather than his nation, who believed that the freedom of another man's soul was worth more than any gold, than any power, than any sacrifice no matter how great.

And it is that kind of church which needs ministers. It does not need technicians, nor does it really need professionals if you mean by that men who are somehow different and do special things. But it does need men, and it does need women. It needs men and women who have begun to struggle with themselves, not to be priests, not to be ministers, but just to be men, just to be women, and to be men obedient to that other world, that world in which the captives are released, in which the poor hear the good news, in which the blind receive their sight and in which the oppressed are set at liberty. It needs men and women so sensitive to the voices of this world that they can hear beneath those voices, the still small voices of that other world, that other king. That voice is always to be heard among the other voices, and always among the voices of God's people here on earth. And this is the job the seminaries have to do. We haven't done it very well. We have turned out too many technicians and not enough men of God. We have turned out too few men who have learned what it is to be free, who have ever heard the good news preached to them. We have turned out too few men who have received their sight and now can see.

New Approach Needed

WHENEVER I hear priests speak, in church or in church gatherings, and especially at the college of preachers where priests come to preach and be criticized, I hear too many men who lecture about God. They talk about the Bible and about theology and history. And some do it very

well, and some do it very poorly indeed, but few speak of what it means to know and experience God. Very few speak about what it feels like to be a Christian in this world here and now. Very few men preach like your rector — and it is our job to turn out men like him.

There was a time when we could give a man three years in seminary, and then send him out to a good parish as an assistant and trust the rector to train him. And it didn't work very well then, and it certainly doesn't work any better now when there are fewer and fewer places for a man to go as assistant and where more and more he is plunged in to learn for himself.

We have taught him the Bible and we have taught him church history and theology. Sometimes we have taught him to speak relatively well in church — but we haven't taught him what it means to be a Christian man in this world — a man who reflects on the world around him and tries to see it from God's point of view and tries to speak about what he has seen.

Do you remember Peter's sermon on Pentecost? He turned to the crowd and said: "So you think these men are drunk? Let me tell you the truth. They are drunk on the power of the Holy Spirit."

This is the Christian's job every time he speaks — to tell the truth, the truth nobody else is seeing, the truth that lies buried in falsehood and chicanery but is the only truth that will allow men to know where he is going and not to stumble and not to fall. That truth which you and I are called to see is a life always emerging from death, joy coming out of sorrow, hope from despair, success from failure.

New Plan for Berkeley

I GUESS I know about that. I spent eleven years of my life in a parish that seemed to have died, that seemed to be about to close — but that was not the truth at all, very far from the truth. And that is not the truth about Berkeley Divinity School either.

Last year Berkeley seemed ready to close. It seemed as if it had breathed its last, and some people thought I had come in as a gravedigger. And lots of people handed me shovels. And there were moments when I thought so too.

But we are not going to close. We are not going to preach death when we can preach life. Rather we are going to try a new life, a new life that grows up out of our failures and our despair. We are going to try a new life that

comes from not having enough money or support to go on as we have. And we think that new life is going to be exciting, and new, and creative.

We are going to join with Yale Divinity School to create the new Berkeley Center of Yale — a place where we can try to confront young men and women with the world in all its manifestations and shapes and then try to teach them to reflect on what they see, and maybe, by God's grace, to see what he is doing in those situations. Because surely he is acting; and acting in startling ways we do not always see — but must see if we are going to be alive and vibrant men and women.

We are going to join with Yale because it is a great Divinity School; because it has great scholarship; because our men — the men who were at Berkeley, those who will come because we are there, and all those who have come before and will come in the future to Yale, must know the Christian tradition and they must know it well, no Christian man dares be less well educated than his peers, dares know less of his faith than the unbeliever does, there is no excuse for intellectual sloppiness.

But we are also going to Yale because Berkeley and Yale both want to go beyond that scholarship itself to how men and women will use what they have learned, and how they will bring to bear this knowledge in response to the demands of God's people all around them.

What other problems could there possibly be? What else could matter as much as God's people and God's world? And it matters that some of our men be able to reflect on, think about, speak about, and act about that world as God does, and in obedience to him.

So Berkeley Divinity School is going to leave its present property and turn all that land into endowment and then we are going to use that new endowment to pay our faculty and to support them as they lead their students out into the world and help them understand what they find there.

We hope you will give us a home. We want to be in the center of town. We do not want to be removed from it all. We want to say by where we are that we care about the city. We care about its people. We want to be with them, and we want to be with the church. We want to be visibly with the church, so men will know we serve that church and are training men for it.

And we want to be with the Episcopal Church that founded Berkeley, that supports it now, and will go on supporting it.

Elaborate Plans

AND THEN WE are going to set up sub centers in New Haven, in the suburbs, in other Connecticut cities and maybe even in New York where groups of students can work together on similar jobs with a faculty member helping them think about what they are doing, and why they are doing it, and we want them to know what it means to the people with whom they work.

We hope that men will come to Yale and spend their first two years on the hill absorbing what they must of the Christian tradition. We hope they will spend part of that time with us in clinical training in hospitals and jails and wherever people hurt and where seminarians can find their own personal growth. We hope they will spend some time in courses related to field projects. And then in the third year and possibly the fourth we hope they will leave the hill and leave its housing and classrooms and move into the community and never again leave it. And in that third year and perhaps a fourth year we want them to set the style of their ministeries, to find out what it means to be a free man in God's world. We want them to begin the process

of becoming men in this time and this place for the sake of others, for the sake of those people with whom and for whom they work.

Berkeley Divinity School will go on being a seminary of the Episcopal Church with its own trustees and its own dean. I hope I can be that dean, and that I can help Berkeley move into its new future. We will have our own money, and we will go on asking Episcopal churches and Episcopal people and everybody else who believes in what we are doing to support us with the money we will need and with the men we will need even more.

And at the end of five years Yale and Berkeley will ask somebody to come in from the outside and take a long look at what we are doing. If they like what we are doing we will go on doing it, and if not we will change again.

We cannot be sure we will succeed. A man who is sure is a fool. But we will try new forms, and we will do so with enthusiasm. If what we do works, we will rejoice, and if it fails we hope we and others will learn from our failure. But we will be men.

My friend said to me. Twenty years ago I wanted to be a priest — more than anything else in the world I wanted to be a priest. Now I just want to be a man. God grant us the grace.

DEFICIT SPENDING ENDS IN PENNSYLVANIA

★ After several years of operating in the red, the diocese of Pennsylvania has put an end to deficit spending.

The executive committee has informed headquarters that a budgeted contribution of \$388,500 may have to be reduced.

A special finance committee was told to devise ways of making up a \$160,000 difference between what 80,000 Episcopalians have pledged to the church and the \$1,174,000 budgeted for 1971 by the diocesan convention.

\$240,000 to the diocese of New York. The money will assist the diocese in the decentralization of its program and to improve community services throughout the area it serves. He said, "Trinity parish is now going through a period of renewal and restructure, and we recognize the need for updating the institutional processes of the church. "Trinity has a history of innovation and it is with the knowledge of the need for experimental ministries that we gladly offer to help enable the venture

fund of the diocese to get underway." The fund is composed of special gifts enabling the diocese to support experimental ministries and community projects. Bishop Horace Donegan said that the grant would more than double the funds available for local community service programs, and will increase the post-ordination training opportunities for priests in the diocese. The special gift was voted by

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the vestry of Trinity in addition to the parish's regular pledge of \$300,000 to the diocese.

A. B. B. MOORE, the new moderator of the United Church of Canada, spoke of his conviction there is need of his denomination's merger with the Anglican Church of Canada. "It's the only sort of church for the world we live in now. I think we're reasonably close to decisive action, despite what I hear took place elsewhere in Niagara Falls this week." This was an apparent reference to the action of Anglican bishops, who before their church's general synod, passed a resolution objecting to any timetable or deadlines for union. Moore was joined at his press conference by the newly-elected primate of the Anglican Church, Bishop Edward W.

Scott, who agreed that union was necessary. Both leaders forecast union within 10 years.

CARL MCINTIRE has purchased the Cape Kennedy Hilton, its convention center and three other buildings for a proposed religious, educational and retirement development. He plans a four-year liberal arts college, a freedom center and Christian conference, and a retirement facility. Local sources say a Jerusalem museum may be developed. The purchase of the buildings, obtained from Shuford Mills, and Cevesco, was not revealed but a local newspaper said reliable sources placed the figure as high as \$25 million. Included in the purchase are buildings formerly used by the Chrysler Corp. and Boeing Aircraft. In addition to the 200-room Hil-

ton Hotel, built in 1967, the purchases include the Palms East, a motel facility which the McIntire organization will develop as apartments. Since Cape Kennedy has been hit by economic recession and cutbacks in the U.S. space program, city officials are apparently pleased by the prospect of the McIntire enterprises.

CHARLES R. WILSON has been appointed as consultant in planning for the diocese of Bethlehem by Bishop Lloyd E. Gressle. For the past three years he has been the strategic planner for the Episcopal Church with offices in New York. He will now be dividing his time between the diocese of Bethlehem and his work as a consultant to other dioceses and organizations in the fields of planning and management.

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II FEBRUARY, 1971

10¢

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Buckets of Warm Spit

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Lee A. Belford

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Christianity. Young People Caught in San
Francisco Trap. Dr. Spock Discusses Religion
of Small Children

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Story of the Week

Trinity Institute Panelists Hit Secular Christianity

★ Speakers at the national conference of Trinity Institute “anathematized” secular Christianity and called on the church to recognize that its business is religion.

Considered as a whole, the conference could perhaps be taken as evidence that the phase of theological discussion most prominent in the 1960s has ended, and that a new orientation has entered with the new decade.

An Anglican priest, a Catholic theologian, a Catholic lay philosopher, a Lutheran theologian, and the institute’s Episcopal director took turns assailing the secular interpretation of Christianity found in Harvey Cox’s *Secular City* and Bonhoeffer’s religionless Christianity.

The critique of ideas that have been at the forefront during the past decade was significant in that it did not arise from a desire to defend reactionary politics or theological fundamentalism. The speakers contended rather that a new “religiosity” in the secular world itself showed that the advocates of religionless Christianity had misread the signs of the times.

Some 700 people attending the three-day conference, mostly Episcopal ministers but also in-

cluding some wives, nuns, students, and others, gave prolonged applause to each address.

Cox, in absentia, received a kind of honor in being made a principal object of attack. It was recognized that in his more recent book, *The Feast of Fools*, he has gone beyond his earlier thought. But he was still found lacking.

“The message of *The Feast of Fools*,” said Louis Dupre, a Belgian lay Catholic who teaches at Georgetown University in Washington, “is that you can be secular and have your religious kicks too.”

“He has overcome his jibes at symbols,” Dupre said, “but religious symbols are reinterpreted in terms of immediate experience, with no transcendence left over.”

He was also critical of some tendencies in Catholic worship. “I am deeply disturbed by the lack of awareness among some of our younger clergy of what religious symbols are and what they mean,” he said. “In the Anglican Church there is a more responsible attitude born out of your history.”

The purpose of worship, he contended is contact with God and goes beyond producing social action — “As much as I am against the war I am equally

against the Vietnamization of the pulpit” — or producing an emotional experience — “If I want kicks I know where to get them and it is not in church.”

Though secularism was “out” and religion once more was “in” at the conference, its theme was “The Conversion of Religiosity” as it is being expressed in the general culture.

The institute’s director, Robert E. Terwilliger observed in an opening statement that with the stress on astrology, eastern mysticism, witchcraft, and the the psychedelic quest, the U.S. was having “something itself and so requires conversion to Christ.”

He also deplored what he described as the late Bishop James Pike’s attempts to contact the “world beyond, pathetically seeking a reassurance in contradiction to Christian faith.”

In a sermon at the communion service that opened the conference, the Rev. Michael Marshall, vicar of an Anglican parish in London, said that the “new religion outside the church comes from deep spiritual need but doesn’t lead to the kingdom of God.”

In a lecture the following day, Marshall said that Christianity is “scandalously” different from every other religion, and that it should redirect the religious movement outside the church rather than be swept along with it.

Carl E. Braaten, professor at

the Lutheran School of Theology in Chicago, lamented that "Christianity without religion" had led to "the revival of religion without Christianity."

In the emphasis on the transcendent and specifically religious aspect of Christianity, a major attention was given to the liturgy, and particularly the communion service.

The liturgy is meant to suggest a passage from one state to another and the consequent "liberation" of man, said Fr. John Meyendorff, a professor at St. Valdimir's Orthodox Theological Seminary in Tuckahoe, N. Y.

"The liturgy should suggest God coming down and man going up," he said. "I am uncom-

fortable with some of the secularized liturgies because they don't suggest any passage. Christianity as a whole is guilty now for not making these things quite plain."

Arguing that the eucharist must be a celebration of the divine word, Fr. Louis Bouyer, a French Catholic theologian, said that ignoring the divine results in an "incapacity to grasp the fullness of the human. It is man that dies every time the death of God is proclaimed," he said.

Founded in 1967 by Trinity parish in New York, the institute seeks to promote the "theological renewal" of the clergy through conferences, seminars, and other projects.

Young People Caught in Trap In San Francisco Area

* An Episcopalian who runs a hospitality house for youth in "X-rated" tenderloin district of San Francisco said that only 10 per cent of those he contacts can be expected to lead a productive life.

"We know that 90 per cent of them will not make it," said Rev. Donald Seaton, who has worked with the youth of the district for two years.

Seaton said the 4,000 young adults of the tenderloin are described as the city's "untouchables."

He said that while the young people in tenderloin look like middle class dropouts, "they are anything but." They are street people in the original sense, living and sleeping in the streets, the children of prostitutes, alcoholics and dope pushers, he added.

Described as a jumble of cheap hotels, small bars, sleazy smoke shops, hole-in-the-wall stag film houses and drab apart-

ments, the tenderloin is also the largest concentration of San Francisco's elderly, poor and isolated.

Seaton, who believes that the young people in the neighborhood have been "misshapen from early childhood" helped fashion a shabby storefront into what is now hospitality house — an impressive youth center offering a variety of services.

The rules are simple. Posted near the door, a sign reads: "No drugs. No booze. No knives. No hustling."

The center includes a gift shop where members sell odds and ends they produce, a large craft room, administrative and counselling offices, a large room for group therapy, an artist's studio and a recreation area.

The center receives about 500 visitors a week, most of them 16 to 28 years old.

"By the time they're nine," said Seaton of the district's youth, "most have nothing to

look forward to but jail or mental hospitals . . . And they die on skid row after a short and unpleasant life."

Noting that only a small percentage will ever be able to get out, the priest said "there will always be a tenderloin. As long as there are social structures there will be those who don't fit into them."

But, he added: "The tenderloin has no social structure. It is not a community and never will be. There are no lines of communication."

He said its youth "share a common pathology" which leads to "deviant and sometimes brutal behavior." They cannot "sustain any intimate one-to-one relationship," he added.

All the young people in the tenderloin use drugs, almost indiscriminately, Seaton said. But he is convinced that drugs are not the real problem but only the final step in the tenderloin deterioration process.

To combat the tenderloin psychosis, hospitality house bristles with human resources — five psychiatrists, two psychiatric nurses, eight counselors, three arts and crafts directors, one job counselor, and three other staffers.

"For these kids," said Seaton, "the kingdom of heaven is a home in the suburbs with a family, a car and a tv. Most of them don't have a chance of making it."

But for the 10 per cent who have a chance, hospitality house is there and active.

Seaton, who will leave the tenderloin center to become a pastor at St. Aidan's in the city's diamond heights section, is convinced of the relevance of parish work and the sacramental life.

"I don't know how anyone else could work in this situation," he said, "without a firm belief in the atonement."

Religion for Small Children Delicate Matter Says Spock

★ Benjamin Spock suggests parents to “go lightly on the hellfire and vengeful aspect” of God when speaking of religion to a small child.

The noted pediatrician also said that adolescents tend to “reach out to religion for support” as a part of their “search for certainty.”

“The child under six gets his concept of God directly from his parents and thinks of God as somebody like a faraway grandfather, somebody the parents know,” he wrote. If parents view God as being on the stern side, the child will pick up that characterization, he added.

In asking parents to de-emphasize the vengeful aspects of religion, Dr. Spock said, “The child under six easily acquires morbid fears by misinterpreting what is told to him. And he doesn’t understand, as an adult does, that his religion can offer him forgiveness and salvation if he believes in God.”

“When a young child hears of divine wrath and punishment he imagines that these will strike him, willy-nilly, because he always feels a little bit guilty.”

Children from six to 12 develop their interests in right and wrong and consequently become interested in God as “the final authority,” according to Dr. Spock. “The Catholic Church has recognized this readiness for at least some aspects of religion, by making five or six the age of first communion.”

Dr. Spock contended that adolescents’ search for a “personal relationship with a firm but compassionate God who of-

fers a parental kind of love, guidance and support.”

“A very few adolescents,” he added, “become so insecure that they are obsessed with religion.” While the parents may take comfort from the fact that religion is important to the child, “on the other hand, such a child can be in a shaky state and it may be advisable to get a psychiatric consultation for him.”

In discussing religion with their children, Dr. Spock said, parents should “express their beliefs as applying to themselves only, and to listen to their children’s ideas with the same thoughtfulness and respect with which they listen to a favorite friend’s views.”

“The temptation of a parent . . . is to explain just where the child is mistaken — as I remember from being a parent and, before that, being a child,” he added.

Dr. Spock described his own religion as “a form of humanism . . . inspired by the teachings of Jesus, especially the emphasis on love and understanding.”

When a child asks his parents, “Do we believe in God?”, Dr. Spock said, parents should “take into account the child’s desire for something definite.” Reservations and doubts can wait several years, until the child is ready for greater subtleties.

Even “if I were an atheist or such a thoroughgoing agnostic that I could not honestly express even a tentative belief in God,” the pediatrician said, “I’d just say that I am not convinced there is a God, but I recognize the fact that many fine people are convinced and that every individual will decide for himself as he gets older.”

FAITH PORTION OF BUDGET BACKED BY DELAWARE

★ Calling the faith portion of the national budget as worthy of our financial support as the commitment side, the diocese of Delaware in convention pledged its support of the total ministry of the Church.

Delaware’s \$94,000 quota to be applied to the commitment side of the program and budget, as adopted by General Convention in Houston, will be met by the 1971 diocesan budget. The other \$94,000, to be applied to the faith side of the national program has been requested from the tithe portion of the resources for leadership in the 70’s fund (RL 70’s) campaign which was completed last summer.

The tithe portion of the fund provides for possible contributions to (1) projects within the geographic area of the diocese, but outside the specific reach of the church, and (2) projects outside the geographic area of the diocese but within the specific interest of the people of the diocese. The latter is the category from which the money for approved projects across the nation will be given.

The convention meeting cut back on diocesan program in order to meet the national asking.

In a message prior to discussion of the budget, Bishop William H. Mead asked the convention to devote itself to forming a new individual and personal commitment to the church beyond the borders of the parish, the diocese, the nation and the world.

Recalling that Delaware has not been meeting its national acceptance for the last several years, Bishop Mead said that the diocesan council had this year put the national church needs and the local ecumenical needs first. “These are not debatable,” he said.

- - People - -

WM. GRIFFITH WILSON, co-founder of Alcoholics Anonymous, died January 24, and a memorial service was held at New York cathedral on February 14, one of many held throughout the world in his honor. In the tradition of the group, he was known during his life as Bill W. His full name, like that of the other founder, Dr. Robert Holbrook Smith, was disclosed only after death. There was fond laughter at remembrance of his direct and sometimes irascible ways, reverent silence when his virtues were described, and a few tears. "When we saw him, we knew we were in the presence of greatness," said Bob H., general manager of the group's world service office. "Bill really needs no panegyrics from us, no monuments. We just have to think of the half million recovered alcoholics." Dr. John L. Norris, chairman of the group's board of trustees, recalled that Wilson, after doing much to develop the group therapy methods, decreased his role in the organization to promote group responsibility. "We can never again say, as we have said so many times before, 'Bill, what do you think?'" Dr. Norris said. "What his death means is that all of us will have to listen harder than ever to discern the group consciousness." Dr. Norris, a retired physician, was not an alcoholic, so he acts, as he says, as "the face man" for the group and allows his name to be used. "I drink once in a while," the doctor said in an interview. "It doesn't do much for me, though." The service was

conducted by the Rev. Yvelin Gardner of St. George's Episcopal Church, Hempstead, L. I. Alcoholics Anonymous claims about 500 groups in the New York area and 150 others in jails, hospitals and other institutions. It limits itself to helping alcoholics to give up drinking, although its methods are widely used elsewhere, particularly for narcotics addicts.

HOWARD KELLETT is to retire as vicar of Old North Church, Boston, on March 1 after serving there for 15 years. In his service as vicar, which began as a six-month emergency assignment, Kellett not only has been minister to a transient congregation in a teeming urban area, but he also has acted as curator and guide. The Old North is the church from whose belfry, on the night of April 18, 1775, Paul Revere saw two signal lanterns that sent him on his ride to Lexington and Concord to warn of the British expeditionary force on its way to destroy Colonial munitions. Major John Pitcairn, who was in command of the British foray that touched off the American Revolution the following day, is buried in a crypt of the Old North, along with other Royalists and Colonists who had worshipped in the church. The Old North, officially Christ Church in Boston, is the oldest existing church building in the city. Construction began in 1723. There is no record of the architect's name, but the design is in the Sir Christopher Wren manner. Except for a neighborhood reception Kellett has put his foot down on farewells. But he could not prevent the circulation of a petition that has been signed by hundreds of Italians, urging Bishop Burgess to ask

Kellett to stay on. The petitioner says, "He was a Protestant beacon on a sea of Catholicism and gave all of us a better understanding of man's relationship to his fellow man, regardless of belief, race or color."

CYNTHIA WEDEL told clergymen at a meeting of the Minneapolis and St. Paul ministerial associations that the coming four-day work week with its three-day weekend will force the church to get away from its 11 o'clock Sunday syndrome. The president of the NCC said clergymen should train cadres of lay people to extend their ministry instead of trying to establish one-to-one relationships with everyone in the congregations. She said ministers should be aware of the "deep spiritual hunger" of modern people. This hunger, she said, is reflected in the themes of modern music and books, and the interest in eastern religions and astrology.

MARION KELLERAN of Alexandria will be taking to the Anglican consultative council in Kenya a proposal by the diocese of Virginia that the church ordain women to the priesthood. The resolution was passed at the diocesan convention. The delegates also gave their preliminary approval to a comprehensive reorganizing plan expected to be duplicated by numerous other dioceses. The plan emphasizes strong decentralization but at the same time closer grass roots liaison with the bishop. It provides for up to 20 regions in the diocese, each responsible for its own types of ministry, as best suits the economic, geographic and cultural conditions of the region. In calling for the ordination of women to the priest-

(Continued on Page Ten)

EDITORIAL

Moratorium I: --- Buckets of Warm Spit

By McRae Werth

Rector of All Saints', West Newbury, Mass.

NOW THAT our 815 folk have shown that the way to Christians facing institutional manpower crises is to fire one half the staff immediately before Christmas, perhaps it is time for the rest of the church to do some current thinking and action so that such friendly gestures may be done more decently and in order. Then at least one half of enormous windfalls courtesy of Uncle Sam's tax laws won't be spent on inadequate guilt money! One wonders what would have happened to the credibility of the church if all at 815 at the top had taken cuts to BLS income standard for modest living!

The first moratorium is to prevent later killing and crippling of victims of illusions of power has to do with the endemic population explosion brought on by promiscuous begetting of clergy by bishops. Some do because they don't know money and people figures in the church (see "Burn a Few Books," *The Witness*, 11 Jan. 1971). One sweet old soul wrote his folk for money for ten seminarians: "But isn't there a surplus of clergy at present? Yes, but this probably is a temporary situation, caused by a shortfall of funds, which has forced the church to phase out some jobs. The need is there, the money is not. But heaven forbid that we reject our own qualified sons and daughters, who offer themselves for this high calling because we don't have funds to help them make ends meet!"

One might feel touched except that such nonsense has left vocational cripples littering the churchscape as jobs disappear. Also disconcerting is another past retirement age House of Bishops man who wants an enormous program for begetting clergy on the idea that such quantity will produce quality. Prior screening is a better way of getting cream, and in any event the church has no business in treating men like skimmed milk to be thrown to pigs because there is no need at the Lord's Table. One wonders if our bishops deliberately want unemployment to end cost spiral in church's labor costs!

An immediate reduction in seminary intake to one third, plus the agreement by the House of Bishops to limit sending men to three seminaries would be in order.

The second moratorium to be immediately declared has to do with bishops. The late John Nance Garner wrote accurately that the office of Vice President isn't worth a bucket of warm spit. The same could be advisedly said of the offices of bishop suffragan, bishop coadjutor, and bishop diocesan when the latter has either of the first two underfoot. Even under the most inflated view of the episcopacy as of the esse — how quaint it sounds! — there are only three things that suffragan or coadjutor offer the church that a layman or priest cannot: warm hands on heads to ordain priests, confirm laity, and ordain other bishops. Confirmation as an episcopal preserve is about to die an early and well deserved death. Retired diocesans and less profligacy of bishops at ordaining bishops and priests will lessen need for warm hands for such — in any event under the quaint Orthodox custom, warm oil from a bishop is as good as his presence anyway.

In every other way the suffragan isn't worth a bucket of warm spit to himself or to the church. If he is truly episcopal material, which he seldom is or he wouldn't take the job, as seldom do truly presidential material take the V.P. job. As one wise suffragan once preached to a man becoming one, his greatest significance was in exemplifying total obedience! Two years of being an automated rubber stamp ends the initiative in most folk and episcopal clergy are passive enough anyway. He clutters up the House of Bishops with duplicate opinions of his diocesan, and burdens the D.D. rolls at his alma mater. If he does get elected diocesan he is likely to confuse his success in getting to top by subservience to mean that clergy should be automatons like he was. He is captive to the establishment through which he has passed, and like HHH, is not exactly in a tasteful or psychological position to repudiate previous absurdities of which he was a part. And, as is unhappily the more frequent case these days, when familiar mediocrity is more attractive to panicky conventions and laity than fresh breeze, one is elected diocesan, he is usually very late fifties or early

sixties, and hangs on way past sixty five retirement age. The diocesan who has a suffragan always opts for the easier tasks of money raising, administrator, hierophant, and token pseudo prophet, and abandons what is the essence of the position; pastor, teacher, scholar, evangelist, much harder and more demanding job. When a diocesan cannot handle his job, the diocese should be split or he should retire. Mandatory retirement at sixty five, if not sixty two would obviate need and demand for "episcopal assistance".

At least six months, if not full year, should elapse between final retirement of a diocesan and election of new man. Coadjutors suffer same captivity to past, even if short termers. Initiative and independence of thinking by parish clergy and laity would be turned loose, and the diocese would have a chance to think of what kind of a diocese it wanted, and then call that kind of man — instead of usual practice of having the man tell them what kind of a diocese he wants! The curious refreshment and awakening that happens in most parishes when they are vacant for a year is a good example of what can happen.

All of the above moratoriums, happily, require no structural changes of the church, but can be effected by bishops, conventions, laity, priests, withholding approval or money. One other moratorium will require a change in canons, if not in doctrine.

The concept of indelibility of orders may have its place and values. But indelibility has no place in continuing in the legislative — Diocesan Conventions, House of Deputies and House of Bishops — folk who have retired by age, disability, resignation from diocese, or disappearance of their diocese. Neither for that matter have suffragans or coadjutors any sensible place in the House of Bishops. If it pleases non parish clergy, retired or otherwise, or non diocesan episcopos (a contradiction in terms) to be called The Rev. or The Rt. Rev. such vanities should not be denied, like the World War One vet who served as captain in quartermaster and is still called captain.

But those legislative bodies with, unhappily, coercive powers over parish laity and clergy and dioceses and money, should not contain folk who are both not responsible to anyone back home, and are not going to have their persons and careers affected by the actions of such conven-

tions. If we are going to have episcopal vagrants littering the landscape under the nice sounding phrase of non-stipendiary clergy, perhaps we need take a leaf from the universities, and the way they handle tenure for gadabout profs. Two years in a position not diocesan or parish, and no seat anymore. And during two years leave of absence, no seat!

Who Helps the Alcoholic?

By Lee A. Belford

*Director of Department of Religious Education
New York University*

DR. RUTH FOX began an article with these words: If some new and terrible disease were suddenly to strike us here in America — a disease of unknown cause, possibly due to noxious gas or poison in our soil, air, or water — it would be treated as a national emergency, with our whole citizenry uniting as a man to fight it.

Let us suppose the disease to have so harmful an effect on the nervous system that five million people in our country would go insane for periods lasting from a few hours to weeks or months and recurring repetitively over periods of from fifteen to thirty years.

Let us further suppose that during these spells of insanity, acts of so destructive a nature would be committed that the material and spiritual lives of whole families would be in jeopardy with a resultant twenty-five million persons cruelly affected. Work in business, industry, professions, and factories would be crippled, sabotaged, or left undone. And each year more than one and one-quarter billion dollars would need to be spent merely to patch up in some small way the effects of the disease on families whose breadwinners have been stricken.

Dr. Fox concluded in saying that the time has now come; that terrible disease is here. It is caused by a drug quite easily identified; the drug is called alcohol.

Opium and morphine are drugs. Their use is not nearly as destructive in social consequence as alcohol, yet their general use is prohibited. The effects of the use of heroin upon society are not comparable to the effects of alcohol, yet heroin is outlawed. So, too, is the use of marijuana and we are not absolutely sure that it

has harmful effects. And yet anyone over eighteen can buy a bottle of liquor if he has the cash. Why not outlaw it?

Very Dangerous Drug

WE TRIED to outlaw booze but the period of prohibition was hardly a success. It did not work because tens of millions of people can drink without ill effect. Furthermore, they want to. A little alcohol gives a person a sense of well-being. It removes some inhibitions and enables a person to relate to others more easily. Some even like the taste of it. Furthermore, no one has proved conclusively that alcohol per se is addictive. But some people can and do become addicted to alcohol. Why? No one knows for sure. We know only that some people can take a drink or two and then stop, and that for others, one drink leads to another and another and another.

What is society going to do about the addicted, about alcoholism, this national calamity? For the first time in a long time there is national concern. In response Congress has appropriated a sizeable sum for research, education, and rehabilitation. In reference to research we can hope that scientists will discover that addictability is caused by a metabolic imbalance, or a chemical deficiency, or some other physical disability. Should such be the case, the prevention and cure should be relatively simple. As for education, there is a definite need for more people to learn of the effects of alcohol. If a drunk is crazy, then a person who is feeling only a little high is at least half crazy if he tries to drive a car or to do anything else that requires sound judgement or quick reflexes. Everyone needs to know, whether he is addictive or not, that alcohol is a very dangerous drug. He also needs to know the signs by which he can determine for himself whether he is controlling his use of alcohol or whether alcohol is beginning to control him.

As for rehabilitation, most hospitals will not admit a person whose ailment is diagnosed as alcoholism. How can a person help himself when he has been on a binge, is half-starved, and is exhausted? Who is going to be with him when he tries to withdraw? He certainly needs medical assistance when he is faced with convulsions and delirium tremens. We can hope that with public urging and where necessary, with public funds, hospitals will be more amenable to helping people who are trying to sober up.

However, even if the doors to hospitals were opened to alcoholics, they would often turn out to be revolving doors with many alcoholics in and out. Although research may help discover the causes of alcohol addiction, it has not yet. Although education may enable more people to understand the effects of alcohol and the nature of alcoholism as an illness, it offers no cure for the alcoholic. Who is going to help him?

The Role of Clergymen

CLERGYMEN have always been concerned with the cure of souls, with helping people who are in trouble. Suppose the alcoholic goes to see his pastor! What is the pastor to do? The pastor may know that alcoholism is an illness and therefore he might treat the victim as he would the victim of cancer or tuberculosis. He would not be judgemental or censorious. He would be inclined, out of sympathy, to coddle. But to coddle an alcoholic is to denigrate him for it reinforces his own opinion that he cannot help himself.

On the other hand, suppose the pastor decides to take a hard line. He declares that the alcoholic could stop drinking if he wanted to. But there is a credibility gap. The pastor does not drink, drinks socially and without ill effect, or he is a drunk himself. In the first two instances the alcoholic is rather sure that the pastor does not really understand alcohol addiction and in the third instance, if the pastor is a drunk, then he is not heeding his own advice.

Suppose that the pastor decides to force the alcoholic to come to his senses. He calls him a **moral reprobate**. The alcoholic knows that. Suppose that the pastor says he has no self-respect. The alcoholic knows that. Suppose he castigates him because of the destructive effects his drinking has upon his family and associates. The alcoholic knows that. In summary, for the pastor to treat the alcoholic as a moral leper is not only to reinforce the alcoholic's opinion of himself, but alienates the alcoholic from his church and from those spiritual resources that he needs.

Alcoholics Anonymous

WHAT THEN? Fortunately there are resources available that will help an alcoholic help himself. I refer to Alcoholics Anonymous. When an alcoholic comes to me for help, the help I give him is in taking him to an AA meeting where I in-

roduce him to some of the members. This is not a case of passing the buck; it is a case of exposing him to the most effective therapeutic agency there is for alcoholics.

Members of AA do not coddle an alcoholic. They believe that he can stop drinking. After all, they did. They do not censure him as a moral cripple. After all, no reformed alcoholic is ever proud of his drinking past. They tell him that only he can decide whether he will stay away from the first drink, and that is clearly placing the responsibility where it rightfully belongs. AA knows that if you stay sober only for the sake of others, you will soon reach the conclusion that the others are not worthy or sufficiently appreciative of such effort. Therefore one must decide to stop drinking for his own sake.

AA is so committed to self-reliance that as a group it will not accept contributions from non-alcoholics. This rules out receiving money from the government, philanthropic foundations, or charitable organizations. It will not permit a member of AA to give AA more than \$200 a

year. I spent a long time once listening to a quite wealthy member of AA who was deeply frustrated because the group that had saved his life refused to make an exception and accept a substantial endowment from him. Of course, any contributions made at all are voluntary since there are no dues or fees.

AA encourages self-reliance but there is another dimension. St. Paul spoke of the grace of God which had transformed his life. One of the five slogans used by AA is "But for the grace of God." There is the acknowledgement of a higher power that has made the impossible possible, the ability to abstain from alcohol. And there is another note of religious significance. An alcoholic is received into a fellowship, a fellowship of those redeemed from alcoholism. The fellowship exists for mutual aid and support. Just as Jesus could say that his fisherman disciples would become fishers of men, so those in AA know that they can remain sober only as long as they are willing to go out and help others who are still victims of booze. They are indeed fishers of men.

PEOPLE: —

(Continued from Page Six)

hood, the diocese was prepared to go one step further than the G. C. in Houston, which voted to allow deaconesses to enter the ministry as deacons, with all the privileges of male deacons. The one big exception was that the female deacons could not advance to the priesthood and the bishopric. Mrs. Kelleran, a member of the Virginia Seminary faculty, will be able to put the ordination question before the world body in Kenya. Should it be approved there, there would be strong pressure on the next G. C. to allow ordination of women.

PAULO EVARISTO ARNS, Archbishop of Sao Paulo, Brazil, posted on every church door in his diocese an 11-point statement charging that Fr. Giulio Vicini, and his assistant, Miss Yara Spadini, were "ignominiously tortured by the political police of our city, as the vicar general of the southern region and we were personally able to verify." A public prosecutor charged before a military court that Vicini, an Italian-born priest assigned to the working-class suburbs of Sao Paulo, had made a stencil containing "subversive propaganda."

Miss Spadini was named in the same charge sheet. Archbishop Arns, in his posted statement, said the priest and his assistant were held in high esteem in the region where they worked. The prelate also said that Roberto de Abreu Sodre, governor of the state of Sao Paulo, has promised to allow a doctor chosen

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by the bishop himself to examine the two prisoners. "Up to now," the bishop's statement said, "we have not been permitted to carry out the examination." Archbishop Arns demanded in his note that authorities investigate the case and "apply energetic corrective measures." There have been recurrent reports of torture in Brazilian jails over the last two years, but high-ranking officials have denied the charges. Last December, however, education minister Jarbas Passarinho, speaking on a television program, said that to deny that torture had been used in Brazilian jails would be untrue. He added, however, that it was not true to say that there was a systematic policy of torture.

PHILIP WHEATON, Episcopal clergyman who heads the ecumenical program for inter-

American cooperation and action, presided at a rally when two dozen/GIs, accompanied by a small group of clergymen, left a handful of medals and military decorations on the lawn of the White House to protest the U.S. invasion of Laos. He said the president is guilty of racism in sanctioning the sending of South Vietnam troops into Laos to do a job which, he said, the American military wants done. Wheaton said defense department claims that no ground troops were in Laos was a "lie" and he scored Congress for "moral weakness" in not opposing the drive into Laos. Christopher Soares, who identified himself as an ex-marine, was one of two former servicemen who spoke. He said he was in Vietnam in 1969 and was wounded in the leg. Soares contended that more

Americans have been killed in Vietnam than the government has reported. He also opposed the war for what it is "doing to America."

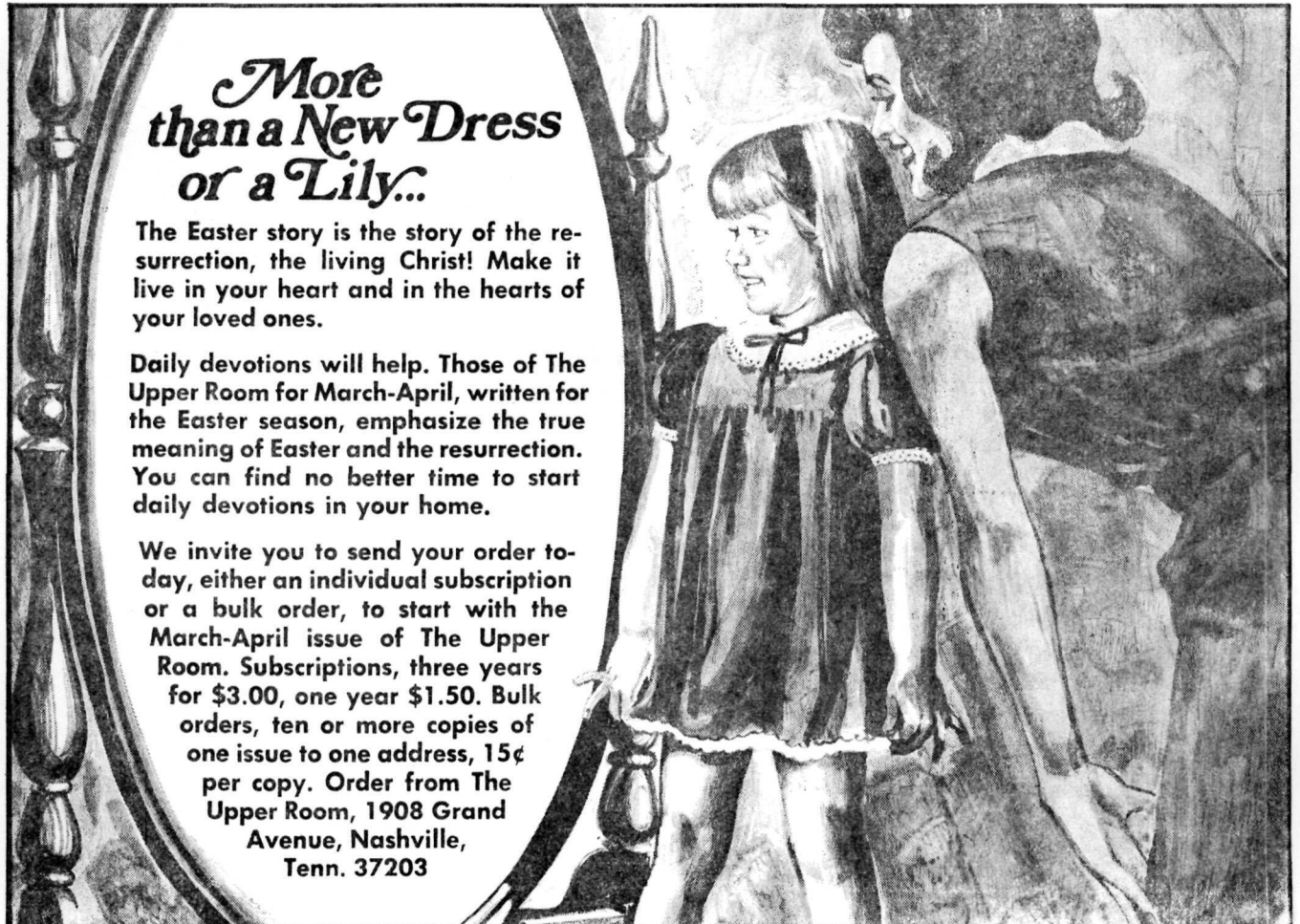
JOYCE WALLINGFORD of Ottawa, a youth delegate to the Anglican Church of Canada's annual synod charged that drafts and conversations on church union are "irrelevant" because cooperation among Christian denominations is developing spontaneously in Canada. "What this Synod should do is support and emphasize local cooperation and sharing." She said that Anglican and United Church of Canada young people share the fear that "if we go into union as a plan, we shall be so hung up on structures that we shall forget the main issue of the day."

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The **+** WITNESS

I MARCH, 1971

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Story of the Week

Theological Education Board Tackles Fundamental Issues

★ The church's board for theological education held its first meeting of the new triennium on January 21 and 22. The membership now numbers fifteen rather than nine. Included among the members are two seminarians, a college president, two men of the business world, three bishops, a seminary professor, two university chaplains, two university professors, the rector of a parish church, and the dean of a seminary. The chairman, until his retirement as bishop of Bethlehem at the end of this year, is Frederick J. Warnecke; the vice-chairman, Prof. Charles V. Willie of Syracuse. The executive committee is composed of the chairman; the vice-chairman; a student, Peter G. Winterble of Virginia Seminary; Dean Samuel J. Wylie, of General Seminary; and the director of the board, the Rev. Almus M. Thorp Sr.

It is their firm intention by one means or another to keep the church informed of plans and activities which range, according to canon law, all the way from assisting in matters pertaining to recruitment and selection of seminarians and assisting in matters related to the continuing education of clergy and laity, to studying trends in theological education and making recommendations concern-

ing them. Seldom has so much responsibility been entrusted to so few persons so little empowered to make binding policy! In modest, inexpensive ways they hope then to keep in touch and welcome criticisms and suggestions.

It was the sense of the meeting that at least some meetings should be held in seminaries, and that in these cases all who could, plan to arrive the night before in order to spend some time with students and faculty. Future meetings are tentatively scheduled for March 30, May 11, September 14, and November 16.

The seminarians on the board, together with Joe Doss, seminarian-consultant, were properly concerned that the board understand and further the agenda and interests of students. Those on the board who are no longer in school do want to be especially receptive at all times to their contributions.

A first gift from a parish to the board was announced; it is in the amount of \$5,000 from St. James, New York, and is intended to be used "for the unification of seminaries." The board stands ready gratefully to receive and wisely to use many more such gifts.

From the Booth Ferris foundation came the promise of a three-year gift for selection con-

ferences for the ministry. This will make possible the spread of the helpful conferences held twice a year for ten years in the state of Virginia. These are not to be understood as conventional conferences on the ministry but as conferences by which men are interviewed by trained local selectors and advisors who assist the bishops in their decisions regarding the acceptability of their men as postulants.

The board is about to sponsor a small and important consultation of university chaplains, faculty and students, and selected younger parish clergy who are doing the work of ministry in ways which especially commend Christian ministry to today's university student. The purpose: soon to make a controlled experiment, sending the same younger clergy for five days to one university campus to seek out the natural leaders and by indirection or otherwise commend Christian ministry. Three years ago most persons would have counselled against this procedure; today thousands of students are on an avowed transcendental quest. And, especially in a time of clerical glut, not shortage, we need to look for persons of unusual gifts.

Presently the board is administratively responsible for grants made to:

● The minority recruiting program. Last year sizeable conferences for black young people

were held in Detroit and Washington, and much personal work was done under the direction of the Rev. E. John Gwynn of the staff of Trinity Church, Princeton, N. J.

● The Rev. John Fletcher as he prepares to head the highly experimental educational project Inter-faith associates in metropolitan theological education.

● The Church Society for College Work through which a number of consultations for university chaplains and faculty have been and will be held.

● The GTS-ETS-PDS Consortium, by which three of our seminaries are working together as never before.

One of our high priorities is the destiny of our seminary in the Caribbean which must quickly come to responsible decision as to its future in relation to the highly complex needs, not simply of the Caribbean but also of the northern part of South America.

Deans of our seminaries reported that they have thanked Charles Feilding, the consultant furnished them by the board to advise regarding plans for merging and clustering Episcopal seminaries with others, and suggested that his services are no longer needed. Reasons: a number of our seminaries are already engaged in serious conversation regarding institutional deployment, and responsible regional planning and now national blueprinting seems the desired order of the day.

Bishop Stephen Bayne, chairman of the new general board of examining chaplains, reported that the examiners plan in 1972 to offer the dioceses desiring assistance perhaps three written examinations covering the entire canonical expectation of exams; intend, if possible, to make use of oral examinations as well; wish to produce guidelines for study by early 1972; will be pleased to hear what teachers

and all interested parties understand the canon to mean by "contemporary social studies . . .". As explained by the bishop, among the benefits to be derived by the use of the general board's exams are:

● Help which the board's evaluation of the man will give the bishop.

● Help it gives the man to evaluate himself and to begin to plan his own career development.

● Help it gives the seminary in evaluating itself.

But the ministry — and not solely the seminaries — is the major concern of the board. Hence, this year they'll be

wrestling with thorny matter of education for the laity without which education for the priesthood becomes isolated and unreal, the hundred issues wrapped up in the words "The self-supporting ministry", ways of strengthening teaching and learning in older and newer institutions preparing persons for ministry, methods whereby we join with others in carefully planned workshop-consultations on ministry in each province, and finally — and of utmost importance — the development, and soon, of ways whereby each priest and bishop has opportunity for the finest supervised continuing education.

Reserves and Legacies Used By Council in 1971 Budget

★ The church will operate nationally on a budget of \$11.7 million in 1971 in accordance with action of the Executive Council which met Feb. 16-18.

The new budget, which is \$1 million below that authorized by the General Convention which met in Houston in October, is based on an expected income of \$10.5 million pledged by the 112 dioceses and missionary dioceses; \$199,404 from reserves and \$1,006,029 from undesignated legacies.

Adding the million dollars from legacies was considered necessary to keep the church from reducing its operation to an "absurdity" in the opinion of Bishop Roger Blanchard, executive vice president.

And Council was reminded by Presiding Bishop John E. Hines that this is money that "cannot be spent twice." In other words, it is used up in 1971 and will not be available for 1972 and 1973.

Another major issue met by council after long debate resulted in passing 22-13, resolutions authorizing the solicitation

and voting of proxies regarding General Motors Corporation, Kennecott Copper Corporation and American Metal Climax, Inc.

Council also voted support of the stockholder resolutions of the task force on Southern Africa of the United Presbyterian Church relating to Portuguese Africa submitted to Gulf Oil Corporation.

The General Motors action is in connection with a stockholders resolution submitted on behalf of the Executive Council asking that company to cease manufacturing and operations in South Africa because of the policy of apartheid.

The board chairman of General Motors said later that his company will not halt operations in South Africa. James Roche said during a press conference that racial problems in South Africa were slowly being solved and that G.M. would maintain plants there.

The action concerning Kennecott Copper and American Metal Climax, Inc., concerns en-

environmental damage of new mining ventures and the desire that the companies undertake to indemnify costs imposed on people because of that damage.

The ecological problem was raised first in Puerto Rico where the companies have planned mining operations and which have been objected to by the bishop of Puerto Rico, Francisco Reus-Froylan. Open hearings have been conducted in San Juan prior to the stockholders action to determine the legitimacy of the issue.

Raise Vital Issues

The resolutions were preceded by an introductory statement which outlined council's understanding of its responsibility in these matters.

The introduction said, "No small part of our purpose is to raise some vital issues and bring them into the forum of public opinion. More important than the percentage of the vote won in any proxy solicitation is the raising of these questions to the level of public debate."

"We must encourage the use of non-economic criteria, more than profits alone, to measure the total benefit a company provides to its workers, shareholders, customers and the community," council said.

"If we, the church, are indifferent to the responsibilities of ownership regarding our own securities," the statement said, "we forfeit the right to expect the individual to be a responsible steward of his possessions."

In passing the resolutions, council said that it is commending to the church the use of stock proxies for further exploration. "We do not believe that this is the only way to move into these concerns. We are not sure that we will continue to use this vehicle in the future, but it does afford a promising approach which we wish to explore fully both alone and in concert with other Christian denominations."

The council's introductory statement continued:

"We are aware that many churchmen, while readily acknowledging the validity of the concerns already expressed, would take strong exception to the approach suggested both as to form and substance. Neither form nor substance pretend to be absolute. Neither is 'the' Christian answer nor 'the' Christian way, but hopefully each may be seen as one of a variety of Christian responses which in God's economy can complement each other."

A hopeful financial note was sounded with the report that the national committee on Indian work had received a legacy of \$155,500 from the estate of Edna May Putnam.

The Rev. George Smith of Minnesota, as a member of council and speaking for the agency, moved that a tithe of \$15,000 be allocated for the support "of the overall program of the national church in 1971." The balance of the bequest, \$145,500, will be allocated to the agency for grants and for its operation.

An action by Council in December, which designated \$80,000 to \$100,000 to the Indian work in the faith budget, was rescinded. It was noted that this is the first time an agency of council had voluntarily released a significant sum of money in this way.

Changes at Headquarters

Council met in the wake of a tremendous restructuring of the national headquarters which was brought about by financial difficulties and which resulted in the elimination of all but 110 employees in the New York office.

In his opening address to council, Bishop Hines said, "I think it fair to say that the concept of national church effectiveness has been severely damaged by the necessity of the

severances. And while there will be those who will rejoice that '815' has been 'cut down to size', it is unlikely that among them will be numbered the sensitive church people who possess a working knowledge of the critical issues to which that church has been trying to respond during the periods of mighty change and challenge that will still be continuing."

Special Program

Even though the budget, which council went over line item-by-line item, took a major portion of the time, the interim governing body also heard from its general convention special program staff that with the awarding of a \$250,000 grant to the mid-west regional coalition there is only \$211,710 left for grants for the remainder of 1971.

Philip Masquellette, a Houston attorney and member of council, reported that the screening and review committee has received double the number of requests for grants since the Houston convention had spoken of expansion of this program which has allocated \$4,423,817 since it was inaugurated in 1968. This was "no-strings-attached" money to help poor and powerless people in self-determination.

Some of these grants have been controversial and one to the black awareness coordinating committee of Denmark, S. C., continues to demand action by council. Bishop Gray Temple of South Carolina and a member of council, was supported in a motion to hold an open-hearing in Denmark to determine the appropriateness of the \$10,000 grant made in October.

Bishop Temple, who objected then to this grant, said that if the hearing, to be conducted by council members appointed by the presiding bishop, results in a recommendation of the agency, he would back and fight for the organization.

The staff has evaluated the work of the Denmark group in 1970 and 1971 on-site visits and each evaluation has determined, according to Leon Modeste, director of the special program that it is doing what it said it was doing.

Modeste told council that since so many groups are asking for grants as a result of the church's voting to expand the program, not all can be funded. Some which are turned down are raising strong protests about those which are made, he said, as there is fragmentation in the black community just as there is in the white.

In an effort to improve communications with the church, council was told by the P.B. that his office would become the focal point for a plan to employ new ways of communicating with the church.

"It will aim at a two-way exchange between the presiding bishop and church wardens, clergy, bishops, diocesan publicity people and a few other key groups."

In other action, council — elected the Rev. Grant Morrill, rector of St. Mark's, New Canaan, Conn., to fill the term of the Rev. Robert Varley, Salisbury, Md., who resigned to accept election as coadjutor bishop of Nebraska. Others nominated were the Rev. W. G. Henson Jacobs, Long Island, the very Rev. William Maxwell, Chicago, and the Ven. H. Irving Mayson, Detroit.

agreed to place a Hispanic person on the staff to work with the Hispanic coalition and in cooperation with the empowerment team to be implemented by the May meeting of council. This was budgeted at \$25,000.

accepted a tentative report on the procedure being followed by the General Convention youth program to use the \$240,000 for development of new work among youth on a regional

basis. The final procedure will be considered in May.

agreed to put \$10,000 into the faith budget as a high priority item for the Youth Program to restore the commitment of \$250,000 made at Houston.

authorized the division of the \$1 million grant to the American Church Institute colleges, St. Augustine's, St. Paul's and Vorhees, on a formula giving one-half in equal grants to the three colleges, and proportioning the other half on a basis of student population. This is given without strings as to its use by the colleges.

appropriated \$310,000 to the ghetto loan and investment fund for investments already authorized by the committee.

accepted a budget item of

\$12,000 for operation test pattern, a program of parish renewal developed in Washington, D. C., in the commitment budget and put \$73,000 in the faith budget as a high priority item.

allocated \$10,000 of accumulated income from the Julia A. Gallaher memorial fund to the national association of Episcopal schools for the year 1971.

tabled two resolutions submitted by Robert Davidson, chairman of the young generation advisory program group of council, which would have called upon Congress to abolish military conscription in favor of a volunteer army and which requested a council commission to report on an in-depth study on the church's relationship to the armed forces.

Strikes Planned to Support Berrigans and Harrisburg Six

★ A protest rally supporting the Berrigan priest-brothers and the Harrisburg Six, highlighted by a mass admission of guilt for draft record destruction in New Jersey, was held at Hunter College and in front of FBI headquarters in New York.

Supporters called the rally the first of many across the country demanding the release from prison of the two priests and the dropping of indictments against the six persons charged with conspiring to kidnap presidential aide Henry A. Kissinger and blow up government property in Washington.

Some 450 persons took part in the demonstration that started at Hunter College's auditorium, where David Dellinger, one of the Chicago Seven defendants, said that a campaign in behalf of the Berrigans would be held nationwide April 2, 3 and 4. He said the protests would take the form of hunger strikes and non-

violent marches and demonstrations.

Several members of the so-called Harrisburg conspiracy — both defendants and co-conspirators — also spoke at the Hunter rally. Among them were Sister Elizabeth McAlister, former teacher at Marymount College, Tarrytown, N. Y., a defendant; Sister Jogues Eagan of New York, a former nun-superior who was named as a co-conspirator; and Paul Mayer, a former Benedictine priest who teaches theology at Jewish Theological Seminary, and who is also named a co-conspirator.

Before marching from the college to FBI headquarters, Dellinger read the names of 300 persons who claimed to be members of the Hoover Vacuum Conspiracy and accepted responsibility for the destruction of draft records in Elizabeth and Union City, N. J., Dec. 17, 1970.

In a "statement of responsi-

(Continued on Page Nine)

EDITORIAL

Little Lost Sheep

By Albert E. Allen

Rector of St. Elizabeth, Seahurst, Washington

EARLY EACH YEAR the priest in charge of each congregation is required by canon to report the number of communicants in his care — he is also to report the number of persons who either transferred in, or out of his congregation. At this time of year, certainly, he must reflect upon the numbers of individuals on his parish rolls who are “inactive, whereabouts unknown.” And, at best, if my conversations with other priests is any evidence, most of the record keeping and communicant reporting is done on the basis of either wishful thinking, or sheer imagination. More than one priest has said that he believes the reporting of communicant strength totally unnecessary.

Of course, on the basis of the kind of reporting this writer’s research reveals, all statistics having to do with communicant strength are fallacious; and any representation in ecclesiastical policy making, based upon the number of bodies is, at best, erroneous, even dishonest. Note: delegate strength to many diocesan conventions is based on the number of communicants in a given parish.

It would appear that action should be taken to change the canons regarding the determination of a communicant and/or the “number game” of reporting communicant strength; and that the method of determining the representative delegations to conventions be made in some other way.

Now, having made such a case — which I believe to be a popular one — I would argue against it. The fault does not lie with the canon on communicants, nor does it lie in the method of reporting them: the fault lies in our measurement of success by “numbers” and in our failure to be really concerned for the “sheep” God has placed in our care.

From 1789 until 1961, the clergy of this church clamored for bishops to issue a statement determining who is a communicant of the church. That interpretation came about at General Convention, in 1961, and clergy have interpreted the interpretation at will ever since — so that we are no more accurate today than before. Many of us are like the old wardheelers who listed on the

voting rolls the name of many a “saint” who had long since taken up a permanent residence in the church graveyard.

We need, first of all, to be honest for our sakes and for the sake of souls in our care. Is John W. Doe, baptized and confirmed, a communicant when he no longer attends regular worship — except on Christmas eve and Eastern morn and makes only a token “gift” to the work of Christ? The answer obviously, is “No!” But, what do we do about John? Do we tell him in no uncertain terms of his true status in the eyes of the church; or do we just let him go, marking him “inactive,” or worse, count him still as a “communicant”? What is our responsibility to him?

And what of Susan McGillicuddy who went off to college several years ago. What has become of her — she’s no longer living in the parish — just where did she go? She’s still on the communicant list. What should we do about her?

Then, there’s the Joneses — remember them? They moved to Los Angeles two years ago and they’ve never asked for a letter-of-transfer — surely they should be removed — what is their status?

Year Round Job

EACH OF THESE CASES is a common one in today’s church, and I submit that if we clergy are doing our task and not rationalizing it, we will solve the problem of accurate communicant lists and reporting; and what’s more important we’ll be better “shepherds of the sheep.” It should be noted that this must be an ongoing program of concern throughout the year and not only when annual reports must be made.

In case one, John Doe: going to him in person is a must. Explaining to him his true status is a must. Asking him to give thoughtful and prayerful consideration to his status with a request for an early response as to his intention for the future is a must. He needs to be asked quite plainly, “Do you desire to be considered a communicant of your church?” and abiding by his response, make what change in the parish records may be necessary.

In the case of Susan, every effort should be made to find her whereabouts. She should then be contacted by the parish, showing concern for her and making the endeavor to discover what

her status is in the church. Is she now attending a church in her present location, etc.? If she is, should she not ask for a letter-of-transfer; and if not, again, the reminder of her status should be made. A copy of this correspondence should be sent to the priest-in-charge of the parish in which she now resides.

In the case of the Jones, an effort should be made to discover their new address in Los Angeles and a letter to the priest-in-charge should be sent informing him of their residence in his parish, giving him the opportunity to search them out and to bring them under his care.

Two problems come quickly to mind; one, the knowing of the parish in a large city, and the matter of time involvement for the clergyman. In the first, if you don't know the ecclesiastical geography send your letter to the bishop of the diocese; he does. In the second, there are lay persons in each of our cures who could take the responsibility of "keeping up with the Jones" for us — but it is our responsibility. We cannot rationalize away this commission to "feed his sheep" by saying "the system is wrong." Or, "most other priests don't bother with letters-of-transfer anyway." We need to be knowing where the "lost sheep" are, and, I know I need to make every attempt to "gather them in."

One practical way in which to keep track of those who move: if your parish has a regular mailing sent by 2nd or 3rd class mail with Return Address Requested on the envelope, this will bring you the new address. It will cost you 10¢, but isn't that a rather small investment in the evangelistic care of souls?

No Innocent Bystanders

By Hugh McCandless

Rector of Church of the Epiphany, New York

LENT is a time when we think of our sins. Perhaps I should say that Lent was a time when people thought of their sins. I remember well how my parents and godparents, by precept and example, taught me to examine myself, to try to give myself a spiritual check-up and to try to make my first gingerly experiments with discipline and discomfort, self-applied.

My aunt, who was my godmother, was typical. In her late Victorian childhood her Lenten were

quite Spartan. In her Edwardian young-adulthood, she merely gave up tea for Lent. This was not much, but it was very hard for her to do. Finally, in her latter years, she discovered she made life uncomfortable for her family as well as herself when she gave up tea, so she gave up giving up anything.

Most people of my age have been made so aware of the pettiness or self-centeredness or hypocrisy in our Lenten disciplines and spiritual inventories, that we have not only given up the thought of giving up anything, but we have also given up thinking about our sins. The only time we think of sin is with annoyance at the way other people act. We say there is no good news in the paper, and we are irritated. We look at life as bystanders, and perhaps think of ourselves as innocent bystanders. But if any Christian merely looks at life without compassion or participation, how dwells the love of God in him? Can a bystander really be innocent?

Pontius Pilate washed his hands and said, "I am innocent of the blood of that just man!" But was he? The people said "His blood be on us and on our children." They did not know what they were saying. How could they foretell that the Christians who hoped to be saved by that very blood, would also take a devilish blood-revenge in the Spanish inquisition, the Russian pogroms, and the Nazi gas-chambers? — and the millions and millions of polite little snubs?

Sins of Society

WHENEVER and wherever the ten commandments are broken, we share in this. And our motives are very often the same as the motives of the obvious commandment-breakers, for we are often motivated by covetousness, just as they are. Covetousness made Jacob break the commandment to honor one's parents, and not to steal — he deceived his poor blind father and stole his older brother's inheritance. It was coveting the beautiful Bathsheba that made King David break four commandments: those against murder, adultery, stealing, and false witness. And may I remind you, Jacob and David were good men, on the whole. What does covetousness make you and me do?

Well, I admitted in the Lent bookmark that I share in the sins of society by counsel, consent, encouragement, silence, provocation, praise, or partaking of the profits thereof. Now I will give

you some examples of these sins of mine. Dull as they are, I use them to show that I am a guilty bystander, to use Thomas Merton's phrase.

When some poor children dishonor their parents, I consent. I consent to a welfare situation that makes it better for fathers to absent themselves from their families. I consent to half of Harlem leaving children home with somebody else, or anybody else they can get, or nobody at all, while the mother works. Oh yes; I consent unwillingly; but so did Pontius Pilate.

When white and black and yellow men do murder in Indochina, I consent sin by my silence. Even when I have spoken, I have tried to be fair and wise. So my words have been cautious and quiet and completely ineffective. My silence is no better than ordering both sides to fire. The brutalized boys in Indochina, young men of all races, are less guilty of murder than we who vote are.

Adultery is bad, but child delinquency is worse. But do I not encourage theatre managers every time I attend a motion picture that is deemed unfit for young people? They can still see the bill-

boards and the insinuating advertisements. The price of my ticket helps pay for those advertisements.

The old Lent may be gone. I suggest that we look to a new Lent, an even more uncomfortable one. And that is this: for these days of Lent, when you read about the evil of mankind in the papers, restudy the ways you may have contributed, directly or indirectly, to that evil. Keep the Lent bookmark in hand; keep it in mind. Be uncomfortable. The role of a Christian must not be that of Pontius Pilate, but of Simon of Cyrene. You remember him, he was the African — color of skin unspecified, but it was certainly not pink — who helped Jesus bear his cross. He was not allowed by the soldiers to be a bystander like the others. He was forced by them; we must be forced by our consciences.

Christ bore our sins when he carried his cross; shall we comfortably add to his burden? If we do not follow him on the way of sacrifice, the discomforts that our children will face will be like the horrors of hell.

PROTEST PLANNED: —

(Continued from Page Six)

bility," the Hoover conspiracy members said they acted as "American citizens of conscience," adding that when "a government becomes destructive of the ends for which it was created, it is the right of the people to alter and abolish it and to institute new government."

The group pledged solidarity with the East Coast Conspiracy to Save Lives — the name given by FBI Chief J. Edgar Hoover to those indicted and named co-conspirators in Harrisburg — and with "young black, brown, red and white Americans who are being fed into the war-machine of ever-widening conflict in Southeast Asia."

Declaring that they choose a "life style that expounds peace . . . values life over property, and insures justice for all," the group said, "we seek freedom to conspire towards these ends."

At FBI headquarters later, the Hunter demonstrators sought to present agents there

with a mock "indictment" of the FBI's role in the arrests of the Berrigans and in the charges brought against the Harrisburg Six.

- - People - -

DON C. SHAW, announced that a clinic to perform vasectomies — male sterilization operations — will open March 1 in Chicago. The clinic will have a staff of six physicians and will be able to handle 30 cases weekly. Cost of each operation will be \$150, Shaw said. A vasectomy, performed under local anesthesia, removes a small portion of the tubes which transport sperm from the testicles to the semen. It has no effect on sexual activity and, in a limited number of cases, can be "reversed." He said the clinic is discussing welfare cases with the Illinois department of public aid, but noted that the

facility is primarily aimed at middle and upper economic class men. "Contrary to what most people think, it is the middle and upper classes who are contributing most to the population explosion in the U. S.," Shaw said. He added that men who desire the operation must take at least a month to think it over. The Rev. E. Maynard Beal of Elk Grove Village told newsmen that he had a vasectomy nearly two years ago. "We had three children and decided that our family was complete. We did it out of a sense of responsibility for our existing family and society," Beal reported. "It was the best present my husband ever gave me," Mrs. Beal added. Dr. Stanley R. Levine, a consultant in urology at Hines Veterans hospital, will be medical director of the clinic.

MICHAEL RAMSEY, archbishop of Canterbury, at the opening of the first meeting of the Anglican consultative council,

described the new agency as "a microcosm of the Anglican communion." He told 50 delegates representing 47 million Anglicans throughout the world that the council would facilitate contact and mutual knowledge between Anglican Churches to have "far greater depth than in the past." The council was created in November 1969, with the major aim of developing agreed Anglican policies in the world mission of the church. It is also intended to serve as needed as an instrument of common action. The council's first meeting, which opened Feb. 23 at the Anglican Conference Center 20 miles northwest of Nairobi, the capital of Kenya, continued through March 5. Archbishop Ramsey pointed out that the new council marked a three-fold development in the Anglican communion. In the first place, he said, unlike the Lambeth conferences of bishops, it includes not only bishops but other clergymen and laity. Secondly, he added, it was the first representative worldwide Anglican body not marked by a numerical predominance of Anglo-Saxons. There is a 50-50 ratio of European and other representatives from Africa, Asia and Latin America. Thirdly, unlike the Lambeth conferences, which meet every 10 years, the council will meet "somewhere in the world" every two years, he said.

CYNTHIA WEDEL, president, and R. H. Edwin Espy, general secretary of NCC, ac-

cused the Nixon administration of "mutually contradictory policies treated without candid and public explanation." The blast came shortly after the New York office of the World Council of Churches released a text from the commission of the churches on international affairs, a WCC agency, charging the U.S. and South Vietnam with "flagrant violation of human rights" in the invasion of Laos. Drafted in Geneva, the WCC statement declared that a "just peace" will not come to Indochina by seeking "further military successes." "The South Vietnam invasion of Laos under U.S. air and artillery cover threatens to precipitate wider escalation and further undermine the system of international justice upon which our hope of peace depends," said the WCC group. Dr. Wedel and her colleagues particularly scored the following: ● Official cover-up of our government's commitments and actions in the Indochina area. ● The lack of a credible pursuit of negotiation in Paris. ● Vastly increased bombing in South Vietnam. ● The apparent willingness to resume bombing of North Vietnam under certain conditions. ● Continued air and logistical support in Cambodia. ● Initiation of bombing in Laos. The NCC executives said they share "the fears of many that China might be-

come directly involved" and registered displeasure with Vietnamization if it "means little more than a new apportionment of military burdens and tactics" which will prolong the war.

ROBERT S. KERR, Burlington, Vt., dean, said plans are under way to rebuild St. Paul's Cathedral, which was totally destroyed by fire Feb. 14. "I would like to see a thoroughly interesting and exciting contemporary building incorporating parts of the old church with the new." Kerr said that the building was adequately covered by insurance. "We have the resources to do what we need to do," he said, with the loss estimated at \$1.5 million. A vault containing records of the cathedral was fire-proof and apparently not damaged. Bishop Harvey Butterfield said, "I hurt at the loss of something beautiful, something very sacred."

BENJAMIN MINIFIE, rector of Grace church since 1960, called reports of a merger of the parish with the Ascension "premature," and added, "Both churches are still very much alive, but we are committed to serious study and exploration of closer cooper-

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ation." Joint committees have been set up in both churches to consider the future of the churches, Minifie said. "Much will depend," he added, "upon the successor to Dr. John M. Krumm." Krumm, rector of the Ascension, will leave New York soon to become bishop of Southern Ohio. The vestry board of Grace church will assist in the selection of a new rector for Ascension. Both churches have long and distinguished histories. The Ascension, founded in 1827, was noted for its "open door" policy. In 1929, it announced that its doors would never close, and for 30 years the sanctuary was open day and night with a light burning on the altar. However, vandalism and thefts in recent years brought an end to the open door policy. Grace church, founded in 1808, built its pres-

ent structure in 1847. The design of the church launched the career of James Renwick, architect who later designed St. Patrick's Cathedral. Grace church became known as the fashionable church in New York until high society moved uptown. Both churches claim a membership of about 600 each, although attendance has been declining. According to Krumm, attendance at Ascension decreased about 15 per cent last year to about 200 worshippers on Sunday. Minifie said average Sunday attendance at Grace is about 250. Dr. Nicholas P. Christy, a warden of the Ascension, said "consolidation makes sense and could even be exciting."

JOHN H. BURT, bishop of Ohio has a new dial-a-bishop service which has become such an outstanding call-in success

that it has earned praise from church headquarters in New York. Since the number was hooked up last month to a code-a-phone recorder, it has taped weekly reports to the diocese. After his report, another tape picks up any message the called may wish to leave. "Amen, Amen," responded one caller. He identified himself as Bishop John E. Hines, presiding bishop. So impressed was Bishop Hines that he then placed a conference call to the dial-a-bishop number so that other church executives at headquarters could hear the Ohio bishop. Later he sent a note to Bishop Burt, congratulating him and ending with: "I knew bishops say a lot, but not usually in such a short time." — The message usually lasts two minutes.

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunbridge, Pa. 18657***Story of the Week****St. Martin's, New York, Tackles Housing with Cooperative**

★ St. Martin's Church, located in the Harlem district of New York, is the non-profit sponsor of a middle-income cooperative under the Mitchell-Lama law of New York. The housing project is integrated, and provides a certain number of apartments for lower income families at reduced carrying charges. The housing project, known as St. Martin's Tower, is situated outside of Harlem — on the upper West Side of Manhattan at 90th Street and Columbus Avenue.

Under the Mitchell-Lama law, designed to stimulate middle-income housing, developers are granted low-interest, long-term loans and realty-tax abatements, in return for which they limit their profits.

Bishop Paul Moore was at St. Martin's for confirmation on Sunday afternoon, February 21st, when word reached David Johnson, the rector, that approximately 200 persons had forcibly entered the housing project. As the sponsor of the building, 90% completed and ready for occupancy in March, pressure was brought to bear by the developers and builders for the church to sign a complaint, enabling the police to remove the persons who were occupying the project. The rector, who is also the president of

the St. Martin's Housing Company, refused to sign a complaint. He took this stand because of compassion for those poor persons (welfare recipients) in the project. They are called welfare squatters by the New York press. Most of them are housed in hotels in New York under substandard conditions with high rental costs for the city. After midnight on February 21st, the builders of the project signed a complaint and the police removed the welfare squatters. This incident was reported on tv, radio and in the press.

But the story does not end with their leaving. On Ash Wednesday, a number of the same persons who had occupied the housing project showed up at St. Martin's for the evening service. When the service was over they asked the associate rector, John Johnson, if they could stay on the premises of St. Martin's since they lacked decent housing. He gave them permission to stay for one night. So, approximately 75 persons, including many mothers and infant children, descended to the church basement where they slept on mattresses placed on the floor.

They stayed more than one night. They stayed until Sunday,

February 28th. The staff of St. Martin's did everything possible to make conditions tolerable for the women and children living on the premises. But obviously a church is not a hotel and cannot provide the right facilities for family living.

Behind these poor and needy people are organizers, most of whom salaried, who prefer to stay in the background. When St. Martin's asked the people to leave, these organizers who had directed both the project and church sit-in and sleep-in, refused. Still, the church declined to call in the police and evict them.

Sunday, February 28th, a communion service was in progress at 11 a. m. About a half hour after the service had started, a number of those who had been sleeping in the basement since Wednesday evening entered the balcony of St. Martin's and interrupted the service. Mostly youngsters, they shouted obscenities at the congregation. Windows of the church were broken. Police came and removed them. The church asked all of those in the basement to leave and when they refused to do so the police removed them. The vestry met after the service and agreed that it was imperative for church safety that these persons leave. It was also the feeling of the large St. Martin's congregation that their church's security was at stake.

Certain observations are worth considering:

● St. Martin's is comprised of low and middle-income families. Many of the members have been welfare recipients. The church is self-supporting in the true sense — supported by the weekly contributions of its people and not by endowment.

● St. Martin's is on the side of the poor. Its own people know what poverty is.

● The city of New York is not handling its housing crisis, and did nothing to help St. Martin's.

● St. Martin's was a target because it is sponsoring a housing project, not in Harlem, and it was thought by the organizers behind the mothers and children, that the church could be

embarrassed and that thereby pressure could be brought upon the city to house these people.

● St. Martin's became the sponsor because of its belief in integrated housing. This is a modest attempt to break up the ghetto.

● Bishop Moore of New York has been close to all events occurring and is cooperating with St. Martin's.

● St. Martin's stands with the poor, those on welfare, and also with its own poor.

● St. Martin's Tower on West 90th Street will be open for occupancy in late March. It will be an integrated cooperative, not in the ghetto, and will include a number of low income families as tenants.

port of Miss Davis by stating that "Angela Davis and I are involved in the same struggle. She is a Communist. I am not a Communist but, here in America, Angela Davis' fight is the same as my fight in Ireland."

Miss Devlin, recently released from a six-month jail term for her role in the 1969 Londonderry riots, said that if Miss Davis were not black and a Communist she would not be in prison.

Desmond Fitzgerald, head of the philosophy department, described Miss Devlin as "charming and articulate." But he said he feared she was "badly used" by American radicals and misinformed on the Angela Davis case.

He also disagreed with her "economic conclusions" about Ulster, noting that "any system in which she gets elected can't be all that bad."

Support for Miss Devlin came from John Delury, executive secretary of the Catholic archdiocesan social justice committee, who said he saw similarities between the black movement in the U. S. and what Miss Devlin is doing.

He said prejudice causes people to elect people who do not represent their own economic interests. In Ulster, he held, Protestant members of the working class vote for the ruling Unionist Party candidates, representing aristocratic and business interests, because these workers fear Catholic domination.

Delury added that if the economic focus of Miss Devlin's politics is accepted by Ulster citizens, without any threat to religious identity, there exists "the promise of the working class working to bring about a just social order."

John Whooley, editor of San Francisco's *Irish Herald*, described Miss Devlin as "brilliant" and "a person to be lis-

Angela Davis Defended as Class Leader by Bernadette Devlin

★ Bernadette Devlin declared that economic exploitation, not religious antagonism, is the cause of continuing unrest and rioting in Northern Ireland and urged joint Protestant-Catholic efforts to create a new and just system.

"I've never seen a stone thrown in defense of either Catholic or Protestant dogma," said the Irish leader, charging that religious strife in Ulster results from a system that robs both Catholic and Protestant workers of their dignity and commits them to "religiously-segregated" ghettos.

Upper class Catholic and Protestant families, she asserted, live in the same neighborhoods, "and they don't fight. They exploit the same people in the factories."

Miss Devlin, the 23-year-old member of the British Parliament who is looked on as the leader of Northern Ireland's Catholic insurgents, spoke to

nearly 4,000 persons, mostly students, at the Jesuit-maintained University of San Francisco.

Offering a clenched fist salute and defending black self-admitted Communist Angela Davis as a racial and political prisoner, she drew both loud applause from the largely college age audience and strong criticism from older Bay Area Irish-Americans.

The Irish Socialist said that Protestant-Catholic antagonisms in Ulster are fostered by the rich to prevent the poor from organizing to take over the means of production that, she said, rightly belongs to them.

She said the system "robs both Catholic and Protestant of their labor and dignity while returning low wages, high unemployment and religiously-segregated ghettos."

Calling for a Socialist revolution "to free the people of the world," she defended her sup-

tened to" but took exception to her calling Prime Minister Lynch of the Republic of Ireland a "traitor" because he opposed the outlawed Irish Republican army.

However, he said, a Catholic-Protestant Socialist movement in all of Ireland would have "tremendous success," but it must have sound leadership. He added that emotional attacks detract from Miss Devlin position as a leader.

Reacting to newspaper accounts of Miss Devlin's politics, the Rev. Samuel Garrett, professor at the Church Divinity School of the Pacific, Berkeley, said that while economic conditions in Ulster are relevant to

the problems there, theological differences are also deeply-rooted.

He said that independently of any desires by the ruling political and economic elites, religious conflicts are stirred up by "fanatical types" such as the Rev. Ian Paisley, leader of the small Free Presbyterian Church in Ulster.

Garrett said he favored Miss Devlin's attempts to bring about a Socialist movement, so long as it brings Protestant and Catholic together. "Whether Ireland is viable for that kind of thing, I don't know," he said. "But any attempt in which Irish people can work together in a Christian concern for their country is to be hoped for."

Urge President to End War And Stop Aid to Saigon

* Almost 90 per cent of a group of 171 Americans who took part in a 5-day Vietnam war fact-finding trip to Paris issued a two-fold demand to President Nixon, urging him to "set a date" for immediate U.S. troop withdrawal and stop all aid to the government.

They expressed belief that only if these conditions are fulfilled will there be any hope of ending the Indochina conflict.

"We have become convinced," said folk singer Judy Collins, who read the telegram to the president during a news conference, "that present American military policy can only lead to a prolongation of this bloody war and to untold suffering for the Indochinese and American peoples . . ."

The telegram also warned that U.S. policy "invites the reaction of other countries," notably Red China.

The delegation consensus was that if the U.S. will establish a deadline for withdrawal an im-

mediate cease-fire will be assured and negotiations for the release of American prisoners will ensue.

The delegates, many of whom said they were not strict pacifists, said the halt of U.S. aid to Saigon would result in a cease-fire among the Vietnamese and pave the way for a political settlement. They charged that the Saigon government is "unrepresentative of the people of South Vietnam."

The 171-member delegation to Paris, which included a large number of clergy, nuns, and church representatives, was sponsored by the American Friends service committee, clergy and laymen concerned about Vietnam and the fellowship of reconciliation.

Mrs. Barbara Fuller, who served as moderator for the news conference, explained that more than 50 members of the Paris delegation went to Washington, D. C., to meet with legis-

lators from their respective states and "demand an end to the war."

She said the delegation, which represented 41 states, had two aims in mind when it went to Paris — to find out "the prerequisites for peace from both sides, and to come back to the United States and tell our communities."

After meeting for several days with North Vietnamese, Vietcong, South Vietnamese and U. S. delegations to the peace talks, Mrs. Fuller said the group's overwhelming consensus is that the key to peace is U.S. withdrawal.

Alliides Christopher of Camden, N. J., a member of the black caucus of the citizens conference on ending the war in Indochina, said that in speaking to many factions in Paris, including Buddhists and Catholics from Vietnam, the one theme was: "America go home — as quickly as possible."

In addition, she called upon America's black community to "develop a new consciousness and new resistance toward the war," adding that blacks must take an active role in bringing about the end of the Vietnam war.

Delegates at the press conference said they were warmly received by the North Vietnamese and Vietcong delegations, who, they said, are anxious to stop the killing, end the war, and set about to reunify their nation.

At the same time, they said the American and Saigon delegations "had nothing new" to say about the peace negotiations.

Kenneth Kirkpatrick of Seattle, who said he participated in a similar trip to Paris in 1969, indicated that prospects for peace seemed much dimmer this time.

He accused President Nixon of "building a peace image"

while really "waging a tough, hard-line war policy." He said this was shown by the expansion of the conflict into Cambodia and Laos, and by tremendous bombing raids still being carried on.

Kirkpatrick said the only difference in the Vietnamization program is that the "corpses are a different color," meaning that South Vietnamese soldiers

are dying instead of Americans.

He said the U.S. negotiator in Paris, David Bruce is under strict orders not to accept a withdrawal deadline, and that he will not deal with the real issue of Asian nationalism. Nor could he explain, Fitzpatrick said, how the U.S. is "winding down the war" by invading two countries and threatening a third with invasion.

Bishop Calls Upon Colombia For Action on Land Reform

★ In the wake of widespread unrest, rioting and land takeovers by Colombia's campesinos (peasants-farmers), a top Roman Catholic leader in social development called on the nation's agrarian reform organization to redistribute land-holdings among the poor.

Bishop Raul Zambrano Camader of Facatativa, himself a member of the agrarian reform institute of Colombia, said "there must be no further vacillation in the application of agrarian reform. The only peaceful possible way to stop the land takeovers is to reapportion the land fairly and legally from the few to the many."

According to recent press reports, more than 350 haciendas (ranches or large farms) have been forcibly seized by campesinos and sympathetic students in 13 provinces of the country in a span of only eight days. Reportedly, more than 16,000 persons have taken part in the uprisings which resulted in a government declaration of a state of national emergency.

The uprisings, which continue to spread, have placed a strain on the government of President Misael Pastrana Borrero, and are only the latest in a series of popular reactions to government policies. Quite recently, strikes

and riots have occurred in factories and on the campuses.

In Del Valle province, eight persons were reported killed and 47 injured in student-police clashes. Students in other provincial cities have threatened similar outbreaks in sympathy for the slain students.

Bishop Zambrano Camader blamed the slowness of the government's agrarian reform operation for the recent campesino uprisings, observing: "We must realize that popular unrest is an expression of the anxiety and anguish of the people because necessary and relevant changes in the social structure have not come fast enough."

In a public statement, he declared that "The campesino have become acutely conscious of their problems and power blocs," and take action as a social force.

At the same time, the prelate urged the government and local authorities not to "employ violent or repressive action" against the people who have "invaded some privately-owned lands."

Noting that the government and some segments of the press had attempted to connect the land takeovers with a so-called "national plan of subversion" by Communists and other leftists, the bishop said "it is not true that everything that happened

is subversive." He said it is quite simply a matter of "personal conscience over the rights of the land."

He observed that the recently-formed campesino organization for the invasion of lands was established to exert pressure for change. He added that "we must have faith in the good sense of the people and in their capacity to obey the law."

Turning to the problems that confront the agrarian reform movement, to which he is the Colombian bishops representative, Bishop Zambrano Camader spoke of "legal impediments, pressures, special interests and political compromises that lurk in the background, making agrarian reform, like other reforms, a very slow process."

And he added that the problems attending agrarian reform have been reflected in a deterioration of productivity throughout the country, which, in turn, injures the national economy.

The bishop said "we must not remain deaf to the voice of the campesinos who, while acting illegally, have attempted to carry out the ideals of the social front." President Pastrana Borrero has called his regime "the government of the social front."

ANGLICAN CLERGY TO RETIRE EARLIER

★ After April 1 Church of England clergy will be able to retire at 65 instead of 68 and draw whatever pensions their service entitles them to as the result of action by the Anglican general synod.

Until 1968 the retiring age for clergy was 70, and a priest had to complete 40 years service to receive his full pension. It was then reduced to 68 — but not all clergy retired at that age; some preferred to go on working so as to become entitled to full pension.

EDITORIAL

Easter: --- 1971

By John E. Hines
The Presiding Bishop

IN A CONFERENCE on preaching someone asked the question, "Why, during the great festival seasons of the church's life, does one almost compulsively turn to quoting?" And if you are a preacher of any sorts, ordained or unordained, licensed or unlicensed, you are likely to know what the interrogator meant — especially when the great seasons of Christmas, or Easter, or Pentecost, make their appearance. For while these moments, marked on the church's calendar, herald the mighty acts of God by which the entire history of mankind has been altered, and the destiny of all people changed — they are symbols of experiences so profound and events of such dimensions that mere human rhetoric finds the task of interpreting them quite overwhelming. Or, there is the other side of the coin; the unimaginative reiterated recording of these events has become so commonplace as to cease to empower people by their recitation.

Perhaps I can clarify the point by using the flights of Apollo 12 and Apollo 14 to the moon. In July of 1969, Apollo 12 — and its courageous band of very brave, highly disciplined astronauts enabled two of them to walk on the surface of the moon — and return safely to the earth. Even in a cosmos where major miracles are wrought almost daily, it was a miracle! I had been reared in an era which knew that whatever else may be possible — for man to go beyond the earth's atmosphere — and its field of gravity — and survive, was utterly impossible. And the accepted expression of absolute futility was, "It would be easier to jump over the moon!" And yet — three men did something that had never been done before! It was this wild, wild risk — the attempting of the impossible — that kept me, and millions of others, glued to the television screen or the radio — or just wakefully waiting — really unbelieving, too skeptical to be convinced. What a change!

In February of this year another Apollo, and another brave crew of astronauts went to the moon — and walked again on its surface — and returned. I cannot name the day. I hardly knew they had gone. People on the streets of New York,

when queried about it, did not know they had landed on the moon. The realm of the impossible had been breached — and the central concerns of people seemed elsewhere!

Out of that first Easter dawn, to a tiny group of frightened, unbelieving women and men who loved and followed Jesus, an angel said, "You seek Jesus who was crucified. He is risen. He is not here!" In short — the impossible has been breached! In the place of destructible man God has raised up indestructible man. And this way of warm, compassionate, selfless indestructibility is now open to all men — of faith!

In one of Dr. Ferris' sermons he tells of a little boy who — on hearing about men walking on the moon — asked his father, "Did they meet the man in the moon when they got there?" And the father replied, "No, because they found out there wasn't any man in the moon. They found something more wonderful; they found that men could be on the moon."

And at an infinitely deeper level, that is what God demonstrates to human kind in the empty tomb — in the wild, wild risk of self-giving love that endured the Cross. Through faith in Christ Jesus any man can be the channel of a love capable of changing man and his world, and over which neither death nor the grave has dominion.

Speaking of Youth

By Ned Cole

Bishop of Central New York

YOUTH TODAY are fascinating to observe, frightening to face and difficult to understand, yet my encounter with them makes me see in them a healthy challenge to our times. I see in youth a refreshing recovery of honesty, a needed infusion of idealism and a real hope for the future. These remarks may sound as if I am "all for youth". I am not. Too many persons of my age group — I am well over thirty — seem to be over-critical of them; therefore, I am pointing to their positive rather than negative qualities. I could write accurately of their cynicism, of which there is much, but they are cynical about life because of what we have done with life. It would not be fair to comment on the quality for which we

are responsible. I want to mention what youth are saying on their own and try to interpret its meaning.

First, let me say it is dangerous to group all young persons as "youth". The overall youth culture I see has made me believe the above. When I speak of "youth", I mean some of the young between high school and college age.

Youth are in possession of more knowledge earlier than any other generation. The mathematics most have in the first years of school is that which I had in high school and college.

Not only in school is their education advanced, but they have been exposed to the television media all their lives. They have seen men on the moon. They have had the Vietnam war nightly in their living rooms in vivid color. They see men running for public office debate before them. They have seen their real live heroes assassinated before their eyes. They know about life and death very early and they have come to have a confident candor and a brutal and disarming honesty.

Great Contribution

YOUTH ALSO are demonstrating an emotional sensitivity much of my generation doesn't know. They feel an identity with many in the war in Southeast Asia; they are concerned with ecology and pollution; they show an earthiness in their dress; they feel their music. Mental stimulation is not enough. This to me is one of their great contributions — they are recovering a Hebrew concept of "soul" in an age too long dominated by the Greek concept of "mind". Here they join forces with the black culture's resurgence of the emphasis on "soul". "Freed-up" can be a healthy gift to an "up-tight" age.

Some of my contemporaries say when they become older they will change and settle down. This I do not believe. And this is the meaning of the youth culture: We are at the beginning of a new age and I believe this is what frightens both youth and those our age. Both groups really know the times will never return to what they were. Youth doesn't know what the future will be like — some are not sure they will have a future. Those youth who are concerned about the future hold the future in their hands; those who don't care about the future hold in their hands whether or not there will be a future. This is why we must listen to and work with the concerned youth.

One young person said to me some time ago, "Don't try so hard to understand us. We can't understand you, but if we both understand that, we will understand each other." Statements like

that, concerns which they believe in enough to commit themselves to, their insistence first to non-violence and peaceful attempts at change give me a great hope for youth. If they are not heard, if they are ignored, they will use other methods to attract attention.

These observations have been supported by the president's commission on campus unrest, a part of which I quote to conclude: "Millions of Americans — generations past and present — have given their vision, their energy and their patient labor to make us a more just nation and a more humane people . . . It is a considerable inheritance; we must not squander or destroy it."

This, I believe, is what youth are saying. They don't want to destroy it. They are saying and meaning what is summed up in the words of one of their songs, "All we are saying, is give peace a chance."

God bless them!

Manhood of the Master

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN ONE of the most memorable metaphors of the study of religious history, Albert Schweitzer once said that men who used historical tools to try to write a biography of Jesus peered down through the long well of the centuries hoping at last to catch a glimpse of the man just as he truly lived, and all they ever saw was the reflection of their own faces. The scholar saw Jesus as a teacher. The social reformer saw him as a revolutionary. The mystic saw him as a mystic. Bruce Barton, a salesman, saw the Nazarene as a super salesman.

Since the time that Schweitzer used that figure of speech scientific historians have come to realize that we simply do not have enough material to write a biography of Jesus. The subjective bias of any would-be biographer must become apparent in his writing because more than 90% of what he writes about his subject must be the result of individual creative imagination rather than the description of historical fact.

Such subjective bias enters into more than attempts to describe the life of Jesus. Theology as a whole has been affected by general human needs. When men were helpless to resist the forces of nature, before technology had advanced to its present power, they felt the need of an in-

visible miracle worker to protect them against tragedy. Hence they emphasized the miracle stories in the ancient tales about the Lord. When life was short and often brutal, they liked to dwell on the hope of heaven associated with the miracle of the resurrection.

People whom I know feel no great need either for miracles or for compensation after death. Hence, they have no great interest in folk tales about super-human powers and miraculous signs of guaranteed bliss in heaven. What they want is fullness of life here and now. If they can grow toward the complete use of their potential as human beings, they are content to trust the unknown future to bring what it will — either sleep or a new awakening.

.. People ..

MICHAEL RAMSEY, archbishop of Canterbury, and Sir Louis Mwachkwu Mbanefo of Nigeria, newly-elected chairman of the first Anglican consultative council, voted against the resolution that women should be allowed to be ordained priests. The archbishop, during discussions preceding the vote, which was 24 yes to 22 no, said he thought more time was needed to hear from other Anglicans on the question, and to debate the "theology" involved. The resolution, moved by Bishop John G. Hindley of Hong Kong — the only Anglican diocese so far to express itself in favor of ordination of women—said that any bishop who voted to ordain women to the priesthood, with the approval of his province, "would find his action acceptable by the consultative council." Hindley, in urging the resolution, said, "Instead of bouncing around on the theological head of a pin, Anglicans must move into the twentieth century and admit women as equals."

WILLIAM R. LAWS, the moderator of the United Presbyterian Church said that his denomination is not prepared to accept the nine-Church merger proposed by the Consultation on Church Union. "I am inclined to think that the national mood now makes church union very difficult if not impossible." He cited pressures from many areas to stay away from new bigness: The national administration's move to share financing with the states, the spirit of "isolationism" which is fed by anti-Vietnam war protestors, coupled with the spirit of domestic isolationism among conservatives, and "regionalism," a move among Presbyterians and others to set up decentralized and stronger regional administrative units. He commented on many topics in an interview: On the Ber-rigan brothers, "I see them as symbols of opening the Roman Catholic Church to less concern with the in-house. Their action is in the form of 'non-priests' while still priests in the Roman Catholic structure. This is good. I cannot pour blood and burn draft files. But I think their action breaks open the mythology of

This, then, is our religious interest. And because of it we are concerned with the man Christ Jesus, not with miracles attributed to him in his lifetime or a miracle worked upon him by God after his death. We want to know, not the source of his supposed supernatural power, but how he was able so to love that men told miracle stories as an expression of their love and admiration for him. Without his endlessly out-going love, without his fully developed emotional maturity, the story of his resurrection would have been just another ghost story. There are thousands of such stories in history — many of them far better attested. We seek to share his manhood. We'll trust God for his eternity, and ours.

the proper role of priests and is a liberating theme." On Laos, "I see the Laotian invasion by the South Vietnamese as potential expansion of this war and possible pressure by South Vietnamese leaders to come in and bail them out." On the Vietnam war: "We have inflicted a burden on the Vietnamese people that will take them centuries to get over . . . I think we should turn it over to a neutral group such as the United Nations and stand by a decision of such a group to do what is best."

KURT SAWATZKY, a civil engineer, says Montagnard tribesmen in the Darlac province of South Vietnam believe that resettlement villages are concentration camps where they are brought to die. A Mennonite volunteer working with Vietnam Christian service, he and his wife are stationed in Banmethout with the inter-denominational service program. Sawatzky said he twice visited the resettlement village of Buon Kli "B" after Montagnards had arrived. He wrote that the resettlement, a project of the Saigon government, was carried out so quickly that most of the

mountain people were forced to leave most of their possessions behind. "One hamlet had to leave 120 water buffalo behind," he stated. "Also the people reported that the (South) Vietnamese army had stolen from their hamlets and burned one hamlet." According to Sawatzky, assurances given him by a U. S. officer on his first visit that grievances of four hamlets would be rectified, were not carried out. On the second trip another group had arrived, he continued, again without sufficient advance warning to collect goods or cattle. When they reached the resettlement area, Sawatzky said, belongings they carried were thrown out of helicopters, breaking many items. "When they had been in Buon Kli 'B' 14 days, they still received only tents to sleep in. The people said they felt like they'd been brought to a concentration camp to die."

ALPHEUS H. ZULU, bishop of Zululand, arrested for allegedly failing to produce an identification "pass" which all blacks are required to carry, had the charges withdrawn, by the South African government. When he refused to pay a fine, the bishop was originally ordered to appear in court on March 19. A "high level" decision was reportedly involved in withdrawal of charges. Bishop Zulu, 65, is the top ranking black clergyman in South Africa where strick apartheid is the law. He was seized at Roodepoort, near Johannesburg, while at-

tending a seminar on black theology. The bishop is one of six presidents of the World Council of Churches.

JOHN H. BURT, bishop of Ohio, and bishops William Davidson of Western Kansas, Robert DeWitt of Pennsylvania, and Paul J. Moore Jr., of New York were among 27 churchmen to sign a "People's Peace Treaty." It proclaims that the signers agree to respect "mutual rights self-determination of the people of Vietnam and of the United States." An introduction for the treaty's principles contains a quotation from former President Dwight D. Eisenhower which says, "People want peace so much that one of these days governments had better get out of their way and let them have it." The document states three principles agreed to by the signers — an immediate and total withdrawal by U.S. military forces in Vietnam and a cease-fire by the Vietnamese; an American agreement to stop imposing the present Thieu-Ky government upon South Vietnam, and a Vietnamese pledge to form a coalition government; and a respect for the "independence, peace, and neutrality of Laos and Cambodia." It also states that political prisoners and prisoners of war are to be freed, and that elections are to be held "in which all South Vietnamese can participate freely without the presence of any foreign troops."

LYMAN C. OGILBY, former bishop of the church in the Philippines and later bishop of South Dakota, has been named assistant bishop of Pennsylvania. He will assist in administering the diocese, with special responsibilities for missions and parishes which receive diocesan assistance. A missionary in the Philippines since 1949, he resigned his post so that a Filipino might be named head of the diocese. In 1967 he was appointed head of the diocese of South Dakota, resigning when church laws were changed to allow a missionary diocese to elect its own bishop. In Pennsylvania, the 49-year-old bishop will be particularly concerned with clergy and their families, according to Bishop Robert L. DeWitt, diocesan.

NEIL McLANGHLIN, priest of Baltimore, one of the Harrisburg Six, under indictment for conspiracy to blow up heating systems in Washington and to kidnap Henry Kissinger, presidential aid, introduced an antiwar resolution at the national federation of priests councils, which represents a majority of R.C. priests in the country. "The

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federation of priests' councils does hereby unhesitatingly condemn the continuation of the United States involvement in the war in Southeast Asia" it said. It called the war "the most serious moral issue of our time." The priests overwhelmingly rejected a proposal to soften the resolution by simply "questioning" United States involvement. They also refused to condemn North Vietnamese involvement. They opposed extension of the present draft system when the selective service act expires June 30, contending that it had given the president the power to induct an unlimited number of men "without the salutary effect of an annual review in Congress." The federation also opposed the creation of a compulsory national service corps as an alternative to the draft system. The resolutions followed a statement last month by the federation's human resources and development committee that the charges in the Harrisburg case were "not nearly as alarming as the fact that the United States today commits half of its resources to militarism and tolerates poverty as a way of life for millions of its citizens." The federation expressed solidarity with the Rev. Philip F. Berrigan and his co-defendants and condemned J. Edgar Hoover, director of the FBI, for what it called "premature and unfortunate" allegations in the Harrisburg case. In supporting the defendants, the federation's house of delegates praised "the nonviolent witness of persons in the peace movement as a true form of prophetic ministry." Nearly half the 209 delegates voted for an unsuccessful move to eliminate the word "nonviolent." A minority was unsuccessful in seeking to limit praise to "lawful" activities. Use of the

word "lawful" was voted down on the ground that civil disobedience could not always be conducted within the law. In attacking Hoover, the priests noted, "Within the American system of justice every man is presumed innocent until proved guilty." They ordered their executive board to notify Mr. Hoover that they considered his allegations inappropriate. Unless and until it is proved false, they said, they accept Father Berrigan's statement last month: "We are neither conspirators nor bombers nor kidnapers."

STUART BLANCH, anglican bishop, chaired the session when proposals for common action in a variety of fields, including the ministry and social responsibility, were endorsed when Anglicans and Methodists held an historic joint synod. The synod, the first of its type ever held in Britain, brought together some 350 members of Liverpool's Anglican diocesan synod and Methodism's Liverpool district. It had four objectives: To provide an opportunity for those responsible for decision at synod level in the two churches to meet and get to know each other. To re-appraise priorities and discuss how far church activities take account of the spiritual needs of the nation. To understand each other's attitudes towards certain important issues which confront church and Christian today. To examine certain obvious needs in the nation's life which call for joint action. One resolution requested the synods of the two churches to recognize local preachers and readers as available for services in both churches by invitation of the local ministry, while another supported the ordination of women to the ministry of both churches. A third resolu-

tion called for the setting up of a working party on social responsibility to encourage local and district diocesan action where appropriate, pool resources on youth planning, and so on. Another resolution called for establishment of a body jointly composed of Anglicans and Methodists to collect, review and supply news to the mass media, to advise churches, to promote good public relations and consider possible future developments in communications. The workshop which produced this last resolution was addressed by a nationally known newsman — Leslie Charlton, British Methodism's press and information office in London. It was agreed that the implications of all these resolutions should be discussed by a joint conference of Methodist local preachers and Church of England readers.

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The **+** WITNESS

I APRIL, 1971

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunbridge, Pa. 18657***Story of the Week****Delegates to Paris Peace Talks Present Views to Churchmen**

★ The Protestant leaders consultation on Vietnam met with Madame Nguyen Thi Binh, minister of foreign affairs of the provisional government of the Republic of South Vietnam (Vietcong).

She told some 50 American delegates attending the consultation that allegations in the U. S. that the withdrawal of American troops would cause a "bloodbath" among Vietnamese religious groups was a "stupid fabrication."

If there is a bloodbath in South Vietnam it is going on now, because of the Vietnamization program, she held. "It is this program which is causing repression and terror in Vietnam."

The meeting with the Vietcong spokesman was one of four sessions scheduled by the consultation with participants in the peace talks now going on in Paris. Other meetings were planned with the delegations of North and South Vietnam and with Ambassador K. E. Bruce at the American embassy.

Madame Binh told the U. S. leaders in her two and a half hour prepared address that President Nixon's Vietnamization policy is "aimed at prolonging and expanding the war in Indochina. With this program, Mr. Nixon hopes that he will

not have to shoulder the burden of the war, but he will continue to prolong the war."

Expressing gratitude for the presence of the American churchmen in Paris, the Vietcong spokesman said it was her wish that "peace loving and justice loving people in the United States should understand the people of South Vietnam in order to join in the effort to end the war and to prevent the war from expanding further."

"I wish that the American people and our people may build together good relationships," she said. "We have no reason at all to be enemies. I wish that the war may be soon brought to an end so that I can meet you not in Paris but in Saigon."

Commenting on American prisoners of war, Madame Binh said, "While the war is going on and when bombs are still falling on the heads of Vietnamese people the question of captured military men cannot be solved."

Discussing the release of prisoners before ending the war is like "putting the plow before the buffalo," she said.

The Vietcong's delegate outlined the eight-point solution to the war set forth by the revolutionary government on Sept. 17, 1970 and the further proposals in December covering a cease fire.

She said there would be a cease-fire if the Nixon administration will declare a withdrawal of American troops and those of other foreign countries from Vietnam within an "appropriate time" (June 30, 1971).

In that instance, Madame Binh said there will be assurance of the safe withdrawal of troops and the release of captured American military men.

Commenting on the Nixon administration's current moves, she charged that "to fill the gap" created by the withdrawal of some American troops, the President has increased the number of "puppet troops" from 600,000 to more than a million. In addition, he resorts to a greater use of U. S. air forces and artillery, she claimed.

Vietnamization Failure

The head of the North Vietnamese delegation peace talks told the group that the Nixon policy of Vietnamization will fail — and that the first steps already indicate failure.

A peaceful settlement of the Vietnam war must be on the basis of the eight-point program proposed by the Vietcong, according to Minister Xuan Thuy of the Democratic Republic of North Vietnam.

He told the churchmen that "in our view, Vietnamization cannot bring a settlement of the Vietnam problem."

"We propose an early end of the war after the withdrawal of American troops," the North Vietnamese spokesman said, "so

that all military men captured on both sides may join their families at the soonest."

He said American prisoners are being treated in a humane way "in keeping with our conditions" and called President Nixon's charges of ill-treatment and torture "false, fabrications."

Mr. Thuy told the delegation of the resolution of the Vietnamese people in their struggle for "peace, independence and freedom." He said reunification of Vietnam is "an earnest aspiration" of the entire people.

"We are also flexible on this," he said. "It doesn't mean we unify immediately after the withdrawal of U. S. troops. Reunification shall be decided by the people of the North and South by negotiation, step by step, without coercion from either side."

He expressed support for the Vietcong's proposal that the U. S. government announce a deadline for the withdrawal of American troops and those of other nations by June 30. Then, he said, the countries involved can discuss "insuring the withdrawal of troops and the cease-fire."

"A cease-fire will be observed between the liberation forces of South Vietnam and the Saigon administration when there is a new administration replacing the present (Saigon) one," the North Vietnamese delegate said. "Then a cease-fire will be observed."

The American leaders were in Paris to hold a series of meetings with key participants of the peace talks. Sessions were held with delegations of the Vietcong, the North Vietnamese, the South Vietnamese and U. S. Ambassador Bruce.

The group also planned to hear Laotian and Cambodian leaders and to talk to the head of the Buddhist peace delegation.

State Convictions

On returning to the U. S. the group listed five convictions that had been formed or intensified by their conversations in Paris;

● The brutal war in Indochina must be stopped now

● No acceptable military solution to this conflict — including Vietnamization — is possible

● Attitudes and methods of negotiation must change if a political solution is to be possible

● A pledge by the United States to withdraw all of its troops from Indochina by a certain date would be a highly significant contribution to the negotiations

● The only way to secure the release of prisoners of war is through a political settlement

Bethlehem Diocese Has Star Cast For Centennial Celebration

★ Celebration of the centennial of the diocese of Bethlehem will begin with a convocation at Lehigh University, Bethlehem, on April 24. Bishop Frederick J. Warnecke announced that the theme will be "Creativity in Crisis".

Former Governor William Scranton will preside at the day long convocation. John Goodbody, president of the Seabury Press, New York, will moderate the panel on the centennial theme.

Panel participants include John E. Hines, presiding bishop; Kingman Brewster, president of Yale; Mrs. Cynthia Wedel, president of the National Council of Churches; the Rev. Robert Bennett, a black theologian and member of the faculty of the Episcopal Theological School; Fr. Herbert Ryan, a Jesuit, who is a noted theologian, author and lecturer with special interest in Episcopal - Roman Catholic relationships. He is a professor at Woodstock College, New York; Robert Saudek, former president of the American Broadcasting Co., and Harry Bertoia, famed sculptor and artist.

Panelists will discuss the crisis in man and his world at this time. Opportunity will be afforded to members of the

audience to ask questions and contribute to the discussion.

Numerous distinguished guests will include Joseph McShea, bishop of the Roman Catholic diocese of Allentown; the Rev. Wilson Touhsaent, president of the Lutheran synod; Edward Kortz, bishop of the Moravian Church; the Rev. Thomas Foster of the Lehigh presbytery and the Rev. Mark Thompson of the Lackawanna presbytery of the Presbyterian Church; the Rev. William Longsdorf, executive of the synod of the United Church of Christ; the Rev. Francis Thomas, district superintendent of the United Methodist Church. Bishops of the Episcopal Church will attend including Bishop Dean T. Stevenson of Harrisburg; Bishop Robert DeWitt of Pennsylvania; Bishop Robert Appleyard of Pittsburgh; retired Bishop Frank Sterrett, of Bethlehem, has indicated his intention to be present.

Other guests will be Congressman Fred Rooney; Dr. W. Deming Lewis, president of Lehigh; Dr. John Morey, president of Muhlenburg; Fr. Stuart Dooling, president of Allentown College of St. Francis de Sales and Dr. Frank Sills, President of East Stroudsburg College.

The diocese will host a luncheon for panelists and distin-

gushed guests in the faculty dining room of Lehigh at which Presiding Bishop Hines will speak.

The Presiding Bishop will also present copies of the limited edition of signed and numbered centennial lithographs to those who are to be honored by the diocese on this occasion. Senior wardens of each of the churches of the diocese will accept a lithograph for their parishes.

The centennial art exhibit at Lehigh University will be open to those who come to the convocation on Saturday but will be formally opened on Sunday, April 25, by Madame Gilot-Salk and by the French ambassador to the United States, M. Charles Lucet.

A spectacular event entitled "Hallelujah, A Fanfare" will be staged on Friday evening before the convocation by the globus series in creative arts of Lehigh University, cooperating with the Bethlehem chamber of commerce, the Bethlehem recreation commission and the churches. Robert Moran, San Francisco composer, has based the music

for this event on a Moravian hymn by Christian Gregor. The event will utilize brass bands, choral groups, searchlights and marching as an accolade to the centennial, to the opening of McGinnes Hall, new liberal arts building at Lehigh and to Charles Ives, American composer.

In launching the centennial observance, Bishop Warnecke said, "This is planned to be a different kind of 100th. birthday party. We are not looking to the past, but to the future. Our theme, 'Creativity in Crisis', emphasizes the need to act in the problems of our time — how to end war, poverty, prejudice, discrimination and how to find meaning and peace in the life of an individual and of society. We have already made a substantial gift to 'Confront', an agency concerned with drug addiction."

Planning for the diocesan celebration of its centennial has included ecumenical representatives over a five year period. The diocese of Bethlehem covers the fourteen north-eastern counties of Pennsylvania.

of a Lambeth conference resolution drawing attention to the conflict posed between Christianity and cultures which permit polygamy. The resolution went on to mention other difficulties the Anglican Church faces on marriage.

Remarriage — in the church — of a divorced person while the partner is still living is forbidden in the Church of England, although a concession in some British dioceses authorizes a service of blessing of a civil marriage if the bishop approves.

Bishop Howe noted that remarriage of divorced persons is already permitted in the laws of the Anglican churches of Canada, New Zealand and Central Africa. It is in light of the changes made by the three member churches that the study is being taken.

The bishop also said that polygamy is an integral part of some sophisticated cultures and it is necessary to have an idea of what repercussions would follow if the church were to interfere with the practice. Bishop Howe said that a study of polygamy and tribal marriage customs in east, central and southern Africa is being carried out by a Roman Catholic priest, Fr. Adrian Hastings.

When Archbishop Michael Ramsey of Canterbury, opened the council meeting in Limuru, Kenya, he described the agency as a "microcosm" of the church. At the press conference, Bishop Howe termed it as a meeting of a family of churches getting down to changes in old ways and liturgical habits.

BAPTISTS ARE GROWING IN CUBA

★ Two Cuban Baptist leaders, attending a church conference in Switzerland, reported that the Baptist churches in Cuba are "alive and growing."

Manuel Salom and Humberto Dominguez, both of Havana,

Dramatic Events at Consultation Of Anglican Church Leaders

★ The controversial question of remarriage for divorced persons is the subject of a two-year study which will be reported to the 1973 session of the Anglican consultative council, an advisory unit of the communion.

Polygamy, practiced in several areas of the world, will be discussed in 1973, according to Bishop John Howe, executive officer of the communion.

Disclosure of the study on marriage came at a press conference when Bishop Howe discussed various decisions made at the council's first meeting, held in Kenya in late February.

Made up of some 55 bishops,

clergy and laity, the Council was formed in 1970 as an agency for action between decennial Lambeth conferences of Anglican bishops. It will meet every two years to advise on such issues as church union, world poverty, racism and domestic church policies.

Dramatic events at the Kenya sessions included endorsement of ordination of women, support for the merger of Anglicans and Methodists in England, and backing for World Council of Churches grants to liberation movements in Africa.

Bishop Howe said the remarriage issue came up as a result

told European Baptist leaders that the Baptist convention of Western Cuba has 7,000 members in 98 churches, and baptized 319 converts last year, according to a Baptist press report.

They were the first Cuban Baptist leaders to make a trip abroad in the past five years, the Southern Baptist agency said. Salom is treasurer of the Baptist convention of Western Cuba and Dominguez is pastor of Vibora Baptist Church in Havana.

The convention registered 584 delegates at its annual meeting, the men said, and one night's attendance exceeded 1,200. They reported that 22 students are enrolled in a four-year seminary course, and that 12 one-week meetings are held each summer at the convention's campgrounds, with an average attendance of 150. They added that 11 men and women are being provided for in the Cuban denomination's home for the aged.

While they did not have detailed information on Baptist churches in eastern Cuba, they reported that the western area church topped its budget goal last year, collecting nearly \$75,000 (U. S.) after establishing a \$70,000 budget. Two special offerings brought total income to \$150,000 in 1970.

Baptist churches in western Cuba have shown a net gain of more than 1,000 members in 10 years they said, adding that while worship services are permitted inside church buildings, outside services are still forbidden by the government.

There are about 16,000 Baptists in Cuba, according to the two men. Of the total, about 9,000 are in the Baptist convention of Eastern Cuba which has 110 churches. Cuban Baptist pastors who were once imprisoned have now been released, they reported.

White House Youth Conference Will be Marked with Conflict

★ The upcoming White House conference on youth, scheduled for Estes Park, Colo., April 18-20, may be affected by some of the turmoil associated with today's youth, despite attempts by the conference staff to quiet a controversy over the meeting.

Until late March, a number of organizations concerned with children and youth were planning an "alternative conference" in Washington, charging that the Estes Park meeting could not be representative of youth concerns. However, the alternative conference collapsed for lack of funds.

The American Baptist board of education and publication has expressed "deep distress" that the White House conference may not "adequately confront and respond to the needs and voices of the youth generation."

A memorandum circulated among youth workers of the United Church of Christ contends "the organizers want only youth participants who support the government and its ideology."

And a statement from the executive committee of the council of national organizations for children and youth condemned the site, organization, and format of the Estes Park conference.

The White House conference will bring together 1,000 youths and 500 adults at a hall in Estes Park to discuss ten issues: foreign relations, environment, drugs, education, race, the draft, poverty, justice, the economy and American culture.

Representatives at the meeting will include a "statistical conception" of American youth. For example, since college students represent 16 per cent of the age group involved, they will

have 160 of the 1,000 youth delegates.

The distribution of youth representation is one of the points of controversy over the meeting. Some charge that the White House conference on children, held in December, limited representation. They also charge that the conference staff refused to adequately involve, and consult with, the leaders of agencies concerned with children.

Stephen Hess, youth conference chairman, countered that the statistical representation was intended to give "credibility" to the conference.

Those who were planning an alternative conference, say that the conference site — 60 miles from Denver — would make it difficult to secure press coverage.

The statement of the executive committee of the national council of national organizations for children and youth also stated that the conference should be held in June to facilitate youth participation.

Some leaders of the panels for the conference expressed concern at the need to fit delegates into the "statistical conception," which says that the 100 youths on the panel should include 50 males, and 50 females, broken down into 16 college students, 39 students at vocational, trade, or high schools, 39 who are not in school, and six in the armed forces.

In addition each panel should contain 70 whites, six Mexican-Americans, three Puerto Ricans, three "other Spanish," 14 Negroes, two American Indians, and two Oriental-Americans.

Although the "alternative conference" will not take place, it is expected that dissident organizations will make their concerns known in Estes Park.

EDITORIAL

Western Kansas Insights

WILLIAM DAVIDSON has chosen not to automatically become the bishop of Western Kansas when it holds its first convention as a diocese, April 24-25. His reasons are stated herewith, together with a bit about son, Tom, whose activities for peace have been reported in these pages from time to time.

The bishop's address is Box 1383, Salina, Kansas, 67401.

Many Western Kansas churchmen rejoiced with me on my 5th anniversary on Jan. 6th which I appreciate greatly, but they still seem puzzled about the forthcoming election of a bishop for our new diocese. Many do not seem to take seriously the matter of becoming a diocese and choosing a bishop. Quite a few are aggravated at me for causing the "bother" of having an election and are saying something like: "Oh well, you'll be elected anyway, so why get excited?"

I want to try to clarify my position. Becoming your missionary bishop as I did five years ago made all of you — and me participate in an "arranged" marriage. Our parents — the House of Bishops — picked me out as your "groom" and they got us together, and I think it has been a happy marriage in spite of the "bride" just having to take what was offered, and the "groom" having to assume she was ready for marriage and capable of entering into it. Now you see, the parents have said you are free to choose your own partners, and the former marriage is being dissolved because I've said I don't want to be married that way any longer. I'm determined that the "bride" must answer the question "yes" or "no" and I suppose I also want to reserve the right to decide whether I think she means it and whether she's ready for this kind of marriage. I think there ought to be a few other suitors, a little bit of wooing, and a whole lot of consideration about what marriage for life means.

Such a statement may not help, but I hope that the labors of the executive board as the "viability" committee, and the council of advice as the nominating committee and the constitutions and canons committee as architects of the struc-

ture of our future existence will be useful and fruitful for the coming diocese of Western Kansas and its bishop.

Tom and the Conspiracy

Through nation-wide publicity, it has become well-known that our eldest son, Tom, of Washington, D. C. has been named by the Harrisburg federal grand jury as a co-conspirator in the alleged kidnapping-bombing plot announced Jan. 12 as having been uncovered by the F. B. I. from evidence which as yet remains secret. Tom denies that he is associated with such a plot if there is one, and it should be clear that the grand jury only named him. He is not once mentioned in the several "counts" and "overt acts" listed in the indictment and he has not been arrested. I was not aware that our American system of justice has reached the point where an individual's name and character can be maligned by the federal enforcement agency and the federal court without either of these having to make or substantiate charges. How would you like it if this happened to you? Are you satisfied that our laws should be such?

Anyway, Tom does know the Berrigan brothers and many of their associates and he has been engaged in "peace-making" activities for some time. I support him in this and would like myself to be able to more positively and openly associate myself with those who oppose our nation's involvement in the Indochina war, and who are helping us to see the intrigue, duplicity and deception that keeps us in this war and causes us to foster other wars and warlike acts. I would not resort to kidnapping and bombing — and I remind you that Tom and the others have not done this — they have only been charged with thinking about doing it — but it seems evident that some drastic measures are necessary to arouse the majority of our citizenry in order to get them to see what is happening to our great nation and its ideals of freedom and justice for all.

Tom advances the argument that the "conspiracy" is on the other side! The F. B. I. and the administration are out to get the peace movement and to silence these critics of government policy. This is the surest way to stifle dissent, but it should be noted that it has all the ear-marks of a "police state". Let's try to think this one

through, pray and talk about it together, and then come up with some appropriate way to act. If you readers want further information about all this; or wish to offer some tangible support to the Harrisburg defendants in the form of statements of solidarity or money; or if you wish to argue on the other side, I would be pleased to hear from you.

The Universal Policeman

By W. Murray Kenney

Rector of Christ Church, Cambridge

ANOTHER WORLD! And there is one, way up and out in Woodstock, Vermont. It comes fully equipped with plowed and arranged white snow, sun, clean air, and of course Vermonters can read, so prices are high.

Connie and I spent a few hours at the Middlebury College winter carnival at the snow bowl. What a glorious day and a joie de vivre atmosphere! Hundreds and hundreds of expensively dressed and outfitted skiers, the competing teams, camp followers, rooters and miscellaneous skiers and amateur aficionados like us. It was a whole new world for me; an aspect of youth culture I've never seen in action. It appeared so healthy, sporty, ideal and American. Clean air, white snow and clean young bodies, colorful and gay. Although a few skied in jeans and levis and odd bits, almost everybody seemed shod with costly skis, poles, racks and sports cars. I wonder if these were the kids we've seen on the Common and in the Square, or will we see them? Have they been to Woodstock? Are they involved in drugs? Anti-Vietnam? For radical reform? Or are they from another world, a vivid spin-off of affluence? As a kid I wistfully watched the rich kids trying to become figure skating champs and tennis experts. Last week I wished I were 21, tanned, beautiful and frolicking after a blessed damosel, and that all the world and every day could be carnival day at the Middlebury snow bowl.

Going out to the provinces, after five months of polluted, potholed Cambridge and the hectic race for urban survival, does restore a bit of balance and beauty to life. I mourn for those in the ghettos of poverty or wealth who can't get away from the tense, compulsive and liberal whirl of Cambridge or Boston, to the wonderland where streets are plowed, the snow is clean, the air seems pure, and the only pothole in all of Vermont and

New Hampshire was being filled as we drove by. Even the spectacular Kancamagus Highway from Lincoln to Conway was open and, though a bit icy and slushy, we made it through and passed only four cars in a 32-mile stretch of mountain wilderness.

Speaking of potholes, somebody on the radio show said, "Mr. Kenney, the news opened this Sunday with our killing of 500 North Vietnamese and you talk about the dangers of potholes and frost heaves on South Huntington Avenue. What a mixed-up world!" Potholes are only a symbol of urban decay. If we weren't so heavily committed to our immoral and costly incursion into South East Asia we might be able to plow, fill potholes and collect and dispose of our garbage. Such a sophisticated society we are: men on the moon, computers to make us numbers and memorize all those bad things we've said or done and wish to forget. We're the big universal policeman. We're so up-tight about not losing face — lives we can lose but not face! — that we can't fill potholes we create. To close on a somber note, my newest definition: "an incursion is an excursion that ends in death."

New Property Morality?

By Hugh McCandless

Rector of the Epiphany, New York

THE INSTINCT of possession is older than mankind. It is found in cave men; in nursery children, in many animals. It is natural, and therefore some kind of a gift of God, and must be used rightly. But we find no general agreement on its right use, even in the Bible and the church. I can point this out most quickly by showing extreme views on both sides.

Several Christian saints and several socialists have said flatly that property is thievery. They don't just mean property that was gained by dishonest means, or inherited from someone else's labors; they mean all property. They mean even the property that a man has earned by what he thought was honest work. Their theological basis for this thought is expressed in the quaint old English prayer which says that God, of his kindness, has given the good things of earth to all men, but "we, by our niggardliness, have made them private and peculiar."

The legal basis for the same thought was well expressed by the anarchist, Max Stirner, when he

said that ownership of property was not a real fact, but a legal fiction. When the early colonists bought land from the Indians, each side was pleased. The colonists thought they had got it cheap, and the Indians thought the land belonged to everybody anyway.

Property is Sacred

THE OTHER EXTREME is the idea that property is sacred. The earliest Christians cared nothing for worldly gain. Therefore they were trusted, and became rich! Monasteries were started by people who wanted to live as poor men and women and help other people. They were admired and endowed by their neighbors, and became rich!

Many popes have stated that men should be able to work with a purpose. Men should earn enough so they can set aside something for charity, for self-improvement, for the schooling of their children, and for their old age. The prayers in our Prayer Book and the Roman Missal pray for a stable, peaceful society — and a stable society depends on both just rewards for work and the unthreatened preservation of those rewards.

Unhelpful Solutions

THERE HAVE BEEN many attempts to reconcile these two points of view, or to decide between them. Some of these are quite faulty.

One merely rhetorical solution is to say that human rights are more important than property rights. But property rights are human rights. Security is a right.

Plato's solution was to say that God made all things for all men to hold in common, so in his ideal republic there was to be no private property. But Plato's republic was planned as a dictatorship, and the people were to be slaves. Karl Marx said that under capitalism workers own only their own strength and their children. But under dictatorships people don't own even that much.

Thoreau's solution was to say that the highest law gives a thing to him who can use it. This is ambiguous, but it could be taken as an invitation to redistribute property by violence. This is dangerous. Advocates of violent change almost always become tyrants when they once achieve power.

Helpful Solutions

THERE ARE some approaches I think can help us. One is that of St. Thomas Aquinas, when he

said that ownership really means only the power to distribute property. Each man is only God's steward, to administer what belongs to God in the way God wants.

In our own day, Judge Cardozo has said that each generation must re-evaluate the rights of property and the restrictions on property for its own times. We do seem to have a situation at present that is new, for us at least. That is that there are so many people in our present world that we cannot guarantee both just rewards for work and the preservation of property. In other words, there isn't enough to go around.

How Things Look To Some Poor Men

WE HAVE another new situation. Due to the shortage of space and of transportation, we have gone in consciously for urban renewal. This has not endeared men of property and power to poor men. In fact, the result has been the reverse. Back in Governor Al Smith's day, urban renewal was thought of as merely an attempt to bail the banks out of bad investments. You and I think urban renewal is a good thing because it gives us what society wants. To the poor, "what society wants" merely means what some people are willing and able to pay for. To them, it means super-highways punching through slums and making them even darker and dirtier. To them, it means the expansion of colleges and hospitals and art galleries into the run down areas such institutions collect around themselves. It means the building of two 110 storey office buildings, or spending three million dollars on the Vivian Beaumont Theatre when there is a housing shortage already of crisis proportions and getting worse.

It means building low income projects that don't work. Two of them, in Cincinnati and St. Louis, are already ghost towns. It means moving poor people out of the way of these improvements with nowhere for them to go. Everybody wants the poor man to have a nice home, but no one wants them next door to himself. So what is the poor man supposed to do? If in his frustration he breaks the law, there are many who will not blame him. And the great trouble is this: society has often shown the poor man that breaking the law is often the only way he can get some form of justice!

THE NEXT QUESTION is, what does God want his church to do? There are many, mostly outsiders, who don't care whether the church con-

tinues its worship and its work or not. These say, "The church must sacrifice itself; it must follow its master on the way of the cross; when a man takes its coat it must give him its cloak also; when it is compelled to go a mile, it must offer to go two miles."

But wait a minute. Just before his arrest, when our Lord was anxious about the survival of the church, he said this: "Before, I sent you out without money. But now, he that hath a purse, let him take it and his money; and he that hath

no sword, let him sell his garment, and buy one." A dead church cannot sacrifice itself for others.

A Dilemma

OUR DILEMMA is between self-sacrifice and survival. It is between poor Porto Rican families with children, and our own poor sisters, some of them very frail or ill. But Christ never said Christianity would always be simple and easy. We can only pray that the church will come out of this time of tension a better church, and that we will come out of it better and wiser Christians.

.. People ..

WILLIAM STRINGFELLOW read a statement for himself and poet Anthony Towne at a worship service in the synod house of New York Cathedral. The declaration was the first from the two men since a judge in Rhode Island dismissed charges against them for harboring Fr. Dan Berrigan at their Block Island home in August. The statement — in the form of a letter to the Berrigan brothers — said there had been some well-meaning but "ominous" advice not to say anything about public affairs or what had happened to them at least until the outcome of the prospective presidential campaign in order to avoid reprisals. "We will not simply abdicate our citizenship," they said, "nor will we abandon the practice of the gospel. We will not quiet as human beings. It is always characteristic of oppressive societies that fear

reigns between regime and people. Americans have been suffering an administration which is manifestly afraid of its own citizens: afraid of the young, afraid of the blacks, afraid of the poor; afraid of free speech, afraid of free media, afraid of any doubt about its version of events; afraid of ideas, afraid of truth; afraid of persons who think; afraid of non-conformity, afraid of dissent, afraid of citizens who behave as free men." Taking part in the service were Suffragan Bishop Stuart Wetmore of New York; John Coburn, rector of St. James church and president of the House of Deputies; George Webber, president of New York Theological Seminary, and Sister Jogues Eagan, one of seven persons cited as co-conspirators in charges made at Harrisburg, Pa.

WALTER SOBOL, rector of St. Mark's, Foxboro, Mass. reports that packages containing a bottle of wine, a loaf of

bread and a thick steak, left on doorsteps of 40 members of the church, have provided the town of 15,000 with a mystery that so far defies explanation. Someone, it seems, tiptoes in the dark of night up to the houses of the parishioners, leaves the food and drink and disappears into the darkness. Sobol says, "It is a joyful thing and we can use that these days." He hopes the phantom continues his good work until everybody in the parish has been visited. He also believes the mysterious donor will soon run out of money to buy wine, bread and steak. There is always a note left with the food, written on red paper, which reads "With love from the St. Mark's phantom." It all began in

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January when parishioners reported finding the goods on their doorsteps and the practice has become a wide conversational topic. On town meeting night, the busiest for the "phantom," five families were "visited," they returned home to find the gifts. Always the doorbell is rung and the benefactor disappears before the occupants can answer.

JESS TAYLOR, Episcopal priest, who is manager of an employment agency says it is doing a brisk business in getting clergymen into other fields of work. "In general, clergymen don't want to get into what you might call 'related fields' — counselling, teaching, social work. Anything but. They go into all kinds of sales, stocks and bonds, fund raising, public relations, management." Taylor said he discovered the demands of the church were quite different from his own concept of the ministry. "I wanted to spend time with individuals, working on the quality of life in the parish. But that's not what the congregations wanted . . . They wanted new programs, new members, bigger and better projects. Well, I was good enough at that sort of thing. My first two congregations in Southern California doubled in size during my tenure, but my heart wasn't in it." He said that among Episcopalians "the frustration factor isn't always the most important. There just aren't enough jobs with decent pay. A man gets into his middle 40s, and he's still hacking around as an assistant. It's a dead end with no hope." Mrs. Marion Hood, in charge of clergy placement in the diocese of Penn., concurs with Taylor's statement on one point. "We have many more clergy than parishes to put them in," she said. The rising costs of maintaining a priest and his family have

also become a problem for the churches. "Seminarians are warned in advance that there's no assurance they'll get church-related jobs," she said.

PAUL REEVES, bishop of Waiapu and primate of New Zealand, came to his consecration from a week-long retreat at a Roman Catholic Cistercian monastery and hear his installation sermon preached by a Methodist minister. In yet another ecumenical gesture, the communion service was open to "all Christians present." He is the first man of Maori descent to become a bishop of an Anglican diocese, other than prelates specifically appointed to serve Maori Anglicans. Preacher at the service was a former president of the Methodist Church of New Zealand the Rev. Ashleigh K. Petch. Reeves said he

chose a Methodist to preach the sermon because he considers the Methodists comparatively free from "denominational hang-ups" and more concerned with obedience and "getting on the job." The new bishop has been a member of the management board of the Methodist Church's national newspaper. Explaining his consecration plans, he said, "Since church union discussions began, people from non-episcopal churches have shown themselves willing to accept bishops, and union negotiations have promoted discussion on what a bishop should be. Therefore, traditions other than the Anglicans now feel that they have a stake in the new bishops appointed by the Anglican Church. This has been clear in letters I have received since I was appointed."

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Story of the Week

Anti-Racism Drive will Defend Indians of Latin America

★ The plight of Indians in Latin America is one of three emphases for 1971 approved by the program to combat racism of the World Council of Churches.

Priorities for the sometimes controversial program were selected at a meeting which brought together 25 directors and consultants from 18 nations. Investments and land rights are among other special concerns.

The question of Latin American Indians grew out of a symposium held on the island of Barbados early in March. Anthropologists said, in a statement addressed to the council, that mission work imposes alien cultures on Indians in Latin America and should be phased out.

Until that goal can be achieved, the social scientists said, missionaries should show genuine respect for Indian culture and halt the "theft" of Indian property by the appropriation of labor, land and natural resources.

The anti-racism program pledged its energy to continue discussion and investigation of the "Declaration of Barbados," which also said the churches should end competition for Indian souls and stop the practice of concentrating population for the purposes of evangelism and assimilation.

The division of world mission and evangelism has launched inquiries, emanating from the Barbados statement, among churches involved in work among Latin American Indians.

Sponsors of the session on Barbados included the WCC's program to combat racism, the council's commission of the churches on international affairs and the University of Bern.

Two major emphases of the 1971 program will be church investments and land rights, concerns which have been approved by the policy-making central committee of the council.

Meeting in Ethiopia in January, the committee asked that member churches investigate the military, political, industrial and financial systems of their countries to see how they support racism in domestic and foreign policies.

A symposium on land rights is under study, particularly in reference to issues in Australia and New Zealand. Regional groups may be formed to investigate exploitation of land which deprives racial groups of their culture, economic or political rights, it was reported.

The anti-racism program caused international controversy in September, when \$200,000 from its special fund was dispersed among 19 groups fight-

ing racism. Some of the recipient groups in Africa are alleged to have used guerrilla tactics in opposing white supremacy.

At its March meeting, the policy of making grants to organizations of racially oppressed people was reaffirmed, endorsing the central committee stand taken in January.

Directors of the program reiterated special concern for Southern Africa, asking that the council pursue several new initiatives there, including:

- Extension of prisoner of war status to freedom fighters, in accord with the Geneva convention.

- Opposition to military alliances with South Africa and opposition to supply of arms to South Africa, Portugal and Rhodesia.

- Discouragement of white immigration to South Africa and of tourism in Southern Africa, Portugal, the Malagasy Republic and Malawi.

FOUR BLACK CLERGYMEN NAMED IN WASHINGTON

★ Four black clergymen have been nominated for suffragan bishop of the diocese of Washington.

Named by a nominating committee, they are:

The Rev. Jesse F. Anderson Jr., 33, an assistant at St. Patrick's, Washington.

The Rev. Junius F. Carter Jr., 43, rector of Holy Cross, Pittsburgh.

The Rev. Quinland R. Gordon,

55, a member of the council staff in New York and former rector of Washington's church of the Atonement.

The Rev. John T. Walker, 45, a canon at Washington Cathedral.

The suffragan will be elected on May 1 at a special diocesan convention. He will succeed Bishop Paul Moore, now serving as coadjutor of New York.

Bishop William F. Creighton

Assist Adjustment of Divorced The Aim of New Ministry

★ A new ministry aimed at helping persons adjust to the shock of divorce is underway in Berkeley, Calif., providing opportunities for "coming to terms with single life again."

The founders of what is called the transition institute, with theology and psychology backgrounds, claim that divorce often brings a culture shock following the insulated years of marriage. New roles and the opportunities for new life styles are needed, they said.

Jack Crickmore, a former seminarian, and Douglas Darnell, a former counsellor and hospital administrator, said their institute will fill the gap left by churches, which help people with their marriages but not with their divorces.

Both men agreed that a major problem in adjusting to divorce is separating oneself from the past. "Many experience immobility, are unable to make decisions, cannot take steps toward new relationships," they said.

"The institute aims," noted Crickmore, "to educate people to seek their own answers. It's not an encounter group, not therapy, but an educational framework for becoming more competent in dealing with one's own problems."

The two men, both of whom

delayed for several months after Bishop Moore's departure before calling for a new suffragan.

In January 1970, diocesan clergy suggested that a new suffragan should be black. A large percentage of the population of the city is black, but the diocese also includes part of white suburban Maryland.

Other nominations may be made from the floor of the convention.

had problems with their own divorce situations, discovered that many persons, like them, were unhappy and culture shocked and in need of help.

"There are many marriage counselors," said Darnell, "but no divorce counselors that I know of."

The heart of the institute is the divorced persons' workshops which provide the opportunity for re-defining old relationships, rebuilding self-confidence and learning to trust again.

In planning the format, Crickmore and Darnell worked with an advisory board composed of a psychiatrist, a marriage counselor and a teacher who deals with children of divorced parents. The board will continue to advise the new organization.

The two institute founders see divorce counselling as only one of several problem-solving approaches. Others could aid the handicapped, the unemployed or any kind of group that requires transition from one life style to another.

They have even considered the idea of helping the military man find his bearings on return to civilian life.

Crickmore, who studied three years at a seminary, has served as group leader at Casaelya Institute in San Francisco. He has

degrees from both Stanford University, Palo Alto, and Carleton University, Ottawa, Canada. Darnell has a master's in counselling from San Diego State where he served at the western behavioral science institute.

CHURCH INVOLVEMENT IN POLITICS

★ After a debate in Little Trinity church in Toronto, the audience voted 83-66 in support of two laymen who said the church shouldn't get involved in politics. Two clergymen said it should.

The laymen were Robert Brow, a lecturer at Glendon college, York University, and Walter Dinsdale, a progressive conservative member of Parliament for Brandon, Manitoba.

"The church," said Dinsdale, "is a group of redeemed sinners whose essential mission is spiritual renewal."

Brow agreed with Dinsdale's view that the wide variance in opinions within any church makes a consensus impossible.

However, Canon Maurice Wilkinson of the Canadian council of churches and the Rev. W. Clarke MacDonald, secretary of the United Church of Canada's board of evangelism and social service, rejected this attitude.

"The only body that can't speak is one that is born dumb or dead," MacDonald said. "Jesus wasn't crucified merely because he talked about the lambs, lilies and laddies, but because he met head-on the vested interests of his day."

Wilkinson, an Anglican, rejected criticism of World Council of Churches' grants in Africa. He said WCC support of black groups was primarily a declaration of church disapproval of racism.

Salvationist Bernard P. Hemsley, speaker from the audience, criticized church involvement which, he said, helps finance acts of disobedience or violence.

"I question whether God is directing ecumenical bodies to give financial aid to terrorist groups in Africa or to American draft-dodgers in Canada," he said.

An Anglican professor, the Rev. Tom Harpur, said that if the church were not involved, it would become "a gutless wonder capable only of baptizing inconsequential."

high level, and unemployment has now passed the 700,000 level.

Leading the church campaign against industrial strife at present is Archbishop Donald Coggan of York, whose northern province embraces the heart of England's industrial capacity.

Judge Upholds Church Operation Of Center Treating Addicts

★ A New York state supreme court judge ruled that operation of a drug-treatment center in a Manhasset, L. I., church is a proper religious function.

Justice Bertram Harnett did, however, set a May trial date to determine whether the program housed in Christ Episcopal church constitutes a danger to the public health and safety of the community.

Six residents of the area had charged that the center, financed with a \$100,000 grant from the Long Island Jewish medical center, violating zoning laws and is a health hazard.

Judge Harnett said: "The challenges of drugs to the human mind and spirit can be fairly met by the moving thrust of religious institutions. Indeed, the essential moral alienation of drug abuse seems most directly a religious problem. There is implicit in drugs abuse a breakdown of spiritual and moral values."

Meanwhile, Trinity Church in the Wall Street area of New York, announced that the first methadone treatment center in downtown Manhattan was opening in facilities provided by the church.

Methadone is used to treat addicts to heroin. The treatment center assisted by Trinity is operated by Beekman Hospital in cooperation with state and city narcotics agencies.

The program at Christ church in Manhasset was started in late 1970 to aid youths experimenting with marijuana and "soft" drugs. There are no residential

patients, prolonged users or those using "hard" drugs are prohibited.

In upholding the religious function of drug treatment facilities, Justice Harnett quoted Pope Paul as having said that priests must try to help addicts, "attempting to restore them, with God's help, to free and responsible control.

The plaintiffs objected to the center's proximity to St. Mary's Catholic church and its school, to the public library and to its residences. They said the program would promote the use of drugs.

In setting a trial to determine that question, Justice Harnett said: "If there is a genuine danger to the community, if an unreasonably unhealthy element is in fact introduced, the factor of religiosity alone cannot grant a legal immunity."

ANGLICAN BISHOPS WARN ABOUT STRIFE

★ Leading Anglican bishops are warning both publicly and privately that national disaster and record unemployment loom unless society is built on the right foundations.

Their remarks have been spurred by Britain's grave troubles in major industries.

More and more, the signs are that the nation's industrial troubles are engaging the attention of church leaders, as well as those of the ruling conservative government under Edward Heath. Strikes, many of them wild cat, are running at a record

Almost echoing the same words used by Detroit's Henry Ford during his recent visit with Prime Minister Heath in the midst of a massive Ford workers' strike involving over 40,000 men, he wrote: "I doubt whether there will be any return to sanity until there is a radical change of attitude. I have been dismayed at the bitterness which has shown itself in recent industrial disputes, at the pitilessness which shuts its eyes to imminent national disaster and to personal suffering so long as the ends of those at variance be achieved. This, if persisted in, cannot but lead to national disaster."

Dr. Coggan continued, "We are all deeply concerned at the state of our country. Whatever our political allegiance, our thoughts must often turn to our leaders in days of great perplexity. Patriotism is a word seldom heard today. It would seem to be outmoded. I believe it needs to be reinstated to a place of honor in our thinking.

"The love we owe our country must be a critical love, tested by unalterable principles of right and wrong. If we believe our country to be moving in a sinister direction, then our very patriotism will make us cry out in protest. But pride in and thankfulness for our country are qualities not to be despised."

He concluded, "I doubt whether there will be any return to sanity until there is a radical change of attitude — in fact, a reinstatement in our thinking of deep patriotism which shows itself in willingness to delay or

even forego material advantage if the nation can be saved."

Archbishop Coggan wrote after a series of major national strikes involving municipal garbage and sewage workers, electric power employees and post office workers, in the midst of the Ford and other factory disputes, and on the eve of a crippling nationwide walkout by railroad men.

Another prelate in the industrial north — Bishop Denis Wakeling of Southwell — has warned that Britain's current industrial conflicts are battles that lost their significance years ago.

He declared that the battle cries of "profiteering," "exploitation," "communism" and "malingering" do not reflect the realities of today's industrial situation.

"The right to strike is one which must not be taken away from the employee, but its recent use as a weapon of industrial and political blackmail has revealed that old attitudes and relationships must die and new ones rise out of their death. The future of everyone's jobs both in management and labor now demands constructive bargaining, not a recourse to outdated slogans."

ACQUITTALS WON FOR PROTESTORS

★ A theology student and a priest were acquitted in superior court in Washington, D. C. in what was seen as a test case of charges against 71 seminarians and clergymen arrested in anti-war protests.

At the Good Friday trial, defense lawyers argued successfully that the prosecution failed to show that the offense of "incommoding the sidewalk" had occurred.

Ninety-five persons were arrested on April 5, but only 71 were booked and jailed on misdemeanor charges.

Glad COCU Union Plan is Dead Declares Methodist Bishop

★ Reports that an effort to merge nine Protestant denominations may be dead is "the best news I've heard of in a long time," Methodist Bishop Gerald H. Kennedy said in an interview.

The bishop, head of the denomination's Los Angeles area, has long been opposed to a large-scale Protestant merger.

"I believe in the ecumenical movement with all my heart, but I don't think that means one Protestant Church," Bishop Kennedy said.

However, he feels that the efforts of the consultation on church union to merge nine Protestant denominations "probably was a good thing" because "it made us think."

Bishop Kennedy was in Minneapolis to speak at holy week services sponsored by the greater Minneapolis council of churches at Westminster Presbyterian church.

In a talk to the ministerial association, Bishop Kennedy said there will never be a substitute for preaching.

"Preaching only gets dull," he observed, "when fellows forget what the gospel is. It's the most exciting news there is. It takes a real gift to make preaching boring but we can do it."

Preaching is "awfully hard work" and there are not many good preachers, he said.

Bishop Kennedy said laymen tell him they want two things in their clergy — a man who can preach and a man who is a good pastor.

The bishop said that for the most part he thought it was a good thing that some men are leaving the ministry.

"They are fellows who haven't fitted into the job and who ought to try something else," he observed.

He joked that he had felt like leaving the ministry "every Monday morning."

Actually, Bishop Kennedy plans to return to the parish ministry. He will retire from his bishop's post — "at the earliest possible opportunity," which is July 1972, when he will be 64. Then he plans to become senior pastor of First United Methodist church, Pasadena, Calif., where he currently preaches two or three times a month.

BISHOP DEWITT LEADS WHITE HOUSE VIGIL

★ Clergymen led by Bishop Robert L. DeWitt of Pennsylvania stood opposite the White House in a silent vigil against the Vietnam war on Good Friday. With him was United Methodist Bishop James Armstrong of South Dakota and William P. Thompson, top administrative officer of the United Presbyterian Church.

Bishop DeWitt explained that his decision to spend Easter week standing in front of the White House to protest war began when South Vietnamese forces launched their "incur-sion" into Laos.

"I suddenly realized that I had been riding along in the back seat and I couldn't do it any longer," he said, recalling that he was listening to his car radio when he heard of the movement into Laos.

"I began groping for some meaningful, traditional religious expression of my feelings and I remembered that Jesus said to his disciples that this kind of demon possession comes out only with fasting and prayer."

Thompson, an attorney, said that he had been unsuccessful in the past in conveying United Presbyterian statements against the war to the White House.

EDITORIAL

On Supervising Change

By George Peabody

Runs his own management consulting firm. He is an Episcopal priest attached to St. Clement's in New York. For many years he was in charge of leadership training for the national church.

I HAVE LITTLE EVIDENCE that the mainstream of today's institutional church has much to do with anything. It is not that we lack for faithful people and brilliant thinking, but it is my church experience that the most splendid Christians and the most vital programs trigger such a cloying resistance within the church that momentum, always difficult to generate, is usually lost. After 5 years of consulting in industry, government and education, I've found that action in God's world can be taken more freely outside the institutional church.

For 15 years it was enormously invigorating for me to join with others in a creative mission like St. Clement's, or in a vigorous diocese like Missouri or Washington, or Episcopal Church's laboratory training. Gradually I lost interest because we could not bring anything to fulfillment. For instance:

1) With no vital two-way connection with the diocese, St. Clement's mission is more of a "trip", an isolated experience, than a marvelous experiment which could be used by the diocese which supports it.

2) The national training program bloomed promisingly, planted training centers in the National Council of Churches and in half a dozen other countries, but has now become innocuous in the Episcopal Church.

3) The General Convention Special Program — will this imaginative, if sometimes awkward, effort deteriorate with the rest? Forces are clearly evident which can cause this program to abort in the same familiar pattern.

Of course we must admit to our inability to make our own programs go. We learned a lot from our difficult experiences. Nevertheless, we are not that inept. There seems to be something about the character of our institutional life which cuts down the very vitality which the church has inspired. That is my main point.

What is that something? An adequate diagnosis can be made if it is done systematically and jointly by those who have managerial responsibility for various parts of our institution. I submit a few tough questions:

● Do we have clear operational goals at various levels? That is to say, are our goals measurable, attainable, with dates set for their accomplishment, and known to all involved?

I doubt it, and I seriously wonder if any subpart of the church can bring anything to fulfillment if it doesn't know what it is trying to do.

● Is the training of our people related to the functions they must perform? A recent survey of clergy revealed that there are many functions of the parish priest for which the seminaries have given them little or no preparation. If this is true, where do our key personnel get their trainings?

Moreover, one seminary professor has stated his belief that it is not the purpose of the seminary to train clergy for the church, but only to train people to think theologically. How prevalent is this kind of thinking?

● Rewards and punishments regulate behavior in any system — What are they in the church? How do clergy get evaluated? Do they know the criteria by which they are judged and the results of the judgment? Is that done systematically? Once evaluated, what kinds of behavior gets rewarded and punished?

In one diocese, the mission clergy are regularly evaluated by a diocesan committee. The membership of the committee is not known. The criteria with which they evaluate are not known. The results are not communicated to the mission clergy. I could not design a procedure which could more efficiently destroy the confidence and effectiveness of key personnel.

● Power is a talent given to us — but are church people rewarded for burying this talent? For example, there is a clearly-felt unwritten rule in many dioceses that people should not politic openly for themselves or for issues they believe in. The result is that people do not assert themselves or else they exert their power covertly behind closed doors. If this is true, our reward system is a marvelous means for destroying the very element necessary for a successful program.

● Credibility is the trust people have that the church intends to and is able to do what it says. But is there a credibility gap here? No institution can function without credibility. A credibility gap exists in the church as it does in other institutions such as the White House — regardless of party — the universities, and General Motors — thanks to Mr. Nader. Where is our gap and what are its causes?

These are a few major organization questions on my mind. You may wish to add to this list. I have not raised questions about money since financial problems are only symptoms. Money will flow when vitality does.

I urge top management in the national and local churches to spend some of their energy on a decisive, long-term (1-3 years) organization development effort, whose purpose would be to answer organization questions and to act on the answers.

Such an effort would not take an exorbitant amount of energy of any one person or group of persons. Organization development consultants are readily available within the church. But the supervision of change cannot be delegated; it is a management responsibility.

Bequia 1969-1971

By Paul T. Shultz Jr.

Rector of Zion Church, Greene, New York

THE FIRST MORNING my wife and I spent in Bequia was in July 1969. We strolled a short way down the beach from our hotel, came to the street and there across the street, in front of St. Mary's Church, we saw him: the Rev. Charles A. Adams, rector of Bequia. On impulse we crossed the street and introduced ourselves. Responding with fine courtesy, he showed us the interior of the church. Men were at work; the interior was undergoing extensive rehabilitation. We admired the altar recess with the free standing holy table in its midst. On our left behind the pulpit a maritime painting of our Lady with the Christ Child. She wears a diadem of three stars and to her left the Southern Cross is shining in the sky. On the other side of the church a side altar underneath a painting of St. Vincent with his pots. He stands on a beach with the sea behind him.

Then Fr. Adams took us next door to his newly rebuilt rectory. He had come to Bequia only eight months previously. He found sad disrepair both

in St. Mary's and in his other church at Paget Farm, five miles away over a tortuous and difficult jeep-track. And the rectory was a shambles! The whole situation was deeply discouraging but to Charles Adams it was simply a challenge to be met. And meet it he did. Within eight months the rectory was completely rebuilt with a new, large and fully adequate cistern. Electricity was installed in both church and rectory. At the time of our visit the rectory had just been completed, the upstairs part of it not yet furnished. Fr. Adams led us through seven light airy bedrooms with three baths. Then we sat down with him in his study and he told us his audacious dream.

"The people of this island need a high school," he said. "A secondary school to teach the young people the knowledge and skills that must be theirs if they are to cope with the 20th century." We gasped in amazement at the audacity of this extraordinary man. Here he was with his rectory rebuilt but not yet furnished, two churches in process of repair and a parish workload heavy enough to stagger any man — as many of our readers know, Bequia is a small island in the Grenadines with a population under 5,000, 90% Anglican. In the midst of all this, not only was Charles Adams undaunted, he was thinking beyond the present, planning for the future of his people. We listened to his audacious dream and inwardly we determined to do what we could to help him make his dream come true

Second Visit

AUGUST 1970. Our second visit to Bequia! Over the sea from St. Vincent and again into the charming harbor of Port Elizabeth. Disembarking from the good ship "Friendship Rose", we proceeded to the rectory. What a happy finding! A lovely home, tastefully furnished. Every bedroom ready for a guest. A smiling staff. Then up the hill to the new high school in process of construction. The dream was beginning to come true! Workmen on the site, passing and pouring buckets of cement. The walls were rising. Six or eight young people from Canada, men and women, working along with the men of Bequia. The ground had been broken and the corner-stone laid in March. Work began then, was strengthened in June when Mr. Merritt Shapley, a shop teacher from Greene, New York, came out to Bequia at the beginning of his vacation and gave six weeks of his holiday to help with the supervision. Now at the time of our visit the outline of the school was there in stone and cement. But so much more remained to be done

Job Going Well

FEBRUARY 1971. Again we have the joy of visiting Bequia. A new two story building with quarters for teachers above and three classrooms below is nearing completion. This will increase the efficiency of the primary school for which also Fr. Adams and St. Mary's parish are responsible. For us this was a grand surprise. We had known of it as a possibility but nothing more. To see it an actuality and almost ready for occupancy is thrilling.

And the new high school! Real progress since last August. The first floor walls and partitions are completed. The two large cisterns, one at either end, have been constructed. The one on the end nearer the sea is covered with wood ready for the concrete to be poured. Likewise with that entire half of the building. That half will assuredly be completed by September — for, once the floor is laid, the remaining construction can proceed apace. This autumn the school will open with three classrooms and three teachers. What about the rest of the building? That depends upon the contributions that are received. The school is being built as the money comes in. About 12,500 British pounds (\$60,000 BWI, \$30,000 US) are needed to complete the project. Our hope is that through the continuing sacrificial efforts of the people of Bequia and the generosity of friends in Britain and Canada and the U.S.A., it will not be long before the audacious dream will come entirely true

Note: Contributors wishing a tax deduction are advised in Britain to send their gift to Mr. A. G. Clarkson, 24 The Drive, Amersham, Bucks; in Canada to Mr. H. S. Tuckwell, 71 Cambridge St., Winnipeg 9, Manitoba; in the U.S.A. to the Rev. Paul T. Shultz, Box 116, Greene, New York, 13778, making their cheques payable to Zion Discretionary Fund.

The Infinity of God

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

THE HINDUS do not speak of God as "one" because such a numerical designation suggests that the divine is part of a series — that he is "one" as distinguished from "two", "three" or "four". Instead they say that God is *advita*, which means non-dual.

It seems to me that the intent of non-dual doc-

trine is expressed fairly well in English by the concept of infinity. Taken literally in its etymological sense infinity means without boundaries or limits of any kind. This is the reason for saying that God is one. It is a matter of logical necessity. There can be only one infinite being. For if there were two such beings there would have to be some kind of boundary that marks off where one ends and the other begins. But such a boundary would be a limit and this is contrary to the nature of infinity.

However, such formal verbal argument is worth very little. It is mere playing games with words inventing definitions and then fitting a series of definitions into a verbal system such that it contains no obvious internal contradiction. This was a favorite occupation of medieval theologians, and I suppose that playing this game at least kept them out of mischief. The dark side of this pastime was its tendency to increase dogmatism in the mind of the player. An internally consistent verbal system feels to its creator like a column of figures for addition. Given the definition of each number in the column there can be only one correct answer. Similarly, given the theologian's definition of his terms his conclusion has the inevitability of arithmetic. He feels that he knows the truth, and those who disagree with him are simply wrong.

Religion is not theology. Some of the most religious people are innocent of any theological learning. Many theologians have had very little of the spirit of Christ.

Yet there is a relationship between the way men speak about God and their religion, if only in the sense that men try to communicate their experience to others and such communication includes God talk which is either more or less adequate as symbols for God experience.

From this latter point of view the assertion that God is infinite is grounded in a kind of religious sensitivity that Jacob expressed at Bethel, when he said, "Surely God was in this place and I knew it not." The religious man becomes aware that in all of his life experience it is not God who is absent but he himself who is blind.

To speak of "seeing" God is obviously to use a metaphor. The feeling suggests to me the description of the arrival of Marley's ghost in Dickens Christmas Carol. Dickens wrote that the fire on the hearth leaped high in recognition as if to say, "I know him — the ghost of Jacob Marley!" So

the half extinguished energies of life suddenly surge upward in recognition — "I know him! The presence is here!"

That responding surge of vibration that thrills through every nerve fiber of the body comes in all kinds of situations — in sacred locations sometimes, but also in scenes that are profane. I feel it vividly at some funerals and at some weddings. When people gather in loving tribute to a good life in which we all have shared, or when two people with their hearts in their eyes promise unlimited responsibility for each other, the presence is easily felt. But I have also been aware of the same presence in a wild storm at sea when all of our skill and strength were tested in a battle for survival. In that storm, if our small boat had gone down, I would have gone down fighting, but without fear, for I knew my beloved adversary. The presence is there when I pick up and hold my very young friend Anne Ward or when I am greeted with ecstatic joy by my poodle Gigi. Sometimes it comes when I pray with a sick person or counsel with a person who is struggling with a personal problem. The presence dances in a spring morning, sings softly on some starlit nights, shouts ribald songs in a boistrous wind, touches oh so softly

and tenderly in the smile of friendship, and speak in the powerful stillness that gathers around an experience of tragic loss.

Such awareness leads men to speak of God as infinite. He is everywhere present. Moses by the burning bush heard a voice saying, "Take thy shoes from off thy feet for the place where thou art standing is holy ground."

Indeed it is — any place. The place where you are reading this. It is only self-concern that veils the eyes of inner consciousness. And it is possible increasingly to grow out of such self concern, to grow out of "I" feeling and into "we" feeling. You begin by seeking out those situations in which it feels natural to say "we" instead of "I" or "you" or "they" and "them". You don't learn to enjoy dill pickles by forcing yourself to stop eating ice cream. You don't get over self-concern by fighting it. Rather, seek your own "we" experiences and the exaggerated "I" will fade away — not the real "I". The real "I" is a unique creation of God and you should value your own individuality as does God who offers himself in you. The real "I" is not the problem. It is only the exaggerated false image that veils the heart and blots out the presence. He who loves knows the true meaning of the infinity of God.

People

JEAN-MARC VON DER WEID, 25, a former president of the now-banned national union of Brazilian students, was interviewed on the ecumenical radio program Intervox, produced by the World Council of Churches and other church agencies. Recently released from jail he declared that he and his friends "will all go back someday." Von der Weid

was arrested on two occasions for his opposition to Brazil's military regime. He told of almost daily beatings, of having his head shoved into pails of water, of being hung by his feet, of having electric shocks applied to his body, and of being threatened in front of firing squads. The student charged that 12,000 political prisoners in Brazil are being subjected to such treatment. He reported growing opposition to the military regime,

including increasing numbers of churchmen. The "lower clergy," he said, "are beginning to live with the people and beginning to fight with the people for the liberation movement." He added that

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continued guerrilla activity and violent conflict is inevitable and that he and many others will return to Brazil. A citizen of both Brazil and Switzerland, von der Weid said, "It's not important when we return. It's important that we are a part of the Brazilian people and we will return to fight with them, our people."

ALAN WALKER, Australian evangelist, will receive the annual Upper Room Citation. The award will be presented Aug. 26 in Denver, according to Wilson O. Weldon, editor of *The Upper Room*, a devotional publication which gives the citation. Dr. Walker, 59, will be recognized for his contributions to the world-wide Christian fellowship. Currently the president of the Methodist Church in New South Wales, he is known, Dr. Weldon noted, for his evangelistic zeal, involvement in social issues and ecumenical leadership. The Upper Room is linked to the United Methodist board of evangelism but is interdenominational in scope. It is published in 24 nations, has 47 editions in 39 languages and is distributed in 125 nations to some 10 million persons.

S. HUGHES GARVIN, rector of St. Peter's, Morristown, N. J. announced grants from Wilks Fund income totaling \$33,750. This is the 19th consecutive year that grants have been made from the income of a bequest of the late Sylvia H. G. Wilks, daughter of the famous Hetty Green. Following recent tradition, Morristown agencies will receive one-third of the funds; totaling \$10,000. In addition, Dunstan Tegli, a Liberian student sponsored by the parish will receive \$1,500 towards his pre-medical education. Around the state, the church of the Holy Communion, Paterson,

will receive \$3,175 to continue a social service project in ghetto areas of the city; Eagle's Nest camp, the diocesan camp at Delaware will receive \$2,500 towards the construction of a swimming pool which is badly needed due to the polluted condition of the Delaware river; Youth Consultation Service in Newark will receive \$1,000 and the Holley community mental health center of Hackensack will be awarded \$2,500. \$1,000 will go to St. Barnabas church, Newark, toward the purchase of a bus for transporting its young people to activities outside the city, and the Hinge, an ecumenical ministry to youth in Essex county will receive \$1,400 for its summer program in Newark. Nationally, the council for religion in independent schools leads the list, receiving \$1,825

for the vineyard experiment in living, a summer ministry to young people at Martha's Vineyard. St. Francis boys' home of Ellsworth, Kansas, will receive \$1,000 for work in the rehabilitation of delinquent boys; the Greater Derry contact center, a social service facility in Derry, N. H., will receive \$1,000 and \$200 will go to the College of Preachers in Washington, for post-seminary training of clergymen. In the international field, \$1,000 will be awarded to the boys town institute of Liberia and the bishop of Haiti will receive \$5,000 to aid in the training and equipping of lay-readers for service in outlying areas. The Wilks Fund is administered by an elected committee of members of St. Peter's which reviews requests annually.

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I MAY, 1971

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Story of the Week

Arrests Soar as Demonstrators Seek to Close Down Capital

★ Arrests soared into the thousands as anti-war forces attempted to carry through a threat to shut-down government operations to win speedy U.S. withdrawal from Vietnam.

Tens of thousands of protesters, mostly young, were on hand to back the goals of a people's coalition for peace and justice, made up of student, women's and religious peace groups.

As of mid-afternoon May 4, some 9,000 persons had been arrested in the effort to bring the city's functioning to a halt. Many of the arrests were for trying to halt the flow of traffic into Washington.

Tactics included stalling cars on bridges and expressways, disconnecting distributor caps on vehicles stopped in the blocked traffic and, in a few cases, slashing of bus tires.

Those seized were held without bond pending arraignment later that day. Charges included disorderly conduct, impeding traffic, crossing police lines, interfering with arrests and drug abuse.

City officials said that they had adequate jail space for the 9,000. On most charges, conviction could result in fines or up to one year in prison.

The massive mobilization successful in slowing down traffic but failing to shut down Wash-

ington, was the special project of the mayday tribe, a part of the people's coalition.

At least 3,000 policemen and 6,000 federal troops were on duty to make the arrests and patrol the thoroughfares.

The arrests followed a week-end demonstration at the justice department where some 250 persons were seized for blocking the door.

On Sunday, May 2, law enforcement officers routed 30,000 protesters from a campsite set up by the mayday tribe.

Most of the campers left following an early morning announcement by the government that a permit to camp in Potomac Park had been revoked.

They moved to the campuses of universities and colleges, to churches and other open areas, but police refused to allow new camps be set up at Dupont Circle, a popular staging area for demonstrations.

A few hundred youths refused to leave Potomac Park and were later arrested as a line of policemen moved across the area. Police operations were backed up by helicopters and river patrol boats.

The decision to revoke the camp permit was made by the justice, and interior departments which reportedly grew increasingly anxious over the pos-

sibility of violence in the continuing demonstrations. A rock festival in Potomac Park on the night of May 1 drew 50,000 people — fewer than half that number had been expected.

Protesters evicted from the park swelled the numbers already at Jesuit-maintained Georgetown University, American University — United Methodist — and George Washington University.

Between 1,500 and 2,000 protesters set up tents on the Georgetown campus or slept in hallways. Around 8:30 a.m. on May 3, police pursued a group of the visitors from the business district of Georgetown onto the campus and used tear gas on a small group at the main gate.

A spokesman for the university said no arrests were made on the campus and that the university had not called the police. However, the institution ruled that the uninvited protesters would have to leave. Some 500, individually invited by students, were permitted to remain.

At American University, the student government permitted persons evicted from Potomac Park to sleep in dormitory halls and on the floor in the student union.

George H. Williams, president of the United Methodist school, said the protesters would have to leave by May 4, except for those invited by students under the "one guest per dormitory resident" rule. Exams were underway at the university, and

all buildings were closed to demonstration-related activities.

Catholic University of America, some distance from the protest areas, reported no influx of demonstrators there.

Among those starting the protest at the justice department was the Southern Christian Leadership Conference, a major component of the people's coalition.

Many employees of the building returned from lunch to find hundreds of demonstrators sitting in front of doors. They climbed over, and several reported being grabbed or kicked in the process.

The SCLC had a parade permit for its mule train and its unit was the last to go. Hosea Williams, the national program director for the organization

was arrested when the rally did not end when the permit expired at 3 p.m.

The Rev. Ralph David Abernathy, SCLC president, spoke at a rally on the 10th Street side of the justice department building. He read a "poor people's bill of particulars" against the department.

At one point, Brian Yaffee, leader of a Quaker group, called for the continuation of non-violent methods and led a large group away from the justice department.

Among the various groups taking part in the people's coalition were the Episcopal Peace Fellowship, the interreligious Clergy and Laymen Concerned About Vietnam, the National Welfare Rights Organization and Women's Strike for Peace.

screaming, "No! No! Stop it. God have mercy, don't kill my baby."

Purpose of the activities was to dramatize the horror of war and injustice. The tactics were due to continue for about two weeks.

One group, the "Mayday Tribe," promised to shut down the operation of government during early May.

Participants in the first day of the scattered demonstrations had some surprises:

● When Congresswoman Louise D. Hicks of Boston, who made a national reputation opposing school busing and has been labeled by her foes as an opponent of integration, talked with welfare mothers for 20 minutes and promised to look "carefully" at a bill on the \$6,500 guaranteed income.

● Tarr took the selective service card, the first ever personally received by a director of the draft. The former director, Gen. Lewis B. Hershey, said he would never accept cards, partly because "there's always a question when you take a card if you act con-jointly with him in turning in the card."

● Sen. J. William Fulbright, whose Senate foreign relations committee was conducting hearings on war power, asked a noisy group to "sit down." The Fulbright committee was to hear the anti-war group later.

● McFadden, who turned in his draft card, referred to people's lobby sponsors by initials — PCPG, NAG, AQAG, and was told by a draft employee, "You're getting as many acronyms as the military."

Memorial at Cathedral

Three thousand persons, led by 400 uniformed servicemen on active duty, gathered in Washington Cathedral to honor the memories of all the men, women and children killed in the Vietnam war.

Lobby Against War and Injustice Covered Many Activities

★ The people's lobby against war and injustice covered a wide range of activities — from a guerrilla theater in the new Senate office building to the presentation of a draft card to selective service director Curtis Tarr.

Called by the people's coalition for peace and justice, participants to a large degree "did their own thing."

● Welfare mothers called on members of Congress, asking for a guaranteed annual minimum income of \$6,500 for a family of four.

● Mock "killer squads" conducted "search-and-destroy" missions through Senate office facilities, "capturing" the office of Sen. John G. Tower (R.-Tex.) for a time but failing in an attempt to liberate the staff of Sen. John Stennis (D-Miss.).

● Screaming protesters briefly disrupted the Senate, causing

the spectators gallery to be temporarily cleared.

● Quakers resumed a vigil in front of the White House after 151 were arrested there on April 25. Seventy-one of those arrested decided to stay in jail.

● Another group of Quakers called on Curtis Tarr, and he accepted the draft card of David McFadden, a conscientious objector.

Despite the noise caused by the guerrilla theater, most of the activities were relatively peaceful. There were reports of about 25 arrests around the city. Police and security guards were generally non-responsive to jeers.

Police were called by an aide to Sen. Tower to clear the Texas legislator's office. The group left before the officers arrived.

Employees of the new Senate office building had their day interrupted with "wailing mothers" of the guerrilla theater

The two-hour service was the final activity of a week-long veterans vigil against the war. About 1,000 ex-service men, camped on the capitol grounds, lobbied against the war and conducted peaceful demonstrations.

During the worship, Fr. Robert Drinan, a Jesuit and U. S. Congressman from Mass., proposed that the U. S. set up a \$50 billion trust to be given to the Vietnamese people over the next five to 10 years.

"If the American people do not establish a method of reparations for Southeast Asia," he said, "the guilt which now haunts so many millions of Americans about their compliance in this war will be extended and deepened."

He was joined by the Rev. William Sloane Coffin, chaplain at Yale University and a long-time peace activist, Episcopal Bishop J. Brooke Mosley, president of Union Seminary and the Rev. Channing E. Phillips of Washington in leading the service. Phillips, a United Church of Christ black clergyman, was a

candidate for the democratic presidential nomination in 1968.

A group calling itself the concerned officers movement was the official sponsor of the memorial, which featured mothers eulogizing sons killed in Vietnam, ex-soldiers attacking the futility of war and clergyman criticizing U. S. policy in Indochina.

Coffin said, "The war is a lie. For years we have been told we are helping a foreign nation repel an attack, but the veterans coming back tell us that we are waging war against the South Vietnamese people. We send them forth to kill for us. Now we only remember that they died for us . . . This war is a tragic mistake. We must appeal to those who know the war is wrong."

Folk singer Pete Seeger was among those providing music for the cathedral service.

The memorial preceeded a march and rally on April 24 which brought at least 200,000 persons to the capitol to protest the war.

government and changed my policies," he said.

The Vermont native has written extensively about alleged government atrocities, refugee problems and opposition to the present Saigon government.

He has been in Vietnam for 12 years, first with international agency and, since 1969, with WCC. He has written for a number of U.S. publications and news agencies. He will testify on May 13 before the Senate foreign relations committee on the effect of the war in Vietnam.

The expulsion was condemned by the WCC's United States conference at its annual meeting.

"It is the conviction of the conference," its resolution declared, "that the aspirations of the people of South Vietnam will be best served by a liberalizing of the restraints imposed by the government of South Vietnam upon the domestic and foreign press within that country."

The conference paid tribute to Luce for 12 years of service in Vietnam as an agriculturalist and journalist, and said he had "rendered outstanding humanitarian service to the ordinary people of this war-ravaged land."

Commending Luce's "unceasing efforts on behalf of all prisoners, military and political, who languish in prisons and camps throughout Indochina today," the representatives of 27 Protestant and Orthodox communions affiliated with the WCC added: "We particularly commend his role last summer in disclosing the inhuman 'tiger cage' dungeons of the South Vietnam's political prisons on Con Song Island.

"The strict observance of the Geneva Conventions on war prisoners held in the South is indispensable to United States efforts to secure the release of United States prisoners held in the North."

The conference stressed belief

Don Luce Expulsion Condemned By WCC's U.S. Conference

* Don Luce, the World Council of Churches employee who took U.S. Congressmen into the Con Son "tiger cages" last year, has been ordered to leave South Vietnam by the government of President Thieu.

The 36-year-old American, a writer and former director of international voluntary services in Vietnam, lost his press credentials last fall.

He was also told that his visa would not be renewed when it expired in February, but an extension was made possible through the intervention of Congressmen and press colleagues in Saigon.

Luce has now been told in a letter from the South Vietnam ministry of interior that he must leave before May 16 for "special reasons."

Most observers and Luce consider those "special reasons" his action in taking Rep. William R. Anderson (D.-Tenn.) and Rep. Augustus F. Hawkins (D.-Calif.) and a congressional aide into the Con Son "tiger cages" in July 1970. Both the Thieu regime and some U.S. officials were displeased with the disclosure of prison conditions.

"This month (April) I was told at the ministry of foreign affairs that I could stay in Vietnam if I supported the Thieu

that "the highest interest of the South Vietnamese and United States governments, which were jointly responsible for the horrible prison conditions, were well served by his courageous reporting."

The conference said it "deeply regrets" that Luce "will no longer be permitted to give voice to the hopes and needs of the silenced people of Indochina."

Youth Conference Gets Reports From Ten Task Forces

★ Two adult participants in the White House conference on youth, one of them a Roman Catholic archbishop, have expressed reservations over the essentially "anti-establishment" stance of the youth parley.

Archbishop Phillip Hannan of New Orleans, a member of the task force on values, ethics, and culture, took issue with the report of a task force subcommittee on "sex roles relationships."

And Sen. William Brock (R-Tenn.) said that reports calling for an immediate end to the Indochina war and legalization of marijuana did not represent what young people are thinking.

The task force approved a report from a subcommittee which called for a recognition of life styles other than the traditional family. It suggested that childless marriages, communal families, and the single state be "recognized and sanctioned as legitimate and fulfilling." The report also proposed that approval be given to the "homosexual life style," and asked that all society's institutions support "victims of sexual oppression," naming specifically homosexuals and women.

Archbishop Hannan and four others read a minority report into the final document which referred to the traditional family as the "primary unit of society," and said that legal ap-

The resolution was introduced by Robert V. Moss, president of the United Church of Christ, and, after brief discussion, was adopted unanimously. It was sent to President Nixon and Secretary of State Rogers. Delegates were urged that personal telegrams be sent to members of Congress.

proval for "sexual relationships contrary to the present legal and moral positions of the family are harmful to the welfare of the family and society."

"The individual and the family draw their strength from the mutual love of parents and children," said the minority report. It called for "compassion and concern" towards "individuals involved in sex relationships considered legally abnormal."

Besides Archbishop Hannan, Kellum W. Allen, and Fred Weber — youth delegates—and the Hon. Mary Hale of the Alaska arts council and Dewitt John, adult delegates, signed the minority report.

Other opposition to some of the conclusions of the conference came from Sen. Brock, also a member of the task force on values, ethics, and culture. He charged in a speech at St. Leo's College in Tampa, Fla., that most young Americans wouldn't agree with the conference positions.

"It is tragic that so many participants spent their time in vitriolic diatribe against America rather than in a positive commitment to live up to their stated ideals," said the senator.

However, conference chairman Stephen Hess had repeatedly asserted that the 1,500 youth and adult delegates were scru-

pulously chosen to represent a statistical cross section of American youth.

Throughout the sessions as well as in the final reports of the ten task forces, it was evident that there was significant polarization between government and youth.

The task force on poverty asked the conference staff not to attempt to implement its proposals, contending that there was "not a great deal of enthusiasm on the part of the administration" for dealing with poverty. "We'd be better off to implement them ourselves," said one task force member.

When the task force on drugs recommended legalizing marijuana, opposition came from black delegates on the task force who asked why drugs were allowed to flourish in black communities and asked stiffer penalties for drug pushers.

The conference was not hampered by any disruptions from dissident groups, although about 35 Indian delegates quit the sessions on the final day, declaring "the American nation is a state of mind; the nation is yours, but the land is ours."

Five of the study groups did not submit their findings to the final plenary sessions, but directed that they be included in the conference report.

Among recommendations were a proposal to nationalize the coal industry and abolish strip mining procedures, to assure every American adequate health care, to use 50 per cent of all federal housing funds for the needy, and for the president to go on television and officially denounce racism.

Secretary of health, education, and welfare Elliot Richardson, told the delegates that the Nixon administration would keep them advised of any action taken on their proposals or explain why any particular recommendation might be rejected.

EDITORIAL

Button, Button

By Corwin C. Roach

Director of the School of Religion, Fargo, N. D.

BUTTONS are booming. Certainly there has been a pin and button explosion on the part of the younger generation which puts us older lapel pin-wearers to shame.

I suppose the psychologists and the sociologists can come up with some kind of answer. As I see it, there are two forces at work here. There is the element of individual commitment which impels a person to witness to a position or a view which may not be popular at the moment. The pin or the button is an attempt to break through the anonymity of the mass and to take a stand, to speak out, to convey a message. At the same time, the pin is a sign that you do belong to a group, no matter how small. Making pins involves machinery and mass production of sorts. He who wears a pin may have half a dozen in his pocket to pass out to those who can be persuaded to accept his view. He does not stand alone, no matter how tiny the group may be. The pin is an appeal for help as well as a protest.

Another thing about pins is that they are cheap and therefore expendable. One can exchange an old pin for one with a new message, one more relevant to the current situation. Usually the pin has a very pertinent and pointed message directed at an immediate problem, expressed in a couple words or a simple symbol. Nothing is more useless than a pin which no longer pinpoints. Which may have something to say about the church's ineffectiveness in communication.

Of course pins or the equivalent are nothing new. I imagine that Neanderthal man was wearing some kind of badge. We do have mention in the Bible of fringes and phylacteries. The cross has been the great symbol of our Christian faith, although at times the fish and the yoke, among others, have been used.

What Jesus had to say about the badges of the Pharisees may apply to some of us who wear the cross without any appreciation of the extreme sacrifice it symbolizes. So let us be a little more honest in the pins we put on. How would we sum up our life conviction in a couple words, or put our philosophy in a simple sign? Normalcy, Law and

Order, Love it or Leave it, Make Love not War, Right or Wrong, Right the Wrong, Flower Power, etc., etc.

I am not suggesting that 815 — itself a symbol — get busy devising a slogan or sign that all right-minded Episcopalians might wear although it would be interesting to speculate on what they would come up with. Indeed I am not so sure that parading our real ideals on our coats is quite the answer, although it might be revealing and disconcerting if we were really honest about it.

Perhaps it might be better, the next time we see a youngster wearing a button to ask him and ourselves what it is trying to say. Perhaps the best thing we can do today is to stop, look and listen.

Speaking Across the Gap

By Gert H. W. Schmidt

Communicant of St. Mark's, Jacksonville, Florida, who heads the group arranging for General Convention in 1973.

SOME WEEKS ago our rector, Bob Clingman, asked me to give this talk and I readily accepted. First of all I felt I owed him much more of my time and possible talent that I could ever repay. He and his lovely wife Joy have been true friends to all of us. Bob has served our parish extremely well and I am sure we must realize that his prayers for us, visitations to the sick and ministering to the troubled, number in the thousands and thousands during his nine years in our midst and except for his own inner peace and well earned satisfaction, so many of them will go unrecorded, unknown and unrewarded.

Secondly, I suppose, all of us whether hearing a sermon, seeing a play or listening to a speech, have fleeting thoughts of wanting to trade places momentarily with the one on stage to get in our favorite phrase, thought or philosophy. When I said, "yes," I am sure I had this momentary illusion. But as the day drew nearer, I developed a mental numbness which has been hard to overcome. It reminded me of that funny page character — Dagwood Bumstead — who became extremely impatient in watching television quiz shows and ranted and raved about people's inept-

ness before the camera and mike. Then one day he got his big chance to be on a quiz show and as he was standing in front of the camera, the master of ceremonies, in attempting to put him at ease, asked him his name. Dagwood was paralyzed with fear, all the blood drained from his head; he couldn't remember his name and finally, got it totally wrong by blurting out — Bumwood Dagstead. I thought it was funny then but I'm developing a certain amount of sympathy with Dagwood in his dilemma.

For today I have chosen sort of a Whitman's Sampler since I will touch on the Houston convention, the so-called generation gap, the greatness of our Lord Jesus and finally the importance of the right attitude for a happy life and a way of coping with our complicated lives. I realize that last fall, after returning from Houston, I gave you a short report with the promise that at a later date I would give you a more detailed analysis of what was accomplished.

Frankly, I was pleased at the general tone of the convention in that the pendulum of control, thought and action swung back from an extremely leftish position to the center or middle of the road philosophy that is so much more acceptable to the members of our church. You know, there has always been a tendency for Episcopalians to be conservative and the movement to the extreme left was probably a necessary evil to get our people involved and our church relevant to the world as it is today.

The Seattle Convention and the extra one at Notre Dame have served this purpose in our great church and I think with the tightening of the reins of control and screening our projects more carefully, we will make a great contribution to the quality of life in our respective communities, which is the hope and prayer of all of our people.

The central staff in New York has been drastically cut to accommodate a smaller budget and bishops and their committees now review all projects funded by the national church in their respective areas. Two years from this fall the 64th general convention will be held right here in Jacksonville and all of you will have the opportunity to see a great church in action as it deliberates, legislates and works to make our world a better place. The Episcopal Church is a democratic constitutional church and not an autocratic, dictatorial institution.

We all have the opportunity to be heard and can help in shaping our programs and the direction of our effort. I hope you will deeply involve

yourself with it always, support it commensurate with your means and be thankful that it has the strength and courage to stand up for what is needed and what is right and what is good.

The Gap Exists

NOW FOR SOME of the other subjects that seem to be on everyone's mind. First of all, the so-called communication gap or generation gap that you have heard so much about. Frankly, there has always been a gap between generations and it will be continued as long as people inhabit this globe. It's a way of life that we must understand and instead of trying to deplore the gap or have it be a source of misunderstanding, accept it as a fact and make it a real positive gap tempered with reason and judgment between the older and younger generation.

I hold in my hand a picture of the nickel chrome electrodes of a spark plug. Between the positive and negative tips is a carefully computed distance or gap — that is all important in creating the proper spark to make an engine run. Without spark plugs, an engine stands idle. With spark plugs that do not have the proper gap, an engine either stalls, runs rough or fails to start. If the gap is closed, the spark shorts out and becomes useless. If the gap is too wide, the spark cannot jump from one tip to another and there is no combustion. Yes, the gap's there and it's important but the gap has to be the right distance for the spark of energy to make an engine go.

And so it is with all of us. The gap between generations exists. It is a gap in age, in the times in which we are living, in different viewpoints, in situations, in circumstances and wealth, in education, in countless other items that make one generation different from the other. The important thing is that there must be generated between the gap a real spark of reason, judgment and understanding. And it is a two way street. Generations must meet each other half way and have trust, and respect in each other's viewpoint and philosophies.

Except for those of our younger generation that seek to destroy and don't want to bridge the gap, I have a great deal of faith and confidence in the youth of today. At times I am even amazed at the relatively conservative posture and traditional viewpoint of my son and his circle of friends in relation to mine. To the younger generation in our congregation, I commend you for looking forward since it is slightly more important than looking back.

Great Challenges

TOMORROW'S PROBLEMS are yours and they are tough and challenging. Establishing true peace and understanding among the nations of the world may be your greatest contribution. I hope so. The solution of peaceful co-existence is long overdue and our generation has not found the answer. Respect, understanding and meaningful help for people either not the same color of skin as ours or of the same social status is another great challenge. Improving our environment, conserving our natural resources and healing the scars of the earth will all test your ingenuity and perseverance. Lest I leave the impression that so little has been done and we're dumping it all in your laps, let me hasten to give proper credit to my generation for their achievements.

Last summer Professor Bergen Evans of Northwestern University compiled statistics on the half-century from 1920 to 1970. Those are the years in which your parents and grandparents shaped the destiny of the world. I am proud of these generations and I hope that those of you who are much younger than I am will also have respect for them. Professor Evans documented that in these 50 years life expectancy has increased by 50%. Epidemics and specific diseases such as typhus, polio, smallpox, measles, mumps, scarlet fever and tb have been eliminated and the familiar red quarantine sign of my youth placing a home off limits for these diseases no longer appears on the front door of our homes.

We have not only cut the work day by a third but furthermore, have switched the hard drudgery of manual labor from the back of man to the tireless energy of humming machines. We have lived through history's greatest depression and suffered through its grimmest and most devastating war, defeating the tyranny of totalitarian dictators. Many of your parents have known what it means to be poor and hungry, and yes, heroic on the battle-fronts of the world. Great scientific achievements such as conquering space via trips to the moon, the transistor, the computer, the laser beam and others are all on the credit side of our ledger of life. Our greatest product, however, although our actions sometimes don't support this contention, is you. Yes, you and millions like you are the best, the tallest, the healthiest, the brightest and probably the best looking generation, despite some long hair styles, to inhabit the land.

As I see young men and women accept their

respective responsibilities in their communities, I can't help but feel proud of both our generations — yours, for the achievements you are attaining at a relatively early age, and ours, for helping to make it all possible.

One Thing at a Time

NOW ON to another subject — expounding a philosophy of living which has been most helpful to me. It's helped me over many a rough spot. No one is immune from troubles, disappointments and heartaches. Life at times gets very hectic and generally most of us try to pack into each day more than we ought to. A few years ago a friend of mine complimented me on the number of activities I was involved in and then seriously asked me how I did it, and what kept me from getting completely disorganized.

I am glad he asked me because I had thought about it and he thus offered me an opportunity to relate my favorite theory on meeting the hustle and bustle as well as the trials and tribulations of a busy life. I told him that I compared my life to a television dial with its numbered channels and I only concerned myself at any one time with the particular channel of thought, action, plan, problem or work I was tuned to. You know, going back to television, if you are watching channel 12, you don't hear or see or care less what is on channel 4 or 17 or vice versa.

So it should be in your life. Don't attempt to solve all your problems at once because it can't be done. Don't concentrate on all the decisions you may have to make. Imitate your tv set — dial in the one that needs your thoughts and talents the most and resolve it, or if that's not possible, dismiss it while you dial in another one. Try it — it works. Dial in on what you want to do or think or enjoy. Don't dilute your enjoyment or thinking power by working two or more channels at one time.

We are in this Christian house of worship where countless others have been before us and will be long after we are gone only because of one man, a true saint, Jesus Christ, the son of God, and the philosophy that he willed in his lifetime to future generations. Jesus Christ is the most important figure that ever appeared in the history of mankind.

The Master

HE WAS AND IS without doubt the world's greatest prophet and teacher. Though his career was stormy, comparatively brief and ended in

grief, tragedy and failure, his teachings have influenced the course of human history more than that of any other man, prophet or saint that ever lived. More books are written and read and bought concerning him — more speeches are made about him, more people's lives are influenced by his doctrine than all the Caesars, Alexanders, Napoleans, Washingtons, Mohammeds, Ghandis and thousands of other famous men and women that ever lived.

The teachings of Jesus are simple, easy to understand and one of them — the greatest of all — was the subject of today's lesson — Chapter 13 of Paul's letter to the Corinthians — defining love as the most important of all forces in our lives. Yes, love is the most important of all qualities in developing the right attitude in ones life. Through love you can generate the serenity, peace and happiness that mark a full, happy and useful life.

Life on our planet is made possible only by the radiation of heat and energy we receive from the sun. Life on earth is more pleasant and more exciting because of the attitude of love that every person has the power to radiate to others. Some years ago, a great journalist, William Jordan, espoused this philosophy most eloquently.

"Into the hands of every individual is given the marvelous power for good or for evil, the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man really is — not what he pretends to be. Every man by his mere living is radiating sympathy, or sorrow, or morbidity, or happiness, or hope or any of a hundred other qualities.

"Life is a state of constant radiation and absorption. To exist is to radiate. To exist is to be the recipient of radiation. There are men and women whose presence seems to radiate sunshine and cheer and optimism. With them you feel calm and rested, restored to a new and stronger faith in humanity. There are others who focus in an instant all your latent distrust, morbidity, and rebellion against life."

I hope you will choose the former and accept this great opportunity to radiate love, cheer, optimism and enthusiasm. By your very attitude, you can radiate warmth and helpfulness and congeniality. Your very presence can be stimulating, exciting and bold. Into the hands of each of us is given this marvelous power of radiating all that is good in life. Let's use it willingly and abundantly to make the community in which we live and the people we live with better because we were here.

Open your eyes
 And look for some man
 Or some work
 For the sake of man
 Which needs a little time,
 A little friendship,
 A little sympathy,
 A little toil.
 Search and see
 If there is not some place
 Where you may invest
 Your humanity.

— Albert Schweitzer

- - People - -

PEDRO ARRUPE, father general of the far-flung Jesuit order, stopped at federal prison to confer with Fr. Daniel Berrigan and reaffirmed that the Roman Catholic priest is

still a member "in good standing" of the society. In a statement following a one-hour meeting with the controversial anti-war activist, Fr. Arrupe said he was "well aware that public opinion on the thought and activity of Fa-

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ther Berrigan has become sharply and sometimes bitterly divided in the Society of Jesus, in the American Catholic community, and in the nation . . ." Arrupe, Spanish-born head of the 33,000-member Society of Jesus, stopped on his way from Boston to New York, where he was expected to meet with U. N. Secretary General U Thant on questions of world development and peace. Commenting on his visit with Fr. Berrigan, the Jesuit general noted that the imprisoned priest has been a member of the Jesuits for 32 years and that "he and I have met before." "In passing through the Northeastern part of the United States, I wanted to visit him since he cannot visit me," he said. The Jesuit general said he found Berrigan "in good health and good spirits." He did not comment on what matters they discussed.

ROBERT PACKWOOD, Oregon senator, told a planned parenthood-world population workshop that it would be a sign of progress if in 10 years the U.S. had no more people than it does today. As cities grow larger, the quality of life worsens, he said, adding: "The bigger the town, the fewer the parks, the worse the education system, the worse the traffic congestion, the greater the juvenile delinquency and in general, the things that we so treasure gradually diminish." He called for massive family planning programs and legalized abortion as the means needed to stabilize the population. If they fail, a system of tax incentives or other governmental incentives will be necessary, he suggested. Sen. Packwood said there was a need for "a crash program of research to develop contraceptive devices and techniques for both men and women, including easily

reversible sterilization, that is physically and religiously acceptable to the people of this country." On abortion, the senator, who has introduced national legislation for abortion on demand, said it is a decision solely for the woman and should be determined by her individual conscience. He predicted a national abortion law within five or ten years but admitted it would come only after an up-hill battle. The senator said that success of the population stabilization movement would not be felt for several generations. He declared: "We will have fulfilled our tasks if our grandchildren can breathe clean air and enjoy pure water and if they can still relish a cascading mountain stream tumbling through a deep gorge that has not been dammed up to produce electricity for a half a billion people." Earlier, John H. Gridley, first chairman of the northeast region of planned parenthood-world population, noted the activities of the Roman Catholic Church in lobbying against New York state's liberalized abortion law. He asked how the church could be "such a strong lobbying organization and still retain a tax exemption."

JOHN WALKER of Washington cathedral was elected suffragan bishop of the diocese

of Washington. The 46-year-old black clergyman was chosen on the third ballot over a field of seven other candidates. He was one of four black nominees recommended by a nominating committee. The annual convention of the diocese stated its preference for a black suffragan more than a year ago. He said that his work as Suffragan Bishop would be based on one text, "bending every effort to bring us together."

JOHN E. HINES, presiding bishop, had a private audience with the pope which he described as "purely a courtesy visit." Bishop Hines said he told the pope he believed that strong encouragement by the Roman Catholic hierarchy for local cooperation between Catholics and Episcopalians could be very effective in promoting better relations between the two churches. He said the pontiff replied that the Anglican-Roman Catholic international commission and the smaller national commissions were making real progress, and that it was perhaps wiser to concentrate on this method of ecumenical advance. Meanwhile, the Roman Catholic archdiocese and the Episcopal diocese in New York announced an unprecedented joint theological conference for clergy of the two churches.

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Story of the Week

Church Leaders Have Different Opinions on Future of COCU

★ Little future for the Consultation of Church Union (COCU) and its proposed 25 million-member denomination is seen by two leading theologians. They are Martin E. Marty, Lutheran theologian and a teacher at the University of Chicago divinity school, and Fr. John Meyendorff, teacher at St. Valadimir's Orthodox Theological Seminary at Crestwood, N. Y. Both were in Portland, Ore. to participate in an ecumenical lectureship.

Blake Sees Lay Support

On the other hand Eugene Carson Blake believes there may be more lay support for a plan of union than ecumenical strategists realize. Comments on COCU by the general secretary of the WCC were released by officials of the agency.

"Although it has been several years since I have been active in working with the plan," he said, "it is my own judgment that it is an excellent plan and with a little amendment as early as possible it ought to be presented to the churches for serious consideration."

Blake praised the parish plan proposed by COCU, a plan which would bring together several congregations and task force groups across socio-economic lines.

The WCC chief said the day of the denomination is finished and that potential lay support for church union is greater than leaders realize. He felt that delaying work on COCU would be a mistake.

Blake, denying that his support for COCU had ever "cooled," said: "The importance of church union is not more efficiency, size, power and influence. The divisions of the church in America make the message of all of us incredible to those outside, to the younger generation, and people not brought up in the church.

"There really is no hope for winning them into the Christian church so long as churches continue to look like private clubs ministering to 'our kind' of people."

Asked to predict the future of COCU, Marty said: "It's not going anywhere. I am not against it. But it is 100 years too late for what it set out to do. I'd much rather see the renewal of each denomination in it.

"It seeks a pale homogeneity when society is looking for variety. People are changing their names back to the European names their forefathers bore, they are learning to cook what grandma cooked in the old

country and they are gathering more and more into groups that keep the old ways alive."

"The COCU leaders are people of goodwill," Marty continued. "There is much potential in these churches.

"But I'd much rather see a heated up Presbyterian Church, for instance, active in the world, than to see a big church merger.

"You always lose in a church merger. People try to be safe, and they lose the distinctive qualities of the groups that merge.

"When I go to church in Scotland, I want the minister to preach as John Knox preached. When I go to a Negro church in Atlanta, I want to hear soul music, not Plan D from some religious Pentagon.

"If the Orthodox, for instance, joined the COCU denomination, we'd lose something from the world.

"Half-heartedness is the main offense in churches now."

Replying to a request for comment on COCU, Fr. Meyendorff said:

"The young seem to fear big mergers, super-churches and super-organizations.

"Looking at COCU from outside, I feel that it is not going anywhere.

"My friends in it see a backlash both from the conservatives who fear a watered down

faith and from the liberals who see no need for a big organization.

"My own objection is that a union of churches must be based on living faith. There is nothing

in the Christian scriptures or theology that forces us to be optimistic about Christian unity. Our responsibility is to be perfect, not to be one big organization."

World Peace and Justice Concern Of Proposed Jesuit Center

* Pedro Arrupe, superior general of the Society of Jesus, came to the United Nations to announce plans for launching in Washington, D. C., a center to be concerned with issues of peace, justice and development.

The center, to be opened within a few weeks, will collaborate with other faith groups in the hope that it may develop fresh ideas to act as a catalyst for the thinking of men empowered to make things happen. Fr. Arrupe said.

Subsequently, the Jesuit general held a news conference where he discussed details of the planned Jesuit initiative, as well as the fact that he had visited Daniel Berrigan, the anti-war priest now held in federal prison (I. May).

He emphasized that the Jesuit order was opposed to violence, including the war in Vietnam. But he said that in his half-hour talk with Berrigan the discussion did not concern political points or specifics relating to alleged activities by the accused priest.

When asked specifically to comment on those activities, Arrupe said that he had told Berrigan, who is accused of conspiring to kidnap high government officials, that he was opposed to violence.

The reason for his visit to the Danbury prison, he said, was recollection of his imprisonment years ago which prompted him to feel that "I could console a brother."

At another point the Jesuit

leader commented on the religious situation in Poland, which he visited two years ago. He said that some 600 Polish Jesuits "are rather free in the past and work in the church but still face certain restrictions, including a ban on religious schools."

During his presentation in the office of Secretary General U. Thant, Arrupe emphasized that for the Catholic Church it is a matter of prime concern, overriding its domestic problems, that millions are still poor and insecure and that aid from richer countries falls short of an acceptable minimum.

Saying that the Jesuits would like to join with men seeking answers to these problems, as well as to make a modest contribution and deploy their best resources, Arrupe stated: "We are not alone in this. We know our concern for man's dignity and freedom is shared by all the Christian churches, by the great non-Christian religions of the world, and by men of good will who do not subscribe to religious faith."

He said that to this end the Society of Jesus accepted the invitation of the U. S. Catholic conference to carry out a feasibility study over the past few months concerning the usefulness of launching in North America a center concerned with the issues of peace, justice and development. He noted that similar centers had already been established in Africa, Asia and Latin America.

"The intention is to develop fresh ideas . . . and to offer a forum where the search for justice and authentic human development can be worked out; to help to give meaning and direction to man's efforts to build a better world," he told U Thant.

In his reply, the U. N. secretary general said that the directions of his organization and of the suits are clear, and that plans have been laid out in a global strategy and programmed for integrated economic development.

Unfortunately, progress towards these goals, we can draw upon the moral strength and spiritual values which are the foundations of all human cultures and of all the great religions which now coexist on this planet.

The building of a more just, a more united and a more humane world must count on many artisans: the family of governments, the family of religions, the family of international institutions, and above all the large family of men, women and children who labor and learn throughout the world in order to fulfill their human destinies."

U Thant told his Spanish visitor. The intended function of the Washington center is to give an affirmative answer to the question, "Can a religious group formalize a radical questioning process for society and lead others to ask the same fundamental questions?"

Although the North American Jesuits, and the U.S. Catholic conference are aiding in the initial stages of the project, the center will remain neither exclusively western nor Roman Catholic.

Effective representation of the world's oppressed on both

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the staff and the directing board holds high priority so that they might have a greater voice within a superstructure. In addition, exploratory consultation with other religious leaders have already begun and will intensify in the months ahead, reporters were told.

Msgr. Marvin Bordelon of the U.S. Catholic conference suggested that future efforts might resemble the grape boycott or the current campaign to challenge Gulf oil activities in Portuguese-controlled Africa.

WCC Aide Claims Third Force Is Key to Vietnam Peace

A third force, composed largely of Buddhist and Catholic groups not aligned with the present Saigon government, is one of the keys to peace in Vietnam, a World Council of Churches journalist told a Senate panel.

Don Luce, 62, was one of three veteran Vietnam observers invited to testify before the Senate foreign relations committee on May 13.

He said that a withdrawal of U.S. troops from South Vietnam will speed up "reconciliation" between the National Liberation Front, political organization behind the Vietcong, and the third force.

Luce, a native of East Calif., Vt., attracted world notice last year by showing U.S. congressmen "tiger cages" at a Con Son Island prison. He lost his press credentials last fall and was ordered out of South Vietnam in May for "special reasons," by Saigon (Witness I May).

Much of his testimony concerned the "repression" of the Thieu-Ky regime and his concern over the "extent of U.S. involvement in the whole area of repression."

The other men testifying be-

fore the committee headed by Senator William Fulbright (D-Ark.) were Robert Shaplen, Far Eastern correspondent of the New Yorker magazine, and Gerald C. Hickey, a member of the social science department of the Rand Corp., a think-tank.

Luce told the senators that he does not believe the type of political coalition needed to bring political stability to South Vietnam is possible while U.S. forces are there, "due to the military disruptions and the U.S. keeping the Thieu regime in power."

He said he believed the third force and the NLF would bring a period of negotiation and reconciliation within a short time after the U.S. military presence is withdrawn.

According to the WCC aide, the third force includes leaders of all major religions in South Vietnam. He quoted Roman Catholic Archbishop Nguyen Van Binh of Saigon as saying:

"As people of the same race, same country, same historic background, tied in the same faith, same love for the country, we should be living in love and peace. Separation, segregation, killing one another are a double crime. Although peace or

war in Vietnam depends in a large measure on the international situation, the Vietnamese people nevertheless should take the initiative in restoring peace in our country."

Buddhist leaders have also urged peace and reconciliation, Luce said, adding: "The bringing together of these religious groups, and their active participation in a peaceful solution would be one of the best ways to minimize retaliations and further bloodshed, because they have the respect of their people and they themselves have such a high regard for human life."

Students, workers and women's groups in South Vietnam are also part of the third force, he stated. Luce charged that American policy so far has been to "repress the middle, or third force."

He said that a "complete and immediate withdrawal" of U.S. troops would be in the "best interest" of both Vietnamese and American people, and he recommended that all U.S. aid to Vietnam be channeled through an international organization.

Luce, who was suffering from hepatitis when he testified, went to Vietnam in 1958 as an agricultural worker with International Volunteer Service (IVS). In 1961 he became director of the IVS work there, quitting, he said in 1967 to be able to speak out against defoliation, bombing and policies on refugees.

He acted as a free-lance journalist for a time and in June 1969 was employed by the WCC to make a study on possible post-war rehabilitation.

Following the prepared testimony and supplementary remarks of Luce, Shaplen and Hickey, a lengthy discussion of the fall election in South Vietnam took place.

There was general agreement among the three men testifying

that elections in the American sense are not a strong part of the Vietnamese tradition.

"It is impossible to have meaningful elections in South Vietnam at this time," said Luce, who also opposed sending U.S. observers, as was done in 1967. He said that would only serve to "legitimize" a meaningless process, adding that "free elections" are not possible since candidates cannot speak out honestly.

Shaplen held that American observers might reduce "rigging" in some areas.

Asserting that South Vietnam has 100,000 political prisoners, Luce objected to the ratio of U.S. aid for "security" in South Vietnam as opposed to aid for education.

Church Must Promote Caribbean Identity in West Indies

★ Bishop Clive O. Abdulah of Trinidad held a 10-day mission in Toronto to make Canadian Anglicans more aware of the efforts of West Indians to seek a Caribbean identity.

The 44-year-old prelate, the first Trinidadian to be elected Bishop of Trinidad and Tobago, addressed hundreds of clergy and laymen who support mission projects in the West Indies. He visited the dioceses of Niagara and Toronto and travelled to Montreal to address a diocesan synod.

His concern, during his visit, was that Canadians develop a better understanding of the emerging church in the West Indies and what Bishop Abdulah calls the "new Caribbean man." The church, instead of promoting this self-identity, has acted in a paternalistic and reactionary manner, he said.

"We are in the throes of creating a West Indian society," he said in an interview. "Our

He said that in 1971 U.S. aid for security was six times that for education. Quoting a statement made by a South Vietnamese official to Ambassador Elsworth Bunker, Luce questioned whether the U.S. should help Saigon "contain civil disruptions by veterans, students and religious groups."

The WCC writer also said that while the "tiger cages" have been destroyed, U.S. funds are being used to build new "isolation cells" smaller than the cages. When prisoners, he said, refused to build their own cells, an American construction combine took over. The state department denied any "direct American assistance" in building the "isolation cells."

self-awareness for the most part has remained underdeveloped and where such a self-awareness has manifested itself, the church in typical fashion has wittingly or unwittingly condemned or attempted to kill it."

Instead of music from West Indian instruments, the present English chant is still the order of the day, he said. Bishop Abdulah also said that Codrington College, an Anglican theological college in Barbados, has, with few exceptions, adopted a policy of frustrating the West Indian community in its search for university education.

"West Indians were made to accept that the highest vocation was to be expressed in a statement 'I want to be a humble parish priest,'" he said. "We all know that humility is one of the great Christian virtues . . . but the statement takes on an ominous hue when seen in the context of a white-run theological col-

lege in a white-dominated society at the very time when black people are expressing their awareness in the political field."

Bishop Abdulah said that what escapes the casual observer is that exposure to a university education is an important contributor to the development of a satisfactory image of oneself.

"The church for the most part is either unaware, disinterested, or positively opposed to the revolution in society," he said. Bishop Abdulah said combinations of the three attitudes show themselves at all levels of the church's work and organization.

Some time after the "black power" demonstrations in Trinidad, he said, one of the more radical West Indian publications stated that "when they (the demonstrators) placed the 'freedom now' placard in the white useless hand of St. Peter's statue, they were telling the church that it is high time its members stopped being white marble statues and really started doing something to liberate conscience in this hard-boiled city."

"These are strong words," Bishop Abdulah says, "but they say something about the emerging church of the West Indies."

The region must develop indigenous leadership, he says, and adopt its own structure, organization and music, being careful against taking on forms alien to its situation. Independence from outside interests must be used to create a really West Indian church with an identity all its own.

The church must also go through a radical transformation of its attitudes, he said.

"The people are expected to relate to the institution and to its clergy, not vice versa. This is the wrong emphasis in creating the West Indian church," he said.

EDITORIAL

COCU Is Not Dead

By George W. Wickersham II

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

COCU is not dead. In spite of the Methodist bishop who insists that it is and is thereby vastly relieved, the monster which threatens his dreams still lives.

Tremble ye princes of the nine churches, the dragon yet rumbles in his cave.

The fact is that COCU is only a dragon in the minds of those satisfied with the body of Christ as it is: dismembered.

The prospect of the members joining forces is rather too overwhelming for some. But this is the monster which COCU envisages. The question before the house is whether the vision is fair or foul.

Recently I attended a pow-wow involving two of the fifteen men who wrote the basic draft of "A Plan of Union". Inevitably the opinion of the aforementioned Methodist bishop came before the group. "The Consultation is dead," commented one of these men, "exactly as Christ was dead on the day after Good Friday."

The Consultation has produced a plan — a plan, not the plan — whereby the nine churches in COCU might become one.

The nine churches have until June of 1972 to study the plan and to make specific suggestions as to how it should be rewritten. This is the sense in which COCU is currently "dead".

But it is a lively death.

In the Episcopal Church, diocesan bishops have appointed commissions to stimulate study of "A Plan of Union" in their respective dioceses.

The consultation has asked that the various jurisdictions in the nine churches do this sort of thing. Further, it has asked that we do it together. Hence, in our diocese our men have been urged to form study groups with the other COCU churches in their several communities.

I have been amazed at the response. As of May 1971, half of the churches in this diocese are involved in such proceedings. A lively death!

I have also been amazed at the results. Church people of various stripes have discovered each other. At last!

No matter what happens to COCU, things will never be the same in many localities. Churchmen and churchwomen are going to be unwilling to go back to the same old denominational mill. They have found excitement in being with other Christians. They have seen the vision of a united witness in the communities. Already there is power arising from their meetings.

Rome cannot go back to its pre-Vatican II frame of mind. Geneva (Americana) is similarly affected by COCU. A lively death indeed!

What happens from here on is anybody's guess. Patently, "A Plan of Union" is not the ultimate plan. What will come out of the thousands of studies going on across the land will be fascinating to see.

The capacity of the consultation to accept the recommendations of these studies, collate them and alter the current plan accordingly, will be another source of fascination.

Then will come the day of decision for each of the nine churches. Drama!

Christendom is currently divided along historical, theological, sociological and national lines. However understandable these divisions may be, we can hardly fail to see that they are nevertheless deplorable.

That even in a small community like my own the churches should tend to follow economic, social and racial groupings is, I would say, an obvious contradiction of the ideals of the gospel. Can it be that by this we are known as his disciples?

Church unity schemes may come and church unity schemes may go, but the ultimate sin is still our apathy one toward another.

The "Plan of Union" as it now is, or the "Plan of Union" as it will be, may very well be far from perfect, but woe to us if we take either of them lightly.

If COCU is already dead, we who accept this are dead also.

Ed. Note: Dr. Wickersham is chairman of the commission on COCU in the diocese of Southwestern Virginia.

EDITORIAL EGO vs ECO

By Corwin C. Roach

Director of the School of Religion, Parapsychology, N. D.

THE CHALLENGE of Ego is becoming more and more pressing. We know all too well the thrust of the Ego, the selfishness and the self-centeredness which is the source of so much of the world's distress. Eco is something else. It comes from the Greek word oikos, (house) and combined with logos (study) we have ecology, the study of living organisms and their relation to their environment. We may say, quite literally, that ecology has become a household word these past few years. Men are beginning to realize what the unrestrained Ego is doing to the Ecosystem, the house of this earth which God has given man to dwell in.

Louise Crowley has pictured the resultant blight and miasma the effect of Ego vs. Eco in her biting parody of "America the Beautiful". Earth might be fair but instead:

O cancerous for smoggy skies, for pestidiced grain —

Irradiated mountains rise above an asphalt plain.

O plundered of their guardian woods where silver brooklets flowed

Their gullies clogged with cast-off goods, thy barren hills erode —

America, America, thy sins prepare thy doom

Monoxide cloud shall be thy shroud, thy cities be thy tomb.

But the opening chapters of Genesis are concerned with this same problem of human living. Modern man may dismiss them as quaint stories, old wives tales, with their outmoded superstitions and phobias. Yet these ancient myths speak to the same issues which are beginning to disturb man today. They are relevant enough to be included in our modern texts on sociology, economics, psychology, above all that most pressing discipline of the day, ecology. Adam stands for Everyman, for modern man, for the Ego, as he intrudes his self-will upon the Eco, the order of the universe.

Genesis tells us that man was destined by God to dwell in the garden of this earth which he had

prepared for man's use and enjoyment. Man was to serve in that garden and to tend the good earth which God had granted him. So would he have dominion over land and sea. Francis Bacon put it in a paradox. Man controls nature by obeying it. Only by working under God, can man prosper and be at peace with himself and his fellows. But man had other ideas.

So the Eden myth describes what happens when man in his Ego grasps for the power of God with no appreciation for God's loving concern for the welfare of the world he has created. Looking out on a world ravaged and devastated by man's wanton selfishness, we are beginning to appreciate the warning of the men of old. Secular knowledge without divine wisdom spells death. The man who eats of the tree, regardless of the divine command, brings upon himself certain doom. The ancient prophecy and the modern parody sound the same warning. That death may be slow and gradual, but as we examine the world about us today it seems to be creeping nearer and nearer.

Yet the greatest pollution of God's world is not physical but moral and the next chapter in Genesis gives us the preview of the long sequence of man's cruelty to man. As his control of the forces of nature has increased, so has his wanton destruction from the seven of Cain to the seventy and seven of Lamech to the overkill of modern man. Cain was the first farmer, city builder, forger of metals and the first murderer. He stands for all those through the centuries who have used the knowledge of man for their own selfish ends, riding roughshod over all that stands in the way. This is the supreme pollution, the ultimate conflict of Ego vs Eco. The Genesis account puts it in graphic language.

The voice of your brother's blood is crying to me from the ground.

And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

The earth is stained and fouled with bloodshed from that first murder at the dawn of history down to the latest body count. It carries with it a terrible curse. It will take man longer to cleanse his soul and restore beauty and peace to mankind than it will even to replenish this scorched and polluted earth for this is the ultimate Ego of God, the household of humanity against which his Ego has sinned.

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Jeremiah is one with the ancient prophet and the modern parodist.

He looked on the earth and lo it was waste and void and to the heavens, and they had no light.

I looked on the mountains, and lo, they were quaking and all the hills moved to and fro.

I looked, and lo, there was no man, and all the birds of the air had fled.

I looked, and lo the fruitful land was a desert and all its cities were laid in ruins before his fierce anger.

When far underneath
As subnuclear sheath

A something looked out and said, "Quark!"

Rather unnerthing, what? to hear a "quark" coming out of a particle smaller than the world

travel itinerary of a peripatetic clam. Actually, of course, that was poetic license: According to the New York Times, the physicist didn't hear a quark. What he did was see one. It just thought that a "quark" should be a sound rather than a sight. Can't you just imagine a duck with a sore throat, going "Quark?"

But of course the physicist didn't really see a quark either. What he did was see certain

of a two-mile long

to indicate the pos

within subnuclear

its a sort of point

that exists hypo

the behavior of some

a proton or a neutron

that's a very good

believe that a quark

on together inside

is a force so power

— maybe.

A physicist fellow named Park Succeeded in breaking a quark

The result of his feat We can never repeat.

We're a hole in a void in the dark

It's sort of like a colony of fleas living on a dinosaur and sticking pins in their habitat for the fun of it until one of the pins strikes the animal's most excruciatingly tender nerve, and Kavoom!

Better yet, it is like a collection of mosquitos living on the surface of a tightly inflated balloon until one of them sticks his whatsis into a weak spot in the rubber and Blam! No more insects.

No more balloon either. Now don't start writing letters to the president about your fear of quarks. They are only hypo-

thetical phenomena, so far. And some scientists think that if you ever console a quark you will probably find that it is only a shell in which a

gronk is living — and the gronk is the really dangerous particle.

Since this is a religious article and not a mere lesson in contemporary scientific research, I must end with a moral. In this case the moral is simply

the reminder of mystery. Rational men of our time think it possible that a particle so small that it is difficult even to imagine may contain power

so great that the explosion of one of them would destroy not simply the earth, nor the sun, or our planetary system, but the millions of stars that exist in our galaxy! Think about that when you

complain that man must be insignificant in the universe, because he is so small. And secondly, let the search for the quark remind us of how small

is the flickering candle of our knowledge in the vast hall of infinity.

The mystery is too vast for any of us to be dogmatic about anything. We live on reasonable

guesses and our small steps forward are made possible by a supporting power so much a part of our existence that we can't even be aware of its presence. "Underneath are the everlasting arms".

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- - People - -

WILLIAM DAVIDSON, bishop of Western Kansas and chairman of the national committee for non-metropolitan areas, was the first of the main speakers as leaders in the rural work of the Episcopal Church assembled in Kansas City May 10-13 for the national town and country church convocation. It was held at the conference center of Roanridge. The convocation is concerned with church life and work in rural areas and small communities in the broadest sense. A native of Montana, Bishop Davidson is a widely recognized expert on questions of rural life. As a priest he served congregations in Montana and North Dakota, and from 1956 to 1962 was with the national headquarters of the church. He has frequently led conferences and training programs at Roanridge. In 1966 he was chosen to be bishop of what was then the missionary district of Western Kansas. Under his leadership the district attained the status of a full diocese in 1970. Under church law he was entitled to remain as bishop of the area, but he insisted that the diocese should have the right to elect its own bishop. After the consideration of other candidates, the convention elected Davidson to continue as their bishop by an overwhelming majority. He spoke at the con-

vocation on the place of small congregations in the total program of the church. The second of the main speakers was Dean George E. Ross. In 1966 he went to Idaho as executive director of a newly established ecumenical training council. He then was responsible for an extensive program of lay theological education, and also supervised the training of priests who serve as pastors of small congregations while continuing to support themselves by secular professions. He is now dean of St. Michael's cathedral in Boise. He spoke on the Idaho system for training self-supporting clergymen. The third main speaker was H. Boone Porter Jr., director of Roanridge. He was a professor at GTS in New York from 1960 to 1970, and has been particularly concerned with methods for training clergy and lay leaders for missionary situations. He spoke on the practical methods which may be used by clergy and lay groups in different part of the country in implementing the recommendations of the convocation. Besides committee meetings and the presentations of the main speakers, the convocation included periods for general discussions, for recreation, and for social gatherings. There were services of worship every morning and evening, and an "ecological eucharist", em-

ploying new Episcopal prayers for conservation and environmental responsibility.

J. BROOKE MOSLEY, new president of Union Seminary told the annual alumni association that the institution is facing a "financial crisis." "And I don't use that word crisis lightly," he continued, reporting that the seminary has run a deficit of "immense proportions" over the past several years. A 19-member planning group is being appointed to lead the seminary community in a study of its goals and priorities. "We are going to evaluate our work as theological educators as if we were starting afresh," he said. One question being discussed is the relative emphasis that should be placed on advanced degree programs, particularly in view of a decline in job openings for graduates with doctorates in theology. Also at issue is how far to go in acceding to increasing demands, particularly from students, that the seminary use its endowment for social purposes — investment in minority-run businesses, bail for Black Panthers, etc.—rather than seeking to get the highest return

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possible. The alumni meeting was one of a number of activities of a two-day program climaxed by the official inauguration of Bishop Mosley as president, commencement exercises for 188 graduating students, and a communion service. The first Episcopalian to head the seminary established by Presbyterians in 1836, he received his charge from Mrs. Horace Havemeyer Jr., also an Episcopalian and the first woman to serve as chairman of the board. In his inaugural address, Mosley returned to the theme of financial crisis he had discussed with the alumni. "Theological education faces imminent financial disaster," he declared. "If economic conditions in the future should paralled those of the immediate past, as seems likely, it will be possible to predict the date of the demise of one theological school after another — unless there is a major transformation of current educational methods, programming, and funding." But he went on to say that the basic crisis "is one of identity . . . now brought into clearer focus by severe fiscal pressure." "We are not confident of our calling," he said. "We are beginning to see that something radical and unconditioned is required of us, that we must begin to think unthinkable thoughts about the nature of our task and how it can best be done." The wearing of robes by the graduating students was made optional, and most chose not to wear them. The money saved was to be given to a black economic development project in Southwest Georgia. An offering taken at the service also went to this project.

KYLE MCGEE, assistant pastor of St. Stephen and the Incarnation reports that some 6,000 meals were served to demon-

strators who slept in church pews, "rapped" in the basement. Many of the thousands of anti-war demonstrators who gathered early in May were fed and housed by Washington churches. He reported that the decision by the church board to feed and house the youths was not made easily, since they knew they would be open to charges that they gave tacit approval to whatever the demonstrators did. But the 29-year-old minister said that they placed no restrictions on the use of the church. McGee added that contributions of food and money came from many sources and that demonstrators housed in the church donated about \$300 towards the cost of meals. He said that there was surprising lack of hard drug use, although he admitted that the presence of marijuana was very likely. A first-aid clinic at the church "treated everything from poisoning to busted heads."

EDWARD CROWTHER, formerly bishop of the diocese of Kimberley South Africa and Kuruman, told a U.N. panel that he feels this will be the last year it will be safe for all-white South African sports teams to go to Australia and New Zealand. He made the report on the basis of a recent visit to the South Pacific countries. One of his an-

nounced purposes was to test sentiment on the annual visits of South African sports teams. Australia and New Zealand are two of few lands which continue to accept segregated teams from South Africa, which was barred from the 1968 summer Olympics. Crowther, now an assistant bishop in the diocese of California, said he found active opposition to apartheid in Australia and New Zealand. He also reported "powerful vested interests" leveled against anti-apartheid activities. He said that South Africa is in a "state of advanced paranoia" over the fear of being isolated, and that white South Africans are trying to "proselytize" its way of life through sports. He saw little hope that an economic boycott would serve as an effective tool against apartheid, which he called "legislated violence." He said those who say the oppressed must be encouraged in non-violence ignored "the appalling violence of the status quo."

JOHN KERRY, who heads Vietnam veterans against the war, said the U.S. must have the courage to admit that it made a mistake by going into Vietnam. He said it was "heinous" to say that more men must die in Vietnam so America "won't lose face."



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The **+** WITNESS

I JUNE, 1971

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunblunnoch, Pa. 19687***Story of the Week****Laymen Accept Top Assignments
At New York Headquarters**

* Oscar C. Carr Jr., of Clarksdale, Miss., is vice president of the Executive Council for development, and John C. Goodbody of Bronxville, N. Y., communication officer.

The position of development officer was authorized by the General Convention last October at Houston. Carr was nominated to the Presiding Bishop by the development committee of the council.

The Rev. John B. Coburn, chairman of the development committee, said of the newly created position: "The purpose of this office is to prepare a program to develop the human and financial resources of the church to strengthen her mission."

Carr will report to the Presiding Bishop in his capacity as head of the council administrative staff and to the executive committee of the council. "His primary job description is to 'think no small thoughts' — but rather to identify, encourage, and enlist in the interest of 'mission' the total resources of this church which, thus far, we have hardly begun to relate to the high responsibility of the proper role of the 'called people of God' in these creative times. It is my view that we could not

be more fortunate in our search for one to begin this huge and vital undertaking."

However, Bishop Hines said that "we should caution ourselves about any tendency we may have to expect 'instant-major-miracles' of any servant of the church."

In accepting the appointment, Carr said: "I accept this most challenging position with no preconceived idea about exactly how the task should be accomplished. There is no charted course since this is a pioneer effort. Hopefully all of us can chart the course together — realizing, of course, that it has both human and financial dimensions and short-range and long-range ramifications."

Carr at present is a cotton producer and businessman. He attended Cornell University after graduating from Clarksdale, Miss., high school and received a B. S. degree, with distinction, from the Naval Academy in 1945. After two years of active service he resigned from the navy with the rank of lieutenant.

Carr is president of the Carr Planting Company of Clarksdale and was director of cotton council international from 1965 to 1967. He was a delegate to the Democratic national convention

in 1968 and was Mississippi chairman of the Robert F. Kennedy campaign.

In the area of social services, he has been involved in headstart, housing development and a regional ecumenical leadership training program.

He has served as vestryman at St. George's church, Clarksdale, and in 1965 he was chairman of the building committee.

In the diocese of Mississippi he has been president of Episcopal laymen; member of the standing committee, diocesan committee and the cathedral chapter; chairman of the diocesan capital funds drive.

He was a deputy to General Convention in 1967, 1969 and 1970. He has been a member of the P.B.'s original renewal committee; the joint commission of the church on human affairs; and in the General Convention, the standing committee on Christian social relations and the advisory committee to the president.

He was co-chairman of the agenda committee of the convention which met at Houston. He has also been a member of the Executive Council and its executive committee since 1970.

Mr. Goodbody will be responsible for the communication strategy of the Episcopal Church working in close relationship with church leadership at all levels.

One of his first tasks will be

to develop a closer voluntary coordination of all of the communication components of the church, including press, radio and television, audio-visual and the printed word.

Goodbody has described the future emphasis of a communications program in the Episcopal Church as "reconciliation, with the consequent encouragement of a sense of affirmation, hope, celebration, and community."

In addition, he will continue to act as president and chief executive officer of Seabury Press, a post he assumed in 1961.

In 1964 Goodbody joined the

staff of Colonial Williamsburg, Virginia, serving first as director of publications. Later he became special assistant to John D. Rockefeller 3rd in a long-range study of future educational objectives of the organization. He was named vice-president and director of presentation in 1968.

He has been active in community affairs in Williamsburg and Bronxville. He was long a vestryman of Bruton Parish Church at Williamsburg and has also served as vestryman of Christ Church, Bronxville.

In the diocese of Southern Virginia he served on the policy commission of the council.

the country" and that this system "hinders self-determination of our young men." Davidson told the council that he has recently obtained CO status and now faces two years of alternative service.

Joseph Worsham of Dallas, Tex., spoke against the resolution. "I hope Congress repels the draft," he said, "but we're born into a society that places regulations and duties upon us."

In supporting the issue, Prof. Charles V. Willie of Syracuse University, said that "a man must have the freedom to choose whether or not he wants to lay down his life for his friends. The people of this nation might not love each other enough to want to defend each other," Willie said. "It could well be that the United States could lose a war because of this, and this nation might find its greatest role in the world today in losing a war." He also noted that "it is sinful for older people to send off our youth to be killed while they sit at home and say 'go protect me while I sit here in safety.'"

Coalition 14

Bishops and representatives from the 14 aided domestic jurisdictions met recently to organize "Coalition 14" for the purpose of instituting a new method of requesting and disbursing grants from the council.

According to the plan adopted, the coalition will receive from each of the aided jurisdictions its requests for aid and, after a process of screening and review, will prepare a joint budget report which will be presented to council.

In addition to presenting joint aid requests, the coalition sees another of its functions to be the informing of the church of its concerns about the mission and ministry of non-metropolitan America.

Action on Variety of Matters Taken by Executive Council

★ The council heard reports from its advisory groups and various committees. During its meeting:

● Received the report of the screening and review committee which listed grants made since the February meeting of Council as follows:

—Poor People's Self-Help Commission, Council of the Southern Mountains — \$5,000 plus up to \$10,000 on a 1:1 matching basis

— Puerto Rican Labor Institute — \$38,300

— Federation of Pan-African Educational Institutions, New York City — \$85,000

— Freedom, Inc., Youngstown, Ohio — \$40,000

— Programma de Desarrallo Curundu en Marcha, Panama City, Panama — \$15,000.

● Set the total 1972 apportionment to the U.S. dioceses at \$12,702,376, the same as 1971.

● Allocated \$36,800 from the Constable fund for Seabury Press editorial supervision of education and curriculum materials for 1972.

● Requested the PB to appoint a committee of council members to suggest to the joint standing committee on program and budget possible alternate ways to raise funds to support the program of the church.

● Received a report from the committee on the location of the church center, indicating that the recent sharing of space in headquarters will result in an annual saving of about \$200,000, and outlining further studies to be made before a decision on location is made.

Military Conscription

Following a lengthy debate the Executive Council defeated by a vote of 18-13 a resolution calling upon Congress to "abolish military conscription at the earliest possible moment," and to "provide adequate funds for the establishment of an all volunteer armed force."

In introducing the resolution, young generation advisory group chairman Robert Davidson said that "the moral implications of selective service has an effect on every young man in

Aided domestic jurisdictions represented at the conference: Arizona, Eastern Oregon, Eau Claire, Hawaii, Idaho, Montana, Nevada, North Dakota, South Dakota, Western Kansas and Wyoming. Not represented: Nebraska, New Mexico and South-west Texas, and Utah.

Other dioceses are invited to join the coalition and are encouraged to get in touch with the chairman of coalition 14, Bishop George Masuda of North Dakota.

Site of 1973 Convention

The Rev. John Coburn, vice chairman of the council, told the group during its May 18-20 meeting that questions were being raised about the site of the 1973 General Convention. Jacksonville, Florida had been designated as the site.

He reported that at a meeting of the agenda and arrangements committee, held in the Florida city, it became apparent that the House of Bishops, the House of Deputies and Triennial Meeting of the Women of the Church could not be held in adjacent facilities if we were to continue the new conference-type convention.

In a memo to Bishop Hines, Bruce Merrifield of Buffalo, N. Y., chairman of the committee, expressed reservations about the type of convention that could be held in the Jacksonville facilities. He has asked that his committee "be authorized to explore alternate sites and possible alternate dates" for the 1973 convention.

Ghetto Investments

Charles F. Bound, chairman of the ghetto loan and investment committee, reported that out of 24 loans, totalling \$1.5 million, only two are considered "doubtful" by the committee, with three others classified as being on a "shaky" basis.

Bound gave the council de-

tailed reports on investments in the "doubtful" and "shaky" categories. He also told the council about the other 19 loans and investments that have been made successfully throughout the country.

He said that the committee has made commitments for 13 loans totalling \$735,000 and there are seven applications pending for \$700,000.

The program of loans and investments enables Episcopal Church money to be invested in projects benefiting minority groups, especially business enterprises started by members of such groups themselves.

Youth Program

The council received with enthusiasm from its young generation advisory group a report of progress on establishing regional committees of the General Convention youth program which was authorized at Houston.

Robert Davidson of the diocese of Western Kansas and chairman of the group said that by September seven regional committees will be ready to receive grant applications.

Upon regional approval, he said, funding from the General Convention budget item will become available on a 1:1 matching basis. Regional groups will prepare for their new work with assistance of whatever staff — possibly a graduate student — can be made available.

The probable formula for dividing the national funds will be to allocate \$25,000 to each of the seven regions with the balance of the available money divided on the basis of "need and level of effort."

Hispanic Affairs

The council approved a recommendation by its advisory group on empowerment to constitute a commission on hispanic affairs.

The purpose of the commission is to provide a ministry "among the hispanic peoples" of the continental United States, "within or out of the church so as to develop and implement sound and continuing programs for self-determination and empowerment."

Named as secretary to the commission was the Rev. Jorge Rivera of the diocese of Puerto Rico. He will join the council staff August 1 for a minimum term of two years.

Rivera, a native of Ponce, P. R., is a graduate of Ripon College, Wisconsin, and General Seminary. He has been curate and vicar at several parishes and missions in Puerto Rico, and was most recently vicar of the Church of the Incarnation, San Juan.

Other Action

Approved, on recommendation of the executive committee, allocation of undesignated faith budget pledges, totalling \$254,700, as follows: Overseas — to be designated by the ninth Province — \$85,000; special program, \$70,000; committee on Indian work, \$20,000; Relations for jurisdictions, \$6,700; Project test pattern, \$73,000.

Referred the report of a fact-finding committee on the black awareness coordinating committee of Denmark, S. C., to the screening and review committee to decide whether it will receive the \$12,500 unpaid balance of its \$25,000 GC special program grant approved by the council last October.

Directed that the PB's fund for world relief be the national object for the church school missionary offering for 1972.

Adopted a resolution affirming council's support of Alaskan natives in their pursuit of a just and equitable settlement of their land claims and urging

members of the church to support these claims now pending in congress.

Supported a request from Robert Davidson that the PB make a study of alternative sites for council meetings to reduce the cost.

Heard from the president that the Council's 1970 William E. Leidt award for excellence for outstanding religious reporting in the secular press has been awarded to Louis Garinger of the Christian Science Monitor for his series entitled Where is the Church Going?

Heard a report from David Johnson on the recent meeting

of the central committee of the WCC of which he is a member, noting that the committee reaffirmed grants for combatting racism; continues conversations with the Roman Catholic Church; and faces a financial crisis.

Heard a report from council member Mrs. Harold Kelleran on the recent meeting of the Anglican consultative council in Kenya, to which she was the lay representative from the Episcopal Church, noting that the council approved the anti-racism grants of the WCC and approved the ordaining of women by any metropolitan who has the approval of his province.

pel of Jesus Christ, to teach, to preach, to administer the sacraments, to witness and to serve; to take its mission and not itself seriously, whatever the cost."

ELECTION DEADLOCK IN CHICAGO

★ The diocese of Chicago halted proceedings to elect a suffragan bishop after a three-way deadlock remained at the end of the seventh ballot.

Leading contenders at that time were Canon J. Ralph Deppen, diocesan archdeacon; the Rev. A. James Edden, rector of St. Thomas, Chicago, and the Rev. Christian A. Hovde, director of Bishop Anderson House. Fifty-one priests were nominated on the first ballot.

Had he been elected, Edden, head of the diocese's Chicago-South deanery, would have been the diocese's first black bishop. Necessary for election to the episcopate on the final ballot are 95 clerical votes and 188 lay votes.

Expressing his sorrow that an election had not been achieved, Bishop James W. Montgomery said the ballot contained a listing of "splendid candidates, any of which would make a splendid suffragan."

He said he would not call for another election until after the regular October session of the diocesan convention.

The votes following the seventh ballot were: Canon Deppen, 71 clerical votes, 119 lay votes; Fr. Edden, 45 clerical, 94 lay; Fr. Hovde, 57 clerical, 144 lay votes.

Part of the slack in not having another bishop will be overcome by the appointment of the Rev. David N. Harris, rector of St. Bartholomew's Church, Chicago, to the newly created post of executive officer for metropolitan affairs, effective July 1.

Elect Coadjutor in Michigan But Chicago Has Deadlock

★ The Rev. H. Coleman McGehee Jr., a former assistant attorney general for Virginia, was elected coadjutor bishop of Michigan.

The 47-year-old rector of Immanuel-on-the-Hill parish in Alexandria, Va., will succeed Bishop Richard S. Emrich when he retires within the next four years.

McGehee received the required majority of votes from the 605 laymen and clergy voting on the fifth ballot at the special convention.

A native Virginian, known to be a liberal by Episcopalians who backed his candidacy, McGehee is a graduate of Richmond University Law School. A graduate of Virginia Theological Seminary in 1957, he has served his present parish since 1960.

The man who nominated McGehee — the Rev. Jay P. Coulton of Trenton — called him "knowledgable and wise."

"His church has become a parish where all members enter into the decision-making process," said Coulton. He observed that 90 per cent of the potential

school population attends church school in McGehee's parish. The rector introduced sensitivity training and has had open discussion of his sermons, he added.

The bishop-elect said that he is an anti-war clergyman and has engaged in several marches, including the poor people's march.

"The church's image is changing from that of moral instructor, symbolic security for the culture, chaplain, and window dressing to one of witness and service," said McGehee.

"There are obstacles in the way of this change," he admitted. "They are the familiar ways, customs and usages of the past which are comfortable to many and, although increasingly irrelevant, still very secure."

Asked about declining membership in the church, he responded, "I'm not sure that the church should be concerned with its declining numbers. What the church must do is to concentrate on fulfilling its call to be the church, to proclaim the gos-

EDITORIALS

Deans Sum-up Indochina

THE WITNESS receives reams of documents about Indochina — sermons, resolutions and what not. Here is an item of importance on the subject.

The deans of the theological seminaries of the Episcopal Church, adopted the following statement; they did so recognizing that they spoke only for themselves and received no authority to speak in this matter for trustees, faculty, or students.

We call upon the president and the congress to withdraw speedily and unconditionally from military involvement in Indochina. The involvement of the armed forces of the United States has inflicted great and irreparable harm to the peoples of Southeast Asia. The present conflict renders more acute the tensions that exist in all parts of our national life, is harmful to the economy, wastes and prevents wholesome development of national resources and human skills, brutalizes many of our people, and puts intolerable burdens on the consciences of our citizens, and particularly the young.

We believe that rapid withdrawal would be less costly than the present policy. But, whatever the cost, it is the only right course for our nation. We urge also that the United Nations, provide massive help to those who have been the victims of our involvement.

The signatories included the deans of all accredited seminaries and of el Seminario Episcopal del Caribe. Others associated with the statement were the chairman, the director, and the associate director of the Board of Theological Education.

An Ecumenical Rite

NEITHER BAPTISM nor confirmation makes a person exclusively an Episcopalian or member of the Anglican Communion. Most Christian bodies that practice infant baptism recognize a person as validly baptized, into the body of Christ, not into a particular denomination, when the inten-

tion to so incorporate him is accompanied by a washing with water — by immersion or affusion — and the explicit use of the triune name of God; and therefore a person validly baptized is not re-baptized when he chooses to affiliate with a communion other than the one in which the sacrament of holy baptism was administered to him. Nor is confirmation, if properly understood, a choice for membership in one denomination rather than another.

A person seeking confirmation by our bishop must be thought by the one presenting him to be sincerely reaching out to embrace the doctrine and discipline of our communion, but this does not necessarily mean that he repudiates or turns away from the doctrine and discipline of the communion of which he has been a member. In the sacramental laying on of hands, the bishop is more properly to be thought of not as the chief priest of an Episcopal diocese but rather as the successor of the apostles in a particular area and thus the representative of the once undivided church now sadly rent into many communions.

A member of another communion that does not have bishops may wish, without separating himself from that communion, to express sacramentally his longing for the undivided church, his appreciation of the Anglican communion in our inclusiveness rather than in any exclusiveness that some Anglicans may express, and his longing for such gifts of the Holy Spirit as may be peculiarly found in the Anglican communion. Such a person may properly be presented to the bishop for confirmation and become a communicant of our Anglican communion while remaining a communicant in good standing of another communion as well, if that communion does not excommunicate him because of his act in coming to confirmation.

There is nothing in the order of confirmation to indicate that the candidate is choosing our communion in preference to another. Nor is there anything in the office to suggest that our communion, in incorporating him as a communicant member, expects him to cut himself off in any way from another Christian body. The loyalty asked is to our Lord and Saviour Jesus Christ which is the same loyalty promised by him or for him in his baptism. The promise in our service of holy baptism that the sponsors will take heed to

bring the child when sufficiently instructed to the bishop for confirmation cannot therefore be interpreted as a promise he will be an Anglican and nothing but an Anglican. Neither by his baptism in an Episcopal service or in his confirmation, does a person — whether always nurtured in the Episcopal Church or nurtured in some other communion — becomes exclusively, now and forever, an Anglican. Rather, in his confirmation, he embraces Anglican truth — in its inclusiveness, not its narrowness — reaches out longingly for the undivided church not now realized on earth, receives certain gifts from God through the bishop's loving act, and is accepted as a communicant by the Anglican communion.

This is not to establish widespread inter-communion, for it is also proper to teach that some — or most — Anglicans, by refraining from receiving the sacrament in other communions, are making a sorrowful witness to the reality of division within the Christian body and are also witnessing to Anglicans' different understanding of the eucharist as compared to that of many other communions.

It should be remembered that a person seeking confirmation is not asked to give up membership in all other organizations such as, to give one example, the order of Masons. Surely if we can gladly accept as members of our communion men who belong to the Masonic order and who have a continuing responsibility to give time and financial support to that order, we must also be ready to offer confirmation and full communicant status to baptized members of other communions whose intention is to participate to some extent in the life of both communions, perhaps even to give the major share of their support to the other communion.

— Langford Baldwin
*Rector of St. Barnabas and
 All Saints, Springfield, Mass.*

Ecology and Theology

By Hugh McCandless

Rector of Church of the Epiphany, New York

COVETOUSNESS is the sin that causes most other sins. It consists of wanting more than we should want: either more than we need, or more than our share. Our entire world is doing just that today, and the United States is leading the way. The people of this planet today are said to

take out of it, in the form of energy, ten percent more per year than the sun is able to put into it by photosynthesis. The only reason we have so far escaped a reckoning is because of the stored energy from the past, fossil fuels like oil and coal. We probably cannot do it for long.

However, it looks as if we shall do it until some crash comes. The United State's population has doubled in fifty years. But our food production doubled in merely thirty years. Our manufactured goods doubled in only fifteen years. Our use of electricity has doubled in the last ten years. Covetousness makes us judge our situation by our gross national product. But this is the same valuation that a pig puts on things.

Some say this point of view is due to the Jewish-Christian tradition, and point to the chapter in Genesis where God tells us to fill the earth and subdue it for mankind. But Dr. Dubos points in the same chapter that it says we should keep and tend the earth — this means that God wants us to be stewards of the earth, not exploiters of it. This means that there are some things we must deny ourselves.

When we covet, we do not deny ourselves. The whole story of the Bible shows men suffering from covetousness and making others suffer. Jacob lied to his father to get Esau's inheritance. David has Uriah killed in order to get himself another wife; Ahab murders Naboth for a piece of land. The flesh pots of Egypt even beckon the Israelites back to slavery. And the insidious thing about covetousness is that it blinds us to the fact that we are being covetous.

Professor Reidel of Williams College has pointed out in *Christianity Today* one uncomfortable coincidence. Americans fish off Peru. What we catch there is just about equal to the protein deficiency in the diets of all South Americans. But most of what we catch there goes to making cat food, for American cats. America has great wealth. The difference between our way of life and that of others is shocking. We have very great wealth.

Hard Decision

THERE IS LITTLE we can do about this isolated coincidence. Some international bureaucracy set up to see that South American humans ate as well as North American animals would flounder in red tape and ineffectiveness. But surely we can see why Peruvians kidnap our fishing boats, and why Japanese and Russians fish blatantly in our waters.

Francis Bacon said "We cannot command nature except by obeying her." So knowledge is important. But we don't know much. DDT was going to solve many problems. But now it seems to be killing more useful birds and fishes, and fewer and fewer insects. The solution to one problem often causes another problem.

Covetousness leads us into the trap of short range solutions. It is like a hunting dog breaking point and wildly chasing the game birds. And when millions and millions of people are involved, the moral tone and intelligence quotient are even lower than average. So our tendency is to say, "Why should I deprive myself — why should I deny myself for the sake of the ecology of the whole world, when no one else is doing it?" The only answer to that is the cry of Jesus, "Whosoever will come after me, let him deny himself and take up his cross and follow me . . . for what shall it profit a man if he gains the whole world and loses his soul? Or what shall a man give in exchange for his soul?"

This is a new kind of decision for most of us to make, and a hard one: to give up the comforts and conveniences of private transportation and labor-saving machinery for tiring travel and time-consuming work, for the sake of people we shall never see — those who live far away or who will come long after we are dead. Everyone else is burning gasoline to get places; everyone else is burning coal to make electricity to sharpen his knives and run his typewriter and cool his house — how could we turn the tide? Our effort would be too little and too late.

Follow the Teacher

THIS IS dubious ecology and bad theology. God does not give up. God has known about pollution before, and crises, and catastrophes. God has mil-

LIVELY DEBATES IN PITTSBURGH

★ The diocese of Pittsburgh this year broke new ground by holding the Convention on a weekend to allow greater lay participation and beginning with a late afternoon eucharist and routine business session adjourned for a family diocesan banquet with an address by Oscar C. Carr of Clarksdale, Miss.

Bishop Appleyard in his convention address told delegates that leadership in the church today requires the full participation of all people in the church, bishop, priest and laity in decision-making. "None", he said, "is to be regarded as the fountain of all wisdom". "I do not regard this," he said, "as an abdication of leadership. Paradoxically, it is a far more demanding role where the true

qualities of leadership are constantly checked and reviewed by the experience and knowledge of the whole church. It is leadership from within rather than imposition from without."

lions of years, and even plastic and glass and phosphates can be broken down in that time by the great plates in the ocean. Volcanoes and earthquakes are only feeble traces of the pressures and great temperatures and the great power of even mineral nature. Besides that, God works with something even more powerful than these forces. God is not in the wind or the earthquake or the fire, but in a still, small voice. And that still, small voice, in the challenge that we face today, is asking us what we really believe in. Do we believe in dog eat dog or do we believe in what we were taught by the teacher who was able to still the waves and feed the multitude?

I know what he taught. I know it is my duty to love God, whom I cannot see and both the neighbor I can see and the neighbor I can't see. All these things have I studied from my youth up. But what ecology I know tells me the only way I can love my neighbor actively in today's situation is to become poor. It is not enough just to use low lead gas, and biodegradable soap, and returnable bottles. I must live as if I were as poor as the rest of the world: I must eat more grains and potatoes and less meat; I must travel in a train or bus instead of a car — better still, I must walk; I must live without almost all electrical devices, to avoid buying anything in a fancy wrapping.

Jesus saw a rich young ruler, and loved him on sight. The ruler said, "Master, what shall I do to inherit eternal life?" Jesus said, "Love God with all you've got — and love your neighbor as yourself." The young man said "This have I done, from my youth up." Jesus said, "Sell all you have, and give to the poor." And the young man departed sorrowing, for he had great wealth.

Ecological problems turn out to be theological. And theological problems turn out to be moral ones.

The bishop asked the delegates to identify with the poor, the sick and unfortunates, and to minister to them. "This," he said, "is the primary work of the church, the ministry of the laity, a vital part of being the

church in the world, expressing the gospel in existence and activity as well as in words."

Fifteen resolutions were presented three of which called forth sharp controversy. One on abortion sought the abolition of "all legalized abortion" and received a substitute emphasizing a "reverence for life" concept. While endorsing the right of a woman to terminate pregnancy in hard cases it encouraged counselling to indicate other avenues of action and emphasized that "abortion is not an acceptable method of family planning."

Another resolution on General Motors involvement in South Africa was passed that asked that the corporation employ more blacks and seek the removal of the evils of the system of apartheid.

A third asking that bishops excuse themselves from political involvement was defeated.

SOUTHERN OHIO ACTS ON MANY ISSUES

★ A wide variety of resolutions on the role of the church in the world were approved by the Southern Ohio diocese at its annual convention.

Delegates appointed a committee to examine the stock and investment portfolio in order to collect and disseminate information on practices of firms in which the church owns an interest.

Youth workers hired by the diocese must have the approval of the youth council, another resolution stipulated. But a move to lower the parish voting

age from 16 to 14 was defeated.

An interreligious report on the state's welfare system was accepted and Episcopalians were urged to help end what Bishop John M. Krumm called the state's "shameful record in . . . welfare policies and activities."

Another resolution called for an immediate cease-fire in Vietnam, the setting of an early date for withdrawing all foreign troops from South Vietnam, free elections there, and the release of all political and military prisoners.

Selective service information will be distributed by the diocesan youth council, and the diocese also gave its approval to those who conscientiously object to a particular war.

Delegates urged repeal of Ohio's anti-abortion laws, asking that "proper guidelines within the medical practice laws" be substituted.

A commission for unifying the faith, set up to find out what is dividing members of the diocese, used a dramatic presentation to report that while Episcopalians may be unhappy with a lot of things they have a desire to work out problems together.

Bishop Krumm told delegates that the church must debate anything which affects human dignity, human brotherhood, and human fulfillment. "I am puzzled that the same people who so loudly protest the restrictions upon the church's freedom imposed by Communist

countries are themselves often angrily seeking to restrict the church's freedom here in our land and black mailing the church by withholding funds for its support."

He agreed that churchmen may have no special expertise in handling world affairs, but stated "this does not seem to me to argue that the church ought therefore to abdicate responsibility."

.. People ..

ROBERT POTTER, chairman of the committee on social criteria for investments of the Executive Council described the appearances of two bishops before stockholders' meetings of Kennecott Copper Corporation and American Metal Climax, Inc. The bishops John M. Burgess of Mass. Francisco Reus-Froylan of Puerto Rico — spoke through Episcopal Church-owned stock proxies with the aim of requiring these operators of mining ventures in Puerto Rico to beef up their programs of environmental preservation. Reactions at the

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stockholders' meetings included complaints because they "took too much time" and sharp criticism of the two clergymen and of the church itself of this proxy action. Potter, a noted New York attorney, said that at American Metal Climax 4 1/2 per cent of the votes was obtained and the church was thus eligible to "be back next year." He noted that corporate executives in many parts of the country have indicated that recent letters from Episcopalians to management expressing the seriousness with which church members view these issues are having a constructive effect. He told the council that he hopes people across the church will raise such issues in congregation discussion and with corporation officials. He conceded that he expected negative reactions to this whole approach from many Episcopalians and he added that "in many corporations the shade is down and they don't want to hear us."

EMERY WASHINGTON, 36, black pastor of Christ church at Forrest City, and a member of the state board of education, has been appointed a canon of the diocese of Arkansas by Bishop Christopher Keller. He is the first black Episcopal canon in the history of the diocese. His title will be canon missionary for institutions of higher learning. He will work with Episcopal students and school officials at the University of Arkansas at Little Rock, the university school of medicine and the university graduate institute of technology to formulate church programs. He told newsmen that "other duties will take me across the diocese." He said he considered the appointment of a black canon in Arkansas "definitely

a big step" in making the Church relevant to black people. "I know the diocese has desired to take this step for a long time," he said, "and I'm proud and humble that I've been selected. In this day and age, symbolism is very important, and in a sense I'll be a symbol. What I call symbolism, some people may call 'tokenism,' but I think there is a vast difference in the two. I won't be anybody's token black, but I'll be proud to serve as a symbol of the church's concern for blacks."

WILLIAM F. CREIGHTON, bishop of Washington, and two other Americans were detained in Johannesburg, and questioned for "having a look" at one of South Africa's black courts. Dean Francis Sayre of Washington Cathedral and Judge William Booth of New York were also held

and questioned by police as to their identities. The three men were in South Africa on behalf of Presiding Bishop John E. Hines to observe the application of laws in the apartheid society. After they were released, they told newsmen they were questioned by one police officer while another guarded the door. Bishop Creighton described the questioning as "preemptory" and "left a bad taste in the mouth." He said the incident was "obviously symptomatic of the way things are done in South Africa." All three said they found apartheid to be much worse than they had expected and were "shocked" by the conditions in which black Africans must live. Judge Booth, who is black, is the former commissioner for human rights of New York City.

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunksanoock, Pa. 18657***Story of the Week****Report on Playing Stimulated Games in West Virginia**By **Derald W. Stump***Episcopal Chaplain at
Pennsylvania State University*

★ I pointed the nose of my car toward Morgantown and for the succeeding five hours agonized up long mountains in low gear and whizzed ecstatically down the other side, reeling into Bennett House in time to witness the wrap-up of "Broken Squares," the warm-up game. This was not an athletic meet but a seminar on simulated/serious games. The "menu" for the simulations training seminar included such exotic fare as "Instant Insanity," "Pick A Color," "Diplomacy," "Star Power," "Blacks and Whites," "Ghetto," "Chicago-Chicago," "Sitte," and a raft of ecology simulations plus specifically religious simulations and adaptations. The guests were most compatible and the "food" attractively prepared, tastefully served and appropriately nourishing. Of course, one had to be careful of a little bone and gristle here and there, plus the inevitable jaded palate and peptobismol breath that accompanies such prandial obscenities.

Definition

For those who are unacquainted with simulation training seminars of short duration

they are "designed to give one a 'crash' exposure to the variety and types of simulations that can be used without computers and in a short period of time." (Brochure '71). Game theory was developed several years ago by a Princeton University math professor, Eric Berne's *Games People Play* (Grove Press, 1964) is one of the basic books that explains how people tend to develop patterns in their personal communications. These standardized verbal responses in which there are regular moves in response to regular moves can be referred to as "the interaction game," (Phillips, 1966). People in live interaction play both constructive and destructive games. The point of simulated games is to enable one to learn from his own style of interaction in a given situation by the way he plays a game using the educational tool of simulations.

Hegel once said that truth is revealed in life and is in turn hidden by people. This is the dilemma facing those who would be open and experience truth in life. They are fighting man's penchant to defeat and obscure reality. Modern American man has a tendency to be obsessed with the cognitive and objec-

tive; hence tending to crystallize reality, thereby distorting truth.

Significance of Games

The social significance of games comes from man's fear of candidness and intimacy and his compromise, through games, that dispel ennui and protect the individual from being unmasked. (Berne, 1964). The word 'simulate' has a fascinating history. "As the body takes in food, it changes all sorts of things (almost) into substances like the various parts of the body, each in its kind; blood, bone, tissue, nails and hair, and all the rest. This process of changing unlike things to like is in the very word, from L. *assimilare*, *assimilare*—, to liken, from *ad*, to plus *simil*—, like. Hence the figure of speech, smile, and things similar. There also developed the form L. *simulare*, *simulat*—, to be like, whence English *simulate*. Thus also, *simultaneous*, from L. *simul*, applied to time. (Shipley, 1967). To simulate then is to create a situation that is life-like as an educational tool for helping people learn by experiencing in a mode different from one's daily situation.

During a game one submits to the rules of the game. The very ease or difficulty one has in being a "constitutional" person, i.e. one who puts himself under the laws of the game, is a source of self-knowledge that probably has a referent in real life out-

side the game. A game can be fun or serious and still be a valuable source of self-understanding. For example, when we played "Instant Insanity" we learned a very important lesson: assemble your data before you try to solve a problem. The clues cost us five minutes for each clue (data) and we (ten adults) opted to "do it ourselves" and save the minutes. Needless to say, we failed. Upon returning home I observed my own children with this same game and I was especially interested when all three agreed to request all the clues and relinquish the time in favor of the data. Perhaps the child-like or playful approach to problem solving is, in some cases (perhaps more than we care to admit) more valuable than adult seriousness! I feel certain that knowledge derived from games can not only be translated into theories, but also into modified behavior when personal or group learnings are understood and reflected upon. This contention is supported in the follow-up questionnaire.

A game was used throughout the academic year in a West Virginia university residence hall chosen for its undesirable effect upon students. It was hoped that the game would increase the ability of the student to live in a closed situation in a rough dorm. Results: the repair rate dropped by 80%, the grade point profile changed from none to eight 4.0 (A) averages and ten people re-applied to live there—a first! Incidentally, the most consistent winner was elected president of the residence hall. Perhaps one of the deepest values of games is the order they bring to a possibly chaotic social situation or individual personality. Hopeful, after the support of the rules is terminated by the end of the game, the learning and change will linger on. There is a need for research in this particular

area to determine the total impact. I will share some results from a post-workshop questionnaire in a later part of this essay.

Simulated games provide one of the many ways to approach the initial phases of an educational process during which a person explores his feelings about himself and others and how he expresses them, successfully or otherwise, in a group. Hopefully the process would lead to deeper, more lasting interpersonal relationships. Ideally, a mature person will be able to assess his own strengths and weaknesses and to improve, through self-awareness, his own "functional autonomy." (Allport).

Role of the Leader

The role of the "administrator" in simulated games is apparently stronger than the more role-less identity of the encounter or rapport group facilitator. The strong administrator role would tend to enforce the constitution or rules of the game; whereas, the role-less facilitator would tend to foster the ultimate in cooperation. Different personalities would react in various ways to both of these approaches. Further research is indicated here also to determine the legitimate role of the administrator. Two experienced leaders present claimed similar results regardless of role style from their own observations.

Questionnaire Results

From ten participants six questionnaires were returned. A college student responded that he found the games greatly oversimplified in terms of roles available, thus grossly distorting reality. He thinks that "monopoly" or "high finance" more realistic possibilities. He feels that the bargaining positions were restricted to only either/or alternatives. A proponent of simulated games

would certainly agree to the use of the aforementioned (monopoly, etc.) games if desired. Any game can be a learning experience.

The first question, as to the influence the total workshop experience had on individual behavior, elicited the following responses:

one perceived no change . . .

one perceived a positive short term change that vanished . . .

three perceived a considerable temporary difference with some residue still remaining as a positive change in behavior (one of the three did not know if the change was positive or negative) . . .

one perceived a behavior change with superiors and subordinates (no designation as to positive or negative) . . .

The second question when I consider the impact that the experience of the small group had on me I feel it was:

one perceived it as mostly frustrating, in fact, it produced an extreme depression in this individual . . .

two perceived it to be more helpful than unhelpful . . .

three viewed it as constructive in its results . . .

The third question on the impact of the general sessions produced:

one who felt they were uninteresting and had little impact . . .

two who felt them to be constructive, generally helpful . . .

three who felt they were somewhat helpful . . .

The fourth question as to the influence of the workshop on one's awareness of his own feelings:

two felt they had become more sensitive to their own feelings as a new experience and were also more open in sharing both positive and negative feelings with others . . .

three felt that by being aware of their feelings they have been

more open in sharing both positive and negative feelings with others . . .

one felt no perceptible change in this area . . .

One respondent felt that he bore the brunt of the "hostility generated" during a game in which he stated he was "rather aggressive at times in the expression of my role and somewhat outspoken afterward." He perceived hostility directed toward him and, as a result, he felt anxiety "of such an intensity that I left the room rather than to further subject myself to it." Perhaps a more laissez-faire or role-less approach by the administrator in this instance would have mitigated the anxiety response described above, since the respondent did perceive the games to be confining as to role possibilities. The question remains, were the games too rigid or was the interpretation too rigid or both? Or neither? It would seem that the sophisticated game player could create his own role and "bend" the rules while still remaining under the "constitution."

Conclusion

Needless to say, self-understanding does not occur without pain. The choice seems to be (1) become aware or (2) remain ignorant.

For certain fortunate people there is something which transcends all classifications of behaviour, and that is awareness; something which rises above the programming of the past, and that is spontaneity; and something that is more rewarding than games, and that is intimacy. But all three of these may be frightening and even perilous to the unprepared. Perhaps they are better off as they are, seeking their solutions in popular techniques of social action, such as "togetherness." This may mean that there is no

hope for the human race but there is hope for individual members of it. (Berne, 1964, p. 184)

There are powerful movements abroad today that are attempting to foster awareness, spontaneity and intimacy. These movements are locked in a grim struggle with all that separates

man from himself and man from man. Day by day the forces score a victory or are scored upon. It seems to be time to commit oneself in this struggle, because it is not only important that awareness wins, but that it wins before it is too late for us all to know what mankind could have become.

General Board of NCC Proposes Conference on Indochina War

★ A national interreligious conference to "confront the moral issue" of U. S. involvement in Vietnam has been called by the general board of the National Council of Churches — providing that \$100,000 to finance the meeting can be raised by July 15.

At its meeting the board said that the conference would bring together 500 to 700 participants — Protestants, Catholics, and Jews. No date or place was set, but a resolution said the conference would be held late this year.

Although the NCC has in the past labeled the Vietnam war "immoral," it deleted that word from the statement calling for the fall conference, since the meeting would include those who are not members of the NCC.

The conference, it was said, would be the vehicle for a "decisive examination" of war policies, including the "racist implications" of the war, its physical and social damage to Vietnam, and its effect on American life and resources.

Support for the Vietnam war is "breaking down" said Bishop John H. Burt of Ohio, who headed the committee that drafted the plan.

"This is a time when leadership from the church can provide crucially needed moral direction," he said.

The plan was compared to a 1963 ecumenical conference on race, which mobilized religious forces behind new action in civil rights.

Four out of five ministers experience severe stress usually caused by conflicts with their congregations, according to a report received by the general board.

Edgar W. Mills, director of the ministries study board of the NCC, gave the preliminary results of a study of vocational stress among 5,000 ministers from 21 denominations.

In about half of the cases, it was said, the severe stress upon a clergyman is generated from "personal differences with individual parishioners, getting caught in the cross-fire of an already-existing conflict, conflicts of religious, social and political ideology between pastors and parishioners, church finances, strain in adjusting to new congregations, and conflicts with fellow staff members or a senior pastor," Mills reported.

Mills cited "first-level" and "second-level" stresses. First-level stress produces excessive tension and failure to master difficulties. Second level stress is more severe and causes the minister to consider withdrawal from the ministry.

One Protestant clergyman minister in eight experiences second level stress, said the NCC of-

cial, and one of every four Roman Catholic priests is experiencing such severe stress.

While most of the stress comes from conflict with congregations, one-third of the respondents said that uncertainties about their vocation and worries about educational competence brought on stress. Another 25 per cent said that difficulties stemmed from such personal problems as financial strain, illness, or marital or family problems. About 17 per cent mentioned marital-family strains, said Mills.

This, he added "is quite a substantial minority, confirmed by other research which shows that pastors regard their wives as the most important persons in their career systems and that the relationship between husband and wife is a critical factor in his work decisions."

To cope with the stress, 60 per cent of the ministers said they depended on independent action — changing jobs, work habits or the pace of work. Some sought informal advice from others, and a few turned to professional counsel.

One-sixth of the clergymen listed prayer and acts of faith as help in resolving the problems; and one in 10 named God when asked who was most helpful to them in solving their problems. Mills added that this did not necessarily mean that the others did not seek or find God's help.

Most often, the ministers named their wives as their greatest sources of help, and 24 per cent mentioned their clerical colleagues. A majority declared that they acted independently without seeking the advice of others.

The two-year study on stress among clergyman is scheduled to be completed in July. Conducted by the NCC Department of Ministry, it was financed by

a \$25,800 grant from an insurance company.

In addition to Mills, John P. Koval, assistant professor of sociology at the University of Notre Dame, and Richard Bell, Loyola University in Chicago, assisted in the study.

Financially-Strapped NCC

The council is terminating the services of three top aides because of a financial squeeze.

The three men are Episcopalian William A. Norgren, executive director of the department of faith and order; Blahoslav S. Hruby, managing editor of Religion in Communist Dominated Areas and the Rev. James Stoner, assistant general secretary for executive operations.

The release of Norgren, who will leave the NCC in September, coincides with a restudy of faith and order, which has to do with Christian beliefs and practices in the ecumenical sphere.

Norgren said that his department will be left without a full-time, full-salaried staff. Remaining will be Fr. Richard Rousseau and Sr. Anne Patrick Ware, two Roman Catholics working for the NCC with approval of their orders. Each is paid a nominal stipend. There will be part-time secretarial help.

For the past few years, NCC-Roman Catholic relations have been given a faith and order priority. The department, like most major units of the NCC, must raise its own budget. The major source of income has been direct contributions from the Protestant and Orthodox churches in the council.

Out of a budget of about \$80,000 annually, denominations give some \$42,000. Norgren said that is not enough to continue a "viable operation." He noted that since denominations usually do not have faith and order divisions, the support must come from central treasuries which are not heavily funded.

The executive committee of the faith and order department is asking the NCC policy-making board to allow faith and order to receive general funds in 1972.

In the meantime, Norgren's responsibilities are expected to be taken over by the office of NCC general secretary, R. H. Edwin Espy.

According to Norgren, the committee is also asking for a study of the department's work with the goal of reconstituting it.

Asked if the financial crisis of NCC faith and order was an indication of declining interest in ecumenism, Norgren said that he felt it was more a sign that the ecumenical "style" would differ in future.

He does not expect that inter-church organizations will be able to maintain large budgets. This means, he continued, that "Churches may be forced to relate more directly and not turn that responsibility over to a special agency."

However, he added that ecumenical organizations will be necessary for the purpose of communication, program and correlation. In this context, he thought faith and order has a good future.

He was named director of faith and order studies when it was formed in 1959. The department was originated to parallel on a national scale the work of the faith and order commission of the World Council of Churches. That commission was one of the earlier expressions of ecumenism in the 20th century.

Stoner, a Disciples of Christ clergyman, became assistant general secretary in 1968. He has worked closely with Espy in administration and interdenominational relations.

Hit by inflation and some decline in denominational backing, the NCC has experienced other staff layoffs in the past year.

EDITORIAL

In Praise of Parishes

By Robert C. Ayers

Episcopal Chaplain at Syracuse University

IT IS TRUE that there are moments in the life of the soul when one desires to slip into a vaulted cathedral, and, fixed in sacred time by some ceremonial in the dim distance, quietly to sort out priorities of the spirit. Cathedrals speak of lofty aspirations, the permanence of God, and the brief life of man. At least that is what many of us think we think about cathedrals.

A parish, by contrast, can be a place where our meeting with and experience of other people, in a god-aimed context, receives the principal emphasis. It is implied in a parish that one knows the other people; not all, not totally, but enough to provide continuity in life from week to week. There they come, warts and all, our fellow parishioners, special with shaving lotion and the morning air's fresh-stiffness, humanizing slowly as a result of the application of sacrament and coffee, current representatives of the tribe that instructs in irresponsible expectations.

These people, whom we know and by whom we are known, are themselves sacraments to us. That is, they are means of the expression of God's loving grace, his forgiveness, his encouragement. From knowing them we learned the inappropriateness of despair and self-hatred; they, human as we knew ourselves to be, kept on. They took those sacraments, sang those hymns, recited those creeds; they, warty as we, showed us faith and hope, and sometimes, love. In the continuity of experience we learned forgiveness, acceptance, and occasionally the sense of advance. A parish is a place where you learn to appreciate people, where in a guided context an expanding range of understanding can be gently exercised. Fortunate the boy or girl who grows up in a parish! As a seminarian, I once remarked to my father at a church supper that I supposed my awareness of an increasing number of intriguing females in our parish was due to my own expanding horizon of possibility. "Wait till you get my age", was his reply. Now I am, and I see.

In a world of turmoil the parish is a solid arena, where societal disharmonies may be discussed and

where persons can find holy support and acceptance to enable them to function in life at large. There the possible is explored, held to the grindstone of the demands of holiness and faith. In a parish one can learn self-confidence in a context of loving reality.

Parishes make few pronouncements to the press, have consequently little "credibility gap", do the hard work of the small-world, and have clearer operational goals with more immediate rewards or rejections than any other level of the church. That is good, so are they, and God willing, parishes will be available to us for a long time.

The Two Commands --- and the Parish

George F. Tittmann

Rector of St. Mark's, Berkeley, California

I HAVE IN MIND two people who represent a great conflict. Some would say that this conflict is the fundamental issue of human existence and of the ages — but that would be retentious talk for me. It certainly isn't new, or local. But its force is becoming more evident to all these days, and its face is seen daily in our own community.

These two people only represent extremes. They themselves are not at the poles of difference, or they would not be coming to this or any other common place of meeting. And that fact, that they do come together in such a place as this, is one on which I will comment in closing.

One person is a young woman who is absorbed all week in causes aimed at changing the unjust workings of society. She is up on politics, the status of welfare, the issues at the university, on community problems; she goes to 3 or 4 meetings during the week.

I sometimes wonder why she seeks church-going as relevant. But she apparently does — it's at least relevant enough to keep her coming.

The other person is an older man who is mystically sensitive, deeply spiritual type, whose faith one can "feel" in two minutes of conversation. But he comes to parish meetings, answers ques-

tionaires, and generally goes along with our openness to community responsibility and controversy. He seldom misses Sunday worship.

Many Complications

WHILE YOU are fruitlessly musing and betting on who these two might be—and its useless, both because I never tell and there are so many — let me try to move your thoughts out into the principles, the points of view they represent. There are millions, billions, on each side of the conflict we see in them. I see the tension between them residing in many controversies. But since we are discussing this in a religious, a Christian setting, let's settle for a focus in the Two Commandments: loving God and loving neighbor — Jesus' "Summary of the Law".

The one point of view begins with the second commandment. It might be expressed in such phrases as these:

Loving man is the way to love God

In loving men, we love God.

How you treat your neighbor tells how you feel about God.

You meet God only in your fellow man.

Loving God means nothing if it doesn't show in loving neighbor — worse than nothing.

What you love will be Self, not God, if you don't first love your neighbor.

Now there are at least two complicating implications which ought to be added to this point of beginning. "Love" of course means "agape" — or "Charity-love"; the outgoing, self-sacrificing, committing, martyr love of self-giving service beyond hope of replacement or reward — not just some affectionate feelings. And there are two expressions of "Charity-love".

(1) The personal expression of love between individuals: fair-play, courtesy, respect; seeing the other has an equal chance; no lying or false witness against him; kindness; help in time of need; service and sacrifice. The requirements for generating this kind of love are ethical teachings and personal disciplines in individual contacts.

(2) Then there is the expression of love which goes beyond that person-to-person demension. It is concerned with not only being decent to individuals, but with fighting forces and systems which hurt people. It deals with organized repression, institutional tyrannies, loveless systems:

economic patterns which demand more than they give (profit-motivated groups)

violence to control and reduce violence (war)

majorities suppressing minorities (race, class, religious)

power elites refusing access to power by others (economic and political hegemonies maintaining status quo)

bigness smothering individuals (business, unions, universities, etc.)

Of course the requirements for this kind of expression of love are more than the personal disciplines; they include analysis and awareness of collective forces and how they shape and distort us, the sense of responsibility as citizens for taking part in collective change, and the educated criticism of systems, values, goals.

The second person begins his point of view with the first commandment. It might be expressed in such phrases as these:

Love God in order to be able to love men.

The way to neighbor love is loving God.

Worship and prayer are the resources for human caring and charity.

Love God and you will and must love man, since he's that kind of God — at least to Christians and Jews.

What you give to man will not be love if you love not God first and above all.

There's no final reason, motivation for love of man except for first loving God.

What you love will be self, not God, if you don't also love man.

As for the complicating implications following this point of beginning, there are at least two.

(1) Loving God involves the discipline of loyalty to the exercises of faith: devotion to prayer and common worship, dedication to being open to the whispers, shouts, nudgings and shovings of the Spirit; tuning in ones thoughts to the Lord at all times both day and night — all the patterns we have learned over the ages from the spiritual masters and all the lore of ascetical theology. How can a man love God and not talk to him and with him regularly?

(2) Also, loving God must be constantly conscious of what we might call the bigness of the Almighty. What size God is this I love? Is he the God of all creaturehood, the creator and lover of all men? Is he "my" Father, or "our" Father? He cannot be prayed to or worshipped except as himself, not as "my own" or "him who cares only for my own". He is also concerned with our dearest beloveds, allies and friends. Just think of the images which pass through our minds when we pray for others to God our heavenly Father. How

often do we picture in our heads those utterly unlike ourselves, or those who hate us and those we call "enemies"? What kind of God are we loving if we leave these out?

What Lies Ahead

LET ME SUM UP these merest of note-making on an immense subject. What I believe is happening today is the powerful rising up of some great correctives — perhaps in the theater of the soul of all mankind, certainly in the psyche of western Christians.

(1) First, is the corrective in the concept of neighbor love as merely individual works of charity and kindness. In the face of the need for collective love, corporate reform, revolutions in systems and values, this person-to-person expression of love is plainly not enough.

(2) Second is the corrective of all private, regional, essentially "clubby" ideas of God. There are all kinds of forces these days which are making class gods, national gods look like the absurdities they have really always been.

(3) And last, and coming to the surface more and more, a corrective which just may be the theme of the immediate future for us all: the sheer, lethal impossibility of separating loving God from loving man — and nature, too — and loving man and nature — all things, places and peoples — from loving God.

Meeting of Opposites

ALL THIS is going to mean some freshly upsetting things for non-religious humanists: that "good" persons who "don't need religion". Also for these religious people who haven't seen what loving God means in the collective sense — in terms of society, politics, government, institution.

These correctives certainly supply permanent, built-in uneasiness and challenge for our two representatives here at St. Mark's — of course to all of us who hear and honor and try to obey the two commandments in the great Summary of the Law.

Now for that last observation I mentioned earlier. What I wonder is this — and I would like to test this with you further — is there any place in modern society except parish churches where constant contact between these two types is happening with any regularity and discipline? Here each can learn from the other; here both together must hear both sides of these mighty summonses; here both views cannot help at least being consistently exposed to the correctives of the other.

I press my imagination for other such meeting places, and I have a hard time bringing them to mind. But even if there are other such congregating of opposites in the modern world, if it does happen here at all, doesn't that make our organizing and regular gathering very important indeed?

Not Bad Men But Pious

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

MOST OF US HEAR what we want to hear, and read in our communications with each other.

Each brings to communication his own mind-set and point of view; because it is so easy for one to "think he is thinking when he is only reorganizing his prejudices."

Any one who speaks or writes as part of his profession is deeply aware of this fact because his words must be filtered through the minds of those who listen and read. Therefor his words mean different things to different people.

Further, we tend to be selective in what we hear and read. This is good because not all of what is conveyed by words is of equal value. But when this selectivity teams up with our preconceptions strange things happen to what has been said or written. Real meanings are distorted, thoughts are lifted out of context, and even though the quotation be quite literally accurate it can make a man say something quite different from what he really said.

This is particularly true in controversy where communication becomes over-heated with emotion and words become sharp weapons we hurl at one another. A classic example of this is where Jesus is engaged in a battle of words with his enemies, the Scribes and Pharisees. This is not an easy passage for the modern to understand because its background is so completely linked with the lore and traditions of the Jewish religion of that day. But the heat of the argument is perfectly clear and its denouement in Jesus' narrow escape from stoning shows how bitter it was. Alas, how often a battle of words becomes one in which more lethal weapons are used!

The point of this incident is that Jesus' enemies were reading into what he had previously said their own fears and prejudices. They were troubled at his handling of the case of the woman

taken in adultery, at his healing on the sabbath day, at his seeming intimacy with God which was the prerogative of the high priest alone. So Abraham, the devil, and God all get mixed up as the argument continues with his opponents totally incapable of getting Jesus' point that what he was doing was the fulfillment of Abraham's hope long before, and that the God of the past was also the God of the present — the I am whose name was so holy that to utter it as Jesus did, was to deserve stoning to death for blasphemy.

The tragedy here is that these were not bad men but pious, devoted, conscientious members of

the Jewish community within whom Jesus could not communicate because their minds were closed. He could not get through to them at all, and his anger rose.

I used to be troubled at this evidence of Jesus' natural response to such a situation. It seemed to show a human trait not associated with the meek and lowly Christ. But now I look upon this incident as just another evidence of the son of man's sharing of our humanity. And I can not help but see in a new light how difficult it is for Jesus to get through to me when my response is clouded by fear and prejudice.

- - People - -

JAMES E. GROPP, the Catholic activist priest from Milwaukee, was among some 12 demonstrators arrested for attempting to disrupt Yale commencement exercises. An estimated 600 demonstrators, representing the striking 1,156 Yale service workers, attempted to smash through police lines guarding the procession of black-gowned graduates. Chancellor Willy Brandt of West Germany was among those honored at the commencement. At an early morning rally on the green, Fr. Groppi told the striking workers that "if Christ were here today, he'd be with you, marching with you, talking with you." "You have a right to break the law," the militant priest said, claiming that they had a "just cause." He declared that one of the teachings of the church was the

right to organize and participate in collective bargaining. He said these procedures cannot be followed if opposed by such big corporations and institutions such as Yale. The priest said that he agreed with Yale president Kingman Brewster's opposition to the Vietnam war, but noted that "these are the sons of the working class, not the rich that are dying in Vietnam." Vincent J. Sirabella, business manager of the striking workers and one of those arrested at the demonstration, scored "phony liberal faculty members who are quick to criticize outside elements but cop out in relation to striking workers at Yale." The union, on strike since April 30 when Yale announced plans to cut 31 jobs and increase the student part-time work force, tried earlier to dissuade Chancellor Brandt from coming to Yale for the honorary degree.

The strike forced a shut-down of all but one university dining hall and closed off hot water for three weeks.

EUGENE CARSON BLAKE announced that the South African government had placed unreasonable restrictions on the confrontation between the World Council of Churches and South African churches over the WCC's program to combat racism. The convener of the South African delegation, Alex Boraine, said on radio in South Africa that member churches are being asked to consider meeting outside the country with WCC leaders. Blake said that although the plan for meeting outside of South Africa has

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not yet been formally proposed to the WCC, the interdenominational body is open to a meeting wherever conditions are acceptable. South African churches have vigorously protested the WCC program to combat racism, contending that some of its funds finance terrorist guerrilla movements.

DAVID RUSSELL, a 32-year-old Anglican priest, continues to receive threatening phone calls following his recent fast to draw attention to plight of black Africans. His black parishioners call him "Mfundisi," which means priest or teacher in the Xhosa language. But anonymous callers charge him with being a "troublemaker," and death threats continue. "Any Christian who really tries to help his neighbor in this situation will find himself coming up against many things which are contrary to God's will," said Russell. The tires of his small truck were recently spiked and an anonymous caller warned that a bomb had been placed in an Anglican church in King William's Town. The call was a hoax but added to the tensions. Despite the threats, Russell believes things are beginning to change and predicts better treatment for those living in Dimbaza, a resettlement camp for an estimated 7,000 displaced Africans on the outskirts of King William's Town.

BERNARD J. FLANAGAN of Worcester scored the apparent deafness of our national administration to every kind of reasoned proposal for declaring an end-date to our involvement in Indochina. "We regret," he said, "the continued unauthorized expansions of the war which are gradually being uncovered by the news media and we regret

that a misguided sense of national pride is being used to justify increased military action, especially in the air, to guarantee that we can retire with a 'so-called victory.'" The bishop spoke during the homily of a mass for peace in St. Paul's Cathedral. It climaxed a three-week education for peace program held in 30 parish centers throughout the diocese since the bishops of northern New England issued a joint pastoral letter on May 7 questioning the morality of American war policies. Bishop Flanagan, in his homily, went beyond the statements of the 14 New England bishops and received a standing ovation from the priests who concelebrated the mass with him here and a huge congregation that virtually filled the cathedral.

REINHOLD NIEBUHR conducting a service at the union church in Heath, Mass in 1934, using a prayer that especially struck one member of the congregation. After the service, the man, Dean Howard Chandler Robbins, asked for a copy, and Niebuhr, remarking that he had no further use for it, turned over the sheet on which he had written out the words: "O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other." Robbins published the prayer as part of a small pamphlet the following year, and it has since become one of the most widely reproduced of all modern prayers, though generally without any indication of authorship.

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For Christ and His Church

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FOR CHRIST AND HIS CHURCH

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

Story of the Week

Church Agencies Hit Sections Of Welfare Reform Measure

★ An organization comprised 25 groups, 16 of them religious, has announced its opposition to a section of a House welfare reform bill setting a \$2,400 benefit level for a family of four.

The campaign for adequate welfare reform now, consisting also of nine child development, black and social work groups, gave five major reasons for opposing title IV, the family assistance plan, of the bill, known as "H. R. 1," at a press conference. The campaign's stand:

- The \$2,400 benefit level for a family of four is too low. There is no provision requiring the states to supplement the \$2,400 figure. There will be no more food stamps.

- The differences between the largely white adult categories and the mostly black family categories of H. R. 1 suggest that this is a racist bill.

- Mothers of school age children would be forced to work at low wages. Day care provisions are inadequate.

- The civil rights of recipients are not guaranteed.

- There is insufficient fiscal relief to states.

Cynthia Wedel, president of the National Council of Churches, one of the campaign member agencies, said churches "had great hopes for the wel-

fare reform bill that might come out this year."

"Therefore," she continued, "it's a matter of deep concern and sorrow to me and many church representatives that we find the provisions of title IV of the present welfare reform bill are thoroughly inadequate and we are urging our friends in Congress to defeat title IV because we think it will make the situation worse rather than better."

A letter under Dr. Wedel's signature was mailed June 18 to Congressmen who support title IV or whose position is unknown, urging them to support a motion to strike title IV from H. R. 1.

"The purpose of reform of the family welfare category," Dr. Wedel wrote, "ought to be to strengthen the family that is in poverty. But instead of doing this, title IV would impose new burdens on the already fragile structure of such a family.

"Its level of benefits falls far short of the level needed to sustain a family in decency. Its work requirement, by failing to exempt mothers in families lacking a father, substitutes legislative fiat for what should be a personal decision of the mother made in light of her judgment of the needs of her family."

Jack Corbett, representing the board of Christian social concerns of the United Methodist Church at the same press conference, noted that title IV does not require states to maintain their current benefit levels, encouraging states paying more than \$2,400 annually to needy families to drop back to that level.

He was also critical of the provision stipulating that mothers in fatherless families of children under age 6 must take a job outside their homes to help with their support, leaving their children without the supervision and training they need.

Bill Lunsford of the Friends committee on national legislation said the most distressing aspect of title IV is that it has "built into it all kinds of disincentives for states to maintain whatever benefit levels they currently have."

The campaign has one purpose, according to a spokesman: "achievement this year of major welfare reform to create a new system of income maintenance assistance to meet the basic needs of all individuals and families in the United States who are unable to work, whose earnings are inadequate and for whom jobs are not available."

Among members of the campaign, besides the NCC, the Quaker and Methodist groups represented at the press conference, are such groups as the national office of black Cath-

olics, the union of American Hebrew congregations, the Lutheran Church in America board of social ministries, and the United Presbyterian Church.

Non-sectarian agencies par-

ticipating include the child welfare league of America, the national association of social workers, the national council of Negro women and the physicians forum of New York City.

Renewal for Action in Church Today Announced at Syracuse

* A new clergy training program has been launched by Grace Church, Syracuse, in cooperation with the continuing education center of Syracuse University.

"Renewal for Action in the Church Today" (RE+ACT) is a nondenominational program in parish change for clergy and other professional church workers. Its director is the Rev. Walter N. Welsh, rector of Grace Church.

The initial semester of the RE+ACT program is scheduled for September 1971 through January 1972 and open to participants in the Central New York area. Each participant will be expected to spend a minimum of two days each week, including an overnight stay, in program activities.

According to Welsh, the program is divided into four basic parts: course work at Syracuse University, participation in parish life at Grace Church, observation and evaluation of community decision making, and a weekly seminar.

RE+ACT participants may choose from the full range of graduate and undergraduate courses offered by Syracuse University, in any field, and may earn three credit hours.

They will take part in the parish life of Grace Church, which is a multi — racial urban parish in the midst of change. Among parish activities in which RE+ACT participants may become involved are the day care center, church school, health

clinic, housing project, and adventures in education, a neighborhood educational and recreational program. The weekly overnight stay will be with a parish family.

The third phase of the program consists of systematic observation and evaluation of community planning and decision-making agencies, in such areas as education, health, welfare, and the courts.

The weekly seminar on "Church Action in the World," conducted by Welsh, will encourage participants to synthesize and share all other elements of the program through discussion and analysis for parish change.

Inspiration for RE+ACT came in part through a sabbatical year spent by Welsh in 1969-1970 in Coventry, England, in a program centered on the urban ministry and dealing with the church in change.

Eventually, he explained, the hope is that RE+ACT, too, will become a similar residential, away-from-home experience, with other churches encouraged to follow Grace's example in granting sabbatical leaves to their pastoral leaders.

Funding for the initial RE+ACT semester is by the United Thank Offering of the Episcopal Church.

Working with Welsh in planning and executing the program is a committee of laymen chaired by Charles V. Willie, chairman of the department of sociology

at Syracuse University. An advisory group of clergy and lay professionals assists the committee.

Commenting on the need for the RE+ACT program, Welsh said: "All churches are changing — not only in the city but everywhere. A clergyman, or a professional religious worker, needs to get a new perspective, both on his church and on himself. That is what this program is designed to help him achieve."

PRO FOOTBALL'S HILL FINDS TIME TO RAP

* During pro football "season" — now July to January — 212-pound Calvin Hill catches passes and bounces off linebackers.

But off season, the 24-year-old black star of the Dallas Cowboys attends theological school and raps with underprivileged youngsters in Dallas, New York and San Francisco.

With the financial backing of a soft drink company, Hill jets around the country trying to convince kids — especially minority children — to accept challenges and strive for goals.

"I tell them there isn't that much difference between the people who succeed and the people who don't," said Hill, the 1969 rookie of the year in the National League. "The main difference is the people who do succeed manage to 'seize the time,' as Bobby Seale put it."

But he doesn't lecture to his young fans. "I'm just not a jock who's coming here to tell you to study hard," he tells them. Instead, Hill raps with groups of youngsters at schools, recreation centers and sports fields. He'll talk about drugs, jobs, being black or life in general.

But the young boys usually ask about football first. Being a famous and successful football player helps.

Anglican Bishops Find Evidence Of New Growth, Vigor in Church

★ The second half of this century may prove to be “one of the ages of religion,” with younger people especially turning more to the Christian faith, according to Bishop Robert Stopford of London, who ranks third in the Church of England hierarchy.

Bishop Stopford made the comments in a sermon at St. Paul's cathedral in which he denounced a recent British television program which suggested that the church was dead or dying. After charging that the program was “slanted in such a way as to convey a totally wrong impression of the Church of England as a whole,” he added: “As I go round the diocese — and not least the cities of London and Westminster which are my own direct concern — I see evidence of growth and vigor. And I see, too, on many sides new expressions of Christian service and concern by congregations and by individual members.

“I believe that men and women, especially the younger ones, are beginning to think that the Christian faith may after all be relevant to our modern needs and that before long people will turn away from the boredom of permissive society to find a new purpose in life.”

“Such people may not think that the church is relevant — but that is a challenge to the church — not a cause for despair,” Bishop Stopford said. “This century may be seen as one of the ages of religion in the sense that it is a time of honest search for truth and for purpose.”

Bishop Stopford spoke of the decline in the number of men becoming ordinands and the role of the ordained ministry in the church.

“In all the churches in Western Europe,” he said, “there is at the present time a decline in the number of men offering themselves for the sacred ministry. In our Church of England, whereas in 1961, 606 men were ordained deacon, the number in 1970 was 437.

“The causes of this decline are complex and varied. This is an age of secularism and doubt and men of integrity are hesitant to proclaim the faith when they have their own questionings.

“There are others who have a deep personal faith and a real vocation to serve Christ but who think that they can make a more effective contribution in various forms of social services than they can within the life of the church with its historic and traditional structure.

“And within the Church of England the proper and increasing emphasis on the role of the laity in the mission of the church seems to some to make the role of an ordained priest somehow less important. Perhaps, too, the disparagement of the church by some of its members and the evident disappointment of some parochial clergy make men who might become firstclass priests believe that they can serve God better in a lay capacity.”

Speaking of the role of the ordained ministry, Bishop Stopford said the parish was still the basis of the whole organization of the Church of England but “changes in parochial structures are needed urgently . . . I am firmly convinced that there must be a place where the priest can have his headquarters, where he can be known to be. And there must be places, too, where the faithful can join to-

gether in worship with the priest and from which they can go out to serve the community.”

Today, however, the Church has more church buildings than is needed, the bishop added. Many were of great architectural and historical importance and must not be lost. But in the final analysis, he held, “it is men and women, not buildings, that make the city of God. So we must pray that God will call more men to serve him in the distinctive office of a ‘Priest in the Church of God’ and that he will call more men and women to serve him in the total mission of the church.”

Opinion of Huddleston

Meanwhile the ardent foe of racism, Bishop Trevor Huddleston of Stepney, east London, who was reported to be thinking of leaving Britain last October in something like despair, is now “absolutely optimistic” about the future of Christianity in London and other large cities.

“Two years ago,” he said, “I had thought that people were concerned only with material things, that they were complacent, that they did not want God. I could not have been more wrong.

“I am now absolutely optimistic and hopeful about the future of Christianity in these innercity areas.”

Bishop Huddleston is regarded as Britain's “most anti-racialist prelate.” Last October, he told an Anglo-Israeli meeting here: “During the past two years spent in England I have received more consistent abuse because of my well-known attitudes to race, color and the arms (for South Africa) issue than ever I received in my 12½ years in South Africa.”

“I have often thought to myself that it would be more profitable to return to those parts of the world — the hungry world — than to remain here if one

has to accept this kind of profitless abuse. There is much work to be done in the world, except that in England I would vastly prefer to return to it if the work of this country remains so totally unproductive and unrewarding," he said eight months ago.

His outlook has become more optimistic in recent months. Bishop Huddleston expressed his latest views when addressing a meeting of overseas students at the church missionary society headquarters. A Nigerian student asked him about the future of Christianity in London.

He acknowledged that, in terms of church attendance, the picture is "pretty grim." And yet it would be wrong, he said, "to be sure that Christianity is dying out.

Dean Sayre on Vietnam Papers Sees Infection of His Friends

★ What has been revealed in the controversial Pentagon papers show that the principal actors in recent U. S. history "have been oblivious to any sense of God's purpose or leading," according to Dean Frances B. Sayre Jr., of Washington Cathedral discussing the case of the 47 volumes of secret documents in a sermon.

When he spoke, the question of whether the government could prohibit further publication in the interest of national security was before the Supreme Court. Dean Sayre did not dwell on the legal questions.

He said that what the published reports disclosed about the conduct of the war in Indochina was "disturbing" to him.

The clergyman, a grandson of President Woodrow Wilson, said he had personally known the decision-makers.

"But I did not perceive," he continued, "the extent of the infection by which my friends

"I am convinced now, as I was not two years ago," he said, "that the church is showing signs not just of survival but of rebirth in the great city areas."

Bishop Huddleston said he did not expect to see the churches crowded again, but he is seeing signs of new life in communities of all kinds.

Without community, the church could not function, he said. In cosmopolitan working class east London, he said, the sense of community has been largely broken, first by the war and then by the building of "totally impersonal skyscraper blocks . . . But here and there, in small groups, community is being recreated, I see new life. There is a Christian presence, and not only of old people."

were led to think of themselves almost as God; and therefore could excuse in themselves the callous disposition of other people's lives, the cynical bamboozling of the body politic, scorn of law and lawmakers alike, and the abuse of truth."

Daniel Ellsberg, a former defense department official who helped prepare the documents, provided the classified material to the New York Times, according to his own admission. The papers concentrate on the years of the Kennedy and Johnson administrations.

According to Sayre, the contents reveal a national leadership that treated history with "shallow arrogance."

Such attitudes, he added, have cost the U. S. its friends abroad, unity at home, self-respect and a sense of power.

"So perhaps it is the province of God to be shaking us to pieces for our sins. Perhaps he means us actually to collapse! Because

we have not seen our destiny in terms of those large and holy things that God once gave our country to perform."

He said that for the U. S. to experience God's grace in the "wilderness" where it has gone will take three things: "Humbleness, by which alone we shall cease to be prisoners of our pride . . . openness, that we be no longer glued to the fly-paper of status quo . . . (and) proportion, that we may rightly compare God's eternal splendor to our little glory . . ."

EAST PAKISTAN REFUGEES AIDED BY CHURCHES

★ An organization formed two years ago to aid starving children in Biafra has turned its attention to refugees from East Pakistan.

Americans for childrens relief announced that it was collecting funds to be channeled through Church World Service and Catholic Relief Services to the more than 6 million persons who have fled to India in the wake of civil strife in East Pakistan.

Film actor Cliff Robertson, honorary chairman, made the announcement along with the Rev. Boyd Lowry, CWS director for Southeast Asia, and Msgr. Joseph Harnett of Catholic Relief Services.

"The problem is not just a government's problem or the United Nations' problem," said Robertson, "it is a people problem. And we believe that the American people care about children."

Msgr. Harnett, who just returned from inspecting about 100 of the 500 refuge camps in northeast India, explained that there was a crucial need for shelters for the refugees.

"The cholera problem has been generally contained," he said, noting that 11 million doses of cholera vaccine from various sources had already been shipped to the area.

EDITORIAL

Picking National Leaders

By Michael Hamilton
Canon of Washington Cathedral

WHAT LIGHT does the Christian faith shed on the topic of leadership? What are the desirable qualities of national leadership? Christ was quite outspoken in his comments on the leaders of his day, he praised a military centurion, or general, as a man of "faith"; he scorned some religious leaders as "whited sepulchers", "vipers" and "hypocrites", and he referred to Herod the governor as a "fox". The church has always had a great stake in the leadership of the state; for the life of these institutions are intertwined as spirit is to flesh, and the health of one affects the health of another.

The question of leadership is timely for at least two reasons. We are beginning as a nation to bestir ourselves and prepare for our next presidential election, and secondly because the loss of public confidence in our leaders has reached a new crisis point, the credibility gap has been confirmed by the revelations of the Pentagon papers.

There are some qualities in a president and in the primary leaders of our nation which are clearly required. Knowledge, for instance, of international relations and of economics; skill in the political process of good government; and the new requirement of understanding technology and the special problems it poses for our age. In addition one would hope for a sense of history and of our own American character; the gift of discerning good futures; and the ability to inspire the citizenry to respond to such visions. These talents are easy to list and perhaps to recognize, but there are others equally important though more difficult to assess.

I refer to a commitment to the humanitarian values which have undergirded western civilization; an ability to empathise with people of different race, class, creed and education; a political will to give minorities their constitutional and economic rights; an openness of mind to new truth; and a willingness to acknowledge past error. How much this country would be willing to forgive its leaders if they but openly acknowledged their errors! I believe there is a great resource of magnanimity and mercy amongst us, but who amongst our leaders have had the cour-

age to tap it? Above all, our leaders must have integrity. A man or a woman who means what he or she says; and more than that, a person who shares with the public all that is significant about an issue.

Manipulating People

SOME WOULD ARGUE that these qualities are minimum and could not imagine a contemporary leader without them. But the recent disclosure of the McNamara report on Vietnam documents styles of administration and leadership that fall far short of such standards. In my own fallible judgement the American public was not led in foreign affairs during the Johnson administration, but rather was manipulated. We were given partial and deliberately misleading information, either to gain election or to support a particular policy. Secrecy is essential to good government and anyone involved in administration knows that there are some things, for the sake of frank discussions and negotiation, that need to be kept secret. But by the same token there are some things that must be shared.

Christ himself did not give all his teaching to everybody; he kept much only for his disciples. But the crucial point is that what he told in secret did not conflict with that he shared in public; rather it amplified or fulfilled it and was a sophisticated extension for those who could understand. But when secrecy is used to mask errors, or where the level of discourse in secret contradicts the level of public statement, then standards of good administration and integrity have been breached.

The Pentagon papers are chilling disclosures because they reveal that the process of decision making put our own political and military goals in South Vietnam — the preservation of an anti-Communist regime—foremost; and humanitarian concerns — the cost of achieving such goals in terms of casualties — were virtually excluded. It was said by an American military commander in Vietnam, "We had to destroy it (the village of Ben Sue) in order to save it." In a larger sense, is it not true that we were almost willing to destroy Vietnam in order to "save" it?

I don't mean to single out any one administration for blame, for indeed what we learn about the Eisenhower rule was that he tried to postpone a South Vietnam presidential election — under

UN supervision — because he feared that the winner would not be pro-American in sympathies! What does this say to our American policy goals of freedom and self-determination when we support elections only when they are convenient? Nor am I persuaded that the present administration of Nixon is much affected by humanitarian concerns, for is it not true that now our paramount policy in Vietnam is no longer to maintain a particular form of government, but rather resolutely to withdraw our troops in such a way that we preserve our pride and honor? However, we continue aerial bombardment of defenseless civilians on a vast scale! I suggest that we are now willing to destroy Vietnam in order to save ourselves, and our so-called honor.

Get What We Deserve

AT THIS STAGE it would perhaps be wise to step back and reflect upon the process by which this nation, and most others, selects its leaders. For our task as churchmen is not personal re-creation but rather to learn from our mistakes; our responsibility is not to find scapegoats but to heal the body politic. Is it not true that it is those who are the most ambitious, the most competitive, who become leaders? They work very hard at their careers, and as clergy well know, often to the detriment of their marriages, their children, and the tenderness needed to maintain such close family relationships. Men and women with a thirst for public acclaim; people with a strong sense of self-importance to the point that they are almost unable to receive criticism in a constructive manner; people with a great sense of their own importance, suspicious of rivals to their power; these men survive the political tests and are elected or appointed.

While they nearly always are talented, many of them are proud and ruthless. Are these people best qualified to leadership, to negotiate a peace treaty for instance? Or a disarmament pact where mutual trust is an essential element? When one asks such questions, one realizes that Christ's remark that it is the meek, the gentle, who are the best suited to inherit and rule the earth is not so naive after all. I believe we need to reassess the process of selection of leaders and the qualities in them we voters should look for.

A second conclusion lies in the fact that our very disappointment in the leaders of our country in relation to Vietnam, implies they could be otherwise. We could have better leadership if we would work for it. Not just our presidents, but all

down the line to the local country officials we receive the kind of government we deserve. This is both a judgement upon us and a basis for hope.

St. John's gospel gives the account of Christ's washing his disciples feet. As you recall apparently there was no slave present, and none of the disciples were willing to undertake that demeaning task. So Christ did it. One by one he washed and dried each man's feet and afterwards told them that this kind of humility was to be a mark of Christian leadership. Peter said "Not just my feet, please but my whole body, my whole self needs cleansing." He wanted a baptism of total forgiveness. Christ replied to him, "Indeed you shall receive such a cleansing, such a baptism, and in the meantime let me wash your feet as a sign of your accepting that forgiveness."

Our hands are wet with innocent blood and our minds beclouded by propaganda. Like Peter, this nation needs cleansing. We need leaders who are true servants of the people, men humble not proud; charitable not arrogant; gentle in the use of power; and honest before God and man. It is our responsibility in the days ahead to gain such men.

Do Women Belong In the Church?

By J. Brooke Mosley

President of Union Theological Seminary

NOT LONG AGO, the dean of the cathedral in Boston told us about a pathetic letter he had read, written long before the time of Christ, and which "for 2000 years lay buried under the sands of Egypt where it was preserved from decay." It was a simple message from a soldier to his wife, who was soon to bear their first child, and his fatherly advice about the expected baby was very clear. "If it is a boy, keep him", he said. "But if it is a girl, dispose of it."

Last autumn, I read another letter. It was given to me soon after my arrival at Union. I had spoken briefly to a group gathered together to discuss the moral responsibility of religious institutions for their financial investments; and at the close of my remarks, I referred to the Holy Spirit and expressed the conviction that if concerned Christians worked faithfully together on these issues, paying close attention to hard facts and trusting each other as they did so, he would

lead us to sound judgments about the matter. After I sat down, one of our students wives passed me a note saying, in part . . . "Welcome to the clan — and to the midst of our newest issue at Union, women's liberation. May I suggest that until we can prove otherwise, the Holy Spirit might be referred to as 'it' rather than 'he' . . . Since the Holy Spirit partakes of that mystery which we cannot always fathom, let us leave the mystery intact and not impose our culture-bound identities on to the Godhead. What do you say?"

Well, I say, "Hurrah!" The difference between these two letters is worth a shout. It is a gift of God through the years which has led us to know better our moral responsibility for every member of the human family. And although there is no ready answer to the question about the appropriate pronoun for God, the very fact that the question is raised reminds us that our present understanding of that moral responsibility is still incomplete.

New Morality

BOTH JEWS AND CHRISTIANS bear some responsibility for the point of view that the life of a baby girl is as important as that of her father. This was a "new morality" for many ancient communities, one that insisted on the sacredness of all human life and which spoke of freedom, justice, and in time even of love, as the best measure of human relationships. Our moral history is a checkered account of our attempts to put these broad principles into practice; and this has been a long, and uncertain journey. Many of the insights we have gained on that journey come from those who were outside the religious communities, whose consciences were frequently more sensitive than ours and whose practical witness often shamed our own. Nevertheless, whether God spoke through them, ourselves, or both of us, we have been led toward some light.

For instance, we once believed that human slavery was justifiable, as Jesus, the prophets and the inspired writers of scripture seemed to believe; but not now. We once believed that rulers ruled by divine right; but now now. We once believed that racial and class discrimination was within the limits of sound Christian morality; but not now. The more we came to know about our Christian calling, the more we were moved to express in new ways the time-honored principles of justice, freedom and love. Alert to this, therefore, the obedient Christian lives today on the moral frontier, always reaching out to discover new ways to act responsibly.

Women's Liberation

OUR TREATMENT of women is an example. At one level of our understanding, the baby girl is disposed of. At a higher level, her life itself is as sacred as man's, but she belongs to him. At another stage she is no longer property, but neither can she own any. At another, she is our sister in Christ, but had better "learn in quietness with all subjection." At still another — only one hundred years ago — we debate whether or not she can profit by a college education. Almost yesterday, she was not considered wise enough to vote. So there has been moral growth and refinement, however glacial, much of it originating outside the community of faith — the suffragettes and women's liberation come quickly to mind — and we thank God for it. But we have only begun to push back the frontiers. Although women now enjoy, in a few places on the globe, greater freedom and justice than ever, the Christian ideal of perfect freedom and justice, as an expression of Christ's love for all persons, still remains a distant goal. Indeed, it is a distant goal for all of humankind — for all races, all nations, all classes — as well as for both sexes, for which we work and pray. Given our condition, we know we shall not ourselves attain it, not for women nor for any other part of humanity; we simply move forward from wherever we are to wherever we ought to be, and offer this work to the author of perfect freedom to make of it what he will.

The institutional church has its special problem with this movement. At a time when women minister to us as senators, prime ministers, scientists, and professors, the church is still debating whether women should be ordained. There are signs of light and promise, however: many Christian families, at home and abroad, have led the way; The Anglican communion, deliberating in its consultative council in Kenya this February, surprised itself by voting in favor of the ordination of women — although the council has no authority to move in this direction; and the Armbruster report, commissioned by the American Roman Catholic bishops and just released Easter week, said that there is no solid theological foundation for banning women from the priesthood.

The Lambeth Conference (Anglican Bishops) meeting three years ago in London provided a fascinating setting for the debate. It was not always an edifying sight. Some of the most anachronistic arguments against the ordination of women were advanced by men who were prophetic

activists in the cause of racial liberation. In the end, however, the conference reached the same conclusions as the report of Father Armbruster: "We find no conclusive theological reasons for withholding ordination to the priesthood to women." The final resolutions failed to recommend that this be done right away, but the door was opened more widely than before. The future is predictable.

Indeed, it seems to me that the indications for the future are for more freedom and greater justice for women in the institutional church than there has ever been before.

How It Is

By George W. Wickersham II

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

FUNERAL RECEPTIONS are a part of the New England way of life. Presumably, you have tramped — or snow-shoed — through many miles of woods to pay your respects, so coffee and cake are usually provided.

At one of these somewhat lugubrious affairs I found myself next to a hard-bitten Yankee, a monosyllabic Maine monster, with whom it appeared to be my bounden duty to converse, if that were possible.

I asked his name and got it. I asked him where he lived and got that too. Experienced in the ways of this breed and therefore undaunted, I asked what he did and got, "carpenter". Three questions, three words. I carried on, perhaps in the spirit of adventure. "That is a noble calling," I remarked, wondering whether comments might get further than questions.

"It certainly is," he responded, to my amazement. "Our Lord was a carpenter!"

I had found the mark. For one thing, it had not entered my head that he had even heard of our Lord.

"He certainly was," I replied.

"Yes," he continued, "And he was smart enough to get out of it too!"

Well, I have often thought of that remark. Once I had recovered from the shock, I began to realize that our Lord's retirement from the carpenter's bench really did not work out too well. Good Friday and its tragedy is always with us.

Still, in the long run, nothing has ever worked out better. St. Paul tells us that God has given him "the name which is above every name, that at the name of Jesus every knee should bow..."

But Jesus did not do it for that purpose. He did it to make a point, and he made it once and for all. The point which he made was this: the thing to which ultimate honor and homage is given by both God and man is a life of service.

"For the Son of man also came not to be served but to serve, and to give his life a ransom for many."

This is why every knee bows at the mention of his name. And make no mistake about it, every knee does, Christian or non-Christian, including your own.

To Conquer the World

NOW, here you are. The world, such as it is, lies before you. I trust that you have it in mind to make your mark on that world. The only question is: what sort of marks

From a strictly material point of view some of you will be very successful. Some will make money, some will acquire status, some will find power — yes, they will — and with it all there will be those among these who will be strangely unhappy.

Having achieved everything which they wanted — or thought that they wanted — they will discover that they have achieved exactly nothing.

From my vantage point — age 58 — the problem people are more than obviously the fifty-year-olds — give or take a few years. Disillusionment. Dissolution. Here is where the drinking begins, and when I say drinking, I mean real drinking. Talk about the problems of young people —and I see by the papers that they have a few —their problems do not hold a candle to those of many in middle-life. And what is the principal problem for these people? They hate themselves.

The point being that you cannot be happy unless you respect yourself, and you cannot respect yourself unless your life is primarily one of service.

I am telling you how it is. Like it or not, no knees bow to anything else, least of all your own.

This may not be immediately apparent to young people who see the great riding around in their gray convertibles. But those convertibles are poor compensation for the unhappiness of many of their drivers. That is why they have them.

Serve the World

There are many ways of serving your fellow man. Business is definitely one of them, whether it be a small service station at the corner, or in a large corporation in Detroit. But how many busi-

nesses are dedicated to the idea of serving mankind?

The time is now yours: the time to prepare yourself for service. The field is not so important: it may be business, agriculture, teaching, secretarial work, nursing, medicine, politics, ministry, law, the arts, music, waiting on tables, creating a home, or, indeed, even carpentry.

The important thing is to "have this mind. . .," as St. Paul put it, "which you have in Christ Jesus, who, though he was in the form of God" —pretty good form!— "did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant . . ."

Address to a high school graduating class

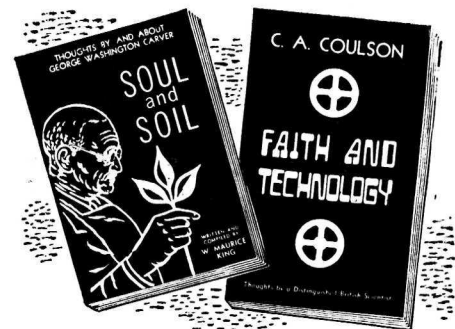
.. People ..

MORGAN PORTEUS was elected suffragan bishop of Connecticut at a special convention in Christ Church Cathedral, Hartford, June 10. The election came on the fourth ballot, and he was given a standing ovation by the delegates. He was welcomed to the chancel by Bishop Hutchens, and was also greeted by Bishop-Emeritus Walter H. Gray. The future suffragan thanked the delegates for the privilege and honor in being chosen to serve them, and noted: "When I was a choir boy here in the cathedral, I never dreamed I was so close to this place before you." He is 53 and has been rector of St. Peter's, Cheshire, since October 1, 1944. He is also chairman of the diocesan liturgical commission. The eventual

winner had a slight lead on the first ballot over Grant A. Morrill Jr., rector, St. Mark's, New Canaan, and the Rev. Jervis S. Zimmerman, administrator of the diocesan department of Christian social relations and consultant on pastoral services. He led throughout with other nominees getting scattered votes.

THOMAS WALKER of Washington cathedral was consecrated as suffragan of Washington. He became the third black bishop assigned to a domestic diocese in the Church. The others are Bishop John Burgess of Massachusetts and Suffragan Bishop Richard Martin of Long Island. Principal officiant, as consecrator, was Presiding Bishop John E. Hines. The sermon was delivered by Bishop Jose Antonio Ramos of Costa Rica, 34, one of the youngest and most militant of the church. The current world crisis is the result of the in-

justice that "this white western so-called Christian west has sown throughout the world," Bishop Ramos said. He described injustice as "the mother of all violence." "The basic problem, the basic burden today," Bishop Ramos said, "lies not in the numerous poor and wretched of the earth, but on the few rich and powerful, whose wealth and power and development has been made possible by the poverty, the powerlessness and the underdevelopment of the humble and meek of this world."



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Story of the Week

Baptism is Complete Ceremony For Christian Initiation

★ Confirmation should no longer be regarded as the normal gateway to holy communion in the Church of England, according to a report, just issued by an Anglican doctrinal commission which has been studying Christian initiation for two years.

"Baptized Christians," it said, "should be admitted to communion in the Church of England at the discretion of the parish priest without using confirmation as some kind of preliminary spiritual or educational qualification."

The report, "Birth and Growth in the Christian Society," was made by the Christian initiation commission appointed by the Archbishops of Canterbury and York in 1969 to consider the pastoral and theological problems concerned with baptism, confirmation and admission to holy communion.

Bishop Edward J. K. Roberts of Ely headed the commission. In a foreword, he referred to "the widespread failure of our present confirmation practice" and a "sense of pressure created by pastoral necessity which has dominated our deliberations."

The report discussed pastoral needs brought about by social change, examined the theology

of Christian initiation and then recommended that:

- The church should make explicit its recognition of baptism as the full and complete rite of Christian initiation.

- The administration of this sacrament should take place at a main service of the church.

- The use of ceremonies such as the laying on of hands, baptismal chrismation and the giving of the lighted candle should be encouraged where they may be desired.

- Infant baptism may properly be administered to children of parents who express their sincere desire for such baptism.

The commission also considered the place of thanksgiving services, and recommended that a new service of thanksgiving for the birth of a child be prepared by the liturgical commission for general use throughout the church. Such a service would be available to all who ask for it, but would not be regarded as a substitute for baptism.

On admission to communion, the report recommends that a baptized person's first communion be administered, wherever possible by the bishop.

It does not, however, suggest that the rite of confirmation should be abandoned. The commission recommended its con-

tinuance as a service of commitment and commissioning "but at a suitable stage in adult life with the laying on of hands by the bishop or a priest appointed by the bishop for this purpose."

Persons baptized as adults would not, however, be confirmed since the concepts of commissioning and commitment are adequately declared in adult baptism.

Bishop Roberts also writes "Though almost all the evidence that we have received indicates the pastoral inadequacy of the present sequence of baptism-confirmation-communion, nevertheless our recommendations are not intended to preclude the continuance of the familiar pattern where this is still found pastorally acceptable."

ANGLICANS KEEP UNION PROPOSAL ALIVE

★ The general synod of the Church of England gave "resounding" support to the proposed union of the Anglican and Methodist Churches in Great Britain.

Members of the synod voted "provisional approval" of the currently stalemated plan to merge.

Britain's Methodists have twice endorsed the merger document, but the Anglican Church, in sessions of the convocations of Canterbury and York in July 1969, failed to give the plan the required majority — 75 per cent of those voting.

Protest Against U.S. Policies By Withholding Phone Tax

★ The Mt. Toby monthly meeting of Friends covering western Massachusetts, is waiting to see what the federal government will do in response to the refusal of members to pay the telephone tax they say supports the Vietnam war.

The Quakers have been withholding payment of the tax since April because they consider it an "infringement of religious liberty."

An inquiry was sent to the IRS asking about legal penalties and routes of appeal.

"They never answered our letter," said Laura Robinson of North Amhurst, presiding clerk of the meeting. Nevertheless, she said, "the only reply we got was a final notice informing us that they will take the money from our checking account."

Members of the Mt. Toby meeting take the Quaker peace testimony, first stated by George Fox in 1660, seriously. Fox, the Quaker founder, said, "We utterly deny all outward wars and strife . . . for any end, or under any pretense whatever; and this is our testimony to the whole world . . ."

Not all Quakers have held fast to the total pacifism of Fox. During the revolutionary war hundreds were "disowned" for taking part in the American cause, and a few for siding with the British. In a few cases, Quakers were expelled from their meetings for actual fighting; others were disowned for paying war taxes or paying fines in lieu of military service.

Among the Quakers who reportedly gave up their religious heritage for the sake of a role in the revolution were generals Thomas Mifflin and Nathanael Greene and Betsy Ross.

"Disownment now is rare," says Ruth Woodbridge of

Grennfield. "The Quakers have no creed that one must follow. Each person makes his own decision.

"In New England there is a stronger feeling among Friends for peace, while in the west and midwest they are for peace if possible."

The Mt. Toby meeting, like most of their number in New England, is affiliated with both the Friends United Meeting, headquarters in Richmond, Ind., and the Philadelphia-based Friends general conference.

It follows the more traditional lines of the latter, with members gathering in silence and having no programmed service. In the west and midwest, larger Quaker "churches" with pastors are more common, and prayers and hymns part of worship.

Mt. Toby Quakers see their refusal to pay tax as a positive stand but they know they are without legal recourse so long as they have bank accounts or tangible property than can be seized.

Mrs. Woodbridge's husband, a doctor, has refused to pay both the telephone tax and about 60 per cent of his income tax, approximately the portion he sees going for military expense.

Would Dr. Philip Woodbridge and the other Mt. Toby Quakers go to jail for their belief? "Quakers take their stand, they don't run away and hide," he said.

Dr. Woodbridge recalled that after the issue came up three times the Mt. Toby meeting agreed to collect money for Vietnam war relief for the Canadian Friends service committee. The funds were designed for victims in both North and South Vietnam.

"Theoretically these people subjected themselves to arrest,"

said Dr. Woodbridge. "They weren't certain what their action would mean."

Relief funds were collected and a group of 20 notified U. S. officials of their action. They were met by government personnel at the Canadian border when the funds were delivered but were not prohibited from crossing.

Mrs. Woodbridge shares her husband's commitments, but says she is not very good at "standing in a peace vigil, but I like to teach people about peace testimony." She added that she believes both talking and action are needed, so long as the action is peaceful.

"Smearing draft files can be considered violence, too," she said in reference to some anti-war demonstrations.

"There is a great deal of discussion at the Friends meeting as to what constitutes violence. Force of any kind is against Quaker testimony in the best sense."

A basic Quaker teaching is, "Do what you think is right and don't worry — but expect to take the penalty."

MINISTER VISITS ANGELA DAVIS

★ Angela Davis, charged with being an accomplice in the murder of a California judge and three others, told a Protestant chaplain that she would "be the first to acknowledge that the Bible and Jesus Christ supplied the impetus for some of the world's greatest reformers."

But she declared that organized religion today has been a party to slave traffic and social injustices.

In an interview with Ira Eshleman, a retired minister from Florida, who serves as unofficial chaplain to several professional football teams, Miss Davis said the "church is hypocritical in its actions."

He made the visit at the re-

quest of Miss Davis' mother, Mrs. Sallye B. Davis, whom he visited in Birmingham last fall. He said another tie with Miss

Davis was through his friendship with her brother, Ben a professional football player with the Cleveland Browns.

Catholic Theologians Tackle Remaking the Ministry

★ The disruptive post-Vatican II period of confrontation in the Roman Catholic Church is over, the head of the American Paulist Fathers declared, and the church must now discern "the healing forces of reconciliation."

"The myths of the '60s are gone — religionless man, the rule of science," said Fr. Thomas Stransky, "What we see in the '70s is the process of resacralization, a search for meaning, for transcendence, for community."

The Paulist president was one of several theologians taking part in a week-long commemorative conference on "remaking the Ministry: 1971," held at St. Norbert College in West de Pere, Wisconsin. It marked the 850th anniversary of the foundation of the Norbertine order.

Other participants included Fr. Enda McDonagh, professor of moral theology at St. Patrick's College, Maynooth, Ireland; Bernard Cooke, professor of theology, University of Windsor, Ont.; Fr. Frank Bonnike of Rockford, Ill., president of the national federation of priests' councils, and Msgr. Vincent Yzermans, pastor and former editor of the homiletic and pastoral *Review*.

Stransky, a former member of the Vatican secretariat for promoting Christian unity, said that the church as a community of reconciliation must "break into the new, discern the demonic elements of alienation and division, and discern the healing forces of reconciliation" through Christ.

"Vatican II marked the be-

ginnings of a head-on collision with the future, a sudden breakdown of tradition, attitudes, structures, an era marked by repudiation, discontinuity with the past, and we were caught off guard," he said.

Pointing to the reform movements undertaken by many Catholic religious orders, the Paulist declared that "crises are very positive things."

Treating the concept of pluralism in the ministry, McDonagh said that for the priesthood, as for the rest of mankind, unity can be achieved "through the recognition of the uniqueness of each individual, and through mutual respect for this difference that unity will grow."

He said ministry in the church should be an attempt to allow the positive side of pluralism to grow, to help it to be enabling and creative.

"The role of the priest in the church," said McDonagh, "is to encourage creative interchange between different elements in the church, while helping these different elements to retain their uniqueness and individuality."

Cooke, a former Jesuit priest who once headed the theology department at Marquette University, called for a "de-clericalization" of the ministry during his presentation.

Noting that the early Christian had "no churches, no altars, and no priests," Cooke recalled that when Christianity became the "state religion" of Rome in the fourth century the clergy became set apart from the rest of the people.

He described the clerical movement then as a "re-Jewifying of Christianity," and called the current image of the priesthood "cultic" and "magical." He held that celibacy is used to set the priest apart, raising him to a different level of reality.

Urging an end to this state, he said, "There are not two kinds of Christians, but we are meant to be one community. The clergy are not set over against the people."

Cooke said he was not denying the need for a eucharistic ministry, but added, "This does not imply the creation of a different social class within the church."

"Christ is the mystery of the introduction of the reality of God into humanity. He did this by becoming man. Therefore, priests bring Christ to man by becoming fully human."

Bonnike charged that too many Catholics identify priestly professionalism with celibacy and he called for continued efforts to diversify the ministry.

He said the fact that most priests who resign from the ministry find greater autonomy and decision-making power in the secular field shows they are not sufficiently challenged in the ministry.

Emphasizing the "collegial" or shared authority ideal between priests and bishops, Bonnike said "bishops and priests are brothers." He added that the world synod of bishops' discussion of this topic in the fall will be "very significant" for all priests.

Yzermans, commenting on the radical thrusts for renewal taking place within the church after Vatican II, said "this shows that the church believing is ahead of the church institutionalizing."

During their discussions, the participants widened their concept of the priestly ministry to part-time ministers, temporary ministers and women ministers.

Archbishop of Canterbury Hailed On His 10th Anniversary

★ Special articles in the lay and religious press, long editorials, photographs — and an appropriate ordination service for ten deacons and priests — were among events commemorating the 10th anniversary on June 27 of Dr. Michael Ramsey's enthronement as 100th Archbishop of Canterbury and Primate of All England.

Dr. Ramsey, who is 66, spent the day at Canterbury, in whose historic cathedral he was enthroned and where, appropriately, he ordained seven priests and three deacons on his anniversary day.

The anniversary marked the culmination of an historic decade, not only in the life of Dr. Ramsey but for the Church of England. As the Church Times, the leading independent Anglican organ, put it in a long editorial:

"It has been a difficult decade. For one thing, Dr. Ramsey has had to contend with an exceptional number of major administrative concerns. There has been the completion of the revision of canon law. There has been the transition to synodical government and the pastoral reorganization of the church.

"There has been a drastic revision of the church's liturgy. There has been a violent ferment in theology. And, on top of all these Anglican concerns, there has been ever-increasing activity on the ecumenical front, with the long, tortuous negotiations for Anglican-Methodist reunion in the forefront. In all these things the Archbishop of Canterbury has been inevitably and closely involved. What is more, he has had to take his prominent part in them all against a background of constant and continuing difficulty

for the whole Christian cause in the world."

The Church of England Newspaper, which has an evangelical stance, declared in another editorial: "Dr. Ramsey has his critics within the church and without but his contribution to the maintenance of Christian faith and standards in a decade marked by increasing cynicism and materialism should not be underestimated. He has withstood within the church attempts to popularize the faith and so rob it of its supernatural character and he is at his best when he declares, as he frequently does, that the world needs the gospel of a risen Christ, that service alone is no substitute for proclamation.

"Where he may have failed, and who among men could hope to succeed is in his inability to provide effectively the instant comment that the modern communications media expects from men in such positions."

The Rev. Trevor Beeson, prominent in the radical, forward-looking parish and people movement and a frequent writer on Anglican affairs, wrote a four-column article for the influential secular daily, The Guardian, under the heading "Ramsey as Reformer."

The article began: "Michael Ramsey is unlikely to be seen as the greatest 20th Century Archbishop of Canterbury — William Temple still towers above almost all the other 100 occupants of the chair of St. Augustine — but there is a very good chance that he will go down as the most enigmatic and interesting primate of the period.

"If Dr. Ramsey were chairman of a company or leader of a political party the 10th anniversary of his accession to office

would undoubtedly be a somewhat somber day of reckoning before the shareholders or the caucus.

"The Church of England has hardly prospered over the past decade. Baptisms have fallen by 15 per cent, confirmations are down by over 30 per cent and ordinations by 25 per cent. In many inner-city areas church life has virtually collapsed, and the morale of the clergy is generally low. Yet no one is going to blame Dr. Ramsey for all this because the life of the Church of England is carefully arranged to ensure that the Archbishop of Canterbury has no executive authority. Whatever power he wields comes through that elusive factor — personal influence."

Basil Gingell, religious news writer for The Times, said that Dr. Ramsey's 10-year reign had seen a greater understanding towards all denominations and an increasing friendliness and toleration.

"For many reasons," he said, "the term of office of Dr. Ramsey may prove to be one of the most important, but not least because it has seen the joining of the men and women in the pews on equality with the clergy in the government of the church. Before he leaves we may yet see other great changes. The church ordering its own affairs free from the brake of the state, women as priests, and that greater involvement in the community which Dr. Ramsey has striven to bring about."

Hits Immigration Bill

Key religious leaders, including Archbishop Ramsey, have reiterated their opposition to the controversial immigration bill which they claim has intensified the deterioration of race relations in Britain.

In recent sessions of Parliament, the bill was given a second

(Continued on Page Ten)

EDITORIAL

Vietnam: --- Burden and Curse

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

KNOWLEDGE carries with it responsibility. Being among a relatively small number of people who had first-hand knowledge of conditions in Asia at the time that the French tied unsuccessfully to regain their dominance in Indochina, and knowing in personal experience the attitude of Asians toward any further attempt of Occidentals, whether European or American, to impose their will on any Asian country by force, it became my responsibility to speak out against American policy in Vietnam back in the early days of this mistaken adventure.

Both in and out of the pulpit I shared my conviction that our effort must fail. I visited people in Washington, wrote letters, helped to organize publicity and meetings for public education. Finally these early efforts of a few of us began to get a hearing and increasingly large numbers of Americans became aware of the stupidity of this tragic destruction in support of a regime that could never be anything more than an American creation and therefore doomed to be destroyed as soon as American military power is withdrawn. As momentum gathered in the direction of a public demand for peace in Vietnam, I felt free to turn attention to other less popular issues.

However, like a great many other people, I am increasingly troubled by the refusal of the present administration to abandon the war and I am beginning to think the people must bring increasing pressure to counteract advice from the Pentagon which apparently has control of administration policy. Hence in order to make clear once again my personal feelings in this matter, backed by moral and religious concern for the well-being of both Americans and Asians, I am reprinting below the editorial which appeared in the New York Times. I agree with all that the editorial writer says. Under the heading, "The Burden and the Curse", he writes as follows:

"The Senate Foreign Relations Committee opened hearings last week on proposals to end the war in Vietnam in the face of President Nixon's evident intention to continue America military involvement in Indochina until the South Viet-

namese attain "the capacity to defend themselves against a Communist take-over" — that is, indefinitely.

"After sacrificing 45,000 Americans killed in action and spending more than \$125 billion in funds desperately needed at home, and having trained and equipped a one-million-man South Vietnamese army, the people of the United States have more than fulfilled any reasonable obligation to the people of South Vietnam. There is no sense or honor in continuing the destruction of American and Vietnamese lives and resources in order to perpetuate the existing regime in Saigon.

"It is the President's responsibility to carry out the national purpose of ending all military involvement in Vietnam as rapidly as possible in cooperation with Congress and leaders of the opposition party who are strongly committed to the goal of early withdrawal. Mr. Nixon can be assured of broad national support if he will abandon the cruel delusion of Vietnamization and declare unequivocally his intention to withdraw all American forces from Vietnam by an early fixed date, contingent on agreement by the other side to release all United States prisoners and to guarantee the safe exit of American troops.

"The time has come, as Senator Muskie observed the other day, to free the country from 'the burden and the curse of this conflict' "

Marks of a Healthy Parish

Elbert K. St. Claire

Rector of Church of the Advent, Kennett Square, Pa.

SINCE OUR ANNUAL MEETING there have been some references to the fact that the leadership, my leadership, may not be as strong as it might be, or it is too strong, or perhaps I have stayed here far too long. All of which, also, may be true, and probably is, but I would submit that something is working, under God, if for no other fact than that I think we can say — and this, of course, the record bears out — that the parish is five times as large as it was when I came. Its finances are likewise five times greater. And that we have a beautiful new church and property, all debt free.

As I think back over our annual parish meeting,

as we gathered together to look at our parish and, as it were, to take stock of our stewardship of this instrument that God has entrusted to us, it struck me that the comments that were made at that meeting, to some degree in the reports that were submitted, made me feel that there are too many of us who are looking at the church, and the parish church in particular, too much in terms of a club, too much in terms of what might be a mutual admiration society, too much in terms of the worship of self, according to an individual whim.

I have a question that I want to scream, more now than then, where is God? It seemed as if there were little said to accentuate the holiness of God, the working of God in us; that we were trying to earn our salvation by good works; and we were substituting these for our faith. Now, to be sure, I am speaking — or perhaps I should say painting in bold strokes here, and I recognize that only a small majority of the parish were saying some of these things. But I'd like to raise the question today for our thinking on this Sunday after the annual meeting, why is it that we are here? Why is it that we gather here Sunday after Sunday? Or, to put it another way, what is the purpose or function of a parish?

Now, of course, this is no new question, you've heard me raise this question before. In fact, the other day in preparation for the annual meeting I was reading over some of the annual reports of the last few years, and I was startled by the theme that seemed to run through my reports, at least, of this very question. It was a plea for each of us to have a look at our own personal discipleship and our own personal allegiance to and faith in Christ Jesus.

Changed People

BUT TO COME BACK to the question which I'd like to take a few minutes to discuss, there are many ways in which we could answer this. There is so much that could be said. But I think I'll try to compress it into just five short statements, which are based on a booklet that was very popular several years ago by the Rev. John Heuss, who was the great pioneer in Christian education, especially at the time the Episcopal Church was looking at a reform of its educational system, and he was the first director of this enlarged department, and then left to become the rector of Trinity Church, New York. He wrote a book called "The Marks of a Healthy Parish," and his re-

marks were based in five categories, and the first category was that a healthy parish is a fellowship of people who have — I'm not sure these are his words, but something to this effect — a soul-shaking experience, a personal experience, with Christ Jesus. That is, people who know and feel the love of God — have felt in some way the power of God in their lives, and as a result they are changed people. Perhaps we don't notice it too dramatically, we don't see the change too dramatically, but if you talk to these people, and I have talked to a number of them — you have, too, I'm sure — find that they have had some experience with Christ, with God through Christ, that prompts them, perhaps searchingly, haltingly, to be sure, to be associated with other people in this way.

This is in some way their motivation in coming to corporate worship. They find a tremendous strength and comfort in the sacraments of the church. And, of course, we all know, once we stop to think about it, that this is the real foundation. For everything must be based on awareness of God's presence. So, the first mark of a healthy parish is, one, it is a fellowship of people who've had some experience in awareness of a love of Christ.

People Who Reach Out

THE SECOND MARK is a group of people who put their trust in God and don't worry too much about self-preservation. In other words, it's a group that's reaching out. It reaches out because it must. It's leader, Christ Jesus, reached out and looked out towards other people. He considered the plight of people. This was dramatically expressed several years ago in a phrase that was popular at the time — we don't hear much about it now — "mutual responsibility and interdependence in the Body of Christ". And what it means is what St. Paul said years and years ago, "We are members one of another". And if one member of the body suffer, we all suffer, and, therefore, we must reach out and be concerned with others.

This means, therefore, that the parish is not so concerned with its own affairs that it thinks nothing of the people outside — the community, the diocese, the national church. We are not so concerned with ourselves that we say, well, we can't afford to give to world relief. The second mark, then, of the healthy parish is one which reaches out, is not concerned for its own self-preservation, that is, totally.

Filled With The Spirit

THE THIRD MARK is, a parish is a spirit-filled community. Its whole purpose is to let the whole world know the good news of salvation through God. It is not, therefore, primarily a social club. It does not, therefore, make as its sole concern social or political problems. There's a place for these, and there must be, and I for one am delighted that the leadership of the church is reaching out into some of these areas, though at times I question some of their comments. But I still think that they are making a witness for one phase of our church's life. I submit, as I think any of us as we stop to think about it would agree, that all this is based and rooted in an awareness of the good news in our own lives. We care and love other people, why? Because God cares and loves us. And we cannot help but express that love by reaching out to others. We, therefore, are, hopefully, a spirit-filled community, whose real and only purpose is to broadcast this throughout the world.

God Forgives

AND, OF COURSE, this brings me to the fourth mark of a healthy parish, and that is that all of this comes about because each of us has a sense, you might say a glad sense, of the awareness of God's forgiveness. A popular hymn is "Free At Last". Yes, we are free at last of any signs of guilt, and one of the nicest descriptions of the parish that I know of, or of a church, is that it is a society of forgiven sinners. Not that we don't sin again. We do day after day. We will do so again as we go out of here this morning, or perhaps before we go out. There is no place for hypocrisy, but we have a humble awareness that God does love, he does forgive, and we have sensed this, perhaps, in our own lives, from our friends, from our parents, from each other, from our spouses, how much more mightily from God.

The Basic Purpose

THE FIFTH MARK or characteristic of a parish which I would submit for our consideration is that a healthy parish is one which cares little for organization except as it is necessary for worship, for teaching and the care of the needy. That, of course, is its basic purpose. The organization, therefore, is how to get on with the care and nurture of God's people. In this case, the people who make up the church of the Advent. Too often we are concerned with organizations that really are irrelevant. Like a concern for a committee to tell

people to talk to each other. Actually, why should this be? A Christian, if he dares to call himself such, is one who would gladly do so without being told to do so or to have a committee prod him.

Five marks of a healthy parish, which I hope we will keep before us this year. It's an exciting year, it's a challenging year.

Address on Sunday following the annual parish meeting

The Family Table

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

THE LORD'S TABLE has been the center of the Church's life since the beginning.

Around it the family of Christ has gathered ever since the first table was spread in the upper room on the night in which he was betrayed.

In the early Church according to the New Testament accounts, the Lord's table was the dining table in someone's home. After supper on the eve of the Lord's day — Sunday — with the breaking of bread and in prayer the Last Supper was re-enacted in simple fashion by the faithful. The bread and the wine were blessed as his words: "This is my Body . . . This is my Blood" were spoken. Then the bread was broken and distributed, with the cup, to all present.

The Church then was home-centered, informal in worship, depending upon none of the appurtenances associated with the liturgy later on. The bread was baked in the housewife's oven. The wine came from the home vineyard. One or another of the elders would preside at the Lord's Supper as the brethren gathered round the table, lighted by flickering household candles.

During the hard years of persecution it was no longer safe to meet in homes so, furtively and in the darkest hours past midnight, the Christians gathered secretly in the old burial caves of Rome known as the catacombs. The Lord's Supper went with them, but lacking a table a linen cloth was spread over a tomb-slab set against the wall. No longer able to gather round the table, they clustered in front of it with the elder at one end.

Years later, after Constantine made Christianity the official religion of the empire, the prospering Church moved into the rectangular basilicas where public meetings were usually held. Worship became more elaborate, its adornments

more elegant, and influenced by the pagan religions around them, the family table became an altar removed from the people, sometimes as in Eastern churches screened from their sight, and while the bread and wine were still distributed, the simple family meal of the early Church had become a mysterious sacrifice. The priest turned his back on the congregation. They could not see what he was doing as he blessed the bread and wine. Often they could not even hear what he said.

The modern liturgic reform in our own Church as in others, is above all else an attempt to restore the holy table and what goes on there to something of its original significance. Instead of a side-board against the wall removed from the people it becomes a table in their midst. Instead of turning his back on his guests, the celebrant

draws them into both word and action in a face to face relationship. Representatives of the people bring the bread and wine to the table as their offering.

We are experimenting in this direction at St. Mark's Cathedral. It leaves much to be desired. The table must be higher to be seen well. The communion rail should be around it. But before we commit ourselves to a more permanent arrangement, it seems wise to try it as it is for a short time.

In this experimental stage I do ask your understanding of what we are trying to do. Your suggestions and criticisms of a constructive nature had best be put in writing. But remember, our sole purpose is to make the lord's table and the all-important action occurring there a significant and central focus for this household of Christ.

ARCHBISHOP LEADS: —

(Continued from Page Six)

reading — approval in principle. Opponents to the bill included Archbishop Ramsey and other Anglican bishops; Lord Soper, former Methodist conference president, and Baptist leaders.

The bill seeks to withdraw from Commonwealth citizens the automatic right to settle in Britain. They would be required to enter as aliens and be subject to such regulations as registering with police and obtaining work permits.

However, the bill exempts from its controls a category of citizens obscurely defined as "patrials." These are generally taken to mean immigrants who can claim a parent or grandparent born in Britain—a category which excludes most non-whites in the British Commonwealth.

Archbishop Ramsey told the House of Lords that he viewed the bill with "utmost regret" and would vote against it at the second reading.

"On one side there is the fear of the resident white population that a large increase in Commonwealth immigrants would bring with it a proliferation of social problems," he said. "But

no such large increase is happening, and it is not within the provisions of the bill to affect to any marked degree the number of entrants. On the other side, there is the fear of minorities of finding themselves regarded as second class citizens and as a kind of problem citizens."

Lord Soper asserted that the bill was unnecessary, immoral and unjust.

In an editorial headed "A Shameful Bill," the Baptist Times praised Archbishop Ramsey for his stand on the measure.

- - People - -

RICHARD M. TRELEASE JR., of Akron, has been elected bishop coadjutor of New Mexico and West Texas. He was chosen from 10 candidates on the seventh ballot. A graduate of the University of Missouri and Church Divinity School of the Pacific, the bishop-elect has served churches in Hawaii and Ohio.

REGANALD HEBER GOODEN, bishop of Panama and the Canal Zone, has an-

nounced his intention to resign the jurisdiction after 26 years. He will serve unofficially as assistant bishop of the diocese of Louisiana beginning in February, and will serve approximately three years until his retirement. He was dean of Holy Trinity Cathedral in Havana, Cuba, in 1949 when he was elected by the House of Bishops to serve as bishop of Panama. Following his announcement of his impending resignation from the missionary post, based upon the feeling that that area is ready for its own leadership, Bishop Gooden made an offer to the Louisiana diocese to assist. The offer was accepted by Bishop Iveson B. Noland and the council of the diocese.

DONALD COGGAN, archbishop of York made a fervent plea for Anglican-Methodist union in his presidential address at the opening of the Church of England's general synod. "England is waiting for an authoritative word from a united church," he said. "The church of this land and the great Methodist Church have for many years drawn ever closer, one to the other. It

would be a matter of the greatest gravity if anything were done to delay further the consummation of that union which we have come so close to achieving." The plan has been adopted twice by the Methodist Conference with majorities exceeding 75 per cent. It failed to secure the necessary overall majority of 75 per cent in the Anglican convocations of bishops and clergy in July 1969. Archbishop Coggan said the "scandal of disunity" which normally prevents Anglicans and Methodists from sharing holy communion "is far more grave than any defect which can be found in the scheme before us." "If I may put it crudely," he said, "I think it is easier for God to forgive us any errors in the scheme . . . than it is for him to forgive a church which persists in disunity at the table of the Lord and which goes to the world weakened by that very fact." According to an earlier Church of England statement, a simple majority of only 51 per cent will be required in each house—Bishops, Clergy, Laity—for a favorable synod vote on the union proposal. The synod gave "provisional approval," so the matter will

now pass on to the 43 diocesan synods. If a majority of the dioceses endorse a resolution of approval, the matter will return to the general synod for final approval. It is being proposed that in this last instance, a 75 per cent majority be considered necessary.

PHILIP BERRIGAN, and Daniel Berrigan, now serving three-year terms in federal prison, had parole hearings in late July. The brothers have served one-third of their sentences for destroying selective service records in Maryland, making them eligible for parole.

JEANNETTE PICCARD, 76-year-old space scientist, was ordained deacon — the first of her sex in Minnesota — at ceremonies at the cathedral church of St. Mark in Minneapolis. Mrs. Piccard, widow of Jean Piccard, famed balloonist, set a woman's world altitude record for balloonists in 1934 when she ascended 57,569 feet above sea level with her husband. She said she hopes to become a priest when and if the church permits women to become priests.

Serving as "presenters" for Mrs. Piccard at the ceremonies were a granddaughter, Mrs. Jane Piccard Wunsch, and Denzil Carty, black St. Paul rector.

JOHN MOORMAN, bishop of Ripon and Bishop Robert Mortimer of Exeter, Church of England ecumenists, joined leaders in music, drama, the arts literature and theology in pleading to the Vatican to retain "the magnificent Latin text," something, they said, that "belongs to universal culture as well as to churchmen and formal Christians." Moorman was the senior Anglican Church observer throughout the Second Vatican Council. He is one of the leading Anglican participants in the continuing dialogue between the Anglican worldwide communion and the Vatican.



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Story of the Week

Theologians and Scientists See Collapse of Finite World

By Charles West

Professor of Christian Ethics at Princeton Theological Seminary and RNS Special Correspondent

★ The thesis of Dr. Jorgen Randers from the Massachusetts Institute of Technology was simple and devastating as he spoke in Nemi, Italy, on the future of man in an age of science-based technology to a church and society conference of the World Council of Churches.

The earth's resources are finite. If population, pollution, and consumption continue to grow at present rates, there will be a disastrous collapse in a very few decades. It may come from the exhaustion of the supply of arable land. It may be the result of depleted oxygen supply in the air, dead seas, and the other consequences of pollution. It may be due to the rising heat level of the atmosphere as the result of human energy production.

Most probably it will be a combination of these things and others. But unless sharp brakes are applied soon, billions of people will die before 2060 AD as population seeks a level well below the present, and life for the remaining will be far more primitive than in the developed countries today.

The only way out, Dr. Ran-

ders and his MIT team suggest, is transition to a non-growth equilibrium as quickly as possible: no population increase, and no further growth of the capital — houses, roads, cars, power plants, machines, etc. — by which the human race improves its well-being.

The message was hard enough for people from the prosperous countries of Europe and North America to accept. For the rest of the world it sounded like an ideological smokescreen behind which the wealthy would freeze their advantages forever. "Dr. Randers has drawn a simplified chart of the coastline of the world's future," said an oceanographer from Indonesia, "but the islands on which the poorer people live have been conveniently left out."

"We are interested in environmental questions only as part of our struggle for economic development," declared a Nigerian scientist.

Finally an Indian member summed the matter up: "If you want the third world to listen to you, you must be more specific in your analysis. The economically underdeveloped countries need to raise their productivity at least 200%, given a stationary population, if their people are to enjoy a minimally acceptable standard of living.

Now show us how much the developed nations must reduce their use of the world's resources in order to make this possible in a finite world."

Thus was the issue joined. It promises to be the central problem in social ethics for the World Council of Churches and its member communions for the next few years.

In one direction this means return to a very old question of Christian ethics after a brief two century fling with the illusions of an ever-expanding economy: how is social justice to be achieved in a world of limited resources? There was no doubt in the minds of the conference that this must mean continued expansion in places.

"Justice and human dignity require increased economic and technological development among some people in the world and among particular groups within nations," reads one of its reports. "Such developments require changes in the appropriation of the world's resources, not as a condescending grant from some to others, but as a basic human right. They also require changes in the distribution of political and economic power."

The World Council of Churches through its commission on participation in development and its program to combat racism is deeply involved in promoting this kind of development and change, though its efforts

can only be a pilot light to the political and economic powers of the world.

Study of Poverty

SODEPAX, the joint commission on development and peace of the World Council and the Vatican, is conducting a searching study of poverty and the means of overcoming it, with special focus on the poorest 25 per cent of selected economically underdeveloped countries.

Economic growth continues to be an element in ecumenical social thought and action therefore, but it is development with a difference. The emphasis is on redistributing the power and wealth that science and technology are creating.

The question was even raised by one working group in the conference whether "justice will require wealthy societies to moderate, halt, or even reverse their rates of consumption and pollution in order that other societies may accelerate economic growth."

This was fiercely contested, especially by economists, but there was no doubt that the day when all problems could be solved by expanding world production and technology has gone forever. It has not brought human fulfillment; unhealthy cities, growing crime rates and youth rebellion all testify to the unhappiness of the people most benefitted. It has not opened the way to new life for great masses of people; the gap between rich and poor has grown greater and life has become ever less tolerable for those torn from a subsistence economy and made dependent on a world market whose benefits they cannot share.

The problems to which the world returns therefore, as the conference saw them, are the old ones of distributive justice in a milieu where economic choices reflect moral decisions about

human relations, where self-giving is creative and greed destroys, and where the poor have special favor in the eyes of God.

In another direction, however, the old problems are posed in an utterly new context. In pre-modern times the limits on human economy were set by nature itself; today they are set by the power of human beings to destroy nature.

The task of life used to be to win from a recalcitrant nature enough fruits so that future generations could live in security. Today it is so to manage our control of nature that some of it may be left for our descendants. The conference confronted this question with regard to three basic concerns: pollution, resources, and population.

Controlling Pollution

The pollution problem is the most dramatic illustration of the human dilemma. It arises when society, in pursuit of technological development and higher living standards, pours more wastes into the environment than it can easily absorb. It is a by-product of prosperity.

The economic success of development projects is often bought by ignoring long range ecological costs. When overloaded the ecosystem can break down and lose its regenerative capacities. An environment can be irreversibly destroyed, at least for man's calculable future.

Pollution can also be controlled by technical means, and pressures are building up in prosperous countries to institute these means even though development is slowed thereby: controls on automobile exhaust, limits on new electric generating plants, and prohibition of some insecticides are examples.

But these controls are expensive. In poorer countries they must often be bought at the cost of human misery now. How does

one measure the value of progress today against the intangible costs of destruction tomorrow — freedom from hunger here and now against damage to life two generations hence?

The question of the use of natural resources puts the same issue more fundamentally. Arable land is only one example. Some minerals and metals are already in short supply and some of the common ones, if present rates of consumption increase continue, will soon be exhausted. Fresh water is being depleted in many areas. The supply of fish in the sea is going down. Fossil fuels are a problem. One could continue indefinitely.

The basic materials of a technologically developed civilization are in limited supply. What is now known to be available could not support the level of the United States for all the world, even if the pollution problem could be solved. Here the question of justice faces people of the prosperous nations most starkly. In the words of the conference report, "We cannot speak of an environmental policy without a development policy."

Bad Habits

Some of the current consumption habits of developed countries are "frivolous and wasteful" measured against world need, and must be changed. Resources must be redirected to meet basic human needs first. In this sense the wealthy countries must revise their standard of living.

But will this solve the problem? Can total human "need" be satisfied within available resources? And leave something still for coming generations? The question remains open for study.

The third area of concern in the conference was population growth. It intensifies all the

other problems, often intolerably. The conference, calling for serious discussion of population control, expressed its central moral conviction in two highly controversial sentences: "It has been a cardinal assumption that any list of human rights should include the right of parents to decide on how many children they might have.

"However, the paramount right of reproduction, rather than being the right to procreate, is the right of children to both a sound genetical endowment and to an environment which gives scope to the fulfillment of their human potentialities." Thereby hangs a whole conception of what it means to be human in the finite world of the future, and of the relation between material prosperity and spiritual progress.

Is there a destiny of man which is real and earthly, but which is not linked to a higher standard of living and the procreation of many successful children?

The success of the people of the world in coping with the narrowing limits of their environment may depend on the capacity of the churches in this and other studies, to show the direction of such a destiny.

Images of the Future

How have human beings got themselves into the dilemmas and conflicts of this increasingly messy world, and what vision of a truly human life may show us the way to the future?

The conference did not provide a single explanation or vision, but it did clear a few paths out of the ideological jungle the world is in.

"At the moment no ideology or theory seems to provide an interpretation of the total revolutionary situation of our world," wrote Paul Abrecht, director of the WCC church and

society department in a preparatory paper for the conference.

Revolutions Going On

There are three revolutions actually going on: the scientific-technological one of the affluent, the political one of the disadvantaged and oppressed, and the counter-cultural one of all those disillusioned with the other two. But there is no analysis of the human predicament and no projection of hope for man that takes hold of all three and gives them direction. There is no image of the future that inspires or challenges everyone. This is the problem to which the conference addressed itself. It did so in three quite different ways.

First, chastened scientists and theologians took a sober look at human dreams and powers in the light of the environmental limits the human race faces. No one was inclined to take refuge from this problem in natural theology. The crisis of nature itself is too acute for that. At a time when human beings by their power threaten to make large parts of the earth unlivable, poison the air and kill life in the seas for centuries to come, there is little comfort in the thought that God reveals himself somehow in the natural process, or that nature itself is in some way divine.

Scientists especially were inclined to start from the fact that nature is created by God, that it is a secular not a sacred realm and that the history of God's work includes both man and nature in their interaction. The church, they insisted, must help the natural scientist by rethinking its doctrine of creation.

In the words of the conference report, "For too long Christians have thought of creation as having to do with the beginning of things instead of thinking of it as a part of God's continuing work. In a world which is fast

embracing doctrines of materialism there is need for viewing the world — and universe — around us as something more than sheer contrivance and as of value in itself. We commend to the churches a deepening of concern on this issue which will include the historical meaning of the whole of nature."

This means that nature is not something timeless or cyclical; it has a history which includes human beings, who are at the same time its dominators and its stewards. The dominion over nature which is given to man in the biblical story by God "is not to be exercised as though he alone existed in the universe and he alone was of value in the creation. It is rather stewardship for a responsible global ecological policy," says the report.

Human Stewardship

Smith College theologian Thomas Derr pointed out in a paper prepared for the conference that dominion in the biblical sense means stewardship, not exploitation. Man is called in his freedom to take responsibility for created nature, to bring forth its fruits, and to play his part in the whole creation's fulfilling itself in its relation to God the creator. If human beings try to evade this power and responsibility by retreating into nature, or if they abuse it by serving only their own short-sighted ends, the result may well be a catastrophe, which Christians will understand as God's judgment. But it will still be part of the history in which nature and man share a destiny together, and whose promise is the coming kingdom of God.

The task of human stewardship of the resources of created nature is therefore, the conference report suggests, something of an esthetic task. It means dis-

cerning and creating new kinds of harmony between man and nature which change the quality of life without necessarily expanding the amount of wealth and power individual persons possess. "Ecologists who urge the promotion and use of aesthetic value in nature as fulfillment of man's psychological and spiritual needs are displaying a concern which should be strong in the thinking of the churches about environment."

But how does this look in practice? Certain rather specific suggestions in the field of biogenetics were made. A working group of geneticists and theologians should be convened, the conference suggested. It should consider expanding marriage counselling to include genetic advice and testing in order to hinder the procreation of children with hereditary illnesses or defects. It should take up the question of abortion of fetuses known to be carrying such illnesses or defects, and the possibilities and limits of genetic experimentation to cure such illnesses.

Population Explosion

The problem of population growth also received much attention. Everyone agreed that there should be a limit, though in specific cases it is not easy to determine. On the whole the conference was of a mind that the right of the child to a healthy life supersedes the right of the older generation to procreate.

On the enforcement of population limits all questions were left open to the further study of the churches, with only a note that they are urgent and cannot be avoided. What of the use of easily available abortion for example? Or of tax penalties on large families? What of programs of contraception or sterilization when they are

pressed by more affluent less populated countries on poorer, heavily populated ones? On points like these the debate is just beginning among the churches.

Our Descendants

Behind all these questions lies another one: what is this generation's responsibility for posterity? What resources for living and what vision of life shall we bequeath to our descendants? How many of them shall we plan for there to be, how many resources shall we leave them, and what example of life shall we show them? How shall we weigh their needs against the pressing ones of people now alive? No answers were forthcoming, but the fact that we must face such questions as these right now is itself a message. Here again the conference was saying that man must learn to define his limits and live within them.

This sober, if somewhat uninspired realism was one approach to the question of the human future. The second, counter-culture, was so different in all its assumptions and ways that the result in the conference was bewildering. Led by their prophet, Theodore Roszak, who was present, the counter-culturalists suggested that the way to the future is the involvement of the whole self — body, mind and emotions — in esthetic and psychological experiences of liberation.

In order to develop "our human capacities for entering the new worlds of the future" they advocated "mind-expanding facilitators, technical, chemical or educational" as well as "scientific resources such as the computer." In one working group they suspended discussion and staged a "happening," to the utter bafflement of some of the Africans and Asians to whom

they tried to explain it in a plenary session later. Their confidence was exuberant:

"A theological anthropology which accepts and affirms man in his wholeness, body and soul, natural and technological, may provide man with the psychological courage to use all his resources, imaginative and scientific, to come to terms with the future and to engage in shaping it for the benefit of all and to the glory of God." So reads their report. This involves the search for "new rituals which combine tradition and innovation and appeal to the active participation of the whole body and all the senses."

Style of Life

In short the counter-culturalists offered not a vision of the future, but a style of life by which people might free themselves inwardly to tackle the future with their whole being. The hard insoluble questions which the scientists pose, they suggested, may be the products of minds caught in psychological boxes rather than reflections of the real condition of nature and mankind.

Between these rebels and scientist-technologists there was, needless to say, not much mutual understanding. They were in different spheres. But the counter-cultural language was also hardly understandable to the third important group in the conference: the revolutionaries who project the future in terms of the achievement of power, liberation and social justice for the poor and the oppressed. For them the question of the future was relatively clear: the removal of objective socially dehumanizing conditions such as poverty, racial discrimination, exploitation and imperialist power. They shared with the counter culture a concern for liberation, but the free-

dom they sought was social and political, not psychological. They joined the scientists and technologists of the western world in talking of dominion and stewardship, but the stewardship they demanded was more of things in just relations between people than of nature in itself. Their vision of the future was of people liberated from their oppressors for these new relations.

This vision, though it is an old one, may yet provide the new direction. The hope of endless material and physical progress is disappearing fast. All groups felt this though they reacted to it in different ways. Somewhere in a new quality of human relationships—expressed

in arts and worship as well as in social structures and economic justice — the human future must be found. But this future will be realized not just by sharing new experiences, but by discerning new ways by which God, man nature and fellow man may be related.

We need, suggested one working group report, to project imaginatively ideal possibilities and devise strategies for realigning them on the basis of analyzing where we are today. This imaginative projection will certainly be one of the tasks to which churchmen and scientists along with rebels of all kinds must turn as the next step toward the future.

Protestant Clergy Underpaid According to National Study

★ Eighty-eight per cent of Protestant clergymen with 15 years' tenure or more who participated in a national study said they are receiving lower salaries than they should be receiving.

This was reported at the annual meeting of the society for the advancement of continuing education for ministers by Garry W. Hesser, University of Notre Dame, and Edgar W. Mills, director of the National Council of Churches ministry studies board, who conducted the study. The study was based on replies from 4,984 Protestant clergymen in the active ministry of 21 Protestant denominations.

In all, 7,990 questionnaires were mailed; they drew an overall response rate of 62 per cent, ranging from 76 per cent — American Lutheran — to 40 per cent — Open Bible Standard.

The median total income from ministerial sources, the study revealed, was \$8,037, which includes housing, offerings, fees,

goods and services, etc. This varied from \$6,639 — Church of God, Anderson, Ind. — to \$10,412 — Unitarian Universalist. The regional variation was from \$4,072 in the east south central states to \$8,729 in New England.

The study also showed that 32 and 31 per cent, respectively, of the clergymen felt that their compensation is not only "too low" in comparison with other professionals and their congregations — "something most clergymen accept as normal," Hesser and Mills observed, but they felt that even by clergy standards they are rewarded "too little."

"Viewed from yet another perspective," the two men reported, "analysis of the question, 'What do you believe is the minimum cash salary a minister should receive: a) after graduation from seminary; b) after 15 years of service?' reveals an even greater, though perhaps latent, sense of relative deprivation.

"Only 12 per cent of those with 15 years tenure or more are actually receiving the named minimum or more. Interestingly, 39 per cent of those with a seminary degree but less than 15 years tenure receive the 'fair' salary or more." (The actual amounts of the "minimum" and "fair" salaries varied from one denomination to another.)

In terms of education, a wide variation was noted in pastors with seminary degrees — 97.3 per cent among American Lutheran pastors to 11.1 per cent among those of the Open Bible Standard body. The national average was 70.4 per cent, however.

In the study the typical Protestant pastor is between 35 and 39 years old, serves in a town populated by 2,500 to 49,999 people, was ordained between the ages of 25 and 29, and has never changed denominations — 95 per cent.

His father was typically a farmer — 24 per cent — or a skilled laborer or foreman — 20 per cent — which suggests, Hesser and Mills noted, "that the profession represents a significant form of upward mobility." Excluding those with clergy fathers — 12 per cent — only 20 per cent of the Protestant clergymen have fathers in professional, managerial or sales occupations.

In his summary report to the organization's annual meeting, Connolly C. Gamble Jr., executive secretary, noted that clergymen during the next decade may face "quantitative pressures" which will "generate anxiety and demand more stability through a reactionary church.

"With less space there will be less luxury of personal freedom and more repression," he said. "A sensate culture is not subject to control or major influence by infiltration or tinkering . . ."

Missionaries Support Right Of Chile to Socialist Regime

★ Seventy-nine U. S. Protestant and Catholic missionaries in Chile called on President Nixon to respect the Chilean people's option to choose a socialist form of government and refrain from political or economic interference in that nation's affairs.

The missionaries, representing 13 different religious groups or congregations, said in a letter to the president that their action was prompted by continuing "negative" reactions of the U. S. government, business and the press toward the government of President Salvatore Allende.

"The reaction of the present administration," the letter pointed out, "even at the official . . . level, has been at best one of mere tolerance. Moreover, it seems one directly intended to slight Chile."

The missionaries cited the president's late recognition of the Allende government, the "sudden" cancellation of a good will visit by a U. S. warship, and a negative appraisal of Chilean politics in the president's state of the world message.

The letter, issued by the missionaries ad hoc committee in Santiago — composed mainly of Catholic priests and nuns and United Methodist missionaries — also expressed concern over rumored economic sanctions against Chile as a result of nationalization of copper industries and other foreign-owned businesses.

"Even now," the two-page letter stated, "there are clear indications that U. S. and other international business interests have attempted to fix copper prices so that Chile would receive less for its copper after na-

tionalization." It added: "The application of such controls and sanctions with the U. S. government supporting them, at least implicitly, is a disturbing possibility — especially in the light of our country's long history of intervention to protect the foreign investments of private business."

Charging that much of the reaction to Chilean socialism in the U.S. press has been "equally disconcerting," the missionaries told Mr. Nixon they based their own appraisals on their active participation at many levels of the Chilean reality and rely on a "consequent understanding of the reasons for the option for socialism" to break the cycle of underdevelopment.

"Capitalism in Chile has resulted in a much more unjust distribution of property and wealth than it has in the United States," the letter declared, "and we face its effect daily."

The missionaries said that the change to socialism in Chile is an "effort to build a new society . . . based on a new man with new values, a society with a more equal and just distribution of wealth and opportunity, a society in which there are no privileged classes, a society based on justice and solidarity."

Observing that much unrest and uncertainty over Chile's political and economic future still exists, the missionaries pointed out that the Catholic Church — the dominant Church in Chile — is "taking a positive and cooperative stance" in working toward the socialist goals of the country "while maintaining an independent critical attitude."

The missionaries told the president that some Chileans still advocate violence as the best way

to effect change, but they affirmed that "the great majority advocate change within the law and through the democratic process."

They called upon Mr. Nixon to alleviate the fears of many Chileans that the U. S. will interfere and "impose its own solutions on Chile." They urged him to let Chileans "work out their own destiny."

Specifically the missionaries asked the president not to allow or condone economic, trade or diplomatic sanctions which would jeopardize Chile's economy, "as was done in Cuba by the U. S. economic blockade."

The Chile-based Americans appealed to the president to judge the Chilean experiment "in terms of human needs and aspirations" and not in terms of political ideology. They called for an "open, positive and cooperative" attitude toward Chile's attempt at effective self-determination.

The missionaries noted that if the U.S. were to follow such a policy of non-intervention and positive cooperation both Chile and the U.S. would profit from the "atmosphere of freedom and mutual interchange . . ."

They said the U.S. would especially gain by recognizing a "popular movement" and by allowing itself to learn from the positive values of the Chilean experiment, thus "regaining respect from among the other nations of the world community."

Among the signers were some 30 Maryknoll priests, brothers and nuns, and 18 members of the United Methodist Missions. These included professors, medical personnel, pastors, community service workers, teachers, sociologists, agricultural specialists, church executives and journalists.

A Roman Catholic bishop declared here that Christians can justifiably participate in the construction of a socialist so-

ciety in Chile, especially through their contribution of basic Christian beliefs.

Bishop Carlos Gonzalez Cruzchaga of Talca said in a pastoral letter addressed to all diocesan priests that Christians should not fear socialism but help develop in such a society such Christian ideals as "the dignity of man, the family, solidarity, participation and equality."

However, he warned that "a total socialism without margin for private initiative would hurt Chile."

Noting that the Church should not become directly involved in political matters, Bishop Gonzalez said "to declare itself neutral is pure fic-

tion. Such an attitude is understood as support and acceptance of the established order."

He told his priests that the Church "cannot live" or preach the Gospel if it does not commit itself.

"A priest may commit himself to a political option the same as any other citizen inspired by the Gospel," he added. "But beyond his choice he must always be a witness to the unity of the Christian community so his priestly mission will not be an ambiguous truth."

The Talca prelate, considered one of the leading Chilean progressives in the Catholic hierarchy, recently returned from a one-month visit to Cuba.

Christians in China but, he said, he did not meet any. "The main purpose of my visit," he explained, "was not to investigate the church situation in China, but to help promote friendship and a renewal of cultural relations between the U.S. and China."

The committee of concerned Asia scholars, formed in Philadelphia three years ago, favors normalization of political, economic and cultural relations between China and America.

Whitehead said he had no opportunity to discover whether an "underground" church really existed in Red China, as some missionaries in Hong Kong have maintained.

His group was shown a Muslim mosque in Peking, which, he said, is thought to be the only religious institution "still open" in China.

A talk with the imam, or priest in charge of the mosque, did not prove very revealing, Whitehead said. The Muslim official seemed to have knowledge only of his own mosque and was unable to give any "over-all picture" of the Islamic religion in China, Whitehead explained.

The imam told the American group that attendance at weekly services in the mosque was "very irregular," because, since the cultural revolution (1966-1968), "young people were more concerned with collective and revolutionary activities."

Whitehead said, however, that members of his group reported seeing stalls in Peking market places that offered food prepared according to Muslim customs and described as such — an indication that Islamic eating habits are still respected by Muslim faithful.

The American clergyman, who studied social ethics and philosophy at Columbia, said he and his group had been able to have some "dialogue" with sev-

Church Official Well Received On Visit to Mainland China

★ A return of Christian missionaries to mainland China appears to be "improbable" in the foreseeable future, according to the Rev. Raymond Whitehead, consultant to the Hong Kong-based east Asia department of the U.S. National Council of Churches.

Whitehead was interviewed in Hong Kong by Religious News Service upon his return from a month's visit to China with a group of 13 American students and graduates belonging to the committee of concerned Asia scholars. The group, as guests of the government, were received by Premier Chou En-lai.

The group's visit marked the second time that an American delegation had set foot in Red China since Mao Tse-tung wrested control of the mainland from Chiang Kai-shek 22 years ago. The first American delegation — 15 table tennis players and three journalists — visited mainland China last April.

Whitehead said that his group visited Peking, Shanghai, Can-

ton, Soochow, Hangchow and various rural areas. "Everywhere we went," he said, "we were received with great warmth and enthusiasm."

Although Whitehead was listed only as a "graduate of Columbia University," he said the China travel service, the official bureau which organized the tour, was aware that he was a clergyman. He said his affiliation with Union Seminary in New York and his work as consultant to the east Asia department of the NCC were listed on his application form.

The guides and interpreters assigned to the group were also aware of his being a clergyman, he said, and he was able "to talk with them a little about Christianity."

He said he found that they, and others he met, had "some knowledge of Christianity, although they were puzzled by the difference between Protestantism and Roman Catholicism."

The NCC aide ventured the opinion that there are still some

eral Chinese philosophers, but "there wasn't enough time to penetrate contemporary Chinese philosophy."

He added that the group had been impressed by the way that the thought of Mao Tse-tung was studied "so seriously" and applied to "all spheres" of Chinese life.

In April 1969, Whitehead issued a report showing that pro-Maoist newspapers in Hong Kong were engaged in a persistent campaign of vilification of Hong Kong church institutions as being anti-Chinese "under the cloak of religion."

Schools and colleges, such as Chung Chi, New Asia and Baptist were bearing the brunt of the criticism, Whitehead said then, but the American Friends service committee, Hong Kong Christian service and nuns were also targets.

In his report in 1969, the aide said the so-called "patriotic press" in Hong Kong alleged that church secondary schools are anti-China and pro-American, and use "universal love" as a cover-up for attacks on the Mao regime.

.. People ..

EUGENE CARSON BLAKE, WCC general secretary, and other World Council officials welcomed the World Council of Christian education which traces its origins to 1889, when it voted in Lima, Peru to merge its activities into the WCC. The vote was 158 to 7, with two abstentions, in support of the long-planned move. The eight day quadrennial assembly brought together 400 participants — Protestant, Roman Catholic and Orthodox — from 77 countries to consider how the churches can respond, particularly through education,

to the world's crises. Delegates agreed that Christian education must redirect its scope in order to bring about social change and the "liberation of man." The assembly affirmed dedication to liberation by educating the peoples of developing nations in a new life based on universal principles of community, solidarity, respect and equality. As part of the preparation for the sessions, delegates first took part in "encounters" in 17 Latin American countries where they studied the social, political, economic, educational and religious situations. Participating in the program was Ivan Illich, the priest who heads the center for intercultural documentation of Cuernavaca, Mexico. The controversial figure pronounced his strong criticism of modern education in Spanish, English, French and German, to the delight of the international gathering. "Gutenberg discovered how to produce books at a rapid pace and we have discovered how to construct a church-like structure that puts the obstacle of teachers between students and books. This system works especially well with the poor who need only a small dose of this education to understand how inferior they are," Illich said. He went on to say that "methods of education" are basically new ways of packaging "instruction" without any real insight into the true purpose of education. The purpose, he continued, should be to make man better and more human by showing him how he can best live and work in his world. Illich said that if the church does not change it will be guilty of helping to impersonalize man through the dictatorship of technology. He also said that the modern world is dominated by the

"Babel" that is the Soviet Union and the "Egypt" that is the U.S., both of which, he held, are dehumanizing man by materialistic ethics.

E. KENNETH LESLIE, bishop of New South Wales, recently completed a six-day, 130-mile fund-raising hike through the country. Preliminary estimates show that the doughty prelate realized some \$80,000 toward the \$200,000 needed for alterations to All Saints cathedral in Bathurst. Along the route from Dubbo, about 300 miles west of Sydney, to Bathurst, Bishop Leslie came to be called the "Pied Piper," because of the huge crowds of children following him as he passed through various towns. Looking strong and fit, he was greeted by thousands of well-wishers and dignitaries, including the Roman Catholic bishop of Bathurst, Albert Thomas, and Sen. Robert Cotton, representing Australian prime minister William McMahon.

CLARENCE JOSEPH RIVERS, composer of liturgical music, highlighted the annual convention of the national Catholic laymen's retreat conference. As part of a workshop on the liturgy he conducted a special communal mass incorporating traditional music and other modes including bossa nova, Negro spirituals, and modern jazz. The audience of nearly 400 — mostly middle-aged priests, nuns and lay men and women — sang with enthusiasm and were obviously moved by the experience. Rivers explained his feelings in an afternoon question-answer session on liturgical music. "The mass can not be an informal event," he said. "Even though it can be done in a relaxed manner, it must have form and structure. The mass should be geared to a theme with as much attention

to detail as possible to guarantee success." He believes liturgical changes have often been ineffective because they have "trickled out" Sunday by Sunday. "Doing it this way," he said, "will not have the same impact as doing it all at once. Impact comes from a whole impression." Priests, he said, must train themselves to communicate the joy of liturgy. While admitting this could be difficult, he said this is their responsibility. "A priest has no right to portray his hangover at an Easter liturgy." Rivers believes that problems of communicating the liturgy come from "our hang-ups about singing and expressing ourselves verbally and physically." He asked, rhetorically, whether the mass is not truly "theater in the best sense of the word? Are we not trying to communicate feeling, to express the joy of the liturgy? A certain kind of acting is virtuous and necessary and another kind is dishonest. Yet the mechanics of the two are the same." Rivers questioned whether the Catholic Church has actually had liturgical reform. "The thing that gripes me most are people who think my music has to be rhythmic," Rivers said. "It's all in the words. They think they have to jazz it up

when in reality it's all in how they pronounce and emphasize the words." He was asked to comment on the progress of liturgical music on the diocesan level. "It's a safe bet that generally nothing is being done," he replied. He told the audience that once he wrote more than 200 letters to bishops throughout the country, offering to set up liturgy workshops involving music. "I got less than a dozen answers and of those only two were positive." Rivers believes there is little cognizance of the need for good liturgical music in Catholicism today. He said that while the amount of liturgical talent is limited, it must, nevertheless, be "developed in church. We are starting from scratch."

CAROL VERICKER,, Roman Catholic nun, who refused to answer grand jury questions about alleged anti-FBI activity by fellow nuns, was freed from a contempt citation by a U.S. district court on a legal technicality. She refused to testify in June before a Brooklyn grand jury investigating the attempted burglary of an FBI office in Garden City, N. Y., and the successful burglary of another FBI office in Media, Pa.



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Story of the Week

Communist China Works Toward Minimum Population Growth

By Jeff Endrst

ENS correspondent at the UN

★ The anticipated approval of Communist China's membership in the United Nations has some countries upset, others apprehensive, some cheerful with their fingers crossed, and a few even jubilant. But to the modest, if budding, UN population fund, the prospect of China's official arrival on the world demographic scene must appear as a heavenly blessing in a very bulky disguise.

The reason is that China, accounting for every fifth man on the earth, probably has the most rigid regimentation of any peoples in favor of birth control.

Communist China has between 750 and 800 million people — not even Chairman Mao Tse-tung knows the exact count — but its atheistic regime is working with religious fervor towards a one percent population growth sometime around 1985.

Rafael M. Salas, the executive director of the UN population fund, called a press conference to draw attention to the fact that voluntary birth control programs, or "family planning" as the UN calls them, are gaining acceptance even in such countries as the Philippines, Chile and Colombia. But he acknow-

ledged with sadness that Communist China, the greatest developing country with the biggest population problem, is not included in the fund's calculations or, in fact, its potential jurisdiction.

At about the same time, UN correspondents received in their mail an elaborate study on birth control in Communist China, pieced together from various on-the-spot contributions by the population crisis committee in Washington in cooperation with the Victor-Bostrom fund committee which has contributed \$10 million since 1968 towards birth control projects throughout the world.

It is the contention of William H. Draper Jr., chairman of the fund, that birth control like ping-pong, is without any particular ideology and without political implications, and that China's experience in the population control field is something for other nations to watch and perhaps even to copy. If China can plan to reduce its birth rate to a growth of only one percent by the mid-1980s, so can the world, under "inspired United Nations leadership," he wrote.

The 35-page study admits that Premier Chou En-lai has left unanswered Mr. Draper's

request for a dialogue on this subject. But other "China hands," including American author Edgar Snow, sent contributions and eye-witness reports on a reportedly massive birth control campaign in progress in China.

The study shows that Communist China freely and even with enthusiasm encourages abstinence from sexual intercourse, delayed marriage, the pill and abortions. According to Dr. Draper, the Chinese already have in limited use the "once-a-month" pill and are working on a "once-a-year" pill.

The birth control message goes to every nook and cranny of this vast land. It is carried by propaganda teams and so-called "barefoot doctors," paramedical personnel working in some 70,000 communes.

According to the acknowledged author of the birth control campaign, Huang Yu-chuan, the message is simple and reads: "Extol One, Praise Two, Criticize Three, and Dispose Four."

Slogans, posters and mass campaigns explain that one child per family is best, two is just right, three is bad and four is deplorable.

Although their response is admittedly not yet perfect, Huang, who is a former press official in the Peking government, explains in an article reprinted in the Victor-Bostrom fund booklet, that the young people in China are responding to the gov-

ernment's plea to delay marriage until the age of 25 for women and 30 for men.

According to Edgar Snow in a letter to Dr. Draper from Peking, dated January 14, 1971, family planning in China has been legalized and advocated by political, social and medical authorities with varying degrees of emphasis for about 15 years.

The present birth control pill is now manufactured "by the billions," he wrote. It is said to have no side effects and to be acceptable for 98 per cent of those tested, he added.

The pill presently used is taken for 20 to 22 days a month. The once-a-month pill, which has been tested for over a year but not yet nationally approved, appears to be 100 per cent effective, Mr. Snow wrote.

The pill is free of charge. So is abortion for all working people.

Male sterilization is also encouraged in China, but there have been complaints by women that the men, apparently out of old-fashioned fears and a male superiority complex, often resist this choice.

Despite the wholesale approach to birth control at bargain basement prices, Chairman Mao was quoted by Mr. Snow in a Life magazine article as being "skeptical" concerning the apparent change in attitude by the Chinese to issues of procreation.

"I had been taken in. In the countryside a woman still wants to have boy children . . .," he was quoted.

Mao concluded that this attitude of having several daughters while trying for a son "must be changed."

According to Dr. Han Suyin, a British woman medical author, "the spontaneous demand of couples for family planning is now being established throughout China."

She says that the Chinese reject the Malthusian theory of

"over-population" being the cause of poverty. Instead, she writes, they believe that birth control is based on the emancipation of the woman, her equality, her right to study and participate in all political decisions, and her heightened social consciousness.

Dr. Suyin mentions the "moral element of self-control" as another factor in China's population story. She links it to socialism which she says implies abnegation, unselfishness, struggling against personal ego-

ism for the common good. Consequently, she writes, marriages before the age of 18, which at one time were prevalent in China, are now unknown. Elsewhere in the booklet it says that marriages before the "recommended ages" do occur but are definitely "frowned upon."

Despite such rigid measures against run-away population growth, Communist China can expect a population of one billion sometime around the mid-1980s — as the latest, statistical estimates show.

Former Missionary to China Declares Church Still There

★ A former missionary to China returned to the town deep in China's interior where he was born and found the church buildings still standing and a small number of Christians.

"The building isn't being used," said Chester A. Ronning in an article in the Aug. 18 issue of the Lutheran, the magazine of the Lutheran Church in America. "I don't know whether there is a pastor or not."

He said that the small group of Christians, mainly old people, meet in a guest room of the church.

Mr. Ronning, 76, was born in China where his parents were missionaries and was later principal of a school in Fancheng. He returned to China at the personal invitation of Premier Chou En-lai, according to the article by Edgar Trexler, an editor of the Lutheran.

His trip to China was an "entirely private visit," the former missionary reported. His daughters, Sylvia — who lives in Alberta — and Audrey — wife of Seymour Topping, an editor of the New York Times — accompanied him.

While spending nearly a week in Fancheng during the month-

long trip, Ronning said he talked with some of his former students. "I found that one had become the head of the teaching of English in all schools in the northern part of the province," he said. "He's a baptized Christian, but I can't say whether he practices it or not . . . he's now an 81-year-old man."

The school was known as the Hauge Academy, with its roots in the old Norwegian Hauge synod which is now a part of the American Lutheran Church.

Ronning told the Lutheran editor that he was impressed by what he saw in China — mountains that once were bare had been reforested and lumber was being cut. Dikes line the banks of the troublesome Han River, providing flood control. A textile mill was producing cloth "by the tons." And people were well fed.

The church is still standing on the academy grounds, but the old hospital has been torn down, he reported. "It's significant that the church is still standing," the ex-missionary observed. "They tore down the old hospital to get bricks to build a new school. Why didn't they tear down the church?"

"The people are very proud of the constitution of the People's Republic of China," the missionary reported. "The constitution grants religious freedom. You can be a Christian and have a job in a factory. Of course, it won't be a responsible job. And you won't get a position of responsibility in the bureaucracy if you're a Christian."

Simply referring to communism as "atheistic" does not explain why the missionaries were forced to leave China, said Ronning, who later served in the Canadian diplomatic mission to China. It was at that time that he developed a friendship with Premier Chou En-lai which led to the recent invitation to visit the Communist country. Ronning also served as Canada's ambassador to Norway, minister to Iceland, and high commissioner to India.

He contends that some practices of the churches prior to 1949 were largely responsible for China's hostility towards Christians. One such practice, he said, was extra-territoriality, which meant that citizens of another country were exempt from Chinese law while they were in China. It also meant that Chinese Christians were often given special privileges in order to avoid the appearance of religious persecution, he explained.

"The anti-Christian campaign, therefore, was a reaction to the practices of the church. The emphasis was on the expulsion of a foreign political and cultural power, not religious persecution," he said.

Ronning stated that congregations which had been "completely cut off from foreign funds before 1949" continued to operate. "They're still having divine services in Peking and in Shanghai," he said. But at the time of the Communist take over foreign money as personi-

fied in missionaries and buildings was there for only one purpose — to control the Chinese, he told the Lutheran editor.

"It never surprised me that there were revolutionaries," he declared. "How can you teach Christianity anywhere without liberating people, without making them sympathetic to social reform? The peasants felt oppressed. They wanted a better life, and being revolutionaries gave them a chance at it."

"Is there any way of aiding those Christians who have en-

duced?" Ronning was asked. "Not if you send them money," he replied, adding that a return to traditional missionary activity is out of the question.

"There is the possibility that in due course, they will let people come in," he said. "They cannot be people hired by the church, not the professionals."

"There's no reason why a tourist can't go there and find out. When he gets to Peking, he can ask, 'Where's Christian service, I'd like to go' and he will be told where it is."

Protestant Leader and Cardinal Urge Action at WCC Meeting

★ Christian unity will come about only when the churches reach a mutual understanding of what the church really is, the director of the faith and order commission of the World Council of Churches said.

Lukas Vischer finds the church "listless" in pursuing that goal. And he applied the same criticism to the ecumenical movement.

The Swiss theologian gave his assessment at the triennial meeting of the commission, one of the oldest constituent parts of the council. Faith and order marked its 50th anniversary in 1970; it became part of the WCC in 1948.

What really obscures unity, Vischer said, is "the loss of passion to express our hope, that indifferent shrug of the shoulders." What is needed, he added, is a passion to rediscover the meaning of the gospel.

Vischer advocated a fresh look at ecumenical goals. He told some 200 Protestant, Roman Catholic and Orthodox participants that for a fellowship of churches to be meaningful it must "take the side of those who are oppressed, discriminated against . . . and those who

on any human reckoning cannot look forward to liberation from their particular bondage."

He called for a new attempt to formulate a basic statement of the Christian faith relevant to the modern world. He said methods of church union negotiations should be updated. That method, Vischer stated, should embrace ways to deal with the political realities of church life as well as theological concerns.

The WCC executive urged that union negotiations in the future not be limited to churches in the same confessional families.

He noted that recent developments in the Roman Catholic Church have put it into the center of ecumenical theological discussions. Catholics became full members of faith and order in 1968, although the Catholic Church is not part of the WCC.

Vischer voiced the hope that the Catholic Church no longer needs to be treated as "a special partner in the ecumenical movement" since "all problems could be formulated and tackled as common problems."

Most of the commission meeting was spent in five study

groups looking at topics related to the main theme, "Unity of the Church — Unity of Mankind."

The five sections discussed unity with reference to the struggle for social justice, encounter with living faiths, racism, the handicapped in society and varying cultures.

A number of informal and liturgical ecumenical contacts took place during the meeting. Delegates were received by officials of the Catholic University of Louvain; Anglican Mervyn Stockwood of Southwark and Archbishop Iginio Cardinal, papal nuncio to Belgium, together called on the head of the Jesuit seminary where the sessions were held.

Leon-Joseph Cardinal Suenens of Malines-Brussels celebrated mass at the seminary. He had earlier addressed the delegates when he called for demolition of the "Berlin walls" that, he said, "have divided Christians for centuries." The Belgian primate said that "division and disunity in the church" was "the scandal of the world, and should simply not be tolerated by Christians."

"We do not have the right to accept an ecclesiastical status quo, which is our collective sin and a scandal for the world," he told the delegates. "We must prepare, with tenacious courage, for concrete and practical progress along our painful path toward unity."

The commission has been concerned with practical steps toward founding a fellowship of Christian churches.

Cardinal Suenens, in his address, emphasized that any confusion of the two unities entailed the risk of reducing the church to "a social service," while, on the other hand, "to separate them" would mean "ignoring the fact that God loves all men."

The prelate denied that the

church was, or could ever become, "a social service — a kind of spiritual Red Cross." "Its real task today," he said, was "to proclaim the dignity of man and to save him from the technological jaws of modern society."

On the problem of intercommunion, which was on the agenda of the 12-day conference, Cardinal Suenens said he thought it could be solved "only by visible Christian unity." He added that, while he did not accept the "free-for-all" call of some Christians to "a common altar," he felt that a totally negative attitude of other Christians would not solve the problem, either.

The mass conducted by Cardinal Suenens in an ecumenical setting developed into an occasion of intercommunion, although

it was not planned that way. Three Protestant theologians received the sacrament from the cardinal.

Despite the action of the three — from the U. S., Holland and Denmark — the event was not seen as a major breakthrough on the issue of Protestant-Catholic communion. The action of the Protestants in taking the sacrament was seen by many faith and order members as the "spontaneous" reaction of the individuals.

The agenda also includes study of reports on baptism and ordination, commissioned at its last meeting in Bristol, England, in 1967. The Louvain meeting, in addition, concerned itself with the question of church unity in relation to the current struggle for social justice.

Youths Hit Nixon's Silence On White House Conference

★ The "total and tragic silence" of President Nixon concerning the White House conference on youth is "paramount" among the "concerns and frustrations" of six delegates who appeared before the Senate subcommittee on children and youth.

The six presented a joint statement at one day of hearings called by the committee chairman, Sen. Walter F. Mondale (D-Minn.) to consider plans for implementing the recommendations on the White House conference, held in Colorado earlier this year.

"Another presidentially sponsored group, the Scranton commission," the youths' statement noted, "emphasized the urgency of a direct presidential response to the needs of youth. That commission stated explicitly that the White House conference on youth would provide an excellent forum for such a statement.

"President Nixon did not see fit to follow the advice of his own commission," they said; "he did not attend his own conference, nor has he made any public statement about it. We find this intolerable, for presidential initiative is imperative in spurring response from the rest of the government and the nation."

The youths said Mr. Nixon's "silence supports the silence of the rest of the country. By ignoring the needs of young people, he supports others who ignore them, too."

The six are members of a 40-member follow-up committee elected by the 1,500 delegates who attended the conference. Speaking as members of that committee, they said they "fear" that the conference "will fall prey to the same pattern of non-response which doomed the Scranton commission, the Eisenhower commission, the Kerner

(Continued on Page Ten)

EDITORIAL

Union Plan or What?

George W. Wickersham II

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

IN BATH COUNTY'S famous "Valley of the Homestead" we currently have some ministers of considerable talent. I can think of one, for instance, who is an expert at family relationships. Another comes to mind who knows the ins and the outs of religious education. A third is excellent with teen-agers. A fourth is a pastor par excellence. A fifth knows the community like the palm of his hand. Still, each one of these men is expected to exercise all of these qualifications in his own little group. Besides all of this, he must think up something earth-shaking to say in his pulpit, Sunday after Sunday.

It is the most inefficient possible use of clerical talent which anyone could devise. Further: none of us can have a really adequate program.

And another thing: since a majority in each parish prefers Sunday at eleven for service, almost all of our churches meet at the same time. Due to the different modes of worship, not to mention lingering denominational suspicions, exchange of ministers is awkward. Result: everybody hears the same voice Sunday after Sunday. And as for those unfortunates who have to work on Sundays at eleven, they wind up hearing no voice at all.

On the deeper level, the ecclesiastical situation is even more absurd. Here the very bodies which are preaching that Christ died for all and that we are therefore members one of another are still making body counts with great intensity and proselytizing to make people members of this church or of that.

We have black churches and white churches, high churches and low churches, rich churches and poor churches. It is a sorry spectacle, made even sorrier by those of us who cannot see anything wrong with it. "Each to his own taste," we say and continue our separated ways.

It may satisfy a lot of people, but it is not Christianity.

Salutary Sermon

THOUGHTS of this nature lay behind the now-famous sermon preached by the Rev. Eugene Carson Blake in 1960. Preaching in the Episcopal

cathedral in San Francisco, this distinguished Presbyterian divine gave us one of those occasional sermons which have become a turning point in Church history. It expressed the right idea at the right time.

The practical result of Dr. Blake's expression has been the Consultation on Church Union. Made up of ten duly appointed delegates from each of nine American denominations, the consultation has been meeting annually since 1962. Principles on the basis of which the separate churches might come together were hammered out first. The consultation then prepared a specific plan of union.

The nine churches involved have, therefore, reached the stage of studying the plan. We have until June of 1972 to give it our considered attention, longer if necessary.

The recommendation of the consultation is that the plan be studied ecumenically, community by community. Here in Hot Springs, for instance, the Methodists, Presbyterians and Episcopalians — the only Consultation members in the valley had a series of joint meetings this winter at which the plan was discussed chapter by chapter. We then reported to our respective conference, presbytery and diocese as well as to the consultation itself. Individuals were encouraged to respond also. On the basis of these expressions a new plan was written for ultimate decision.

It is, therefore, a matter of extreme importance that we seek to understand the plan and that we strive to respond to it intelligently.

Basically, what is wanted is thought. It is not a question of yes or no to the tentative document before us. It is, rather, a question of where do we go from here? The Gordian knot with the past was, I believe, irrevocably severed by Dr. Blake's sermon. Neither God nor man is going to allow the church to stand still.

Visionary Vista

THE PLAN in its present form is somewhat visionary. If an immense disaster were to take place, eliminating three-quarters of our population, those Christians who were left might well be expected to begin again on the basis of this idealistic scheme for one great brotherhood.

Fortunately or unfortunately, however you wish to look at it, no such catastrophe has taken place. The American population is pretty healthy, thank you, from a material point of view, and so are

most of its many church bodies. The Presbyterian general assembly, whether north or south, takes itself fairly seriously, as does the Methodist general conference. As for the General Convention of the Episcopal Church, well, an awful lot of fighting goes on there, but, win or lose, Episcopalians glory in it. The idea of any one of these august bodies voting itself out of existence is about as far-fetched as the idea of the state of West Virginia voting to reunite with the state of Virginia. And remember, there are five other bodies besides.

On the local level there will be similar resistance. In spite of the safeguards in the plan with regards to continuing to worship in the different modes — and in the different buildings, if desired — the prospect of having to share possessions and power, of having to mix with “those people” and of having generally to bend: such a prospect is going to run into violent and concerted opposition.

And at the intermediate level also. Give up our diocesan fellowship? Think of all of the important people who are going to have to give place. Think of the departments and the committees. And to have to put up with that Methodist crowd from across town?

Every red herring known to man is going to be dragged across the path of the current plan of union. Doctrine, discipline and worship in the plan will be scrutinized down to the last iota. Legal technicalities will be brought up ad nauseum. Obstacles hitherto unimagined will be raised at every turn.

But let us not be naive. None of these questions will constitute the real issue. The real issue will lie deep in human nature. You simply cannot hope to erase 400 years of sectarianism that quickly. Not with approximately 23,000,000 people, you cannot.

Gamaliel's Law

ALL OF THIS NOTWITHSTANDING, the initial meeting of the study leaders of Bath and Alleghany counties amazed us with both its size and its spirit. The host-pastor was dumbfounded. “This is a miracle!”, he stammered at the end. I very much question whether the impetus behind the consultation can be stopped. As Gamaliel recognized, the Lord is a hard one to block.

What I look for out of the present study is an intermediate step, perhaps the first of several, which will keep the doors open and the consultation going.

I can see no large reason, either theological or

practical, why we cannot agree to a common ordination and a common ministry. It most certainly could be worked out to the satisfaction of all but the most skittish of ecclesiasts. Services to that end are already in the current scheme.

With such a ministry, denominations would continue as is, but would cease to constitute an issue. If the Methodist minister, the Presbyterian minister and the Episcopal minister all have the same orders and are equally acceptable in one church or the other, you know that there is going to be a great deal more coordination and interchange at the local level than there is now. On the intermediate level and on the national level the same principle would apply.

Not all at once, but gradually walls are going to crumble and old hang-ups disappear. As leaders cross the lines to work in formerly foreign bodies, members are going to do the same thing. Universities and colleges have been doing this sort of thing for years, to their great benefit. Why not churches?

Hot Springs Presbyterian, Ashwood Methodist and St. Luke's Episcopal would begin to have joint pow-wows and combined projects. Who knows? A team ministry might result and leadership talent at last be used efficiently. One church might even have a Sunday service which was not at eleven o'clock.

So this is where we are. Since 1662 we Anglicans have been praying that God would inspire continually the universal church with the spirit of truth, unity and concord. We have, at every communion service, asked him that all those who do confess his holy name might agree in the truth of his holy word and live in unity and godly love. At long last you and I, both corporately and individually, have an opportunity to do something about it.

Inhibitant

By Corwin C. Roach

Director of the School of Religion, Fargo, N. D.

NO, THERE is no such word as far as I and my dictionary are aware. It undoubtedly was a misprint for inhabitant in the passage where it occurred. However, it is such a good term that it ought to be invented and I hereby do so. An inhibitant then is the passive recipient of the action of an inhibitor. The term refers to a person who is “held back, checked, restrained, hindered”.

Sensory Perception And Happiness

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

Whether that is good or bad depends. Restraints, checks and balances are needed in life. Indeed the result of the absence of rule and regulation would be sheer anarchy. In certain areas we seem to be fast approaching it. Just recently I read an article which spoke of the rising rate of violence in high schools for pupil assaults on teachers, from 253 in 1964 to 1801 in 1968.

There is a lack of restraint all down the line. Violence depicted on tv becomes real and actual on the playgrounds and the streets. Crime of all sorts and descriptions is on the increase. If we are to dwell together in peace, inhabitants must become inhibitants. As the world grows smaller and the open spaces disappear we can no longer give free reign to our impulses and desires. Restraints must be set up and the only ultimately effective ones will be voluntary. As Bishop Tucker used to say, liberty is the substitution of inner control for outer control.

Yet there is another connection of inhabitant and inhabitant that I deprecate. The longer we are settled in a situation the harder it is for us to change. We develop some kind of squatter's rights which prevents us from adapting to new circumstances. This is the disease of the status quo. We find inhibitants, persons averse to change "held back and checked" in all walks of life. They are prominent in the field of education as I can testify personally. We know so many things that are not so that we have a vested interest in the perpetuation of ignorance and misinformation. Business concerns suffer from inhibitants.

They are particularly strong in the church where resistance to change can be construed as a virtue. So we go around singing the second half of the Gloria. The world goes on but we stay put.

Certainly there is a place and an important one for inhibitants in life but we need a sense of perspective and proportion to see when inhibition is an asset and when it is a liability. Indeed some of the violence itself which needs to be inhibited is a reaction against inhibitions which need to be removed.

In the matter of school violence for example one authority puts part of the blame at least upon "the authoritarian, very tight system of control in the public schools". "Society as a whole is undergoing rapid social change toward participatory democracy, and the schools have further to go than the rest of society."

How far do we as Christians need to go to cease being inhibitants?

SOMEWHERE on the edge of my total forgettery there lingers the vague shadow of a childhood verse which, as I have almost forgotten it, ran as follows:

The world is so full
Of a number of things.
That we all should be
Just as happy as kings.

I'm not sure that royal happiness is the best kind. Take King Constantine of Greece, for example. But the idea that happiness might come simply from the sheer quantity of various things in our environment has a lot to be said for it.

Think of any twenty-five people you know very well — each of them different, and therefore each of them interesting. Or notice the variety in the people you meet on any street. Look at the different things in shop windows. See the different kinds of trees in your neighborhood, the different houses, the variation in automobiles, the animals, birds, clouds in the sky — no two of which are alike. There is no doubting the fact that the world is filled with a number of things. But how is this related to happiness?

The mood of happiness is difficult to define, but I think it includes a feeling of vitality, aliveness, an emotional lift. Happiness psyches you up.

The opposite of happiness is depression — a kind of listless, unresponsive mood in which the spark of life is almost extinguished in grey ashes. In a depressed mood one no longer responds to the variety of life. In a happy mood each new thing dances in the light of its own individuality. The unhappy person feels surrounded by drab monotony. The happy person is continually surprised by the newness of the familiar.

But which is primary, the mood or the perceptual sensitivity? Do the "number of things" produce the happiness, or does the happiness make us aware of the number of things? Or are both factors simply variations in a single mode of being and neither the cause of the other? I really can't answer such questions in a general way. But I can report my own experience.

I find the new an endless source of delight — new ways of looking at the commonplace things; new aspects of the taken-for-granted; new dis-

coveries; new ways of thinking about the ordinary. If I need a lift I find that I can usually get it by living outwardly, that is, by refusing to be preoccupied with inward thoughts and by becoming more deeply involved in the surrounding scene.

To turn from sad memories or anxious anticipation to the wonder of him in whom I live as seen in the endless variety of forms of his creating power restores trust, and the tides of life rising from the depths of his being become strong again simply through interest in the other.

YOUNG PEOPLE: —

(Continued from Page Six)

commission, the White House conference on children and the White House conference on hunger.

"Their efforts and advice have been ignored; will ours be, too?" they asked. "Are we to be led to the graveyard of other presidential commissions and conferences?"

They pointed out that young people are not only concerned about the "problems of youth," but also with the "plight and future of all humanity, regardless of age," and that this conference was mainly of youth but not on youth alone. "Our recommendations extend to the problems of all peoples," they said.

"This is not merely a stage through which young people are passing. This is not a plea for incremental change. This is a call for a dramatic reorganization of the priorities and values of this country," they said.

The youth's statement went on to say that their proposals came not from a group of wild-eyed radicals or starry-eyed idealists, not from a vacuum of inexperience or naivete, but, in the conference chairman's own words, from "the most representative gathering of young people ever assembled."

"We want a total end to the war in Southeast Asia. Now. An end to our current extravagant defense spending," they continued. "We want an emphasis on the needs of the people: a guaranteed annual income, not loans to Lockheed; and end to discrimination, not a

southern strategy. We want food for hungry children, not subsidies for wealthy farmers. We want protection of civil liberties, not whitewashing of campus killings.

"This is a time for forceful leadership and positive presidential response. But, ironically, the president has found time only to respond to one young man who supported him at the conference."

The six young people making the statement were Caron Balkany of Miami, Fla., a student at George Washington University; Navy Lt. Alan Cameron, Winston-Salem, N. C.; Barbara Fleischauer, Oakmont, Pa., student, Oakmont High School; Christiane Garcia, Garden Grove, Calif., student, University of California, Santa Barbara; Marinda Harpole, New Haven, Conn., instructor in Afro American affairs, University of New Haven, and Roger Uno, City College of Los Angeles.

.. People ..

DANIEL ELLSBURG, who has said he gave the Pentagon Papers to the New York Times and other newspapers; is on a committee to free "the Berrigans and all other political prisoners." "We demand an end to this use of prison system for political and social repression," said a statement of a newly formed committee on prisons. Others signing are Rennie Davis, John Froines, and David Del-

linger of the Chicago 7 conspiracy trial; Mrs. Cleve (Francine du Plessix) Gray, author of *Divine Disobedience*, which deals with the Catholic radical movement; several university professors, and all the defendants charged with conspiring to kidnap presidential assistant Henry Kissinger in the Harrisburg case who are not in jail, including Thomas Davidson, son of the bishop of West Kansas. "We now declare our intention to work in every way to free the Berrigans and all other political prisoners, and to alert the American people to the cruelty which is being practiced in American prisons, whether in Danbury, Conn., or South Vietnam in the name of justice," the statement declared. A statement by Tennessee Congressman William R. Anderson was also read at the press conference, though he was not present. The Democratic congressman, who challenged FBI Director J. Edgar Hoover's charges against the Berrigan brothers last November, called on the appropriate congressional committee chairmen to make a "complete and comprehensive investigation" of prison conditions and parole procedures. The statements came after five inmates of the prison here went on a hunger strike protesting the denial of parole to the Berrigan brothers. They were transferred to the prison hospital. Philip Berrigan was placed in solitary confinement, meanwhile, for passing out leaflets urging

inmates at the prison to go on a hunger and work strike in support of "political prisoners." Stuart Schaar, coordinator of the defense committee for the defendants in the Harrisburg case, said a 24-hour vigil would be maintained at the prison while the Berri-gan's parole case is under appeal. Various groups will take responsibility for maintaining the vigil one week at a time, he said, with the defense committee coordinating the effort. He also said that the committee on prisons would hold a protest gathering at the prison on August 18.

WILLIAM WENDT, rector, watched a group of prisoners conduct the Sunday morning worship service at St. Stephen and Incarnation, Washington. They presented a portrayal of the last supper from their own distinctive perspective. Among the guests who came to sit around the communion table, as depicted by the inmates, were Big Al Capone, Mad Dog Cole, Legs Diamond, Young Blood, Black Bumpy Johnson, Pretty Boy Floyd, Iceberg Slim. Ronald Burell, portrayed Fr. Wendt, said his only crime was a "passionate love for sinners." In the pulpit for most of the service was James (Cueball) Irby, 50, who

is serving a 20-year sentence for narcotics offenses. Irby said that as the cock had crowed on the last night of Jesus' life, there was "living proof that the world's first FBI man, Judas Edgar Hoover, had infiltrated the Jesus mob." Among those attending the service was Judge Alfred Burka, who said he knew some of the men very well and had come because of Irby. "He told me he needed another Jew here," Judge Burka said smiling. Mr. Irby, who is black and Jewish, works as an unofficial aide at the D. C. Juvenile Court interviewing young people arrested on narcotics charges. Judge Barka said that Mr. Irby, a former addict, "gives them better advise than most of us could." "If you can replace the habit with loving people, like you see here," Irby said, motioning to the people who were singing as they gathered at the altar, "you can make it." The service was the third conducted at St. Stephen's by prisoners, a different group of men each time. Church members meet ahead of time with the men who will be coming and "try to let them know that this is a place where they are welcome to do their thing," a parishioner commented.



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The **+** WITNESS

I SEPTEMBER, 1971

10¢

Editorial

Sit Down and Think

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FOR CHRIST AND HIS CHURCH

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Story of the Week

East German Churches Now Seen Influencing National Policy

By Ewart E. Turner

*Religious News Service
Correspondent*

★ Official gatherings of both the Federation of Evangelical Churches and the free churches of the German Democratic Republic (East Germany) have taken a positive stand this summer of saying "yes" to the GDR as their acknowledged state.

They have adopted resolutions favoring important foreign policy objectives of the Communist-dominated Socialist Unity Party; condemnation of the Indochina war, the recognition of the GDR as a sovereign state, the summoning of a European security conference, and commending the "peace-loving" efforts of the GDR. Some resolutions have gone further and condemned capitalism as imperialistic and inhumane.

Despite its losses, the Evangelical Church is still the largest mass organization in the GDR, and the only religious body in any satellite country that can still influence national policy.

It was the first experience any Communist regime had with a majority Protestant population. In the GDR the church prevailed on the state to give status to conscientious objectors, the only Communist country allow-

ing such exemption. And it was after a direct appeal from the church in 1964 that East German head of state Walter Ulbricht first allowed senior citizens in the GDR to visit relatives in the West.

East Berlin Bishop Albrecht Schoenherr, chairman of the Federation of Evangelical Churches in the GDR, has spoken for the church in outlining grievances that need correction by the state: discrimination against Christian students seeking higher education, the exclusion of conscientious objectors from higher education, legislation endangering religious retreats and meetings, and discrimination against practicing Christians in employment and housing.

Youth activity in the church has taken an upward turn. The Communist state is the establishment and youth, as in other parts of the world, are critical. Theological students formerly ignored Marxism; now they study it and engage its adherents in dialogue. The Christian student work at the universities goes deeper into faith and doctrine than similar groups in West Germany.

The reality of "congregation" has been discovered under communism. Formerly the parish could depend on the state for

support. Now the state is hostile and dependence is on God and the fellowship of the church community.

Many older members still live in resignation, but the pulsating movement within the church is expressed in the realization, "We must not live in inner emigration." That is, we must not wake up in the morning envying our relatives in Munich or Milwaukee for their freedoms and household appliances, but we must be glad we are here where the battle is joined for the Lordship of Christ.

Before the Wall, there was the option to stay or emigrate. Christians have to stay now. Their triumph in faith is the discovery that staying is witnessing, is fulfilling God's will. A practical sign of the new life in the congregations is the fact that although membership and attendance are decreasing, free-will offerings are increasing.

Christian family life has deepened. Interesting attacks are made in newspapers criticizing grandmothers for seeing to it that children in their families take confirmation instruction.

Parents and grandparents are learning the delicate procedure of talking over the lesson material their children encounter daily in the Communist public schools. This takes skill and understanding, for the teachers try to ferret out from the pupils what the home ideology is. Children still are recruited as

denouncers. Widespread reports also indicate that home devotions and home Bible study are increasing realities.

Ecumenical bonds are growing. The recently formed federation gives the church a new advantage, that of speaking to the state with a united voice.

Relations between Catholics and Protestants are closer. In rural and urban areas joint worship services are being held, as are fellowship nights, youth retreats, lay conferences. There are joint hymn sings and at open air services addressed are given by both Catholic and Protestant bishops.

The "convergence" theory popularized by Arnold Toynbee has found root in East German

church thought. According to this view, antagonistic opponents tend through the passing years to take on each other's coloring. Thus, Communists would become more capitalistic and capitalists would become more socialistic. Marxism and Christianity would share each other's insights.

For the present, the church in the GDR summons itself to service and witness not for or against socialism, but in socialism. The danger is that of becoming a powerless enclave, but the convergence theory is grasped as a straw of hope. Bishop Schoenherr says, "Christians have found living beside and working with Marxists to be a school of God."

Inside Report by NCC Observer Has Praise for Much in China

★ As Chinese Premier Chou En-lai sees it, ending the Indochina war is more important to the American people than the improvement of relations with Peking, according to a U.S. churchman who recently visited China.

The Rev. Raymond Whitehead also said that Premier Chou has not stipulated U.S. withdrawal from Vietnam as a precondition to improved Sino-American ties as some reports have indicated.

Whitehead is a Hong-Kong based consultant on Asia for the National Council of Churches. He, his wife and 13 other Americans spent a month behind the so-called bamboo curtain on the invitation of the Chinese government.

On his return to Hong Kong, Whitehead was interviewed by Religious News Service, primarily on his impressions of religion in China. He found indications of surviving Muslim communities, had no chance to check on "underground" Chris-

tian groups and said he does not expect missionaries to be admitted in the foreseeable future.

According to the NCC staff member, Premier Chou did not base improved relations with America on developments in Vietnam. The Chinese leader's actual words, Mr. Whitehead said, were:

"It might also be said that this demand by Americans for American military withdrawal from Indochina is even stronger than the demand to restore relations between the Chinese and American people, because the people of the U.S. do not wish to sacrifice the lives of their people in a dirty war."

But Whitehead added that Premier Chou believes the establishing of Peking-Washington relations will move better once the war is ended.

Other "obstructions" to thoroughly improved relations cited by the premier included the Taiwan question, Whitehead

wrote. On Nationalist China, which to date is the only Chinese government recognized by the U.S., the NCC consultant said Premier Chou made six points:

The Peking government is the "sole legitimate" representative of China, Taiwan (Formosa) is a province of China, the status of the island is not "unsettled," no version of "two-China policy" is acceptable, the Taiwan independence movement must be opposed and the U.S. must withdraw its military forces from Taiwan and the Taiwan Straits.

The Chinese leader is concerned about Korea and Japan, Whitehead reported; "Korea because no peace treaty has been concluded and Japan because of the revival of militarism that China can detect there."

On the cultural and social situation in China, Whitehead said he believes Americans might "benefit from exposure to the Chinese experience in at least three areas: the approach to healing, nonviolent settling of disputes among the people and the spirit of self-criticism."

He described "acupuncture" — the use of needles inserted at specified points on the body — and "moxabustion" — concentrated heat to affect the nerves — as medical techniques which "will become household words in the west someday."

Acupuncture is used for anaesthesia and Whitehead said he saw four operations, including the removal of a thyroid tumor — from which patients got off the table and walked to the ward.

The approach to healing, he continued, includes the forming of a "combat team" among patient, doctors and technicians. This team gets together for study of Mao Tse-tung thought as "ideological" — or "spiritual" preparation. In all areas of life, said Whitehead, Mao Tse-tung thought prevails.

Self-criticism in the system takes on a kind of "confessional" element, according to the NCC consultant, who described it as "an admission of failure, of having done that which ought not to have been done and of not having done all that should have been done.

"This process brings an impressive wholesomeness and mu-

tuality to any particular school or production unit."

Whitehead was impressed with how self-criticism is used to keep down violence.

He feels that despite ideological differences between the U.S. and China that great good can come from contacts if Americans can "move beyond some of our own hostilities and prejudices."

Greater Voice in Policy Making For Connecticut Catholics

★ The second diocesan Roman Catholic synod, led by Bishop Walter W. Curtis, enacted decrees that will greatly increase lay participation in church activities and encourage a boost in interreligious services and rites.

The changes promulgated by Bishop Curtis will affect some 300,000 Catholics in the Bridgeport diocese and in general follow recommendations and guidelines set down by Vatican II.

The synod decrees among other things, divide the diocese into vicariates, provide an increase in adult education, recognize the need for greater youth participation in the church, and allow increased celebration of masses in the homes.

The documents were developed after two years of public hearings and voting by parishioners. Ten commissions, aided by priests and laity, conducted the study using computers and management consultants.

The extensive study, which keyed on lay participation and addressed itself principally to lay discontent and resistance to Vatican II reforms, was credited with gaining the acceptance and support of the synod decrees.

Bishop Curtis noted, however, that most of the decrees were drafted in general terms to set out guidelines rather than establish specific standards.

"They represent," he said, "not so much a change as thrust in the direction of a more Christian living."

The decrees are to be implemented by a priests' council, which Bishop Curtis said would serve as his cabinet and share in making all major decisions for the diocese. The prelate said that he would retain the final word but did not expect to use it.

Twenty priests will constitute the cabinet, but in time every one of the 200 diocesan priests will serve with the bishop's group. A council of laity, nuns and brothers will also be formed to assist the cabinet.

Among the changes to be implemented will be the use of women as lectors during mass, greater participation by priests in civic affairs, involvement of parents in the religious education of their children and increased draft counseling and information services by church agencies.

DRAFT RAIDERS EXPLAIN THEIR MOTIVATION

★ Five antiwar activists, arrested in Buffalo for allegedly stealing draft records and army intelligence files, were released on bail after declaring that it was their "duty before God and

man to take this action against these records that help make the Vietnam war possible."

Of the five — three men and two women — released, James Martin, a former Roman Catholic seminarian and peace corps worker, was freed on third person recognizance. The four others were released on \$15,000 unsecured bail after spending two days in Erie County jail.

The four were Charles Darst, a student at the University of Notre Dame and brother of Brother David Darst, one of the Cantonsville 9 who was killed in an auto accident; Joseph Hill, 25; Maureen Considine, 21; and Anne Marie Masters, 26, a teacher in job training.

In their statement, released through the Harrisburg Defense Committee in New York city, the five declared that "global oppression at the hands of the greatest military and economic power in world history goes continually on" along with "repression of dissent and resistance here at home. So, in an effort to live lives of non-fear, we too continue to oppose these wrongs."

They indicated in the statement, apparently written before the alleged Aug. 22 raid and their arrest by FBI agents, that the action was aimed at destroying files in draft boards 82 through 89 and in military intelligence. All are located in the Buffalo post office building.

It added that "in times when countries have the capability to wage total war and annihilate all life . . . , a man's duty to his country is far surpassed by his duty to the whole race."

Claiming that "this action springs from a belief that a person's life is sacred," the statement declared that "no government should have such total claims on a man's life as to be able to say, 'man, from the time you are 18 until you are 26, you are our weapon.'"

"This is amazingly contradictory to the gospels," the statement continued, "and to the very American ideals of free conscience and choice."

It was noted in the statement that the suspects could have "used dynamite or fire" or "pacified" the man on guard, which it described as "conventions of

the times." But it added, "these are not our conventions."

In signing the statement, "The Buffalo," it was pointed out that "we take this name because the Buffalo, a once powerful beast of freedom nearly exterminated under the advance of western civilization, is returning today in ever greater numbers — perhaps symbolic of nature's resilient resistance."

Quaker Report Asks U.N. China Seat be Given to Peking

★ The United Nations seat held by the Nationalist Chinese should be transferred to the Peking government, according to a report issued by the American Friends Service Committee.

Release of the Quaker paper was timed to coincide with a visit to Communist China by Bronson P. Clark, AFSC executive secretary, Russell Johnson, a peace education officer from New England, and their wives.

The four went to China at the invitation of the Peking regime and Prince Sihanouk, former Cambodian leader who is living in China.

AFSC headquarters said the report on U.S. China Policy: "A Fresh Start" was due to be presented to Chinese officials in Peking.

While reflecting approval of President Nixon's initiatives in opening up relations with Communist China, the Quaker paper sharply disagrees with the announced U.S. intention to seek a two China policy in the U.N.

In the past, the U.S. has recognized only the Nationalist Chinese government on Taiwan.

The Quaker report says that America should end its mutual defense treaty with Taiwan and remove all troops from the island.

Prepared by a working group of China scholars and published

by the AFSC's board of directors, the report claims that the problem of Taiwan is the major obstacle on the "long road ahead to normal U.S. relations with China."

The document criticized the Nationalist Chinese for giving the Taiwanese only three per cent of the delegates in its legislating body although 85 per cent of the island's population are natives.

"All commentators agree," said the report, "that Taiwan is one of the most rigorously policed dictatorships in the world." The Nationalist Chinese government is headed by President Chiang Kai-shek.

The AFSC contacts in China go back to the 1920s. During the war period in the 1940s, it maintained an ambulance service, in cooperation with the British Friends Service Committee.

DESEGREGATION WORKING OFFICIALS STATE

★ Officials of two Pennsylvania school systems testified that there is dramatic evidence that education for both white and black students may be improved as a result of desegregation programs.

"We know that the system is working because we live with it

every day," Superintendent David H. Porter of Harrisburg told the U.S. Senate select committee on equal educational opportunity.

He said "we have seen the lid about to blow off two junior high schools and have seen the change in students and administrators as we move to the 'middle school' concept. There are still problems with student control and discipline but now the answers are within our grasp."

Superintendent Harry R. Faulk of McKeesport said that as a result of the racial balance program in his district "education for black and white students is a richer and more meaningful experience."

He said that test results show "white students did not suffer as a result of racially balancing the schools," while black students were shown to "achieve better in an integrated school than in a racially-segregated school."

"Schools everywhere are marked with a great deal of tension and disruption . . . At McKeesport we have a relatively calm and quiet situation," Superintendent Faulk noted.

He said "one might assume that all of the community work that had gone into the development and implementation of the plan for racial balance had helped build a climate that was conducive to the settlement of differences through negotiations rather than through violence."

Commenting on "white flight" and the busing controversy, Superintendent Porter said, "there is some flight to the suburbs by white families, but the out migration is nowhere near what opponents of reorganization predicted nor even what supporters expected." He stated that busing was instituted because "there was no other way."

EDITORIAL

Sit Down and Think

A FIERY British preacher who envisions the church as an army marching under God's banner thinks that at the moment the best thing the church can do is "sit down and think."

The Rev. Colin Morris addressed the world Methodist conference in Denver. He is an impatient man, often scalding the institutional church with his criticisms.

But he believes the church will ultimately fulfill its mission and, in order to move toward that goal, must include some reflections on its identity.

Morris is pastor of London's Wesley Chapel Methodist church. He is also an advisor to President Kenneth Kaunda of Zambia, former president of the United Church of Zambia and a widely-read author.

In the past he has verbally flayed the ecumenical movement for what he feels is too much attention to organizational frills and too little commitment to persons. He has blasted the "unyoung, the unpoor" for ruling the world with no regard for the oppressed.

He told the audience that he "bemoans and deplores" the church but believes it will ultimately serve God's purpose in the world.

The church is often weak and ineffective, he said, adding that most of its middle-class representatives are too "genteel and respectable" to become righteously angry over injustices and evils.

Yet the church to him is also an actual marching army with banners and needs to reflect on that identity, making sure it does not take "refuge in action from the claims of spirituality."

Morris said that most of the world's evil is not "caused by the exploitation of wicked men but by the consequences of incredibly complicated decisions by seemingly good men."

In such a situation, he stated the church can serve those in need anonymously but it must openly proclaim its message in the name of Christ.

Warnings against entrapment in institutionalism also were voiced by Allan Walker, the Aus-

tralian evangelist, and Robert E. Goodrich Jr., pastor of Dallas' First United Methodist church.

Walker said the church exists for missions but is today "in captivity to itself," unable to communicate its message and lacking in passion for people.

He had a critical evaluation of ministerial training and said that he was "convinced there is no way to fulfill the mission of the church amid a worldwide population explosion through the ordained ministry alone. Only by the enlistment of the laity in direct witness and evangelism can the gospel be adequately proclaimed."

Goodrich's topic was the local church in mission. He said the congregation always stands in "danger of becoming infatuated with itself, directing its efforts chiefly toward its own program and structures."

The Dallas pastor said that "the local church may know some of its finest hours as it establishes a bridge between itself and those who feel lonely, lost, cut-off or shut-out . . . even by the people who bear Christ's name."

Charles Parlin, a New York attorney, also addressed the conference. A former president of the World Council of Churches, he spent considerable time in his address exploring the meaning of contemporary acts and practices performed in the name of religion but which depart from traditions.

He admitted that "confrontations, men in clerical dress leading civil disobedience and getting arrested, disruptions by force of religious services, and even holy communion, portraits of Jesus as a clown or happy eccentric, all do violence to my early concepts."

"Are these new manifestations . . . the beginning of a new revelation to us by God or are some of them merely blasphemous works of Satan?"

The senior partner in a law firm was less than warm toward worship disruptions or extensive church involvement in political and social action.

He said he did not believe the church should ever "identify itself with any social or political order . . . It is significant that Jesus, in those

difficult days through which he lived, did not identify himself, or equate his teachings, with either the political forms or economic principles of his own people, the Jews, or of the Roman army of occupation."

Parlin applauded the zeal of the "Jesus revolution" among young people but said he could not

personally go along with some aspects of the movement.

I can be proud," he added, "to be a member of a church which is broad enough in its outreach and love to embrace new and even exotic forms if they seriously attempt to be true means of communicating the gospel."

Churchmen Protest Charges of S. African Government

★ South African church leaders have protested a government official's charge that "overseas forces" and a "small but active" group of churchmen are trying to bring about bloody revolution in South Africa.

During the recent meeting of the South African Council of Churches, however, it was noted that there would be an "intense confrontation" between church and state unless dialogue between the two took place immediately.

Roman Catholic Archbishop Denis Hurley of Natal issued the call for dialogue and was backed by Owen Cardinal McCann, Archbishop of Capetown, who said that the dialogue must take place "particularly on government restrictions on a number of church workers and the issue of social justice in the country."

Also reacting to the assertions by the South African minister of the interior, Theo Gerdener, were Alex Boraine, president of the Methodist Church of Southern Africa, who said that as long as the government placed people under house arrest and did not define the charges against them, the church would have to protest. "I do not seek violence, and I am quite sure my church does not either; but the government's actions against people within the church make protest almost inevitable," said the former president of the South African Council of Churches.

The Anglican Bishop of Natal, Vernon Inman, said that if the state wished to avoid a clash with the church, it ought to stop deporting and harassing clergymen.

Gerdener had warned that the government would never allow "growing attempts to create a clash between the church and state" to succeed. Such a conflict, he said, "could lead to the breakdown of the very structure on which South Africa's great Christian heritage was built." He contended that the church's "attack" on the government might be creating the sort of atmosphere they wished to eradicate.

The Rev. R. W. Habelgaarn of Athlone, newly elected president of the South African Council of Churches, said that he wanted to win the cooperation of the Dutch Reformed Churches during his year in office. The 51-year old Moravian minister also said he was delighted at the admission of the African Independent Church Association into the cooperative body.

Currently superintendent of the Moravian Church in the Western Cape and president of the Federation of Evangelical Churches in Southern Africa, Habelgaarn has been associated with the Council of Churches since 1959.

BUILDS SEVENTH CHURCH WITH NAVAJO LABOR

★ From staid old Connecticut to places with such bizarre names as . . . Hat Rock Valley . . . the Navaho Strip . . . Monument Valley . . . came H. Baxter Liebler in 1943 to found St. Christopher's Episcopal mission.

Now after almost 30 years and two "retirements," the founder of the first permanent mission to the Navajo People in Utah officially opened the seventh church built under his pastorate — St. Mary of the Moonlight in Hat Rock Valley near Oliato.

After a celebration of the eucharist, an ecumenical reception, featuring famous Navajo fry bread, was held to welcome the 81-year-old priest's many friends.

Formerly pastor of St. Saviour's church, Old Greenwich, Conn., Fr. Liebler founded St. Christopher's Mission in Southern Utah in 1943. He officially retired in June, 1962, when Fr. Wayne L. Pontious succeeded him as vicar. But he remained for four years as advisor and assistant priest.

In 1966, the aging cleric decided to retire to a piece of land he earlier purchased from the Utah government at Oliato near the Arizona border. A house was built by Navajos and neighbors helped dig a well.

After receiving permission from his bishop to celebrate the eucharist at his retirement home, a daily schedule of church services developed.

Pastor Martin Niemoeller, 79, Takes 48-year-old Bride

By Ewart E. Turner

*Religious News Service
Correspondent*

★ The marriage of the 79-year-old Pastor Martin Niemoeller to Sibylle von Sell, 48, is the conversation piece of Berlin this summer.

"It is typical of his independence," said a colleague from the clergyman's days of resistance to Nazism.

Pastor Niemoeller was married on August 12 to Miss von Sell, who was once his confirmation student. His first wife, Else, was killed a decade ago in an automobile accident in Denmark.

The family of his new wife is traditional German nobility. The bride's father, Ulrich Freiheer von Sell, was the last manager of Kaiser Wilhelm II's estate.

Mrs. Niemoeller, however, is an American citizen, and she told West Berlin Bishop Kurt Scharf that she plans to retain that citizenship.

Pastor Niemoeller knew the von Sell family in Berlin where he served a parish from 1931 until his arrest in 1937. While he was in prison, the blonde Sibylle von Sell was pursuing a career as a Hollywood actress. She married an American television producer but the marriage ended in divorce. Her one son is now 17 years old. According to family recollections, Kaiser Wilhelm found it uproariously funny that Miss von Sell wanted to be an actress.

Pastor Niemoeller was deeply depressed after the death of his first wife. She was killed when the car he was driving went out of control. Another woman passenger also died and the clergyman was seriously injured.

He held himself responsible for the deaths, saying to friends,

"I am a murderer." He frequently mentioned his loneliness. The first Mrs. Niemoeller accompanied him on most of his travels after he was released from prison at the end of the war.

In April, 1968, the most noted of the anti-Nazi clergymen was speaking in Brooklyn. To his amazement, Miss von Sell, who had been a playmate of his seven children, was in the congregation. They made a dinner appointment and the result, in her words, "I fell immediately in love with him."

The new Mrs. Niemoeller related to European reporters how she returned to Germany three months after the Brooklyn meeting, visited the churchman in his Wiesbaden villa and became his "gardener, secretary and cook. I drove him places in his car, and now I am his wife."

The decision to marry was not sudden. His five living children had to grow accustomed to the idea and, as he said, "I am slow in decisions. I went with my first wife ten years before I proposed, although as a high-school senior I used to walk a detour after school just to pass by her house."

It was Else Bremer Niemoeller who dissuaded him, after the war had left him disillusioned, from emigrating to a hermit's life in Argentina. Because of her, the then young naval officer — he commanded a U-boat in the war — became a champion of the Christian restoration of Europe.

Two Niemoeller children died during the war, a son as a soldier on the eastern front and a daughter of diphtheria.

After the war, Pastor Niemoeller became head of the Evangelical Church of Hesse-Nassau, a

leading world ecumenical figure and one of the world's most controversial churchmen.

His insistence that West Germany must recognize East Germany has led to many enemies in the church and state. He has been roundly criticized for accepting the Lenin Peace Prize from the Soviet Union. At least until the U.S. had a strong peace movement of its own, his blasts against American policy in Vietnam raised eyebrows in the mid-1960s.

Does Sibylle Niemoeller consider 31 years too great a span in a marriage? "Twenty years ago I would have had doubts," she said. "Twenty years ago I would have said, 'I am 48 and he is 79. That is a very old man.' Now it seems quite natural to me.

"I believe the age difference was a great handicap for Martin. At least at first . . . I kept telling him I was born with a father complex. I loved my father endlessly . . . But I have had the good fortune to outlive my father complex."

She said he had a good constitution and comes from sturdy stock.

Pastor Niemoeller was asked about his future plans. "I guess finally now I will retire from activities."

His wife retorted, "No one will believe that. If you look at his engagement book . . ."

BOYCOTT IS ENDED BY HEUBLEIN PACT

★ The United Farm Workers' Organization Committee, headed by Cesar Chavez, has signed an agreement with Heublein, Inc. a major wine producer.

The contract gives the UFWOC jurisdiction over the laborers on 2,000 acres of vineyards owned by a Heublein subsidiary.

Clergy and Laymen Concerned Envisage Expanded Program

★ Clergy and Laymen Concerned (CALC), the interreligious anti-war organization, has dropped "About Vietnam" from its name but that does not mean it feels the religious communities can end opposition to the conflict in Indochina.

The name change reflects what spokesmen see as a "turning point" and expansion of what in 1965 was formed as a national emergency committee of religious activists against the war.

Five hundred CALC members and supporters met in Ann Arbor, Mich., to chart new directions which are broader in scope than the Vietnam issue but include the struggle in Southeast Asia.

"While we are trying to stop the war — which I think is our major concern — we must help people understand the war is not winding down," said Harvey Cox of Harvard, long involved in CALC.

"But it is also very, very important for the entire American people to be confronted with the reality of what happened to us in this terrible period which is why I'm against low-profile withdrawal."

The Rev. Richard Fernandez, director of the group since 1966, said that he thinks CALC must see a link between Vietnam, Pakistan and Brazil.

He predicted a protracted struggle to change American society and said that "if we don't begin to think of things in a more integrated way and show that in our work, the struggle will go down the drain."

Fernandez told the delegates, who ranged from gray-haired men and women to the bearded and braless young, that CALC must achieve more coordination

among its local chapters and in its cooperation with other groups.

Among the likely future concerns will be war crimes, America's "invisible wars," economic justice — including the use of church wealth — and conditions in Veterans' hospitals. All officials make it clear that they will put pressure on churches and synagogues to help in changing U.S. society.

Fernandez said that members know that "the real power is in the corporations, in the military, the White House and non-elected officials.

"We talk about power in terms of helping people to change themselves and the society in which they live, where they live and we're trying to do this in a public way."

In addition to CALC members, the conference drew representatives of various peace and unofficial church groups, such as the Catholic and Episcopal Peace Fellowships and the Fellowship of Reconciliation.

Role of Church

Harvey Cox thinks American churches should play a role in changing U.S. society but doubts that the institutional church is capable of acting as change-maker. He said the church itself must become "fundamentally different" in order to have an impact on the future. His comments were made in a small press session during the conference.

He would like the churches and synagogues to delve into the "pathology of American life," which, he said, brought about involvement in the Indochina war and the "pathological need of this country to expand, control and dominate."

Cox said the war has changed the U.S. in a yet undefined way. "We ought to go back to the very old religious category of penitence which means we ought to try to find out how the war happened and make whatever correction is to be made. It's especially up to the religious community to point out the moral dimension here."

In overcoming the tendency of the U.S. to "control and dominate," the author said the resulting changes will bring "conflict and sacrifice and the churches are not set up to support people in the long period of conflict."

Dr. Cox suggested that models for "religious life in the future" have emerged in the communities formed by opposition to the Vietnam war. "But we're still embarrassed by this and don't know what to do with it," he said.

Among the fundamental changes he thinks necessary is movement toward "emphasis on the sharing of material goods at an intimate level . . . Most churches aren't set up to do that. They're once a week clubs."

The religious communities brought about by anti-war activities, he added, are interdenominational and places where members support one another in times of need.

He said discipline is important in these groups "and there's a kind of brotherliness you don't have to be sentimental about. We've discovered fasting and liturgical things too."

The professor believes strongly that the religious community must face the task of explaining to the American people what has happened to them during the Vietnam conflict.

"People are very puzzled and rather bitter about being misled," he said. "They are in bewilderment. They are waiting

now to hear some explanation of their bewilderment so they can deal with it."

Mrs. Nguyen Thi Bihn, chief delegate to the Vietcong to the Paris peace talks, spoke via telephone on the state of negotiations.

"I would be very glad to come and meet with you," she said, "but I know that it is not yet possible."

Mrs. Bihn, speaking in English and then in French, repeated the seven-point peace proposal of the Vietcong. She stressed that a firm announcement of the withdrawal of U.S. troops was the primary key to the return of American prisoners of war by the end of the year.

The Rev. William Sloane Coffin, Protestant chaplain at Yale and a leading anti-war cleric, acted as one interpreter for the 45-minute connection with Mrs. Bihn.

The Vietcong negotiator answered several questions but the clergy and laymen present found very little new in her remarks.

SIMPLE RITE HONORS BISHOP ANGUS DUN

★ A delegation of eight bishops led mourners in a simple, solemn funeral rite at Washington Cathedral for retired Bishop Angus Dun, who died Aug. 12.

Bishop Dun, fourth bishop of the diocese of Washington, retired in 1962 after 18 years as chief pastor of Episcopalians in Washington and in suburban and southern Maryland. He was 79 years old when he died.

His successor, Bishop William F. Creighton, recited a prayer that summed up some of Bishop Dun's qualities. There was no eulogy.

Bishop Creighton addressed God "who dost stand at the gate of the years" and asserted: "We thank thee for his steadfast witness in spoken and written word to our common faith in the everlasting gospel; for his readiness to share with us as friend and pastor his gifts of wise counsel and judgment; for his leadership in the upbuilding and strengthening of the church and this diocese, and for his stout championship of the cause of the unity of all Christ's people."

The prayer, in slightly different form, was originally used nine years ago at the service marking Bishop Dun's retirement, a cathedral staff member said.

Following Episcopal tradition, Bishop Dun's coffin was curtained from view by the cathedral's pall — a purple cloth emblazoned with a gold Jerusalem cross.



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Alfred B. Starratt

Article

Crack at a Tough One

Lee A. Belford

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Story of the Week

Prague Based Peace Conference Cracks Under Hard Pressure

By Elliott Wright

*Religious News Service
Staff Writer*

★ The U.S. Association for the Christian Peace Conference (CPC) is, in effect, severing formal relations with the Prague-based parent organization.

This development follows a complicated series of international moves in which the conference has increasingly fallen under the domination of Orthodox members from the Soviet Union.

Charles West, chairman of the American group and professor at Princeton Theological Seminary, confirmed that the U.S. association will reorganize itself on a "more autonomous basis." It will not send official delegates to the fourth All-Christian Peace Assembly in Prague late this month.

These decisions virtually bring to an end the Christian Peace Conference as an actual organ of East-West church interaction. Several western European national committees are already out of the picture.

West said the U.S. committee, which has been an association of individuals rather than an agency of churches, will continue under a new name to be de-

termined at a late September session in New York.

He noted that the organization will be devoted to East-West understanding and could include the possibility of interaction with CPC but will be broadened in its efforts to cultivate ties between Christians in eastern and western lands.

The CPC was formed in 1961 by the late Joseph L. Hromadka, the well-known Czech churchman. Despite the fact its critics accused it of being a "Communist front," the CPC was for nearly a decade the major channel of contact between Christians in Socialist lands and those of the west.

Internal problems reached the crisis point in 1968 when Hromadka vigorously protested the Soviet invasion of Prague. He received a stern rebuke from top leaders of the Russian Orthodox Church.

With the Czech-Soviet political conflict in the background, Jaroslav Ondra was forced out as CPC general secretary and Hromadka resigned as president shortly before his death in late 1969. The CPC situation then went from bad to worse.

About 18 months ago, a corps of western delegates walked out of a meeting of CPC's working committee because of the refusal

of the committee chairman, Metropolitan Nikodim of Leningrad and Novgorod, to permit debate on the ouster of Ondra.

Subsequently, the British CPC unit folded. The French were expelled and committees in Holland and Switzerland announced their unwillingness to cooperate with the Soviet-dominated structure.

It was not known until late August what the U.S. association for the CPC would do.

West said U.S. members did not feel they could send official delegates to the assembly in September since the meeting was arranged without any consultation with western delegates.

He said his organization protested the decision to call the assembly, but Metropolitan Nikodim was not willing to compromise any of the plans made in the absence of the westerners.

In a letter to his colleagues, West said there was no indication that the assembly will "provide a platform for fruitful dialogue among the delegates in public, or that the delegates will have any appreciable influence on the personnel or politics of the CPC."

Individuals will not be discouraged from going to the September assembly and several Americans are known to be planning to attend "unofficially."

There are some anxieties, RNS learned, that the Prague CPC headquarters — faced with

the likelihood of few western delegates at the assembly — will try to “co-opt” a prominent American clergyman and civil rights leader in an attempt to give the impression of prominent U.S. participation.

The Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference, has received an invitation.

West said he hopes the day will come when there can be “genuine exchanges and not propaganda occasions” among churchmen of east and west.

In the meantime, the U.S. Association for the CPC will change its name and devote itself to the problem of east-west relations from a Christian perspective.

conspiracy is being held in Harrisburg, Pa., Kunstler claimed, because the area is virtually without Catholic population.

He was critical of what he called the growing restrictiveness of governmental policies in the civil liberties area. “By the end of next year, we will probably have unlimited wire tapping, the spread of preventive detention and . . . the noose will be tighter than ever.”

“What do we do about it?” he asked. “Now is the time for all of us to come together — not tactically or strategically — but for collective dissent, springing to the defense of each of us.”

He said that in the St. Louis area this would mean the defense of the Rev. Charles Koen, the leader of black militants who have been active in Cairo, Ill. Mr. Koen was arrested by St. Louis police in 1968 and in July began serving a six-months’ sentence for assaulting a police officer. Since his jailing July 16, Koen has been on a self-imposed water-only diet to protest the conviction. The fast has him in a weakened condition. He reportedly has lost 50 pounds.

In a lengthy question-and-answer period that followed Kunstler’s talk, the first questioner was Shields, who had opposed the appearance. He asked the attorney, “Just what is it that you believe in?”

Kunstler replied: “I believe in a clean, decent open society in which any attempt to curtail spirited men and women, to control them physically or psychologically, to maintain the chronic poor and to maintain the evils of capitalism and imperialism, has to be resisted.”

He added that if such can be done “without violence, then I will subscribe to non-violence. But if it can’t be done that way, then I would reluctantly subscribe to violence.”

He later said that violence

ACLU National Lawyer Gave Talk At Jesuit School Over Protests

★ William Kunstler, New York civil liberties lawyer, spoke on the campus of St. Louis University as the first in the “Great Issues Series” of lecturers despite a last-minute attempt by some alumni to force cancellation of his talk.

Kunstler, who said he has appeared at more than 300 college campuses, expressed surprise at the organized protest and the full-page newspaper ads arranged by a 1949 alumnus of the Jesuit school, John O. Shields, a local businessman.

“That’s what I usually speak about — the disappearance of liberties,” Kunstler said. “It’s a slow disappearance, but I believe it’s real. Here we have a group that is saying that free speech is OK, but not the Kunstler kind. I don’t mind. Such protests usually increase the size of the audience.”

In the advertisements, Shields said Kunstler’s appearance during freshman orientation week amounted to SLU’s allowing the lawyer to orient the students. After reproducing quotations from previous Kunstler talks, the ad declared: “How many of the St. Louis University trustees would permit Mr. Kunstler to orient their employees or their children?” It asked supporters to contact the SLU trustees demanding that his appearance be cancelled.

A meeting of 15 local members of the university’s 29-member SLU board of trustees was called. They declined to cancel the talk. Fr. Jerome J. Marchetti, acting in the absence of Fr. Paul C. Reinert, SLU president, said Kunstler’s appearance was at the invitation of the student activities board, not the SLU administration or trustees, and that the student organizers had followed proper procedures in arranging the talk and the speakers.

In an unusual front-page editorial on the morning of Kunstler’s appearance, the St. Louis Globe-Democrat severely criticized the SLU trustees for what it called a secret “back-alley meeting.” The editorial said the appearance of “anarchist William Kunstler” on the campus “must be a cause for despair and disillusionment for many.”

The editorial, stating that all the SLU trustees bear responsibility for allowing the talk, then listed the names and, for laymen, the business affiliations, of all 29 SLU trustees.

In his talk before an overflow crowd of some 1,000 students and others, Kunstler criticized the government’s use of conspiracy — “a crime of fantasies” — against those who oppose government policies. The upcoming trial of Fr. Philip Berigan and others on charges of

was "never desirable" and that an organized, violent revolution in the United States was unlikely.

After Kunstler's talk, there

was a small procession of cars from St. Louis U. to the hospital where Koen is a patient. There were no incidents or disturbances.

served in responsible posts in the diocese of Delaware, and was sent as a delegate to the SGC Convention in South Bend, in 1969.

Casson has been active in the Association of Black Clergy and Laity in the Episcopal Church and served on the board of the unofficial Episcopal Society for Cultural and Racial Unity (ESCRU). Last year, one of the most popular University of Delaware extension programs was his course on black history and culture.

Part of his "quality education" thrust is aimed at making all children feel proud of their cultural heritages, and he feels the mechanics of a federally forced racial balance would just cloud that objective.

ABERNATHY LEADS 2,500 MOURNERS AT FUNERAL

★The Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference (SCLC), led 350 persons in mourning a black girl struck and fatally injured by an automobile during a civil rights demonstration.

"We're going to march . . . however long it takes to guarantee that people won't have to die for their rights," the Baptist clergyman said at the spot where Margaret Ann Knott, 19, was killed. Miss Knott was struck by a car driven by Gladden Smith, a white man who stands accused of murder.

Abernathy announced continued protests despite an injunction against demonstrations in the town of 2,200 — 43.9 per cent black—in Choctaw County, which borders Mississippi in southern Alabama.

Butler had experienced racial tensions for 14 weeks prior to Miss Knott's death. A series of black demonstrations and a boycott of white merchants was triggered by the firing of black school teachers, including the mother of the dead girl.

Education Quality Not Race Balance Set as Prime Goal

★ A federal court suit to achieve racial balance in city schools is not one of the priorities of a black clergyman, the Rev. Lloyd Stuart Casson, who is president of Wilmington's school board.

Interviewed as he works for what is his priority — quality education for all children — the 36-year-old rector of St. Matthew's church, said, "It's not one of my priorities . . . getting hung up on racial balance."

"I'd like to see a racial balance," he said of the 80 per cent black Wilmington system — 12,000 blacks among 15,000 students. But he doesn't feel that the schools are necessarily where the problem is.

"There's a continued problem of segregation," said Casson. "It exists everywhere — in housing, in jobs — I would like to see this eliminated."

Long active in interracial efforts — he helped found and serves as president of the opportunities industrialization center and was honored last year with the brotherhood award of the National Conference of Christians and Jews, Casson nevertheless said, "For the schools, the suit is a hassle not worth getting involved in. It's another case of our attention being turned from the problem of quality education."

"The board of education," he said, must make it "clear and demonstrable that the black-white makeup of a school is not the primary criteria for judging the worth of a system."

He fears that if the suit is

successful, the courts will "tend to take the racist stand again . . . devaluing black institutions by moving blacks into white areas. It must work both ways, be a two-way movement."

Casson is troubled by the stormy, sometimes 6-hour long session he has faced on the school board this past year. He believes they are symptomatic of the "past catching up with the present."

Many people feel the system has not served them well over the years and, Casson says, "All of a sudden these things explode." He plans for the board, administrators and parents to work in team efforts to meet school problems. This kind of effort, he believes, will enable the board to deal with "things we ought to be dealing with — curriculum, hiring new personnel, developing a budget."

Casson graduated from the then all-Negro Howard High School in Wilmington in 1952, served in the army four years, went on to become one of the first blacks to attend and graduate from the University of Delaware in 1961. He received a bachelor of divinity degree from Virginia Seminary, in Alexandria in 1964.

His first church post after being ordained by Bishop J. Brooke Mosley, now president of Union Theological Seminary in New York, as black assistant to the rector of the prestigious all white and urban St. Andrew's.

He became president of the Council of Churches of Wilmington and New Castle County,

Religious Sociologists Note Oldtime Religion Revival

★ Religion is not dying, as some predicted a few years ago, or being replaced by science and personal ethics, a group of religious sociologists agreed in Denver.

They pointed to surges in both old and new religions, especially among youth. They noted that the "oldtime religion" is enjoying a spirited revival.

"As science fails to give them real answers to solve their problems, youth are turning in droves to old-fashioned Christian fundamentalism," said one sociologist.

Religious trends of the time were reported by members of the religious research association and the association for the sociology of religion, holding their first joint meeting.

The sessions followed the larger American sociological association meeting. The association for the sociology of religion was formerly called the American Catholic sociological society.

Charles V. Willie, chairman of the department of sociology at Syracuse University gave two lectures that highlighted the religious research association program.

The black professor, an Episcopal layman, said the "central elements of religion are love and justice," but he is convinced that knowledge of the operation of power in society must be constructively applied to church structures.

The operation of love and justice must be studied, he said. "Don't be afraid that this will take the mystery out of religion . . . Economic, governmental and educational institutions have prospered and grown in their ability to serve the community because of their ability to serve

the community largely because of their increased concentration on research and development.

"Religious organizations should delight in the development of a full program of research and evaluation. It is essential that we understand the impediments to loving and just relationships. Research is our hope for these understandings."

The question of a married or celibate clergy was the topic of an opening session of the two groups.

Laile Bartlett of Berkeley, Calif., author of *The Vanishing Parson*, launched the discussion with a presentation on how Protestantism and Catholicism have both used marriage and divorce "for their own ends and purposes."

She said the Protestant expectation that clergymen will marry and will not divorce is just as much a "control" of ministers as the Catholic requirement that priests be celibate.

The unmarried Catholic clergy, she said, is a "symbol of purity and single-minded devotion to the church" whereas in Protestantism a married clergy represents "the father figure in the idealized Christian family."

Dr. Bartlett continued: "Too few of those engaged in the present heated controversy on celibacy and divorce are aware of the reasons for the intensity of the battle. At stake is the social fabric of the church itself, for the symbols relating to marriage are a significant part of the glue which helps hold it together. No wonder priests who marry or preachers who step out of line are forced to leave."

She said the real battle today is over the "principle of choice," being free to decide for oneself the appropriate stance.

She concluded that the whole debate over marriage must be seen within the context of "anti-institutionalism" since marriage, no less than the church, is "on trial."

WICKERSHAM THIRD IS MURDERED IN HOLDUP

★ George W. Wickersham III, lay reader in the Episcopal Church (N. H.) and active in church affairs throughout his thirty years, was shot and killed in a hold-up while on duty as station agent for the Erie Lackawanna Railway at Millburn, N. J., on Sept. 1. With three severe blows on his head and a heavy calibre perforation of both lungs and his heart, Mr. Wickersham nevertheless made it to the dispatcher's phone and, in technical terms, reported the emergency.

The Millburn-Maplewood community has risen up in acclaim for this young man. Obviously, Mr. Wickersham had made a defacto parish of his station.

Writing to the railroad, Arthur Goldberg of Collins and Aikman, New York, N. Y., wrote, "Although I was simply a nameless commuter to George, in his own manner and congeniality he had touched my life in such a way that will remain in my memory for some time to come. I know he had the same effect on so many of the other commuters."

The Rev. and Mrs. George W. Wickersham II, of Hot Springs, Va., have received hundreds of letters, many of them from New Jersey commuters.

CHRISTIANITY GROWING IN AFRICA

★ An Anglican bishop said that he is "almost numb" when he sees the tremendous growth of Christianity in Africa, especially in Kenya, Nigeria and the Congo.

Bishop Stephen S. Neill, lecturer at Scarritt College, Nashville, discussed the upsurge of Christianity in Africa.

EDITORIAL

Brain-Stomach-Heart Controversy

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

ARISTOTLE was a great Greek philosopher. For many hundreds of years if you wanted a reputation for knowing something you had to memorize what Aristotle wrote because Aristotle was famous for knowing everything.

Aristotle knew, for example, that the brain is not involved in the process of thinking. The brain, he said, merely exists to cool the blood. Apparently he didn't know many hot-headed people. If you were a Great Greek Philosopher trying to teach young kids like Alexander the Great, you might share Aristotle's low opinion of brains.

Wise men who agreed with Aristotle about brains tended to disagree among themselves about where thinking really does take place. Miscellaneous Mesopotamians favored the stomach as the thinking organ, noting that fat people tend to sit around and think a lot. Few good Universities ever hired a Mesopotamia as a professor of psychology. The majority of learned men agreed that people think with their heart.

One great Mesopotamian psychologist named Turgid Epistemes tried to combine the two schools of thought. He claimed that man thinks with his stomach and remembers with his heart. In support of this theory he came out with his famous slogan, "The way to a man's heart is through his stomach." However, the compromise failed to become popular and the slogan was forgotten until centuries later when it was revived as an advertising pitch by a Parisian cooking school for unmarried women.

The only other thinking theory that caught on for a while among obscure philosophers who lived in the Ural Mountains was that the kidneys are the seat of thought. Thomas Aquinas, who had memorized all that Aristotle said, and a few things that he would have said if he had thought of them, tossed this theory aside as unworthy of serious comment. "The kidney theory will never hold water," he said.

Aquinas settled the controversy for several

centuries by becoming Aristotle's successor as the Man Who knows Everything. He said that man thinks with his soul, and his soul resides somewhere in his chest cavity as an invisible and intangible reality. It takes faith to believe in things that are invisible and intangible, but faith was very popular in those days, so this settled the heart vs. stomach controversy until the Age of Science. Now we know that man doesn't think at all. He has an electronic input system through his nerves that feeds data to a computer in his head which automatically grinds out responsive action.

Even in the Age of Science there are some people around who continue to be skeptical about the opinions of Men of Authority. They say that it takes a lot of faith to believe that men do not think. Faith is not popular in the Age of Science. We should remember, however, that the value of a theory is found, in part, in the phenomena that it helps to explain. One has only to look at the mess men have made of the world to realize how valuable is the theory that men are unable to think.

Christianity has always been partial to men of faith. The New Testament is the source of this bias because these writings often praise "faith". If religious faith has often been more of a problem than a prize, it is because men failed to notice the ambiguity of the word. It can mean unquestioning belief, or it can mean an attitude of trust growing out of experience evaluated by reason.

Faith in this latter sense enables modern religious men to become a creative dissenting minority over against the Authorities who proclaim the bad news of mechanistic determinism. Despite the evidence of thoughtlessness we can not deny the power of rational thinking.

Speaking in figurative terms, however, we realize now, in contrast to the ancients the importance of combining brain and heart and stomach — yes and kidneys as well. We aim to unite intelligence and emotion in active concern for the whole man as a psychosomatic being. In our religion we seek to express sensitivity toward each man as a physical organism moved by emotion and directed by intelligence. Consistent with such an aim we sometimes speak of Emmanuel Church as a parish dedicated to knowing God through love illuminated by reason. We ask all of our people to share in such dedication.

Crack at a Tough One

By Lee A. Belford

*Chairman of Department of Religion
New York University*

I KNOW YOU must be tired of reading and hearing about ecology, but it is such a serious matter that I think we ought to continue thinking about it until our basic attitudes are changed. It is said that a good preacher says what he is going to say, then he says it, and then he says what he has said twice before. According to psychological theory, unless a stimulus is reinforced, its response is short-lived. Contrawise, if a stimulus has been reinforced over a long period of time, its response is long-lasting. The lesson from Genesis we heard and the psalm we said proclaim that man is given dominion over the earth. The gods of springs, trees, and earth were supplanted by the concept of the God who brought all things into being and who is to be identified with none of his creation. Nature was desacralized, i.e., it was no longer holy in itself. Our concept of the divine has marvellous implications — now no longer many gods but one God, high and lifted up, Lord of all creation, father of all mankind. Man alone is made in the image of God. Man is different from all other creatures. All things are to be used by man. As God's surrogate, he is Lord of creation.

We still hold the basic biblical doctrine of man. What we must change is the implication that we can exploit nature without regard to the consequences. It was this implication that has been continually reinforced and which we must change. In our time we must resacralize nature to the extent that any exploitation is done with fear and trembling. To change one's way of thinking and feeling is not easy. We believe quite rightly that the good things of nature are to be enjoyed and so too the things we make with our hands and the products of modern technology. But we drew the erroneous conclusion that the more things we have, the more we dominate nature, the happier we will be. Although the conclusion is erroneous, we still hold to the theory.

Our Boasts

LOOK AT what we boast of as Americans! We have more telephones, more automobiles, more bath tubs, and more rooms per person than any other nation on earth by far. Of course, there are serious discrepancies in the distribution and some

people are grossly deficient in their possessions on a relative basis, but our ideology is a commitment to possessions, and if we are concerned with justice, more and more for everyone.

But look at it another way. Everything we have makes a demand upon the environment. The automobile represents a ton or a ton and a half of metal, and metal like the gasoline consumed is in limited supply. We need not labor this fact. A child born in India with the same life expectancy as a child born in America would consume less than 1/50th the natural resources of the child born in America. Put differently, the child in the United States is 50 times more costly than the child in India, more costly in terms of the world's resources. Admittedly the average child in India is an under-consumer—he needs to consume more for his own well-being. But could we not say also that the affluent American consumes too much?

Double Talk

I ENJOY reading the financial pages of certain newspapers and magazines. Some people prefer astrology. The commentators in both instances are masters of double talk. It is fascinating to try to draw a firm conclusion from what they say. But there is one line in the financial pages that is constant — we need to increase our GNP. I had never heard of GNP until a few years ago. It means Gross National Product. If the GNP should be increased our unemployment problem would be solved, more companies would make more money, and the federal government would not run at such a huge deficit because there would be more to tax. It all sounds so simple. But a large part of GNP comes from manufactured products, the raw material of which comes from the earth. As Edith Lovejoy Pierce expressed it:

We build and fell and drill and strip and mine.
We gorge and glut the land from east to west...

When Pete Conrad set foot on the moon and let his camera scan the sight, he blurted out "Where is the earth? Oh, there it is!" Yes, our little space ship, small and green and beautiful when seen from afar. Our earth is a space ship and has limited resources like any other space ship. There is only a thin crust of soil and a limited supply of usable water. Usable air extends only seven miles above the earth and there is no usable air beyond it. As human cargo this space ship carries 3.5 billion people in a yearly journey around the sun. The human cargo used to be lighter. At the time of Jesus it had to carry only 250 million people. In 1850 there were a bil-

lion people aboard. In 1930 the number had grown to 2 billion and in 1965 it was 3 billion. If the present trend continues there will be 7 billion aboard in the year 2,000. Can our space ship support so many? Perhaps, but only if we harbor our resources. A lapel button read, "Boycott the Sunday Times and save a tree." We could say, "Boycott a big car; buy a little one, and save a half ton of metal." Of course, recycling helps but that is hardly enough.

Matter of Survival

THE ONLY SOLUTION to the ecology problem in affluent nations is for people to make a sharp differentiation in their consumption between what is really necessary and what is merely a luxury. That is hard to do because luxuries become necessities so quickly in our way of thinking. But we are going to have to learn to differentiate if we are to survive.

St. Francis of Assisi was a devout troubadour and a joyful singer in love with nature. He sang of brother sun and sister moon and sister water and brother fire and of mother earth that brings forth fruit, herb, and flower. He preached to the birds, tamed a wolf, kissed lepers, converted robbers, and married Lady Poverty. For Francis every natural object has a significance of its own; everything created is intrinsically valuable. He had the highest regard for flowers, streams and stones as well as for beggars and the sick. We need to catch some of his spirit. We need to think of an automobile, for example, not merely as a pollutant and as a consumer of natural resources, but as an object that occupies 60 square feet that could be occupied by grass and flowers. And as a necessitator for hundred of thousands of miles of concrete roads on land that could be farms, meadows, or forests, each with its delightful smell.

Technology is necessary. We do need means of transportation. The question that we should ask is which means of transportation is ultimately the least destructive. We do need industrial products. Do we need as much? We need to acquire the ability to enjoy each other and to rejoice in the simple things of life. We need to be able to respond to the rhythms of nature and to dance to nature's melodies. That was what St. Francis said.

St. Francis was a saint in his own time. Thousands became his followers. They admired the way he embraced nature, all human beings, and poverty. But they merely sentimentalized nature; they did not love. As practical men they knew that kissing lepers is dangerous. And the poverty bit was a little too much. When the Friars Minor became an order, Francis pleaded that his order possess nothing, not even churches. He was overruled. His followers said you have to have churches and they raised money and built churches of worldly splendor. Francis thought that his order should own no houses, but his followers argued that they needed comfortable places in which to live and they won out.

Was St. Francis so wrong? Not completely so. Can we recapture some of his spirit? I think that some of the hippies of today are emulating him. We of the establishment borrowed our long hair and long sideburns from the hippies. Perhaps we will borrow some of their spirit as they try to live simple, unencumbered lives. If they do not help us, I do not know who will.

Sermons do not seem to have much effect. In fact I simply do not know what makes ideas catch on. But I feel that we must make some drastic changes in the way we think and feel if the earth is to have a future. Perhaps what I am trying to say is that we must have a more spiritual approach to life.

Archbishop of York is Critical Of Debate on Methodist Union

★ Sharp criticism of the way members of the Church of England General synod debated the vital issue of union with the Methodist Church in mid-July was expressed by Archbishop Donald Coggan of York.

The synod voted by an overwhelming majority of 65 per cent to

give "provisional approval" to the currently stalemated 1968 plan for uniting the two churches, but the primate now charges speakers in the debate with lack of a sense of urgency and with insularity.

Dr. Coggan himself initiated the debate at the synod by de-

claring, "England waits for an authoritative word from a united church. The church of this land and the great Methodist Church have, for many long years, drawn ever closer one to the other. It would be a matter of the greatest gravity if anything were done to delay further the consummation of that union to which we have come so close."

Now he has written in his diocesan newsletter: "Looking back over the debate, there are

two criticisms which I would make. The first — and there were clearly exceptions to this among the speakers — is that there was a lack of sense of urgency on the part of those who contributed to the debate.

“Had an outsider . . . listened to the debate, he might have been pardoned if he had thought that the object of some of the speakers was to gain debating points rather than to meet a situation in which the enemy is at the gates and unity is imperative if he is effectively to be resisted. He might have thought that there was all the time in the world — that there was no state of emergency.

“The second criticism is the insularity which marked the debate. There was scarcely a reference to the meeting of the Anglican Consultative Council which had taken place in a Limuru (Kenya) a few months previously. At that meeting the members, drawn from all over the world, had seen clearly that the future of the Anglican Methodist scheme ‘is a matter of great concern to the Anglican Consultative Council because of its bearing upon Church union in the Caribbean, South East Asia, the U.S.A. and elsewhere’ . . .”

Dr. Coggan continued: “No reference to this, in six hours of debate! Must not such a silence, and the introversion which it betrays, bring us under judgment? It exposes the Church of England to the charge of failing to give a lead in urgent ecumenical matters, and of withholding from the younger Churches that encouragement in matters of unity which they greatly need and which they richly deserve.”

There will be a special meeting of the synod in London on May 3 when a final vote on the union plan will be taken. A majority of at least 75 per cent will be needed for passage.

NCC General Board Endorses New Structure Plan

★ A proposal to revamp the National Council of Churches, possibly making it a more inclusive ecumenical organization but retaining a centralized structure, was approved by the NCC's policy-making general board.

The plan will be sent to the 33 Protestant and Orthodox member churches for consideration. Implementation will require the endorsement of the triennial general assembly next year in Dallas.

Drafted by a special committee on future ecumenical structure, the new outline replaces a proposal for an extremely loose-knit organization. Last January, the general board told the committee to come up with a proposal that would be more “cohesive and unifying.”

Three “ecumenical imperatives” — wholeness, empowerment and communication—form the foundation for the restructuring. The committee report said the churches “need a better representation of wholeness speaking to a nation and culture.” The door is left open in the plan for Roman Catholic membership and for the participation of non-NCC Protestant groups such as the Southern Baptist Convention and the Lutheran Church-Missouri Synod, should they decide they want affiliation.

The question of Catholic membership in the NCC has been widely discussed in recent years. Joint study of the possibility has taken place but, no application for membership has been received from the Catholic Church.

Catholic observers were present and Archbishop Philip M. Hannan of New Orleans took part in a worship service during the sessions.

G. Avery Lee, pastor of St.

Charles Avenue Baptist church, a congregation of the Southern Baptist Convention, participated in the same service.

An occasional national “Ecumenical Congress” is envisioned in the new organization to encourage the involvement of non-member churches. This would serve the communication aims.

The present general board and the triennial general assembly would be replaced by a governing board, larger than the present 250-member general board.

Power to control budget, program and membership would be vested in the governing board, which would meet twice annually and include chief executives of member churches and heads of denominational agencies as well as other delegates.

Composition of the new board would reflect the concern for empowerment of racial minorities, women and youth.

Denominational delegations would include what was called adequate representation of its racial and ethnic makeup and a set ratio of clergy, laity, men, women, youth, older persons and those involved in related ecumenical agencies.

The governing board would have four sections corresponding with prevailing church concerns. These would explore societal trends from a theological point of view and recommend study and action, develop goals and strategies and identify areas for evaluation.

In contrast with an earlier restructure proposal, policy-making would remain centralized. But there would be program units, accountable to the board, in which member churches could determine their participation.

There is also provision for consortia of those concerned for particular issues.

Funding would be greatly altered. General management costs, under the new plan, would be paid by fair-share assessments on all member churches; central services paid by those units which use them, and program expenditures by churches taking part in them.

The committee report was passed unanimously, with only minor changes. It represented a substantial compromise from earlier reorganization schemes directed toward decentralization and, some felt, toward destruction of NCC "clout."

Blacks were particularly concerned with keeping a policy-making structure.

Orthodox Churches had generally felt that the NCC had moved toward excessive social involvement. The flexibility of participation in the new plan was welcomed by Fr. Robert G. Stephanopoulos of the Greek Orthodox archdiocese of North and South America.

The June 1972 meeting of general board will deal with suggestions and amendments received from member churches. The triennial general assembly will vote on the new plan in December 1972.

NCC anticipated 1972 income from member denominations is 25 per cent less than that received in 1970.

Board of the organization was told \$6,787,890 is expected from member churches next year. This compares to \$8,991,787 given in 1970 and \$7,528,365 budgeted in 1971.

Total 1972 budget will be \$17,572,770, a 9 per cent drop from the 1971 figure of \$19,350,840. These totals reflect approximately \$3.5 million that NCC will be reimbursed by the federal government for ocean freight costs in shipping surplus food through Church World Service, the NCC relief agency.

When the reimbursement is deducted, the council is authorized to spend \$14,210,770 in 1972, a drop of \$1,673,070 from 1971.

About two-thirds of the budget cut is in the division of overseas ministries. A \$9.8 million budget for that division has been trimmed to \$8.8 million, with reductions coming in agricultural missions, overseas mass media communication and some rehabilitation programs.

Church World Service operations are not reflected in the division's budget.



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George W. Wickersham II

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Story of the Week

Hatfield Sees Church Lobbyists As Inept, Rank Amateurs

By John Novotney

*Religious News Service
Correspondent*

★ Church lobbyists were branded as “rank amateurs” in their efforts to influence public policy by a U.S. Senator described by a colleague as “an unashamed witness to his Christian faith.”

Mark O. Hatfield (R.-Ore.) made the observation during press conference called by Word Books, publishers of his latest book, *Conflict and Conscience*. He was asked if he disapproved of lobbying in Washington by such organizations as the National Council of Churches.

“It’s not that I disapprove,” he replied. “It’s that I feel that the church which assumes that role — to try to influence public policy — is very amateurish. The church, in that lobbying technique and that type of lobbying — and you notice I emphasize the type and technique, is a rank amateur. They can’t compete with the professional secular lobby.”

As co-author of the McGovern-Hatfield amendment to end the Vietnam war, defeated in the Senate but supported by many church groups, and during his five years in the Senate, the senator has become quite fa-

miliar with the tactics of church lobbyists.

“Frankly,” he said, “I somewhat react against the typical National Council of Churches’ lobby which comes to me with resolution in hand stating that this represents X-number of people because they count up their constituency membership.

“Well, I know that they probably haven’t talked to more than the church politicians, and those church politicians probably represent a very narrow base of whatever constituency they have.”

The 49-year-old senator complained that church lobbyists calling on him see him as “an object to be lobbied, demonstrating nothing more and nothing less.”

A more successful approach to senators and congressmen, he suggested, would be for church lobbyists to “see the senator or congressman as a human being and working with and through him as an individual rather than as a corporate entity, confronting him with a lobbying approach.

“Lawmakers who are approached by church lobbyists as though they were a ‘corporate entity’ . . . sort of treat them gently and say, ‘Well, thank you,

padre, and dismiss them and that’s about it.’”

“Whereas if they really were moving at the level of the congressman’s home district, through his own church relationship if he had one, . . . if not, they don’t even have to work through the institution of the church — just showing concern toward him as a human being,” Senator Hatfield said.

“You know, we talk about the down and outers; there are the up and outers too. We’re lonely people on occasion; we have personal needs, spiritual needs . . . I think any time that I’ve been lobbied by representatives of the National Council of Churches, not once have I been inquired of as to my own personal needs, not once have I been offered a prayer in giving spiritual counseling or spiritual support,” he said.

“These are the ways,” Sen. Hatfield affirmed, “in which I think the church or the people of the Christian faith could be influential rather than just the corporate institutional approach of lobbying, which they’re really not very well equipped to do anyway.”

During a 90-minute press conference, covering a variety of topics in the fields of both religion and politics, the Oregon legislator — whose church affiliation is within the Conservative Baptist Association of Oregon — commented on the relation of his theological position

— conservative — and his political stance — liberal most often.

He said he found the label fundamentalist “very repugnant” not because of the “theological implications” but because of the “manner and relationship.” “As I see a fundamentalist,” the senator said, “he is an isolationist; he tries to isolate himself from all the troubles and the ills and the hurts of the world, and has a very inflexible, rigid position . . .

“But there is an attempt here, I think, oftentimes to be simplistic and lacking in understanding in approaching these problems,” he said, “that if one is ‘conservative’ in his theology, he therefore automatically has to be ‘conservative’ in his political thinking, because they’re using the same label, but they’re using the label in different disciplines. They’re transferring labels from one discipline to another, which of course cannot be done.”

Senator Hatfield said, “This is part of the conflict I find in being identified with so-called conservative theology and with so-called liberal politics. Some of the most vitriolic, critical re-

actions in mail and communications I get come from the ‘Christian brethren.’”

However, he appeared encouraged by the increasing evidence of social concern on the part of evangelical Christians, giving evangelist Billy Graham as an example of one who five or ten years ago “seldom if ever addressed himself to social issues and problems,” but today Mr. Graham “is very much involved, both in statement and deed.”

All he asks, the senator said, is that Christians of all stripes transcend their political views and communicate and establish relationships with one another on a spiritual level.

“And I think it’s possible to do so, frankly, with people of other than Christian religions when we’re talking about spiritual values,” he said. “. . . there is a spiritual side to man that can even with different religions be used as a basis for communication that will establish authentic relations that will permit us to communicate and stress our similarities to minimize the hangups we have on political differences.”

“The honest observer,” Justice Burger said, “will see that in the past 30 years and more we have experienced more change in human existence than in all the centuries of recorded history . . . The emphasis you have placed on changing legal institutions in the dedication program shows that Georgetown recognizes that our legal methods, as all other parts of a society, must be open to change . . .”

“We Americans,” he continued, “have a tradition of impatience and the urge for the new and untried. Periodically in our history we have a resurgence of a few extremists who would destroy rather than change and adapt our institutions. . . .”

“The basic question before us in the final third of the 20th century is not whether legal institutions will change, but what those changes ought to be and how we ought to make them. The duty of disciples of the law is to preside over orderly change,” the Chief Justice said.

Kunstler, asserting that Justice Burger “is not fit to dedicate this law school, and that is why we are in the streets today,” said the center should be dedicated to those who had died for social change.

The “counter-dedication” was sponsored by members of the student body at Georgetown.

Speaking from the back of a pickup truck, with the Capitol dome as a backdrop, Kunstler said he would dedicate the law center “to the dead along Highway 80 near Selma, Ala., to the dead at Jackson State, Kent State, Vietnam — North and South — to the dead in the swamps of Mississippi and the hills of Georgia. It’s all the same. They are dead and they are owed a brick monument. I have just come out of an experience that has burned my soul to cinder. . . .”

Dedication of Law School Pits Chief Justice Against Kunstler

★ An official dedication, by the Chief Justice of the United States, and a simultaneous “counter-dedication,” featuring a controversial attorney, marked the opening of the new \$11.3 million Georgetown University law center, reflecting what some observers termed a “legal generation gap.”

The starkly modern building, with its columns, glass, green courtyards and splendid terraces, is located a half dozen blocks from the Capitol and replaces a Victorian structure which had been in use since 1891. The oldest Catholic law

school in the nation, it was founded in 1870. It is also the second largest law school in the U.S.

As Chief Justice Warren E. Burger addressed 1,300 guests attending the formal ceremonies inside on the theme, “A Generation of Change,” attorney William Kunstler, who played a prominent and controversial role at the recent upheaval at the Attica State Prison in New York, told some 1,000 persons outside the campus that “Chief Justice Burger represents a vile system, and he speaks for a vile system.”

The Attica deaths, Kunstler said, proved again that "the only way you are noticed is when your blood runs in a dusty prison yard." Attica state prison "was a microcosm of the United States" and of "every place where people who are oppressed struggle for a ray of sunshine and a chance to walk erect."

Justice Burger made no reference to the events at Attica, but he briefly described the prison phase as "the most difficult, the most neglected and the least understood" of the criminal justice system.

"No one really understands what we ought to do with the delinquents and misfits of society," he said, "but the real tragedy is that we are not applying what we do know by way of intensive educational training, of counseling, and of aid after release so that a former prison inmate can make the agonizing adjustments that must be made if the release is not to be followed by a return to criminal activity. . . ."

Assistance Program

Citing in particular the need for reform in the criminal justice system, the Chief Justice said, "injustice rankles in the human breast and eats away at confidence in the social order. Now for the first time in our history we have taken steps on a large scale to meet these needs.

"For the first time," Burger said, "we have a large scale government-financed legal assistance program that provides a legal counsel for those who otherwise could not afford it. This year nearly \$60 million was appropriated by Congress for that program. . . ."

"Those who have been discouraged concerning the slow rate of progress, the lack of public concern and involvement — and I confess I have been one of these—" he said, "should take

heart from the tremendous activity of the lawyers, judges and law professors in a wide range of activities," mentioning current projects of the American Bar Association as examples.

New Guarantees

Other evidence of progress he cited is the "application of long available constitutional guarantees to existing situations not previously presented to the courts" and the "application by courts of specific statutes, some of recent vintage and some as old as 100 years or more. . . ."

"Although the litigation process," the Chief Justice said, "is one factor in change, it is a slow, painful and often clumsy instrument of progress unless one is content to measure progress in terms of generations and centuries. . . ."

"Georgetown's approach to legal education in recent years has been to view it in relation to the day-to-day work of government. Today, the more advanced law schools have initiated far-reaching clinical programs in response to the need to teach that facts are the raw material from which legal doctrine is made."

"But with all the gains in legal education, the challenge has not been fully met. These clinical programs do not yet reach all students, Justice Burger said. "Nor have they been fully honed to reach maximum effectiveness. The Prettyman intern program—at Georgetown University' Law School — has shown the way for the training of criminal defense and prosecution counsel and has been a model for others."

Another speaker at the counter-dedication, Rutgers University law professor Arthur Kinoy, criticized an earlier speech in which the Chief Justice called on law schools to teach "the necessity for civility."

Prof. Kinoy asked his audience, "Who is to teach civility to the governor of the state of New York? Who is to teach civility to the state troopers who went into Attica Prison to shoot down, as they said to reporters, niggers?"

Addressing both dedications, official and unofficial, was Alfred Ross, 24, president of Georgetown University's student bar association. "We meet in the shadow of the tragedy of Attica," he said in both speeches. "What happened there was not merely a senseless and brutal massacre of men whose lives had already been unspeakably mutilated and wasted. What we witnessed was but the latest and least unequivocal manifestation . . . that our system of criminal justice has broken down. . . ."

"This cannot be a day of celebration," he said. "We students believe this law center should be dedicated to basic changes and reforms in the institutions of law . . . to the eradication of sexism, racism and poverty. . . ."

The "counter-dedication" was organized by about 35 Georgetown law students calling themselves the "Ad hoc committee on the law center dedication," which sought support from law students at other local universities. Rep. Ronald V. Dellums (D-Calif.) issued a statement saluting "the courage of the Georgetown dissenters."

Covers Large Site

However, according to a university official, another statement denouncing the student "anti-Burger" ceremony as "a strategy, and not an attempt to insure that all views will be brought to the law center for a considered hearing," was signed by the treasurer of the student bar association, all executive board members of the Georgetown Law Journal and a "majority" of board members of

these other student groups: The Barrister's Council, Delta Theta Phi and Phi Alpha Delta legal fraternities, and the Journal of Law and Policy in International Business.

The law center occupies a one-block site purchased by the Jesuit-operated university in

1965 for \$2.3 million. Bernard McDonough, a 1925 graduate of the Georgetown law school and now chairman of the board of the McDonough Company of Parkersburg, W. Va., gave \$1 million toward construction of the center, the largest donation ever received by the university.

attempt such a plan, but warned that lack of staff and funds by the Anglican Church in the West Indies, coupled with a "fluid situation" politically and socially in many of the independent countries of the West Indies, make such a plan not only difficult but impractical.

Development Plan Discussed By Anglicans at San Juan

★ An analysis of areas of confusion and conflict in church-sponsored work in developing countries high-lighted three days of meetings involving Canadian, U.S. and West Indies church representatives of the worldwide Anglican communion.

It was the third meeting of the Anglican Council of North America and the Caribbean, organized in 1968 to promote mutual consultation and planning in the hope of fostering independence in the churches of developing countries. Seven representatives each from the Anglican Church of Canada, the Episcopal Church in the U.S. and the Church of the province of the West Indies, as well as Latin American observers, attended the meetings.

The Rev. David Woeller, in charge of Caribbean projects for the Church of Canada, told council members that British missionary societies see themselves as continuing interdependent partners with a never-ending commitment to the local church.

"The North American fears that this perpetuates dependence and support of an imposed status quo from the more colonial days," he said. Woeller suggested the local church be more involved in clarifying or resolving the implications in this issue, recognizing that both the assisting and aided churches are

involved in a struggle between those who would perpetuate the past and those who are working for a new manifestation of the institution.

Delegates studied the implications raised by the existing principles and guidelines followed in assisting overseas churches and prepared reports to be acted upon by the council's executive. These principles, now observed, state that:

- Personnel and financial resources would be given only at the request of the churches of the area.

- Projects accepted for support would be part of an over-all planned program with established goals.

- Projects would be provincial or regional in scope to have the broadest base.

- Projects undertaken must contribute to the growth of local leadership.

- The principles of ecumenism should be central to all work.

Both Canadian and U.S. representatives attempted to have the West Indian Church agree to work with them in developing a five-year development plan in consultation with British missionary societies.

Archbishop Alan Knight, of the West Indies, said he would

"We, in Guyana, plan one year ahead and still have to revise our program two or three times throughout the year," the archbishop said.

Another subject for council members was the development of ecumenism and progress toward church unity throughout the world. Bishop S. F. Bayne Jr., in an address to the council, described some of the problems of those engaged in unity talks.

He said that in recent years there has been almost a complete turn-about with regard to inter-communion. Where once, he said, inter-communion was looked upon as the goal at the end of the road of organic union, more and more it is being looked upon today as an intermediate expression toward unity.

"The practical question in any negotiation is how far to go in organizational unity in order to assure the participation of those concerned. There must be some way of writing in guarantees and protections, but at what point can you stop and say you will trust God to lead us the rest of the way," he asked.

In other action, council members rescinded plans for a \$150,000 Festival of Faith, or Anglican regional congress, that it had suggested for 1974. Instead, concerned by the expense and the purpose of such a congress, the members established a task force to examine further the feasibility of some type of regional congress which would be in accordance with the role and purpose of the council in furthering cooperation among member churches.

EDITORIAL

And Whatever You Do

By George W. Wickersham II

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

"AND WHATEVER YOU DO," wrote St. Paul to the Colossians, "in word or deed, do everything in the name of the Lord Jesus."

There are few words in the good book which point more clearly to the contrast between the New Testament ideal and the actual practice of most of us.

Do everything in the name of the Lord Jesus? Do you mean what I do on the floor of the stock market? Do you mean what I do with my time off? Do you mean what I do while playing third base on the high school team? How committed am I supposed to be?

In a former charge of my ministry large choirs of young people were the rule on most Sundays. On some Sundays, however, no choirs at all were scheduled. It was on these days that I would look to see whether any of these young people were in the congregations. Had anything from those Sundays in the choir rubbed off on them? Were they beginning to take an individual interest?

Alas, the number of children who responded apart from the group was consistently small. The worship of God, the importance of the church, the role of the communicant — none of these things appeared to have gotten across, save to a miniscule, if exciting, minority.

Our choirs had excellent attendance percentages, incredibly good really, but it became increasingly evident that most of their members had little idea of commitment to Christ.

Considering the effort which I was putting into the choir program in that parish, it was necessary for me to find consolation. This I did by remembering what the master had said about the seed growing secretly. But after twelve years of consistent disappointment I began to realize that part of the trouble had to be me. Once I had accepted this bald, if uncomfortable truth, other insights began to come my way. One in particular became evident.

Commitments of an independent nature are made by surprisingly few people at any time in their lives. They do make commitments, but al-

most never commitments which require initiative. Their commitments are fraught with dependence.

Those Young Wings

MOST OF US begin our lives thoroughly committed to our parents. This is not a matter of decision, but of necessity, although nobler motives may enter in as time goes on. Time does not usually go on very long, however, before a disturbing emotion begins to assert itself within the breast of a child. The disturbance quickly makes itself felt throughout the family. All of a sudden little Johnnie is a monster. Ten-to-one it is because he has become aware of himself and insists sporadically on being an individual. Rejoice and be exceeding glad. This is from God, even though its manifestations appear to be from the devil. Indeed, these unpredictable explosions of personal power bring family patience and wisdom to the test. Is parental love unselfish enough to allow a child to become a person?

The sad truth is that this is a highly critical juncture in a child's life and most parents are in no way ready to handle it.

At any rate, in nine cases out of ten that dependent commitment which appears to be crumbling does not crumble at all. It is simply transferred, or at least a portion of it is — transferred from mother and father to a group of peers, generally known as "the gang". And what is the major purpose of "the gang"? What else could it be but rebellion? Every fledgling in it is engaged in that exhilarating, if somewhat terrifying, process of stretching his or her wings. But the stretch amounts to little, for while we may have become committed to the gang, we have in reality but gone from one nursery to another. Our commitments are still fraught with dependence. Our desire to become people is in direct conflict with our fear of being on our own: hence the protection of "the gang".

Fruit of That Tree

DURING THESE overwhelming years of adolescence another God-given attribute begins to assert itself. This is nothing less than rudimentary capacity to distinguish good from bad. I am constantly reminded of how this ability has deprived us of Eden's garden of innocence.

Moral decisions! They dog our every step. I ought to get up. I ought to brush my teeth. I

ought to take my vitamins. I ought to catch the 8:15. Do you sometimes envy your cat? Consider then the hapless teen-ager who begins to realize that the more of an individual he becomes, the more he faces the necessity of making decisions on his own. Not only does he face making them, but he also faces living them and living them in the fire of inevitable opposition.

All of this is more than enough to explain an eighth grader's mortal terror of being one iota different from anyone else in the eighth grade. It also explains in large degree why I did not see my choristers in church apart from the group. God bless them, these children were not ready — just not ready — to man their own guns.

Life is a mighty undertaking for anyone, let alone an adolescent.

To Be or Not To Be

DURING THE OPENING years of our lives, parents, for better or for worse, make all of the decisions. There are people who never get beyond this. "It was good enough for my dear mother, it's good enough for me!"

School days come along and, for many, "the gang" takes over. We still make no decisions of our own. There are innumerable souls who never get beyond this stage. When "the gang" dissolves, the social set takes over. One does what is done and says what is said. Criticism is the dread of dreads. Never, but never, be different.

Our cemeteries are full of the remains of people who lived their lives virtually without making a decision. They died as they were born: children. The tragedy is that they all died frustrated. We never get over that God-given urge to be a person. Whatever success we may have within the framework of our own little home-made worlds, our inmost natures are still shouting, "Grow up!"

And that is not all that they are shouting. "Tawdry! Tawdry! Tawdry!" If we no longer hear the words, it is because we have plugged up our ears. We plug them with respectability, with alcohol, with anything that will dull the message. No matter how hard we try, however, we never shut out the noise. Our own natures shout us down.

That miserable knowledge of good and evil — what does it want now? Stupid question! Obviously it demands our espousal of the highest ideals in sight: commitment and commitment to the highest.

What this means for the Chinese, I am not sure, or for the Arabs, or, indeed, for anyone else, but

for me it means one thing: dedication to the ideals of Christ. Personally, I know of no higher ideals and until I commit myself to them I am untrue to myself.

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus."

The question is: Do I have the courage?

Westfall Went That-Away

By Wm. B. Spofford Jr.

Bishop of Eastern Oregon

SURPRISINGLY, it took at least ten years to discover that Westfall had died. Anyone, who was interested, knew that there was sickness, of course. For well over a decade, the vital life-signs had been plummeting downward. The precise instruments of measurement recorded that there was less vibrancy and vitality. And then Westfall suddenly disappeared . . . or died.

It had been a long and basically good life. Westfall had shared the history and culture, the happenings and occurrences, of the Oregon desert and ranch-land. The dust of cattle drives and the cinders off of mining wagons had pocked Westfall's face. If that particular dross wasn't buffetting the exterior, then the blowing chaff of wheat and the swirling humus of disked fields did. Westfall probably never did look as though a Saturday-night bath had produced a fresh, new being. But there were those who shared Westfall's life and, dirty or not, they found some meaning for themselves in relating to Westfall. Life in its entirety — conception, birth, growth, marriage, fellowship and brotherhood, and ultimately death — were within the history of Westfall.

At one moment in a life-cycle, Westfall had been reasonably strong, although never a giant. And, as the years passed, the death-dealing agents built up. For a long time, the bones and tissues and lineaments that made Westfall, as they make any body, were healthily adequate. There was, for a time, more bloom, than blight. And then came the turning

Agencies and principalities and powers, beyond Westfall's control and surpassing Westfall's ability to cope, came into play inexorably.

And so, like any classic saddle-tramp, whether called The Virginian or Shane or Monte Walsh or Trask, Westfall bellied-up. There was no funeral,

simply because it took ten years to get the word officially that Westfall had died. As a matter of fact, there was no burial at all.

Simply a word from the U.S. census bureau that, between 1960 and 1970, the last resident had moved out of Westfall. The skelton is still there; a few wooden buildings reminiscent of the town in Shane where Jack Palance gunned down Elisha Cook Jr. The wind still swirls the dust and snow, and boards creek and groan with its passing. It almost sounds as though Westfall were still alive. But it is now official. Westfall went that-away, when the railroad first by-passed it, and then the interstate highway.

Westfall's cousins dot a lot of high mountain ridges and open prairies . . . and they suffered from the same fate. In the new maps of Oregon, it is handled very simply. There is no little circle that stands for Westfall!

Life Is A River -- Or Is It?

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN AN AUGUST EDITION of the Saturday Review I found a great article by Harvey Mindess on the sense of humor as the most valuable therapy for coping with life. Dr. Mindess — I mean, Mindess — (what a name for a specialist in humor) says that having a sense of humor about yourself is about the best thing there is for keeping what little sanity any of us has.

Of course, in order to have a good sense of humor, he says, a man's personality has to be characterized by flexibility, spontaneity, unconventionality, shrewdness, playfulness, and humility.

That's quite a tall order. It reminds me of some brilliant advice I gave the other day to a fellow starting the study of anatomy. "All the names of bones and organs have either Greek or Latin origin — so all you have to do is learn Greek and Latin and then remembering the names of all the parts of the human body will be a cinch!"

But I like Dr. Mindess's illustration of the type of humility that goes with a good sense of humor. He says its a traditional story, which means that he didn't make it up, so I can quote it directly:

A wise old rabbi lay dying, so his disciples lined up next to his death-bed to catch his final words. They arranged themselves in order, from the most brilliant pupil to the most obtuse. The brilliant one bent over the

prostrate form and whispered, "Rabbi, rabbi. What are your final words?"

"My final words," murmured the ancient, "are . . . life is a river."

The disciple passed it on to the fellow next to him, and the phrase traveled like wildfire down the line. "The rabbi says life is a river." "The rabbi says life is a river." "The rabbi says life is a river."

When it reached the oaf at the end, however, he scratched his head in perplexity. "What does the rabbi mean, life is a river?" he asked.

That question, of course, traveled back up the line. "What does the rabbi mean, life is a river?"

When the star pupil heard it, he leaned over again. "Rabbi," he implored, for the old man was breathing his last, "what do you mean, life is a river?"

And the rabbi, shrugging, croaked, "So it's not a river!"

"A man who can shrug off the insufficiency of his ultimate wisdom," says Dr. Mindess, "the meaninglessness of his profoundest thoughts, is a man in touch with the very soul of humor."

We clergy don't get paid as well as psychiatrists, doubtless because we aren't worth as much to troubled human beings, but we have been teaching the reverse of that particular coin for a long time. Do you know what the worst sin is? Not the stuff that Hugh Heffner sells. The worse sin is pride. Because pride is destructive. It rots the soul. And pride is only possible for a man completely barren of a sense of humor about himself and his own accomplishments. The proud man makes his Holy Trinity Me, Myself, and I. And if he can do that without laughing, then he is indeed a lost soul.

Pride is the defense of the insecure — the false front of the frightened. Speaking personally, I know that the only times I'm tempted to speak as an authority are those times when I am doubtful of my own worth and so I feel forced to make some one reassure me by giving me proper respect. Isn't that true of you, too?

We talk a lot about self-acceptance. Well, actually it isn't a favorite topic of conversation, but it is a popular cliché in therapeutic circles. I think that a better way of talking about this necessary attribute of a healthy personality is to speak about relaxing toward yourself. You're relaxed toward yourself when you can recognize the foolishness of much of your wisdom; when you can see

the evil that comes out of your good intentions without getting upset; when you can take delight in playing the game of living without having to win the game; when you know that your virtues and vices are all part of the amazing you and that you are not exceptional in either goodness or badness; when you no longer feel the need to play any role for the benefit of others and are quite aware of your own role-playing if you feel the occasion calls for it.

But how do you learn that kind of relaxation, or humility? Harvey Mindess gives one helpful hint. He says that a sense of humor is catching—not from a tv Laugh-In show, but from other people who are able to see the delightful side of themselves and of the world around them. Shun proud people as you would shun the plague lest you catch some of the disease. Spend your time with people who have some capacity to smile at the oddities of life.

CHURCHMEN OPPOSE NUCLEAR TESTING

★ A protest against a proposed U.S. nuclear bomb test on Amchitka Island this month was voiced in a joint statement issued by Anglican, Roman Catholic and United Church of Canada leaders.

"We in North America must join men of goodwill in every nation who are racing against time to try to build a world of justice and peace," the statement said.

It was signed by Anglican Primate, Archbishop E. W. Scott; Archbishop J. A. Plourde of Ottawa, who heads the Canadian Catholic Conference in Ottawa; and the Rev. Ernest E. Long, secretary of the United Church general council.

The churchmen hope to arouse public opinion and influence U.S. President Nixon to cancel the nuclear test.

Archbishop Scott said he hopes there will be active opposition to the test which he said was "uncalled for and unneeded. . ."

Dr. Long said if the whole object were going to result in great scientific findings that would benefit humanity, "perhaps this could be calculated risk. But since there can be no really great profitable findings from this, it seems to me to be an insane thing that a nation would proceed with such a blast at such desperate risk to human beings."

Meanwhile, the Canadian fishing boat carrying the "Greenpeace Mission" to the nuclear test site, is in the open Pacific after cruising along the British Columbia mainland.

CANADIANS ORDAIN WOMEN DEACONS

★ Two women were ordained as deacons in the Anglican Church of Canada at St. John's church, York Mills, in the first service of its kind in the Toronto diocese.

They are the Rev. Margery Pezzack, a deaconess since 1948, and the Rev. Beverley Shanley, a deaconess since 1965.

The two women were ordained by Bishop George B. Snell of Toronto. As fullfledged clergy,

they now have the right to vote at synod meetings, preach and assist at holy communion.

BLACK ANGLICAN BISHOP REJECTS VIOLENCE

★ Rejecting violence as a solution for the racial conflict in his country, a black Anglican bishop from South Africa said that progress would come through better education for blacks and the fullest use of whatever self-governing powers they were given.

"Those who want to help black people in South Africa," said Bishop Alphaeus H. Zulu of Zululand, "should enable black children to get an education."

"When we've produced enough blacks who are educated and also economically respectable," he said at a press conference in the Episcopal Church Center,

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"blacks and whites will sit down and agree that it is to their mutual interest to solve the problems, or else both will be destroyed."

Bishop Zulu, a descendant of Zulu kings who is the first black to head his diocese, said blacks to not know how the government plan for giving blacks independence within their own allotted areas will work; but feel they have no choice but to "make use of whatever the government is offering."

Blacks have asked for integration, he said, but since that has been refused they will try to do as much as they can under the government's plan of separate development, and are asking the government for facilities to carry out self-government.

The 66-year-old bishop emphasized, however, that he favored an integrated society. "I can't accept the theory that blacks and whites can't live together," he said. "If I did, I would cease believing in God."

Bishop Zulu, one of the six presidents of the World Council of Churches, declined to make a statement regarding the Council's controversial grants to organizations fighting racism.

He said that the churches in South Africa still hope to hold a conference with the World Council on the subject, and that they would seek to clarify the question of whether the grants support violence.

Some of the organizations receiving grants under the council's program to combat racism are engaged in guerrilla warfare seeking to overthrow the white minority governments of southern Africa. Council officials state, however, they have been assured the grants will not be used for military purposes, but for medical, educational, and other humanitarian work.

So far, efforts to arrange a conference between the World Council and its South African member churches on the issue have been frustrated because of the inability of the council and the South African government to agree on conditions for the conference.

Bishop Zulu, by virtue of his office as president, is a member of the World Council's policy-making central committee and

of the smaller executive committee.

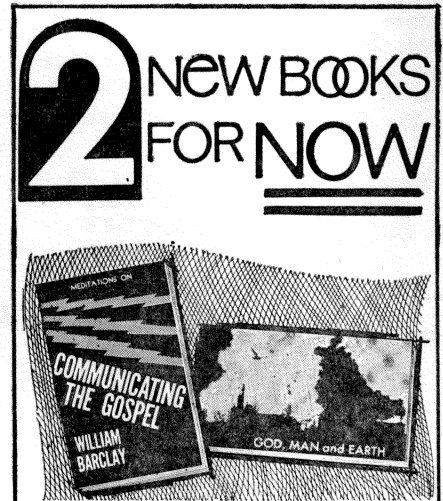
He said, however, that he did not attend the executive committee meeting last year when the first grants were made, the central committee meeting in Addis Ababa in January, where the anti-racism program was reaffirmed, or the recent executive committee meeting in Sofia, Bulgaria, where a second round of grants was voted.

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Charles R. Supin

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Alfred B. Starratt

Turning People to Stone

W. Murray Kenney

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Story of the Week

Prague Peace Conference Seen As a Platform for Dialogue

★ The Christian Peace Conference (CPC) can still serve as a platform for dialogue and cooperation between churchmen of the east and west, according to an American who took part in the fourth assembly of the organization in Prague.

Carl Soule, a staff member of United Methodist program at the UN, issued a report following his return from the assembly, boycotted by many former conference participants from the west.

The clergyman said that about 240 persons attended the assembly. Of those, 52 were western, 103 from eastern Europe and 82 from the third world. Ten Americans, each individually invited, took part.

Notably absent were official delegations from the U.S., Britain, France, Holland and Switzerland. National CPC associations in those countries have either disbanded, or, as in the case of the U.S., declined to continue affiliation with the CPC.

Russian Orthodox Church dominance of the organization is one of the reasons for western dissatisfaction.

For nearly a decade, the CPC served as a major channel of communication between churchmen of the west and those in communist-controlled lands.

Internal tensions arose in 1968

when Josef Hromodka, the CPC founding president, protested the Soviet-led invasion of Czechoslovakia. He was strongly criticized by Russian churchmen and he resigned from CPC shortly before his death in late 1969.

Metropolitan Nikodim of Leningrad and Novogorod stepped into the leadership spot. He was elected president at the assembly, which met from Sept. 30 to Oct. 4.

Soule said that "because of his personal devotion to CPC and the support which the Orthodox Church has given CPC" he felt it was right for Metropolitan Nikodim to be named president.

The United Methodist official estimated that 75 per cent of the cost of the assembly in Prague was borne by the Russian Orthodox Church which, he said, must "have spent around \$75,000 bringing delegates from such distant places as Vietnam, Madagascar, Chile and Cuba."

He noted that after the meeting "a special plane took Russian delegates and many other delegates from the third world to Moscow for a tour of the USSR."

Soule also commented on the presence in Prague of Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference. The civil

rights figure arrived following a speaking tour in the Soviet Union and East Berlin.

Abernathy's address to the CPC was "greeted warmly," said Soule, who described the speech as a "demagogic appeal . . . below the standards of Martin Luther King Jr."

Soule said that the case of black militant Angela Davis is a "cause celebre" in Eastern Europe. He was not happy with Abernathy's assumptions about Miss Davis.

Those assumptions, he said, were that Miss Davis "is black and a communist civil rights worker who has suffered much; therefore she did not buy guns for the killing of police and should be free."

The government-controlled press in East Germany linked support for Miss Davis to the Abernathy visit. In extensive coverage, ADN, the East German news agency, quoted the black Baptist minister as being enormously impressed with life in a socialist country.

At the assembly, delegates adopted a statement pledging the organization to continue work for the unification of Christians. Commitments to be "more open" and to create a "broader platform" were made.

The assembly message supported the calling of a world disarmament conference, condemned apartheid in South Africa and Rhodesia, accused the U.S. of "full responsibility" in prolonging the war in Indo-

china and blamed the middle east problems on "Israeli aggression."

Soulo said western delegates are not bothered so much by the role of the Russian Orthodox in CPC as by the "political ideology which seems to come in the same package."

He described that ideology as seeing "all threats to peace . . . coming from western imperialism. The domestic and foreign policies of the USSR seem to be the only path to peace."

In contrast to many westerners, Soule feels efforts should be made to work with the conference. "Since the CPC is the major peace movement in eastern Europe," he said, "and is respected by many in the third world, it is good for westerners to be exposed to the socialist peace dogma, to ponder its meaning, and to challenge its errors as they may wish to do so."

Investments, Welfare, Prison Reform Acted on by Council

★ Action on welfare and penal reform, alternate service for conscientious objectors and the use of church investment funds marked the regular fall meeting of the Executive Council.

A policy statement on national welfare reform affirmed that all citizens should have the chance "to live secure from poverty with access to adequate health services, and the right to enjoy the psychological and spiritual sustenance advocated in a democratic society."

Members of the council rejected the assertion "that the welfare rolls are filled with people who are able to work but won't." The statement said "less than 1 per cent of those receiving welfare payments are able-bodied men and these men have to be seeking jobs . . . to be eligible for any aid."

Soule noted that Premier Indira Gandhi of India and President Salvador Allende of Chile sent greetings to the assembly. Pastor Martin Niemoller, the German anti-Nazi spokesman, attended representing the world council for peace.

Of the 10 Americans participating, six were United Methodists, Soule pointed out. Methodist Bishop Armundo Rodriquez of Cuba took part.

Soule said that 13 delegates from North and South Vietnam were in Prague and that 10 were Roman Catholic. He added that the Vietnamese indicated that Catholic "opposition to the war was increasing and that in the Liberation Front a majority were not Communists. They opposed membership of South Vietnam in the UN on the basis that this would perpetuate the error of a divided country."

Specifically, the council called for national welfare reform so that payments would cover all poor, based on need. It called for assistance starting at \$3,940 annually for a family of four. Federal financing and control of welfare program were endorsed and the right of the poor to organize "to achieve a human standard of living" was underscored.

On reform of the penal system, members of the church were asked to use "all available resources" to bring about "drastic revision" in all prisons.

This statement was voted following an address in which Presiding Bishop John E. Hines spoke about the tragedy at Attica state prison. He said that Attica showed that "answers other than bullets" were needed

in dealing with prison conditions.

The bishop appealed to Episcopalians to offer sympathy to the families of men killed at Attica, to pray for the recovery of the wounded and to "find ways to pledge our help and resources wherever feasible for meeting the legal needs of prisoners."

"The tragedy of Attica," said Bishop Hines, "is that it revealed clearly that both whites and blacks are expendable in a system so motivated by fear and racism . . . that the humane factors become the first casualties at the sign of dissent and conflict."

Reference was made in the council's statement to a 1969 resolution of the General Convention. That resolution urged an end to "the inhuman conditions which prevail in our prisons today."

The decision on conscientious objectors was in the form of a request to national selective service to recognize the social ministry services of the church's alternative service as appropriate.

The council approved continuing activities aimed at fostering social responsibility among companies in which church funds are invested.

Members refused by a vote of 16 to 15 to delete from the report of a committee on social criteria for investment a sentence reading, "No longer may the churches earn money for programs to aid the poor and oppressed by investing in companies that contribute to war and pollution."

By a vote of 22 to 14, the social criteria committee was told that in carrying out its programs it "shall avoid taking or cooperating in positions taken by others which could reasonably be interpreted as adversely affecting the defense of the U. S."

In 1971-72, the church plans

to continue its backing of churchmen opposed to new copper mining in Puerto Rico. It will also support inter-church efforts to end racial discrimination in South Africa through discussions with U.S. firms doing business there and through voting stock proxies on issues coming before corporation annual meetings.

In another action, the council commended President Nixon for his "initiatives in opening up communication with the People's Republic of China."

Treasurer Reports Increase

Giving to the national church, as of September, was up 4 per cent over the previous year, the treasurer said.

Lindley M. Franklin Jr., speculated that the church would not end the year with a deficit. He made his report to the committee which slashed the 1971 budget by more than \$1 million in December 1970.

The 1971 budget was reduced to \$11.7 million, down from \$13 million in 1970. For 1972, the proposed budget is \$12.1 million.

The reduction was caused by a decline in giving to national church programs. Franklin expressed "cautious optimism" about finishing the year 1971 in the black. He noted that some dioceses are lagging in meeting their quotas. It is, however, diocesan giving which is up 4 per cent.

A part of the reason for a drop in income in 1970 was thought to be national social action programs, including a General Convention decision to permit a special drive for the work of the controversial black economic development conference, which issued the black manifesto.

The proposed 1972 budget does not include \$500,000 in requests from a number of agencies. For example, a national committee on Indian work has

asked for \$200,000 and a commission on Hispanic affairs for \$100,000.

Franklin reported that at the end of August, expenditures for the national church were 2 per cent below the budgeted figure.

Among dioceses mentioned as having paid only one-third or less of their 1971 quota were Long Island, Chicago and Albany, N. Y.

Louisville in 1973

The 1973 General Convention will be held in Louisville, Ky., rather than Jacksonville, Fla. as previously planned.

The shift was announced here by the presiding bishop with the consent of the policy-making council.

The change was made primarily because no suitable facilities for the type of convention planned could be found in Jacksonville.

It was originally thought that the meeting would be concerned only with legislative matters. Now, however, the program has been enlarged to include participations by persons who are not voting delegates. Meeting space and transportation loomed as a major problem in Jacksonville. The change will be expensive. A convention in Louisville will cost an estimated \$50,000 to \$150,000. The Jacksonville cost was set at about \$60,000, with the local diocese paying half.

Pervading Sadness in Bolivia Cited by an American Bishop

* A U.S. Roman Catholic, who has been Auxiliary bishop of La Paz, Bolivia, for two years, said a pervading sadness has fallen over the Bolivian people in the wake of the late August revolution in that country.

At the same time, he implored U.S. Catholics to understand why people of Bolivia, and the third world generally, feel "exploited" by U.S. interests.

Bishop Andrew B. Schierhoff, 49, was among three St. Louis priests sent to La Paz, Bolivia, as missionaries in 1956. In 1969 he was appointed auxiliary bishop of the La Paz archdiocese, with special responsibilities for pastoral work among the Indians in rural areas.

Elected by the Bolivian Catholic bishops as their delegate to the international congress on catechetics, Bishop Schierhoff visited in St. Louis briefly on his way to Rome.

The Bolivian coup, in which the "left-leaning" government of President Torres was over-

thrown by military and "right-wing" forces, "left a sense of sadness over the people," Bishop Schierhoff commented, "and over us priests as well. It's because of the useless deaths of so many fine people — men and women, miners, priests, and doctors."

Bishop Schierhoff explained that aircraft flying over La Paz and other indiscriminate gunfire kill many innocent, uninvolved people as the bullets come through roofs and windows.

"It's a terrible evil," he declared. "It's made me see again that it is difficult to justify war."

"Dom Helder Camara — Bishop of Recife, Brazil — has said that he would rather die 1,000 times himself than kill one man. Die 1,000 times! But yet I think that I now feel the same way."

In the wake of the revolution, Bishop Schierhoff is reluctant to criticize the policies or apparent direction of the new government.

Pressed to make some comment, he replied: "The present government is very favorable to the United States."

He is explicit, however, on the subject of economic relations between the U.S. and the people of Latin America.

"The Bolivian people see the U.S. as making — taking — millions in raw materials and giving back very little," the bishop said, "and this is a tremendous injustice."

He referred particularly to a large zinc mine established and owned by the Gulf Oil Co. but nationalized by the Bolivian government in 1969. Operation of the mine and sale of its output are governed by contracts with U.S. interests "that are very unfair," he said. "It amounts to paying the Bolivian only for his labor in digging up the raw material and putting it on U.S. vessels for shipment. The Bolivian get nothing for the raw material which he considers the property of the country."

Bishop Schierhoff acknowledged that North Americans have reasons for their puzzlement. "You say that investment in a plant and development of machinery deserves a return on your investment—that's capitalism — and you're correct.

"But there are many social theorists in Latin America who believe that capitalism is an evil system, that it should be replaced — not necessarily by communism but by some form of Christian socialism."

Bishop Schierhoff added that while Americans may not fully understand the problem, "I do ask one thing of them: That they remain open to the possibilities of a true Christian socialism. The people of the third world are hoping for a better understanding of their needs by the well-to-do peoples of the first world."

Mao's Successor-Designate Active American Says on Leaving China

★ Lin Piao, the successor designate of Chairman Mao, is still "active," Hosea Williams, a black American civil rights figure, said on arriving in Hong Kong following a month's visit to Communist China.

There has been speculation in western diplomatic circles that Lin was gravely ill or dead.

Williams, program director of the Southern Christian Leadership Conference (SCLC), declined to give further details beyond saying the Chinese leader "is still active."

The SCLC officer and his wife said they also saw Chairman Mao and Premier Chou En-lai. Williams said he gave Chairman Mao a letter from the Rev. Ralph David Abernathy, SCLC president.

In return, he said, Mao expressed "deep appreciation" for what the SCLC has done for the poor people of the world.

Mr. and Mrs. Williams, billed by some in Hong Kong as the first "missionaries" to China since Americans were admitted several months ago, said they visited Peking, Canton, Yenan, Shanghai, Soochow and other cities, where they saw communes, schools and government operations.

The tour was made in the interest of "goodwill and brotherhood," Williams explained.

He added that the letter for Chairman Mao contained some "personal information" from Abernathy which he could not disclose.

Williams said, "It amazed me to see China doing what America has talked of doing for so long, in developing a republic that is government of the people, by the people and for the people.

"The educational system was

fascinating. My visit to China was in itself a great education. Chairman Mao is one of the greatest revolutionaries that has ever lived."

He quoted the Communist Party chief as saying that the United Nations cannot deny China "her rightful place in the world body of which she has been deprived for more than 20 years."

Williams gave Premier Chou a copy of a film on the life of the late Martin Luther King Jr.

WISCONSIN DIOCESES ACT ON MERGER

★ The Milwaukee and Eau Claire dioceses would be reunited after 43 years of separation under a proposal to be considered by diocesan councils.

Bishop Donald H. V. Hallock, 63, of Milwaukee would retire at the end of 1973 — carrying out a wish he expressed more than two years ago — and would be succeeded by Bishop Stanley Atkins of Eau Claire, who would advance from the post of coadjutor bishop to the position he would hold in the enlarged diocese.

The merged diocese would be named the diocese of Wisconsin. It would establish new headquarters in Madison as a more central location than either Milwaukee or Eau Claire.

All proposals involved will be submitted to the upcoming diocesan council sessions in Milwaukee and Eau Claire.

If approved by both, the actions would have to be approved again in 1972 and would take effect after being ratified by a majority of the bishops and standing committees of other U.S. dioceses.

EDITORIAL

To Someone I Might Never Meet

By Charles R. Supin

Rector of St. John's Church, Far Rockaway, N. Y.

IF THERE IS the slightest chance, I hope that somehow you will read this, whoever you are. No, not because it is any great piece of writing, but maybe because the man you murdered might want it that way.

We miss George Wickersham. He worshipped with us whenever he was in our neighborhood, visiting his grandmother. His place in the mid-nave pew, epistle side, is empty. And that's too bad; worshippers of his kind are hard to find these days.

You might have liked George had you been able to take the time to get to know him. He would have had nothing but kind words to say to you and about you; and, who knows, those kinds of words might be rare in your private world.

George would have been gentle too. He had a simple kind of love for humanity; and, who knows, your private world might very well be in need of gentleness. That sort of thing is getting rarer every day, as you know all too well.

I think I'd like to hate you; and, whenever I lose sight of the cross, I develop the most fierce kind of hatred for people like you. And I bet you know what I'm going to say next. Right, whenever I think of George's style of life, I find it almost impossible to hate or even think about hating.

Well, what is really on my mind is the desire, a really strong desire, to rub your nose in all sorts of guilt. But that's all part of my own weakness. George would not want that; our faith he would say has no place for it. George would forgive you, because that's what it's all about. And when I think about the cross I know it all too well. George would be right.

Our parish family will miss George. Yes, we know he will always be praying for and with us in our daily struggles to understand humanity. But, do you know what really disturbs me, in your

brief encounter with him one day at a railroad station, you never had the opportunity to meet him. If you had the time, I think he would have changed your life in a very different way.

*An Open Letter to the murderer
of George Wickersham III*

Hurrah For Our Side!

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

LAST SUNDAY when I was driving to church I heard a radio preacher expounding on one of the psalms. He used a translation in which the usual custom of substituting words such as "Lord" for the Hebrew name "Yahweh" was followed. I noticed how this simple substitution eliminated the flavor of antiquity from the psalm and gave the impression that the biblical passage was an endlessly valid revelation from the eternal God. But more than that I was impressed by the words which pictured "the Lord" as the bloodthirsty enemy of everyone but his chosen people. Later in the day I tried to find the psalm which had been read and was unable to do so, but it was not unlike psalm 135 which reads in part as follows:

He [Yahweh] struck down the first-born of Egypt, of man and beast alike, . . .

He struck the pagans down in droves,

he slaughtered mighty kings,

Sihon, king of the Amorites,

and Og, king of Bashan,

and all the kingdoms of Canaan;

He gave their lands as a legacy,

a legacy to his people Israel.

Reading such a passage, the radio parson didn't bat an eyelash. Instead he went on to expound the various "moral" lessons to be gleaned from the psalm which were mostly on the order of "be obedient and keep on the right side of the Lord or you will suffer the same fate as did the ancient enemies of Israel."

This is religion? Sad to say, it is what passes for religion in vast numbers of modern Christian churches and Jewish synagogues. Yahweh, the magical and vengeful tribal chieftain who loves one group of men and hates everyone else, is

passed off as the deity worshipped by the church. Clergy and people, confident that they are among the chosen few, are not disturbed. On the contrary they are happy to have their dislike of "outsiders" sanctified by a deity whom they believe shares their prejudices.

We happy few who have the truth may rightfully despise those who live in error. We will show our concern for them by trying to convert them to our views, and we can follow the teaching of Jesus by trying to be loving toward those of our neighbors who are members of our church. More than this is not asked. Or, if it is asked, it is resented as going beyond old fashioned orthodoxy.

J. B. Phillips once wrote a book entitled "Your God is Too Small." I never read the book, but I sure like the title. Yahweh, the deity worshipped by Old Testament writers, is too small to be worthy of contemporary worship. True, these ancient documents contain many passages that are noble in sentiment. Lifted out of context, such passages represent a remarkable sensitivity among men who lived a long time ago. Read with historical understanding, these books are a most precious part of our literary heritage. But as a guide to religious understanding and values in the latter part of the twentieth century, these writings are misleading and dangerous.

We can be thankful that we live in a time when some men, at least are increasingly aware of the unity of mankind. The Vietnam war, brought into our homes by tv, and described in horrifying detail in books and pamphlets, has made us aware of human flesh burned, ripped, and mutilated. The pale abstractions of patriotic oratory can no longer hide from us the agony of men, women and children. Our sympathies ignore the dividing lines and embrace all involved in the holocaust — their people and ours — one humanity.

How, then, when so many people are at last learning to identify with all men, can we worship a partisan god celebrated in poetry which shouts "Hurrah for our side, and may our enemies fry in hell"?

We tend to blame the departure of the young from the churches on some perverse quirk which makes them unable to hear the noble values taught by their elders. We complain that they will not listen to us. Perhaps the truth is that they have listened to our glorification of a small and partisan deity. They have listened and heard what habit prevents us from hearing, and they want none of it.

When the Bible is read, not as part of our past history but as the message of the church today, we proclaim the message of a god who is too small. Yahweh is the best that primitive people could do with the idea of god. But he is a long way behind us. Religion worthy of commitment should call to mind one who is a long way ahead of the present day. Jesus spoke of a god far in advance of ideas prevalent among first century people. We need the intelligence, honesty, and courage to speak of a truly infinite God to men of our time.

Turning People to Stone

By W. Murray Kenney

Rector of Christ Church, Cambridge, Mass.

ON OPENING DAY, I talked about the kind of life that we present and suggest through our actions at Christ Church, in this case the sacrament of holy baptism, sermon and our educational offerings. What kind of a community are we? What is unique about the Christian clan? I closed with this true story.

Once upon a time, a little boy eight or nine moved far across the country. He moved from a small house in a quiet, clean, tree-lined neighborhood to a new house in a dirty, noisy city full of unfamiliar faces. He entered a new school. Because no other children lived on his block, he didn't know anybody at school — no, not a one!

After a few days his mother noticed that her son, usually full of beans and jibber-jabber, had become silent and sad. Obviously the move effected him, as it had the rest of the family.

"What's the matter, son? Don't you like your new school? It seems good to me, and your teacher seemed so nice."

"Yah, I guess so. The school's okay. My teacher's okay. But I have no friends! Nobody plays with me at recess. They think I'm funny because I talk differently." And the boy began to cry.

"Now, Johnny, don't cry. Cheer up. Everybody has to make friends. You and I will make some new friends soon."

A few days later his little face seemed longer and sadder. One day, after school, he went right up to his room and closed the door. He didn't even stop to look at tv, or in the frig. His mother, after a discreet pause, climbed the stairs and knocked lightly and entered.

Johnny was sobbing on the bed. Between tears and sobs he stammered "They won't play with me. They say I talk funny. But I found a friend! I found a friend the other day!"

"You found a friend! Good! What's his name? Is he a little boy or a girl? Johnny, who is he?"

"He doesn't have a name! He's a stone! It's a stone! My friend is a stone!"

"A stone?"

"Yes, a wonderful round stone. I discovered him way across the play area near the big tree. Every recess I go to my stone. He's always there — just the same, waiting for me. We play games. I kick

him like a soccer ball. I toss him up like a baseball. We talk to one another. We imagine all kinds of things — we go off on trips together!"

"But if you have a friend — your stone — what are you crying about? Why are you so upset?"

"Oh, Mommie, Mommie," and Johnny broke down. "When I went out to recess this afternoon, I ran over to meet my stone. He was gone! Somebody had taken him away! Maybe I'll never see my friend again!"

Addenda: Jesus often said, after a parable, "What think ye?" I might respond, "How many persons have I turned to stones? Or worse, from whom have I taken away even their stones?"

England Still a Christian Country Open For Debate

★ England's position as a Christian country was questioned in a top-level Anglican Church report which today recommended a new service of thanksgiving upon the birth of a child.

The report came from the Archbishops' commission on Christian doctrine, set up in 1967 under Bishop Ian Ramsey of Durham to consider, advise and report upon individual matters of doctrinal importance. The 18-member body earlier dealt with a wide range of issues.

In its latest report — Baptism, Thanksgiving and Blessing — it comments on whether England can today be regarded as a Christian country. It says: "The extent to which England is now a Christian country is open to question. There is much for the prophet and the churchman to denounce, both in national attitudes and in personal behavior. Our whoredoms are many, and often we seem to act on the principle that it is more profitable to serve mammon than to gain the kingdom of heaven.

"It has been said that there is only a 5 per cent remnant who

serve the Lord week by week on Sunday mornings. There is a deep-seated alienation from organized Christianity particularly in the great urban areas.

"Whether this means, however, that England is now an un-Christian country is open to debate. Even our atheists are Christian atheists, and markedly different from Moslem atheists and Jewish ones. Compared with many other countries, even ones in Europe, there is still some evidence of the impress of Christianity, even though public life is increasingly dominated by the assumptions of a pluralist society.

"What is true about the English in the present age, and to a lesser extent in some past ages too, is that they do not go to church — but still, many like the church to be there to stay away from and often claim that they are none the worse Christians for that."

In this context the commission recommends the new service of thanksgiving for the birth of a child and asks that, with a prayer of blessing, it be prepared by the liturgical commission for general use throughout the church.

The commission says the new service should be available to all who ask for it, but it is not to be regarded as a substitute for baptism. It points out, "Since it is a family occasion, such a service might suitably take place in the home, or other place of birth. When held in church it should not be associated with the font."

This new service, it added, could replace the existing service of thanksgiving after childbirth, but notes, "A child for whom such thanksgiving had been offered would not be a member of the church but should be assured of the church's pastoral care and concern. The church will naturally hope that, as with every child, these children for whom thanksgiving has been offered will be brought in due course to baptism. But in relation to an appropriate liturgy, it is not clear to us whether an expression of this hope and possibility should occur in the service itself, or be the subject of a rubric."

Touching on parents and baptism, the commission states, "The problem many clergy are faced with is that parents demand baptism without being willing to make the promises or mean them; and to administer the sacrament in such circumstances would be at best meaningless and at worst sacrilege . . .

"If parents are not intending to bring up their children as Christians at all and do not recognize any obligations as binding on the Christian, the sacrament cannot be administered.

"Nevertheless, it is still asked for, often as a mere social form, sometimes by articulate parents who have some theistic belief but cannot accept the whole Christian faith or mouth the fairly explicit undertakings required in the service of baptism.

The commission adds that in such cases the new service might meet the need, "but only if such a service safe-guarded the uniqueness of baptism. The priest may advise, but not insist, that such a service in which blessing is set in the context of thanksgiving would be more appropriate than the sacrament of baptism; if the parents are clear that baptism is what they are seeking, and are prepared to make the promises, they ought not be refused."

- - People - -

JESSE JACKSON, head of operation breadbasket, is making plans for a summit conference of leading civil rights leaders. He said the conference will map common strategies for the future, including the periods before and after the 1972 presidential election. The 29-year-old black Baptist indicated that both the Rev. Ralph David Abernathy, head of the Southern Christian Leadership Conference, and Roy Innis, director of the Congress of Racial Equality, favor the conference. Jackson's organization—operation breadbasket — is the economic arm of the SCLC. The clergyman said

that other groups that might be invited include the Urban League, the NAACP and the Black Panther Party. Mr. Jackson spoke at a regular Saturday breadbasket meeting in Chicago. U.S. Senator Vance Hartke (D-Ind.) was in the audience. Meanwhile, operation breadbasket announced that its third Black Expo at Chicago's international amphitheatre had grossed about \$450,000 and drawn an attendance of 479,650. Officially called the Third Annual Black and Minority Business and Cultural Exposition, the five-day program was held in early October. Paul Walker, Expo communications director, said a net profit of \$200,000 is projected. He stressed that some figures received were estimates. Major expenses, according to Walker, were \$65,000 for the amphitheatre and payment to entertainers. If a \$200,000 profit is realized, he said, the sum would almost cover the Breadbasket budget for the coming year. Ticket sales totalled \$312,500. Another \$140,000 came from the rental of space to exhibitors.

The attendance figure included 73,600 free admissions to entertainment attractions and 41,400 free passes for exhibitors and staff.

EDMOND LEE BROWNING was installed bishop of the convocation of American Episcopal Churches in Europe. He was formerly head of the missionary diocese of Okinawa until it was absorbed into the Nippon Sei Kokai. The installation was held in the American Pro-Cathedral Church of the Holy Trinity. Dean Sturgis Lee Riddle presided. The new bishop represents Presiding Bishop John E. Hines in Europe. He also holds a commission from the Archbishop of Canterbury and the Bishop of London to officiate within Church of England jurisdictions in continental Europe. Exchange of episcopal mandates between the Church of England and the American denomination was agreed upon earlier in a move to strengthen Anglican ties in Europe. American Episcopal churches have existed in Europe since the 1850s. Anglican Bishop John Satterthwaite of Fulham — northern and central Europe — and Gibraltar concelebrated

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holy communion with Bishop Browning during the installation. Roman Catholic, Orthodox, Old Catholic and Protestant representatives attended. The U.S. embassy was represented by the Hon. Perry H. Culley, minister plenipotentiary and a vestryman of the pro-cathedral.

ROBERT SELBY TAYLOR, Archbishop of Capetown, has called upon the South African government to set up a judicial inquiry into allegations of torture and ill treatment of prisoners held by security police. "There are rumors and there appears to be evidence to support them that the security police are using torture — cruel, inhuman and degrading treatment of prisoners," the archbishop said. He added that only an independent judicial inquiry can calm public concern. "If, as

we are assured, these rumors and fears are unfounded, then such an inquiry will remove the stigma from the reputation of the security police," he said. "But if the government continues to refuse to appoint a judicial inquiry, then the rumors will grow and it will appear that there really is something to hide." As Archbishop Taylor was speaking, a Capetown Anglican priest was in the 57th day of a fast protesting the death of a Muslim leader, Imama Abdullah Haron, who died while being held by the police two years ago.

WILLIAM C. FREY, bishop of Guatemala has been deported for alleged "interference in the political activities" of that country. His wife Barbara and their five children arrived in Miami after being given 72 hours to leave Guatemala

City. They are U.S. citizens. Reports indicated that a Roman Catholic priest from Spain was expelled at the same time. A statement on the background of the action was issued in New York by Paul A. Tate, deputy for jurisdictions of the church. Tate said that on Sept. 23 Bishop Frey and nine other Christian leaders in Guatemala signed a statement opposing violence in the country and asking for a restoration of constitutional guarantees. Guatemala has experienced clashes between guerrilla groups and a series of governments for several years. Constitutional rights were suspended in 1968 following the slaying of two U.S. military officials. Violence has been common regardless of whether a leftist or a rightist government is in power.



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Editorial

Prisons, Asylums, and Christ Reflections on Attica

Jeffrey P. Cave

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Story of the Week

Voice of Prophecy Seldom Heard Bishops Told by Bishop Hines

★ The House of Bishops held its 1971 meeting at the Pocono Manor Inn, Pa., October 24-29. Approximately 115 bishops of the church, from both domestic and overseas jurisdictions, were in attendance.

An opening service was held on Sunday, October 24, and included an address by Bishop John Howe of London, executive officer of the Anglican Communion, who has served in that position since May, 1969. As executive officer, Bishop Howe is responsible to the Lambeth Consultative Body, of which the Archbishop of Canterbury is President.

Oscar C. Carr, the Executive Council's recently appointed vice president for development, addressed the house on October 25. The Bishops met in small groups on Monday and Tuesday. Wednesday was a quiet day with a banquet in the evening. Business sessions were held Thursday and Friday with adjournment on October 29.

Host bishops for the meeting were Frederick J. Warnecke, bishop of Bethlehem, and Lloyd E. Gressle, bishop coadjutor of the diocese.

Program For Bishops

A program for "training and retaining" church bishops was announced during the meeting.

The plan for strengthening and broadening the skills of

bishops is being funded by a \$300,000 grant from the Episcopal Church Foundation, an independent agency.

A parallel program in continuing education is being established with a second grant of \$300,000 from the foundation.

Bishop Frederick J. Warnecke of Bethlehem, chairman of the church's board for theological education, said two forms of study leave for bishops are under consideration. One would offer six weeks leave once every three years. The second would be for a period of six months to a year.

The goal is to give bishops an opportunity to study theology, business or other subjects in seminaries or universities.

Guidelines for the programs for both bishops and clergy are being drafted by special committees.

William A. Coolidge, president of the foundation, said the grants reflect a desire that church leadership be offered the same career assistance available to key executives in business and industry.

Gordon Named Director

The Rev. Quinland R. Gordon was named the first director of the new Absalom Jones Theological Institute, an Episcopal program within the Interdenominational Theological Center (ITC) in Atlanta.

His appointment, announced at the meeting, had an appropriateness apart from Mr. Gordon's qualifications.

The new director, like the man for whom the institute is named, came to the Episcopal Church from an African Methodist Episcopal background.

Absalom Jones was a Philadelphia black leader in the late 1700s and early 1800s. He helped Bishop Richard Allen in founding the AME Church. But he felt drawn to the Episcopal tradition. He became a clergyman and organized the first Episcopal parish for Negroes in America.

Gordon, a native of Connecticut, was ordained in the AME denomination. He joined the Episcopal clergy in 1949. Since 1967 he has been on the staff of the church's special program, a fund to aid the poor and powerless.

Gordon's appointment was announced by John T. Walker, suffragan bishop of Washington, chairman of the institute's directors.

Bishop Walker noted that the new program does not constitute a new seminary. Rather, it represents Episcopal participation in the predominantly black ITC, set up in 1958 by union of several institutions in Atlanta.

The program, the bishop said, "will complement the present theological curriculum" of the church without duplicating existing facilities.

Gordon received his own theological training at the Bishop

Payne Theological Seminary, Boston University and the Episcopal Theological School, Cambridge. He served AME parishes in New England from 1945 to 1958.

He was a priest of the diocese of Washington from 1959 to 1966.

Absalom Jones, whose memory is honored by the institute, was born a slave in Delaware. He was sold to a Philadelphia store owner at the age of 16 and taught to read. He married a slave girl but was able to buy her freedom, which meant their children were free. Later, he purchased his own freedom.

He and Bishop Allen organized massive relief efforts for blacks in Philadelphia. Jones founded an insurance company, a society to suppress vice and schools for slave children. In 1812 he served as the first Negro grand master of Masonry in the U.S.

Priesthood Not For Women

The priesthood is a "masculine conception" and should not be extended to women, Bishop C. Kilmer Myers of California said.

His comments brought angry reaction from women's liberationists both inside and outside the church.

Mrs. Anne Bennett, wife of theologian John C. Bennett, was particularly critical of the bishop's assessment.

Bishop Myers said "a priest is a 'God symbol' whether he likes it or not. In the imagery of both the Old and New Testaments God is represented in masculine imagery. The Father begets the Son. This is essential to the givingness of Christian faith and to tamper with this imagery is to change that faith into something else."

He said that the masculinity of Christ, as the "source of priesthood," is not incidental. "This is the divine choice."

Bishop Hines on Church Role

The Presiding Bishop said that contemporary Christians "should go out on a limb" to reconcile and redeem a world in chaos.

He said that the Episcopal Church's recent efforts to influence the "corporate responsibility" of some U. S. companies were signs of fruitful experimentation. The 2.5 million-member church has asked General Motors to abandon its operations in South Africa, charging that it is immoral to profit from a country maintaining apartheid policies.

This activity has "opened up Pandora's box," the presiding bishop stated. He reported that he has received considerable mail alleging that "the leadership of General Motors is a good deal smarter than the leadership of the Episcopal Church."

Bishop Hines also asserted that "the church's real strength and effectiveness lies with the lay people."

"We clergy are the mercenaries of the church's life. We are paid to do what we do. But when a man or woman who is not paid puts his or her life on the line; then the church can reconcile and redeem people," the bishop added.

He urged extensive theological training for laymen, observing that "most people still operate out of kindergarten or elementary school days when it comes to theological thinking."

"The drop in church contributions has probably bottomed out," the bishop maintained, noting that Episcopal contributions fell \$1,700,000 below the \$14 million budget last year.

Although church activism in social issues is frequently cited as the reason for the drop in contributions, Bishop Hines stated "the voice of prophecy is too seldom heard in the church." That voice, he said, is mindful of justice and mercy, looks to

the future, warns of famine and poverty and points out the threats to society.

Deported Bishop

The bishop of Guatemala, ousted for alleged "interference in political activities," said he believes the government "needed a scapegoat" to deport after he and several others issued a "low-key" request for the government to restore constitutional rights.

He had joined a Roman Catholic bishop, four Catholic priests, and four Protestant pastors in a public statement to the Guatemalan government.

"We asked that the killing stop," he said, "and that constitutional guarantees be restored since a year of martial law had no visible benefit."

"The same day we made our protest a young man was shot at the university. The students went on strike. The bar association and the newsmen's guild joined in the outcry. The thing sort of snowballed."

Bishop Frey said that he was never officially told why he was deported, but that news reports later said that the government had accused him of meddling in internal governmental affairs.

Elected by the House of Bishops to serve in Guatemala four years ago, Bishop Frey said that he will ask bishops of the church to permit the 3,000 Guatemalan Episcopalians to elect their own bishop.

"Episcopal church life is pretty vital there," he said. "People join for the right reasons, because just being a member makes you suspect by the government. People aren't concerned about whether or not they like the way the rector dresses, or if there ought to be two or four candles on the altar. They're concerned about life and death and justice." The 41-year-old bishop said he plans "to look for a job, a parish or something."

Churches Play Leading Role In Action in Appalachia

By Isabel Baumgartner

Editor of the Tennessee Churchman. She attended the recent meetings of the Commission on Religion in Appalachia (CORA) and Appalachia South, Inc. (APSO), in Gatlinburg, Tenn., and has furnished the story below.

★ Appalachia is moving. This is not to say that the 20 million residents of the 825-mile stretch between southwestern New York and mid-Alabama have decided to live elsewhere.

It is to say — as the commission on religion in Appalachia made clear October 5-7 in Gatlinburg, Tennessee — that here and there in this vast depressed area, paralysis is giving way to positive action.

With financial and human resources mobilized by the widely assorted group of Christians who comprise CORA, things are beginning to stir.

Items:

● rural families in east Kentucky's Breathitt and Wolfe counties are sensing, for the first time, the personal dignity that comes from being self-supporting. Women skilled since childhood in making quilts are finding widening markets for their handwork. Farmers are raising feeder pigs, and growing vegetables in inexpensive plastic-covered greenhouses. At a woodworking plant and a chair factory, both new, men are using lifelong skills to produce family income.

● a regional task force on social, political, and economic issues (SEPI) has spun off state SEPI groups, by which local people learn to share in the political process. Special concerns: health, welfare, education, tax reform. In Appalachia tubercu-

lisis still afflicts thousands. Half of all children have intestinal parasites. If a man starts early enough to mine coal, he can become totally disabled by black lung disease before his thirty-fifth birthday. In other named areas of concern, the facts are every bit as shocking as these.

● the churches themselves are taking a new look at their present fragmented mission involvements in Appalachia, with a view to updating methods and making joint strategy plans. The Appalachian mission renewal project, newest arm of CORA, offers its communions a full-scale analysis of all mission activities supported by national judicatory church offices — including programs in health, welfare, education, and community development. The aim: to find ways to renovate systems of long standing, and retool for late twentieth century effectiveness.

● people in Clairfield, Tennessee, using local materials and initiative, have organized to help themselves by building a small plant to manufacture wood pallets for industrial shippers. CORA helped channel into this effort funds and personnel from the Tennessee Valley Authority and the Robert F. Kennedy Foundation.

● CORA has founded a non-profit corporation to build an endowment, receiving from individuals, churches, and foundations tax-free gifts which will produce ongoing income for emerging tasks across the region.

● a two-week regional school for church leaders, to refurbish and enhance mission skills, drew 175 people from 13 states to its

third annual session last summer at Morgantown, West Virginia.

How It All Began

A 1962 Ford Foundation study documented the severity of Appalachia's plight and urged a regional search for solutions.

CORA came into being three years later, after Christian leaders across Appalachia had asked themselves and each other, "How can we work together, across state and denominational lines, to reduce poverty and build community, here in the place sometimes called the nation's most stubborn rural slum?"

Pursuit of that question led to the formation of the CORA coalition, whose ecumenical dimension is probably unequalled anywhere else in the U. S. The commission embraces 17 Christian communions, 11 state councils of churches, the council of Southern Mountains, and the national Catholic rural life conference.

A Milestone Meeting

The Gatlinburg meeting became a milestone in CORA's maturing process.

In April 1970 in Johnson City, Tennessee, CORA gathered grassroots people and government agency people, to hear from both groups an appraisal of how the commission might continue to link them most helpfully. This spring in Montreat, North Carolina, CORA's guests were bishops and other judicatory leaders, assembled to share their communions views and to offer growing support. This month, CORA invited national-level decision makers from each member church to attend, enabling a meeting of minds on both long-range goals and specific 1972 project plans.

As CORA executive director Max Glenn of Knoxville puts it,

"This is the turning point we've been working toward so long. The results of our search for appropriate roles for the church to play here have been shared helpfully with our national executives. And they've combined their thinking with ours to project how best to move ahead."

CORA's president, Bishop Coadjutor William E. Sanders of the diocese of Tennessee, spelled out clearly the commission's role as bridge-builder, not agency — as a table around which Christians of all persuasions can gather to reinforce one another in mission and ministry to Appalachia.

The meeting endorsed CORA's stated purpose: "In the name of Jesus Christ, to engage the resources of the communions and other agencies in activities designed to meet the pressing human needs of the people in Appalachia."

A policy statement adopted by the meeting terms CORA's work "a necessary and valid demonstration of the love of Jesus Christ." One delegate put it this way: "I see CORA as a channel by which the won man can express his commitment to Christ."

The commission and its guests heard Ralph Widner, executive director of the U. S. Appalachian regional commission, point out that such government agencies necessarily see only the big picture. "It is up to the churches," he insisted, "to sensitize the whole social system to the needs of the single individual, to help us marry the sense of the needs of one precious human being to our grand strategies . . . It's not good transportation, education, and enough to improve health care, housing unless we give the people themselves control over what happens in their lives."

Widner touched a point already apparent to CORA people

— that some mountain churches present a religion that is fatalistic, individualistic, escapist, emotional, and other-worldly. People paralyzed into hopelessness by these concepts need to catch a new vision of Christian potential for mission in today's world. As the Washingtonian put it, "You must make the church a positive, affirming force. You must be the mediating force that holds communities together."

A second Washington guest, Philip Brown of the rural housing alliance which is funded by the Ford Foundation and the OEO, said that the weakness of present housing efforts is the lack of a "delivery system" by which monies can be put to work. He recommended that when CORA's task force on housing is ready, with a staff person who has gained at least semi-professional competence, the commission can provide the skelton for a housing institution in Appalachia.

Money Is Seed Money

Member communions underwrite CORA's administrative budget — for 1972, about \$70,000 — and additional church seed money in turn mobilizes grant money from government and foundations for program — to date, in excess of \$1 million for next year, with no limit to the amount readily applicable to self-help programs as it becomes available.

The CORA staff lines up in a novel way. Manning its Knoxville office, though seldom in it all at one time, are three men. Max Glenn, executive director since 1968, is a clergyman in the Christian Church (Disciples of Christ). Assistant director the Rev. John B. McBride, of the Southern Baptist Convention, spearheads the regional mission renewal study mentioned above. Layman Gary Slaats tells CORA's story many ways via a religious communi-

cations network he has founded; a regional religious atlas has also been published.

The Rev. Bennett Poage, of the Christian Church (Disciples), enabled the east Kentucky human/economic development efforts to take shape. A trained economist and onetime U. S. department of agriculture staff member, he now moves to other Appalachia spots to spark programs similar to the one in Kentucky.

From the field also, the Rev. Dr. Shirley E. Greene of the United Methodist Church acts as consultant to the SEPI task forces, his half-time services donated by his church. Other people on CORA's collegiate staff relate this way to the semi-autonomous task forces, without pay from CORA's budget.

It's been a slow and demanding process, starting from scratch to gather data and formulate plans and get projects off the ground. But the Gatlinburg gathering clearly showed that CORA has come of age, and is now equipped to move into productive adulthood with united Christian strengths.

The Episcopal Church's own regional board, until now called Appalachia South, Inc. (APSO), met directly following the larger assembly, to plan for the coming year.

Constituency: a bishop, a priest, and a lay person from the dioceses of Pittsburgh, Maryland, West Virginia, Virginia, Lexington, Western North Carolina, Southwestern Virginia, and Tennessee.

Now that Pittsburgh has affiliated, and clergymen from Southern Ohio and Western New York expressed the interest of those dioceses by their presence at Gatlinburg, the corporate name will be changed to eliminate "South."

APSO president is Bishop William G. Marmion of South-

(Continued on Page Nine)

EDITORIAL

Prisons, Asylums, and Christ Reflections on Attica

By Jeffrey P. Cave

Staff of the Church of the Epiphany, in New York

THERE IS no embarrassment in death, except for the living. The peep-hole in the door of death can be looked through only from the inside out. The door is shut. It can only be opened from within. Who knows what eye looks through to behold those who stand on the outside? It is a cause of great embarrassment to be seen by one who himself cannot be seen. Feelings of embarrassment to be seen by one who stands beyond the door, and who himself cannot be seen. Feelings of embarrassment and helplessness; feelings of impatience; the desire to walk away from the door and to reach for the familiar, to look upon what can be seen and felt and into eyes of welcome, eyes of approval; embarrassment, helplessness, impatience: these are the feelings of an East Pakistan famine, a Southeast Asian war, an Attica blood-bath.

Hunger is laid to civil crisis or over-population and a lack of proper birth control; war to the stubbornness of the other side; Attica to outside conspirators. Congressional committees make research into causes and there are cries of prevention of future holocausts. But Geneva accords or garners of Nebraskan wheat or total reform of penal systems can easily become the nostalgic substitutes for the uneasy experience of standing there before the cold and ugly fact of death, helplessness, embarrassed, disappointed, angry.

It is easy now to take comfort in pathology, and indeed, some good may come of it: next time the return of the hostages should be the first non-negotiable item of the state's business with the insurgents; next time the committees of negotiators and of observers should not be so large; next time the governor should go in, or at the very least he should wait longer; and so forth.

Lost in the maze of what one commentator calls our "game of blame" there is the staggering matter of racial overtones in the Attica affair. Yet it will not be the rights and the treatment of

the majority in that prison which will be noticeably inconspicuous in months to come. We are left with the uncomfortable feeling of being watched from the other side of the door of death by those warders who were the minority inside, but who surely must in some sense represent the majority outside, that is to say the broadly speaking middle class white Americans. We are reminded of the words from Revelation, "I shall come upon you like a thief and you shall not know the moment of my coming?"

We are left with St. Paul's question, which is often read at the burial office, "What shall we then say to these things?" Too much has already been said and enough cannot be said, so we grope for some significant word.

No Easy Decision

SEVERAL WORDS come to mind. One is from the book called Daniel, composed some two centuries before Christ. It is a book written in times of persecution, when Jews were forbidden to practice their religion. It is a book of apocalyptic, purporting to record the visions of man who had seen human life from beyond the door of death, and thus to see life as it really is when all is said and done. It is an important book because it is the background for the Christian idea that history and events are significant because they reveal the mind and the hand of God. They show us both his promise and his judgement, and they reveal most of all his sovereignty.

One group of biblical writers took the view that since history is controlled by God all that we can think or do must necessarily be mere folly, so all we can do is to eat, drink, and be merry, and hope for the best. The apocalyptic tradition of Daniel and of the book of Revelation is different. The struggles and defeats and the triumphs of man's history are all the proving grounds for men of faith, because it is all leading somewhere. God does not simply spin the earth around like a top, it is actually going somewhere, all of this mixed up world of pleasure and pain, poverty and plenty, good and evil. There is a day ahead when it will all be over, or it all will begin, depending on how you look at it. A cosmic struggle is taking place, between the powers of darkness and the powers of light, and ultimately the light will shine eter-

Setting Things Right With God

nally, but it will also show up all the darkness and defeat it. Daniel's word promises both the battle and the triumph. He says unequivocally and without mincing words, "there will be a time of distress. But," he says, "at that moment your people will be delivered."

The promise is one both of distress and delivery. It is not of distress alone — it is not of delivery alone; it is of both. This is the only way I know to make sense of Attica: to think of it as a grim and painful episode in the continuing struggle of good with evil, a struggle which we do not have to be too romantic about because its going on in every one of us most of the time. We have fantasies of the struggle having been won and of life without distress — fantasies of the day of delivery, when there will be relief, resolution, rest, safety. And while the battle of life goes on it is easy to lose sight of the light and to accept the distress and that all that goes along with it: cynicism, despair, fear, isolation. It is not too hard to imagine that since Attica the sale of firearms and safety locks has probably escalated. And it is not too hard to imagine the reform of the penal system to be decades in the process. But to be on top of this struggle and to actually believe that God's hand and heart is in it: this is not easy.

No Sacrifice Too Great

BUT THERE is another word, and it is a word of comfort. And it comes again from the apocalyptic tradition, from that wonderfully colorful imagination of the John called "the Divine", who could see, so he said, beyond the door. He writes at the time the earliest Christians were being persecuted, slaughtered for their faith, and he says, "they did not hold their lives too dear to lay them down."

Is it possible that Attica was in some sense a sacrifice, an atonement, an offering of life, both for the sins of the past and for the present invocation of the life of God upon that tragic altar? Is it possible that from such a sacrifice a communion might take place? that the lives which from our side of the door may seem to have been snatched away, might from the other side seem to have been given for a cause which is greater than any of our lives? I do not know. But I do know that if distress and delivery come together in the final moment of history when the door shall be opened, then no life is too dear to lay down, no life is too dear to offer, not your life, not mine.

THE SAME WRITER thinks of that final moment of history and says "This is the hour of victory for our God, the hour of his sovereignty and power, when his Christ comes to his rightful rule."

In one place, when St. Paul was actually in prison himself, he called himself "a prisoner of Jesus Christ." The coming of Christ to each of us is an encounter with one whose life was lived both in distress and in delivery and who did not hold his life too dear to lay down. To be his prisoner is to know asylum; to be his prisoner is to know true freedom. The hour of his coming as our judge, our jury, our guard, our executioner, is the hour of God's victory. I believe this is what the resurrection means: that Christ shows us the wounds in his hands and his side and he says "my people shall be delivered." Is this the same Christ who was betrayed, the same Christ who was arrested, the same Christ who was beaten and jeered at and killed?

Yes, and more. He did not merely "survive", he did not merely pass through the door, he opened it up for us all to see, for we shall be delivered, we are delivered already. This is the hour of our victory. The battle has been won. Christ has come to assure us that history is not a dreary procession of events that somehow happen, some fair, some foul, a kind of lesson book to learn how we can make life more pleasant for everybody. No it is a struggle between cosmic powers that are equally real, but not in the final analysis, equally strong. For in God's time, he shall claim the victory.

To open up our institutions of law and correction to the impulses of freedom and to remove any vestiges of coercion is a big order, and as the much bantied-about slogan has it, it is "long overdue." One writer said that "a jeweller working on the insides of a watch is operating in a larger psychological space than the man immobilized in his cell." It goes without saying that we now need a massive dose of "rehabilitative" justice and that we need to forget about "retributive" justice once and for all. A person convicted of the worst kind of crime still needs psychological room if he is to remain human. We are one with that prisoner: not all bad men are in prison, and not all prisoners are bad. We must not forget that in some very real way a prison ought to be an asylum, a sanctuary. Its doors may be closed, but it is, or ought to be just as easy for a human

being to work out his own salvation there as it is on the outside. In fact that is what we should expect from such places if we ever expect the process of re-entry into the outside world to be a realistic goal. But we know all of that. It is hard to think of justice ever coming from a firing squad, but let us not indulge in looking for a scapegoat.

Yom Kippur is the Jewish festival of atonement, the day of setting things right with God. It is a day of repentance and renewal. In ancient times, it was the day the scapegoat was chosen to carry the sins of the people away to appease Satan. On that day the high priest prayed for a year of abundance and for the coming of the Messiah. For us he has already come, he has made our sins his, and has taken our punishment for us. He has seized the power of the universe by

humbling himself to death. There is no need for scapegoats now, except to escape our own implication in the struggle.

It is also Michaelmas, a day when the Christian Church looks hard at the future, and for a time ceases to brood over the past. We look ahead to the day of God's victory, the day when in venerable mythology Michael the Archangel shall send Satan cataputing out of heaven. We should not forget that Satan is sent tumbling to earth, where he still for a while at least vexes and taunts its inhabitants. There may still be distress. But that is also the hour of God's victory, our victory, our deliverance, our liberation. And that victory we can affirm and celebrate and thank God for right now, for he will continue to deliver his people on whichever side of the door, whatever door, they may stand.

CHURCH IN APPALACHIA:—

(Continued from Page Six)

western Virginia. Its executive director, the Rev. R. Baldwin Lloyd, works from Blacksburg, Virginia, to counsel and coordinate and encourage the people-to-people efforts which APSO began in 1964: he calls APSO the vehicle by which the Episcopal Church enters into the united efforts of CORA.

From its outset APSO has assumed a dual task.

It supports and strengthens Episcopal clergy and congregations — for example, by orienting new clergymen, its own and others, to the cultural climate of the region, and by producing Christian education materials written in vocabulary understandable to persons with limited formal education.

It also works ecumenically wherever possible, particularly through the commission on religion in Appalachia. Director Lloyd, a member of CORA's collegiate staff, gives a portion of his time directly to these inter-church undertakings.

Many goals APSO envisioned, early in the scheme of things, dovetail with those now actively pursued by the newer ecumen-

ical commission. Yet certain uniquely Episcopal life styles continue to maintain their identity and to receive their full share of APSO's attention.

Via the Highland education project guided by the Rev. W. Ross Baley in Northfork, West Virginia, student volunteers from many parts of the country engage in vocation church school teaching, and in work projects to repair the fabric of Episcopal mission property.

APSO board members and Lloyd are furthering linkages with individual dioceses and congregations, to focus the strengths of Episcopalians in a collective approach to Appalachia's multiple human problems.

The national church plays a key part, too. The Rev. Robert Martin, deputy for program, represented Presiding Bishop John Hines at the CORA meeting. Woodrow Carter, also of executive council's New York staff, met with APSO this time as he does frequently, for liaison purposes. Of APSO's 1971 operations budget of \$28,000, the sum of \$9,000 — over and above support from the dioceses — comes from general church funds. Presiding Bishop

Hines contributed an added \$1,000 this year; Massachusetts churchwomen gave \$200; and two parishes in Maryland and a third in Connecticut gave over \$2,200.

APSO program funds of some \$32,000 for 1972 will come, as in the past, from individual dioceses where projects are in process. Some of their uses: conferences which bring together Episcopalians and grassroots people, to melt intercultural barriers and open ways for mutual mission — continuing education opportunities for Episcopal clergymen — training workshops for lay and clerical leaders within and without the Episcopal Church.

The October meeting saw APSO constituents underline their firm commitment to its two-fold purpose. In the words of the Rev. William Burns, who directs an Episcopal mountain education center at Valle Crucis, North Carolina, "We're like a two-wheeled vehicle riding a double track. One track is our own Episcopal effort, and the second is our ecumenical work via CORA. Both move ahead because each wheel energizes the other."

Chinese Feel Mao Gives Them Now What God Promises Later

By **Marcelle Poirier**

RNS Special Correspondent

★ The people of China feel that the land reforms and redistribution of wealth carried out by Chairman Mao have given them in this life what religion once offered them in the next, Hosea Williams, program director of the Southern Christian Leadership Conference (SCLC), said in Hong Kong.

He was interviewed shortly before leaving for the U. S. following a month's visit to Communist China. The civil rights figure was accompanied by his wife.

Mr. Williams said he made clear to everyone he met that he was a Christian (a Baptist) and that he brought up the question of religion whenever he could.

"I asked responsible comrades what Chairman Mao advocated that Jesus Christ did not advocate," he stated. "I was told there is no comparison between Mao and Christ."

Mr. Williams said that Chinese he questioned explained that while there had been many religious people before the Communist revolution, the Chinese now realize that religion had asked them to accept poverty in this life in order to have a better life in the next world.

"They told me that since the land reform program and the redistribution of wealth the peasants feel that Mao has given them in this life what God promised in the next," he said.

The aide to the late Dr. Martin Luther King Jr., also said that he was told 3 per cent of the Chinese people still maintain some religious belief.

"The real religion of China is Mao's thought, and after seeing how the Chinese have developed themselves after being exploited

and oppressed, I must say I feel great sympathy with them," Mr. Williams said. "I am, however, a Christian, and I can never agree with the Communist philosophy of atheism. But I do agree with the hypocrisy of the Christian world."

He expressed the opinion that the "people of China are living more Christian lives than many so-called Christians in America."

Asked about the possibility of

Canterbury Gives Views on Many Topics in Visit to Canada

★ Archbishop Michael Ramsey of Canterbury said in Toronto, that he has approved an agreement on the doctrine of the eucharist produced by an Anglican-Roman Catholic commission.

Asked at a press conference on his arrival whether Pope Paul VI has responded, he smiled and said, "We're waiting for that."

In Toronto for a series of lectures at Trinity College, Univer-

the return of missionaries to China's mainland, the SCLC official said: "The word 'missionary' is a nasty word in China. The people equate missionary work with imperialism. The Chinese are not alone in this; during my visit to 12 African states before going to China I found that Africans were very anti-missionary."

Mr. Williams said that while in China he distributed to students 30 books of Dr. King's sermons which had been translated into Chinese in New York.

"I don't think the authorities really liked that but they did not stop me," he commented.

sity of Toronto, the archbishop has chosen as his theme, "The Crisis of Faith Today."

Toward the close of his eight-day Canadian visit, he visited the diocese of Ottawa, now observing its 75th anniversary. While in the national capital, he was the first Anglican archbishop ever to preach in the Roman Catholic basilica there.

Dr. Ramsey told reporters that the statement on doctrine "has my agreement." He said

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the joint commission has been making "very good progress" at reconciling differences between the two churches.

The archbishop was also hopeful about church union talks in Britain among Anglicans and Methodists—and Presbyterians and Congregationalists. He said the Methodists have already approved union plans and that these plans will come before the next general synod of the Church of England.

"I hope the answer will be 'yes,'" he said.

Asked to comment on the 27-year-old, on-again, off-again union talks involving the Anglican and United Churches of Canada, he said: "I believe the principles are well-founded and if the new union goes forward, I hope the new church will be in close communion with all the Anglican Churches. But there needs to be very solid support in

both churches. There needs to be a backing of solid enthusiasm."

Dr. Ramsey also urged Christians to campaign for chastity in the same way they campaign for charity. He had been asked to comment on a recent statement by a Canadian doctor, Gordon Bates, that the only way to halt the spread of venereal disease was to launch a moral crusade against extra-marital sexual activity.

"It's a mistake to convey the impression that Christian morality is exclusively interested in sex," the archbishop said although he added that it was an area of concern for Christians. "Chastity is a big moral issue. I think it's one of the moral issues of our time . . . We have to campaign for chastity as we campaign for charity and justice and unselfishness in economic

relations and race relations and all the rest."

The archbishop's remedy for civil strife in Northern Ireland would be to give the Catholic minority more authority in government. He emphasized that the struggle is not a religious war, "but religion mixed up with political fear." There were two solutions to the problem, he held.

"The horrible, murderous violence must cease," he said. "And the Roman Catholic minority must be given a far more substantial share in responsibilities."

In a question obviously based on Pope Paul's rules about retirement for bishops, Dr. Ramsey was asked what he thought of compulsory retirement.

"I'm just on 67 and I'm not quite finished yet," he smiled. "I can last a little longer."

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