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The **+** WITNESS

I JANUARY, 1972

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In Leading Churches

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Theology's Loss of Privilege Called A Plus in Europe

★ Jan. M. Lockman, a Czech who teaches at the University of Basel, is not distressed over theology's loss of a "privileged position" in European culture.

In fact, he feels that an end to the "protected season" for theologians may result in more credibility for theology.

The former professor at Prague's Comenius Faculty spoke at the Baptist Theological Seminary. He said that the church and theology have lost the privileges they enjoyed in both eastern and western Europe.

Privilege was directly and deliberately removed in the east, he noted. "In western Europe it has been rather indirect and concealed, but of perhaps greater consequence, in light of the discrepancy between the still existing privileges of ecclesiastical institutions and the largely secularized cultural climate."

The removal of special privilege, Lockman said, makes the church and its theology freer and better able to become involved in the world of people. "The theologian should not act more pious than God himself," he said.

The professor, who has taught at Union Theological Seminary in New York, stated that theology without privilege can come to grips with its "radical heritage."

By "radical heritage," he said, he meant the biblical message including God's acts of liberation, involvement of prophets in behalf of the oppressed, Jesus' solidarity with the poor and lost and the breaking of the "curse of sin and death" in the crucifixion and resurrection.

He voiced impatience with both contemporary "orthodoxy" and "liberalism." The first, he said, has conformed too much to "an established dogmatic system" while liberalism has chosen themes of its own choice. In both cases, he finds the "biblical racial heritage" underplayed.

What, Lockman asked, does theology have to contribute to society? He suggested three considerations necessary in attempts to answer that question:

- The awareness that a responsible theory of society presupposes a value judgment viewing human life as worth living, or can and ought to be made worth living. Theology can contribute to that judgment.

- Increase of attention to social responsibility.

- A defatalization of the world of people.

- Political systems often encourage the understanding that persons are manipulated by powers they cannot see or control. Those who govern may feel the same fatalism, he added.

While possibilities as citizens

are limited, the theologian continued, theology can point to the involvement of God in moving the world to greater openness and a more humane future.

In Lockman's view, the loss of privilege to the church and theology does not invite an abandonment of the theological task but is an invitation to become boldly theological.

SYNOD ASKS PROBE OF TORTURES

★ The Anglican synod of Capetown has unanimously passed a resolution calling for an official inquiry into charges that police detainees have been tortured and have died in detention.

It demanded that those held by the police be seen once each week by a judge, given medical attention, and allowed a weekly visit from a clergyman.

The synod action came as an Anglican priest, the Rev. Bernard Wrangmore entered the 61st day of his fast in protest of the death of a Muslim leader who had been in police custody. The Imam Adullah Haron died two years ago, and police contend that a proper inquiry into his death has already been held.

Archbishop Robert Selby Taylor of Capetown said that he has met with the priest and that Wrangmore was anxious to end his fast if given an opportunity to speak to South African Prime Minister B. J. Vorster by telephone.

Wrangmore, in ill health because of his long fast, is being attended by a physician.

Martin Marty Sees Ethnicity As U. S. Religious Framework

★ Rather than treating ethnicity as a “skelton in the closet” as the “melting-pot” theory of America has done, it should be studied as the skelton — framework — of religion in America, Martin Marty said.

The University of Chicago professor, a Lutheran Church-Missouri Synod clergyman spoke on the role of ethnic and racial identity in his presidential address to the American society of church history.

He gave ethnic differences considerably more weight in shaping religion in America than many inherited historical and sociological theories. Marty also noted the spiraling interest in distinctive “peoplehood” demonstrated by blacks, Spanish-speaking Americans, Orientals and others.

Marty suggested that pluralistic Americans need to learn how to live with conscious tribalism without losing all common symbols.

Marty, one of the nation's best known church historians, objected to the use of the term “minority” to refer to ethnic and racial groups because he doubts there is an identifiable “majority.”

He contended that neither “White Anglo-Saxon Protestants” (“WASPS”) nor “white ethnics” — most immigrant Catholics from Europe — approach majority status.

What was once called “foreign stock” was only 15 per cent of the population in 1970, he said, and native-born WASPS constituted about 30 per cent.

While WASPS formed the image of the “typical American” into the late 1960s, Marty said that that group is also a minority. He did not, however, doubt the enormous impact of

WASPS on the shaping of American society, and he argued that many of the models for interpreting American religion have come from Protestant academic circles and apply mainly to Protestants.

Protestant preconceptions, Marty said, have particularly dominated one of two major approaches that have attempted to make sense of “racial and ethnic particularism.” This is the approach which stresses “sameness” in civil and religious life, as opposed to an approach highlighting differences.

He sketched five models that historians have used in trying to analyze the shape of American religion:

- “Sameness through common secularity,” holding that religious differences decrease in secular society and human unity arises on the “basis of some sort of emergent godless, homogenizing technological and political schemes.”

- “Civil unity, religious privacy,” viewing beliefs as private and of little common consequence. Thomas Jefferson is one representative of this stance, Marty noted.

- “Religious, not ethnic pluralism” which puts the debate over sameness and differences on the level of national issues versus ethnic-racial and religious concerns.

- “Many denominations, one religion,” a kind of diversity-within-unity outlook that seems to guard differences but which, in operation, tends to conform to “ground rules of denominational civility” placing debate over society's values outside of a religious framework.

- “A common religion,” featuring a “societal or civil religion that informs, infuses and

inspires virtually the whole population.”

Marty does not think these models do justice to ethnic realities. He opted for the re-introduction of ethnic and racial themes in the study of American religion. One upshot, he said, would be an opportunity for WASP and “white ethnic” groups to reexplore their assumptions and see the “ethnic aspects in what they had earlier regarded as their universal point of view.”

He particularly appealed to WASPS to understand themselves as ethnics among ethnics.

Marty concluded that if the ethnic factors remain strong — not just a passing fancy — that a time will come when a “tribal confederation” will informally emerge so various peoples can affirm common symbols.

But in his view, all human needs can not be met by secular interpretations, private faith, conventional denominational life or a common national religion.

“New particularism will no doubt continue to arise, to embody the hopes of this ‘people of peoples,’” he stated. “Meanwhile, when spokesmen for the oldest of American peoples, the American Indian, assert that they wish to Americanize the rest of the nation and that they would like to teach their fellow citizens the merits of life in tribes, these other citizens could appropriately reply: ‘In some senses, we never left home.’”

ORDINATION OF WOMEN BACKED IN MAINE

★ Maine has endorsed a resolution favoring the ordination of women as priests and bishops.

The recommendation of the Maine convention will be submitted to the 1973 general convention in Louisville.

Delegates approved a resolution to raise the minimum salary for priests to \$6,500 a year, plus car allowance of up to \$1,200.

Dr. Wedel Sees Retribution Facing U. S. on Air Strikes

★ The U. S. will not escape the retribution of God for the Vietnam war, the president of the National Council of Churches said in condemning five days of heavy American bombing of sites in North Vietnam.

"Many of us can not be proud that the planes dropping bombing on the North Vietnamese bear the insignia of our country," said Dr. Cynthia Wedel.

"Whatever the military and political merits of our nation's actions," she added, "it cannot escape the moral consequences of its acts Whatever form God's retribution takes, this nation cannot escape it."

Dr. Wedel's statement came on the day the air strikes in North Vietnam were ended. Over a five-day period, according to one report, more than 1,000 strikes were made. It was the heaviest bombing in the North since President Johnson called off U. S. raids in 1968.

The government said the bombing was necessary partly to assure the safe withdrawal of additional U. S. troops from South Vietnam.

Dr. Wedel said the bombing confirmed what religious anti-war leaders have long contended: "The war in Indochina goes on. The planes and firepower of the U. S. continue their frightful destruction of land and life."

The National Council president agreed with a statement made recently by an interreligious group planning a conference on the moral consequences of the war. That statement said:

"Only at grave peril can the nation hide from the judgment of God or refuse His mercy."

Dr. Wedel added, "As Abraham Lincoln stated more than a century ago, the judgment of God may be that for every drop

of blood we have unjustly shed, another drop of blood shall be required of us."

The religious conference on the morality of the war will be held Jan. 13-16 in Kansas City, Mo. Dr. Wedel said more than 500 U. S. religious figures — Protestant, Roman Catholic and Jewish — were expected, along with a "sizeable number from overseas."

ORGANIZES BOOKIES AND MAYBE CLERGY

★ A top Church of England lay official engaged in industrial mission and similar work is the holder of a badge of Britain's newest trade union — the Union of Bookmakers' Employees which is a major factor in Britain's legal gambling operations.

He is Tom Chapman, 57, who for more than a decade has been industrial liaison officer to the church's board for social responsibility. And his next task may be one helping to form a trade union for clergymen.

Part of the story was told in a statement from the church's information office. This made clear that Chapman was not a member of union, whose members operate on horse and dog racing tracks and other gambling spots throughout the country.

He has been given the badge as a permanent memento of his latest success in the field of industrial relations. The union has several hundred members and is already engaged in its first case — one of alleged victimization against a member by a bookmaking employer.

There are 7,000 bookmakers' offices in Britain. Chapman said that gambling is such a specialized industry that a new union seemed the best way of organiz-

ing the employees. He also said he saw nothing incompatible in churchmen helping to organize a union of bookie's clerks, managers, settlers, board men and all the others who take bets at the race course or in street parlors, fix the odds, pay out winnings and so on.

"On the contrary," he said at his headquarters at Church House, Westminster, "it is our duty to help all who seek our assistance — even if they are atheists."

Chapman has long experience of trade union activities, and before joining the Church of England worked in the engineering industry, in which he was a full-time divisional organizer for one of its unions. He agreed to help after a group of bookies' men had drawn up a list of complaints on working conditions.

The possibility of his working to form a clergymen's union arises from a letter to the influential daily lay newspaper, the Guardian. It came from the Rev. Thomas H. Watson, Anglican vicar of Whittle-le-Woods, Lancashire.

He said he had read about Chapman's work and asked if the lay church executive is prepared to guide the formation of an independent association for clergymen.

The proposed body — it has been proposed unsuccessfully before — would represent the clergy in trying to correct among other things, alleged unfairness in the appointments system, the shortcomings of patronage, and certain poor working conditions.

Watson's letter was referred to Chapman, who said he was prepared to hear the clergymen's case. "I don't know what their specific problem is," he said, "but if it concerns conditions of work, and maybe wages, and they think I can help, I shall be more than delighted to help."

Methodist Bishop Goes to Jail Taking Pastors and Students

● On Christmas Eve, the bishop went to jail — for the second time — and he took three pastors and a group of students with him.

Bishop Earl G. Hunt Jr., head of the United Methodist Church in Western North Carolina, visited the Mecklenburg County jail on Christmas Eve in 1970 and 1971.

He went to give encouragement to men and women in need of a spiritual boost and also to set an example for his clergy.

With him went the Rev. Harold C. Austin of St. Luke's United Methodist church, who arranged the visit; the Rev. Bryant Clancy, a Lutheran; the Rev. Ezra Moore, a United Presbyterian, and an interracial group of college-age carolers.

The group carried small packages of candy and fruit, prepared by members of St. Luke's to the prisoners. Mr. Austin makes the jail part of his everyday ministry. He heads the jail ministry for the Charlotte Area Clergy Association, but that special ministry is, so far, his territory alone. Despite Bishop Hunt's urging, most clergymen — 400 to 500 in the area — have not found their way to jail.

Bishop Hunt hopes that his informal visits on Christmas Eve will awaken pastors to the need of carrying their witness and work to prisoners.

Austin, who came to Charlotte a year ago, is puzzled why more ministers will not put jails on their regular visiting lists. He goes almost every Sunday afternoon.

"It keeps me down to earth," he said, sounding much like the late theologian Karl Barth, who unknown to the academic community where he taught, conducted Sunday services at the

Basel, Switzerland, jail for years.

Ministering to prisoners, Austin noted, prevents him from becoming removed from the "hard realities of life." A minister for 24 years, the St. Luke pastor in plain-spoken and straight-forward.

He started his professional life as an engineer but went into the ministry, he said, "out of idealism." This youthful idealism was replaced by mature idealism.

"I've spent all my ministry trying to lead churches — and trying not to get too far ahead of them — into service to the poorest and least," he said. "To me I've born a failure all these years. When I come here, I just turned over a new leaf. I decided I wasn't going to wait on the congregation."

He says St. Luke's members have "been swell" despite his jail ministry, although some do not understand it. Some laymen have themselves begun visiting inmates.

More than 80 per cent of the Charlotte jail population are undereducated, poor blacks, unaware of their legal rights, Austin said. He tried to keep out of judicial matters but the most frequent request he receives is for legal aid.

Austin reported that many of the black prisoners are convinced their misfortune is simply part of the white conspiracy to keep them down.

He said he found a brotherhood in the cells among blacks and whites that church groups should try to emulate.

"I'd hardly say they love each other, but they have a brotherhood, a fellowship, that's intense," Austin stated. "I guess that's why they don't go nuts. They support each other."

EXPANDED AIR WARFARE DENOUNCED BY BISHOPS

★ Seventeen Episcopal Church bishops issued a "statement of conscience" denouncing the late December bombing of North Vietnam as "wanton and unconscionable."

The bishops suggested that the President, Congress and armed forces in Asia examine "limits to which they can in conscience consent to continue their participation in this war."

They also charged that the fewer American deaths in the war zone tend to minimize the tragedy of the continuing loss of Vietnamese lives.

The statement was drafted by Bishop John H. Burt of Ohio and Bishop Robert L. DeWitt of Pennsylvania.

The text of the statement follows:

"We speak as a number of bishops of the Episcopal Church. With most Americans we have lamented the failure to secure peace in Vietnam as well as the continuing extension of hostilities in that devastated part of the world.

"In recent days, however, there has been an acceleration of air strikes in our forces over North Vietnam. To our thinking this is evidence of a policy by the United States government which is wanton and unconscionable.

"We are grateful that the numbers of American lives being lost is diminishing. We are apprehensive, nevertheless, lest this seem to minimize the tragedy of the continuing loss of Vietnamese lives. All lives are equally precious in the eyes of God."

Signing the statement were bishops from all parts of the U. S. including J. Brooke Mosley, now president of Union Theological Seminary.

EDITORIALS

Are You Alcohol Dependent? Take This Test

DO YOU RELY UPON ALCOHOL to give you a lift to see you through each day? Do you drink to relieve fatigue or when you feel under pressure?

You may be becoming an alcohol dependent and possibly heading toward alcoholism, a 100% incurable disease. There are non drinking alcoholics to be sure but once an alcoholic, always an alcoholic.

Even at the stage of dependence, however, there's still time to avoid alcoholism, says Harry J. Johnson, chairman of the medical board of the Life Extension Institute, the nation's largest and oldest health examination facility.

How do you determine whether you're alcohol dependent? Johnson suggests the following simple test:

If two or three years ago a half hour before dinner was set aside to have a drink, and now this has stretched to two hours and four drinks —

If two or three years ago dinner was anticipated with pleasure and now there is little interest in food and sometimes dinner is completely omitted —

If two or three years ago cocktails at lunch were for business entertaining only, and now one or two are routine —

If two or three years ago weekend consumption was little more than that of weekdays, but now drinking is started in the morning and continues more or less all day —

If this has been your experience, you may be alcohol dependent, with alcoholism as the probable consequence unless you change your drinking pattern.

Fine Distinction

THE DISTINCTION between an alcohol dependent and an alcoholic is a fine, but significant one, according to Johnson. The dependent has built up a habit pattern of drinking difficult to break. But the alcoholic has gone through physiological changes induced by constant overconsumption of alcohol that makes it extremely difficult and sometimes impossible to stop drinking.

If he does stop, through a rehabilitation program, he should never again take even an occasional drink for any reason whatever.

What is often overlooked, Johnson says, is the obvious fact that "alcoholism is caused solely by the consumption of alcohol just as tuberculosis is caused by the tubercle bacillus." Admittedly there are some people who can't cope with daily problems and who turn to alcohol as an escape from reality. But it is the drinking of alcohol that causes the alcoholism. Thus a constantly increasing daily consumption of alcohol by the average person can also lead to alcoholism. The upper middle class suburbanite, with his long weekends of parties and his drinking business lunches, is not immune to the disease alcoholism.

It's a matter of how much and how often, the Life extension executive says. "If you drink six or more ounces of whiskey per day, you're a heavy drinker. If you keep increasing your consumption, one day there may be a point of no return.

"But if you are a moderate drinker, and never increase your daily consumption, you cannot possibly become an alcoholic."

If every "drinker" would freeze his intake where it is today, there would never be another alcoholic.

What if you are a heavy drinker — six ounces per day or more — but are one of those persons "who holds his drinks well"? Should you still cut back? Johnson says "yes". Many people, he points out, go on for years with an excessive drinking routine and show no outward effects. One day a diagnosis of cirrhosis of the liver is pronounced, an often fatal disease.

Johnson recommends another test — a therapeutic one — for alcohol dependency. This is a semi-annual holiday, at least one week, from drinking. Set your own time, he says, make it as convenient as possible. If you can go through this period without a feeling of martyrdom or obsessive desire to return to drinking immediately after the holiday is over, you are not alcohol dependent. And for those with a weight problem — and most heavy drinkers have one — the test provides an added dividend. The thousand calorie reduction in intake could bring about a half pound loss of weight each day.

Lordship and Servanthood

THESE ARE KEY WORDS in the Christian vocabulary, but could you guess this from your contact with the church today? For example, we talk a lot, about Christ being Lord of this world and all that is therein. But for the most part, the phrase, Christ is Lord, is just something to sing about on Sunday morning. And the reason for this is not hard to discover, for the pattern of his Lordship is contrary to our connotations about such matters as authority and power. According to Webster, ascendancy is associated with predominance and preponderance. But Christ, when he wanted to teach the disciples the meaning of true greatness, girded himself with a towel and washed their feet. "I came", he said, "not to be ministered unto but to minister." In that single act and in that one saying he capsuled his entire style of life.

Now I am not one to disparage the church and its achievements, but the fact remains that our style suffers badly by comparison with his. We have made princes out of bishops, built expensive buildings to vie with secular endeavors and turned worship into a spectator sport for those who can afford it. One church I know of has installed a \$35,000 organ in the chapel. They already have a \$75,000 instrument in the main church. Why couldn't some of that money have been used to buy slum dwellings and refurbish them?

Not All Black

BUT THE PICTURE is not all black. Old and staid denominations like our own are awakening to their responsibility. The old style of Sunday dress up sort of church is dying and the new style of the church at work in the world is dawning. The bishop of New York has called a halt to work on the cathedral, and the bishop of Southern Ohio has a desk at city hall. Seminary graduates are going to work in the ghettos of the poor and the liturgy is coming to life as new forms are developed which more adequately express our corporate mission and ministry.

Needless to say, as these and other changes take place, there will be some confusion and even resentment. Furthermore mistakes will be made. Reliance on the holy spirit doesn't guarantee infallibility. If we must err, though, let it be on the side of service and not stagnation. When a parishioner withdraws his support because of the church's stand on open-housing that is not a

But Johnson cautions that when the time for the test period arrives, and if you then rationalize and justify a postponement for any reason whatsoever, you may be alcohol dependent, the twilight zone preceding alcoholism.

Johnson scoffs at the suggestion that the stresses of the seventies are causing the upsurge in drinking and alcoholism. "True," he says, "this is a difficult period we're living in. But if you want to relieve tension, a brisk walk, or painting, or listening to music, or any of many other outside interests is preferable. The main reason for drinking is social custom. Drinking is now a major recreation. It has spilled over into recreational sports, with the nineteenth hole in golf and as refreshment after tennis, swimming and other sports. Alcohol is often the constant companion of the card player and the tv viewer. In fact, just plain sitting and drinking has become a common leisure time occupation. Economic affluence also contributes to drinking, as does boredom."

Johnson is particularly critical of the lunchtime martini. "The middle of the day is not the time to seek the letdown that alcohol provides." He adds that the lunchtime martini is responsible for "on the job afternoon absenteeism" in many offices.

Johnson emphasizes that he is not a prohibitionist nor himself a teetotaler. He believes in a drink or two at the end of the day, preferably long ones. Alcohol used this way, he says, is the best tranquilizer he knows of and one of the joys of living. And there's no danger of becoming an alcoholic.

The Life Extension Institute was founded in 1914 by a prominent group of New York business and professional men concerned about the health of the American people. Its purpose was to popularize the concept of the regular examination to promote better health and longer life. The first chairman was William Howard Taft, former President of the United States.

Since that time, Life Extension has conducted over 3,000,000 health examinations — has counseled countless thousands on health problems — and has had a continuing program of disseminating health information in the public interest. It is located in the Life Extension Building, 11 East 44th Street, New York, N. Y.

Dr. Harry J. Johnson, chairman of the medical board, is a graduate of Harvard Medical School and the author of numerous articles and books, including the recent "Eat, Drink, Be Merry and Live Longer" (Doubleday) and "Creative Walking for Physical Fitness" (Grosset & Dunlap).

tragedy but a triumph. We must not lessen our concern for that person, but neither should we let our concern for him weaken our witness.

Karl Jung states that every human being sooner or later must come to terms with Jesus' statement that "he that will save his life shall lose it and he that will lose his life for my sake should find it" if he is to reach maturity. I have the hope that the church is in the process of reaching maturity but in the meantime the adolescent struggle must go on.

Basically it is a struggle to transform ourselves and our society by adopting the style of his Lordship — it is one style that never grows old. And on Pentecost we receive the assurance that we don't have to make it on our own. If we really take that style of the servant Lord seriously, it's amazing how much help you can get and the source from whence it comes.

Kenneth E. Clarke, director, The Mariorie P. Lee Home director of research and development in geriatrics and consultant in continuing education, diocese of Southern Ohio.

That Cloud of Witnesses

By George W. Wickersham II

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

BELIEF in God is a prize much sought after, but, I am convinced, it is a prize which comes with a price. Life is too complex to allow for an easy explanation of its origins and purposes.

Those who tell me that they have never had a moment's doubt arouse many doubts in me. I would be inclined to say either that they have done very little thinking or that they have done rather a lot of quick thinking, too quick.

I cling to Matthew's line about the eleven disciples at the resurrection: "And when they saw him," Matthew writes, "they worshipped him, but some doubted." Even the risen Lord was not enough!

If it was so with some of the disciples, it is certainly so with me. It simply is not human to have no doubts.

No matter how arresting the story of Jesus may be, how moving the gospel, questions inevitably arise.

The fact is that no single debate has occupied man's attention more than the debate as to the nature of ultimate reality. Is there a God, or is

there not? The tomes which have been written on the subject, the opinions advanced — who can number them?

Stormy and tidal as the controversy may become, however, there is one towering and incontrovertible fact which stands like a rock unshaken by the swirling sea. How can we overlook it? It is the rock of personal sanctity. Good people.

Chances are that you are living now under the spell of one or two, or more, persons who follow, or once followed, your progress as though there was no progress more important. To how many such people does each one of us owe everything that we are, if we are anything at all?

Evident Light

HOW IT IS with others, I do not know, but the overwhelming majority of the saints in my life have been men and women of profound convictions. Their convictions, almost inevitably, have had to do with an unseen being whose nature is love.

Here is a salient fact, difficult to deny. The inner light which we recognize in certain people: it illuminates the scene and disperses the shadows of doubt. There it is, in full view.

The religious arguments which we have with our acquaintances: did anyone ever win one?

An old clerical friend of mine used to tell of a famous New York clergyman who, in his last years, would break off a spirited conversation, put his hands over his eyes and rasp, "Words, words, words!"

This is precisely what so much theological debate amounts to: mere words.

But when the saints come marching in, you are dealing with reality.

Light of Light

WHY DOES anyone worship Jesus of Nazareth? Because of the volumes which he wrote? Because of the arguments which he advanced?

I often think of the incident when Jesus was being asked by Jairus to come to his dying child. In the crowd which always seemed to surround the master there was a woman with "a flow of blood". She pushed through the assemblage with the thought that if she could but touch his clothing she would be healed.

What gave her this thought? What was the attraction of this wandering teacher?

The story provides its own answer: "Who

touched my garments?" St. Mark supplies this detail and then recounts the disciples' amazement: "You see the crowd pressing around you, and yet you say, 'Who touched me?'" But it was just this sensitivity to people — to individuals — which made Jesus a magnet of almost irresistible power.

This is what people — all people — are looking for. It is what you want, I want, we want. Further — and mark this — it is what makes us healthy.

There are those who think that the woman was attracted to Jesus by his reputation as a wonder-worker. Perhaps so. I find it difficult to believe, however. This would not have been enough to give her the confidence with which she approached the hem of his garment.

Yes, she stood "in fear and trembling" of him, but that was the woman of it. In fact, much was needed to overcome this.

I do not know what strange powers enabled Jesus to bring Jairus' daughter back from the dead, but I feel certain that I understand what enabled him to heal the woman of her hemorrhage.

The Top Religion Developments Are Cited by an NCC Aide

★ World Council of Churches grants to "liberation groups" in southern Africa was the top religious news development of 1971 focusing church concern on Third World people, according to the councils top communications officer.

Maynard Catchings, head of the NCC division of communication, released a list of six top stories. All dealt with the Third World or with minorities.

In selecting world council grants — totalling \$200,000 in 1971 — as the most important development, he said that des-

pite criticism of the allocations they symbolized the church's quest for justice.

Catchings' other top developments were:

● The final conference of the World Council of Christian education in Peru, climaxed by its decision to merge with the World Council. The NCC executive stressed the encounter of the delegates with conditions in Latin America.

● The decision of U. S. denominations to move toward a

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When we find "steadfast love" in people, we must, I believe, assume an outside influence. When we find it in full measure, as the disciples apparently found it in Jesus, we must assume that the outside influence has stepped into the human situation. The word has indeed been made flesh. As far as we know, this has happened only once in history.

The proof of the pudding, then, remains in the eating. In spite of the iniquity of our times, there are enough saints around to give us all the evidence of the supernatural which we need. We are surrounded by a cloud of witnesses.

Is there a God of love? Debate it if you will, contradict it if you can. There are still the saints. They are not easily explained away.

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● Visit of 50 U. S. black church leaders to Africa in August for talks with churchmen there.

● Unification of the liberation movements in Rhodesia under impetus from churches.

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Catchings said United Methodist Bishop Abel Muzorewa deserved most of the credit.

● A growing trend in U. S. religious organizations to involve blacks, women and young people in top decision-making procedures.

CHURCHES HOLD STOCK IN DEFENSE INDUSTRIES

★ Ten U. S. denominations and the National Council of Churches all critical of the Vietnam war and heavy military spending, have nearly \$203 million invested in 29 of the top 60 defense material producers.

This was disclosed in a survey compiled by the corporate information center of the NCC. The council itself was said to have small investments in five companies in the "so-called war industries."

Statistics presented represented the market value in 1971 of stock in companies holding major defense contracts. They reflect funds of denominational pension boards and such major program agencies as mission boards.

The report said the 10 denominations and the NCC are guilty of complicity in the "irresponsible, immoral and socially-injurious acts" of the 29 corporations.

Largest of the 10 church investors in "military-industrial complex" firms is the United Methodist Church, according to the report. That denomination was said to hold stock having a market value of \$59,751,899, as of the end of 1970. The total in military-defense stock was set at 14.1 per cent of the United Methodist stock investment portfolio.

Second was the United Presbyterian Church with \$57,871,371, market value, or 12.8 per cent of its total investments.

The National Council of Churches in 1970 had 11.7 per cent of its stock investment — market value of \$332,831 — in five firms holding defense contracts.

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The **+** WITNESS

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W. Murray Kenney

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Conscience

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Pilgrimage for Freedom for Harrisburg Eight

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Story of the Week

Red China Participation Sure In Ecology Talks This Summer

★ Communist China will attend the first world conference on human environment to be held in Stockholm June 5-16.

This was announced by Maurice Strong of Canada, secretary-general of the conference who is currently concerned with preparations of this newest venture in U. N. diplomacy.

Strong told a press conference that he might even go to China before June, but nothing is certain as yet, he said.

On the other hand, he acknowledged that boycott of the Stockholm conference by the Soviet Union and other East European countries could prove damaging.

The threat of such a boycott has been invoked by the Communist countries in protest against a decision by the U. N. General Assembly which said that those countries which are not U. N. members or are not affiliated with any of the U. N. specialized agencies, could send only "qualified observers."

This language was directed mainly against East Germany. The East European countries have long claimed that they would have to reconsider their attitude to the conference if East Germany did not enjoy "full status" in Stockholm.

The western powers, fully backing West Germany, remain adamantly opposed on the

grounds that a de facto international recognition of East Germany at this time would hinder continuing inter-German talks whose aim is to regulate by negotiated agreement future political and economic relations between the two Germanys.

The West Germans feel that once East Germany gets into one of the U. N. specialized agencies, with the world health organization in Geneva, or through full-fledged participation at the environmental conference, the Bonn-Berlin talks would be impaired.

As a result, Bonn says that if progress in inter-German talks justifies it, both Germanys could apply for full U. N. membership this coming fall. If not, they would have to wait another year.

The Soviet-sponsored campaign in behalf of East Germany insists that 1972 must be the year of more complete universality of the U. N. and all such international parleys as the Stockholm conference.

The western powers, in the last analysis, have the power to veto applications by both Germanys should Bonn request it.

For this reason, most western observers believe that the East European countries will attend the Stockholm conference since they will not be able to prevent its taking place, and they could

only marginally damage its chances of success, and then perhaps to their own national detriment.

The presence in Stockholm of Communist China is considered as another argument against Moscow's implied boycott, since even in ecology, the Sino-Soviet feud may be expected to find its echo.

Although efforts on behalf of East Germany are based on the need for universality of the conference, Strong said that Nationalist China would not participate because its presence had been ruled out by the general assembly resolution of last October when Peking was admitted to membership.

Otherwise, the preparations for the conference are well under way, Strong said.

He added: "We are initiating an era of a new forum of international relations with the Stockholm conference. In ten years, environmental problems will be a major international issue."

CANTERBURY HAILS UNION IN ENGLAND

★ Archbishop Michael Ramsey of Canterbury welcomed an official announcement that the rank and file of the Congregational and Presbyterian churches in England have voted overwhelmingly to merge into a United Reformed Church.

"I rejoice at the news that the Presbyterian and Congregational Churches in England have decided to unite," said the An-

glican primate. "The news gives encouragement to the cause of Christian unity."

All 14 Presbyteries of the Presbyterian Church of England and all 31 county unions of the Congregational Church in England and Wales voted in favor of a scheme of union which has

already been approved by their national assemblies. The two assemblies will now proceed to the formation of the United Reformed Church at their next assemblies next May. The first meeting of the united assembly of the new church is expected to be held next October.

Bowl win over the Dolphins, 24-3.

"I believe there's something much greater than what we're put here to do. Being an athlete is just frosting on the cake," he added.

Speaking to newsmen about religion being a basic part of his life, Staubach, a Roman Catholic, said: "I don't try to be anything special, I just try to be myself, and I have values I believe in.

"I feel I'm a Christian, and there are Christian values I live with," he continued. "Christianity exists in the spiritual realm, but also in everyday life. If that's square life, well, that's the way I want to live it."

The 29-year-old former Heisman trophy winner who spent four years as a naval officer said he once had an interest in the Catholic priesthood, like many other Catholic high school youngsters, but he never studied for it.

"My religion gives me strength," Staubach said. "It helps in pressure situations and makes pressure relative," indicating that pro quarterbacks come under plenty of pressure.

Married and the father of three girls, he said that his "spiritual values" gave him strength last year when he and his wife lost their fourth daughter. "It keeps me from being complacent as a player, too," he added, "because I know there are more important things to do."

Joking with newsmen about his strong belief in the hereafter, Staubach said he understood "every pass up there is a touchdown . . . and there are no defensive backs."

BISHOP DONEGAN RETIRES MAY 1

★ Bishop Horace W. B. Donegan of New York, announced that he would retire on May 1 after 21 years as head of the ten-county diocese.

Caribbean Methodist Likely to Become Head of World Council

★ A tall, black Methodist from the Caribbean is virtually certain to become the next general secretary of the World Council of Churches (WCC), according to the Minneapolis Star.

He is Philip A. Potter, 50, now an associate general secretary of the WCC and director of its world mission and evangelism division.

Potter is expected to be elected when the WCC central committee meets in August at Utrecht, the Netherlands. He will succeed Eugene Carson Blake, an American Presbyterian who is 65 and will retire.

The WCC is made up of a majority of the world's Anglican, Protestant and Eastern Orthodox Churches. The post of general secretary is regarded as one of the key positions in the ecumenical movement.

Other candidates who have been mentioned for the position include three members of the central committee, M. M. Thomas of India, its chairman; Paul Verghese, also of India, and Gen. T. B. Simatupang of Indonesia. Verghese and Simatupang are on the 18-member panel named to nominate Blake's successor.

Potter, born on the Island of Dominica, has lived and worked in Europe for 15 years. According to a former colleague, he has the sophistication of a European theologian and bureaucrat but is passionately interested in the underdeveloped third world, from which he comes.

With a background in the Student Missionary Movement, Potter was a youth delegate at the WCC's first assembly in Amsterdam in 1948 and later joined the WCC staff as secretary of its youth department. Later he was field secretary for Africa and the West Indies for the British Methodist missionary society and a pastor in Haiti before rejoining the WCC staff in 1967.

According to the Star's report, Blake might be selected moderator of the general assembly of the United Presbyterian Church. He was stated clerk (chief executive officer) of the general assembly before being elected to the WCC post.

In late 1965, the Minneapolis Star forecast the election of Blake as WCC general secretary.

STAUBACH OF COWBOYS SAYS ASK DOLPHINS

★ Roger Staubach, former Navy scrambler and now quarterback back of the Super Bowl champion Dallas Cowboys may have injected a "ringer" into the recent world-championship proceedings — something called "spiritual values."

Whatever the game's most valuable player added — call it faith maybe — it worked. Ask the Miami Dolphins.

"I have values I believe it," the Cowboy quarterback conceded during a victory-luncheon celebration following the Super

He will be succeeded automatically by Bishop Paul Moore Jr., who was elected coadjutor at a special convention in December, 1969.

Bishop Donegan's announcement came at a dinner held in his honor by the Church Club.

The twelfth to head the 187-year-old diocese, he was elected first as its suffragan (1947) and then as its coadjutor (1950); he became bishop of New York upon the retirement of his predecessor, Charles K. Gilbert, on October 28, 1950.

women priests Hong Kong became a pioneer in the Anglican Church, 72 of the 252 member Churches of the World Council of Churches reportedly permit the ministry of women.

JESUS AND DISCIPLES DECLARED DROPOUTS

★ Before people glibly criticize youngsters who protest and demonstrate they should bear in mind that Jesus and the first disciples must, in their time, have been regarded as "drop-outs," according to Anglican Bishop Hugh Ashdown of Newcastle.

Writing in his diocesan newspaper, the bishop said of Jesus and the disciples: "Their whole mode of living was a demonstration and a protest. Social sanctions and status went by the board. Honored conventions were disregarded. The authority of the established church received scant respect. And the power of money was made to look ridiculous."

Bishop Ashdown added that all this was prophetic and if prophetic protest today found expression outside the churches, and was decked in quaint garb, that was no reason for not recognizing the word of judgment and learning from its protest.

The 67-year-old bishop also said that while we are living in an age of science, it is also an age of superstition in which the astrologers, soothsayers and necromancers were making a living and in which devisers of strange cults are doing a good business. Scientists are often embarrassed by the popular expectation of their magical powers, he held.

Bishop Ashdown gave two reasons for what he calls "this human perversity" — a general feeling of dissatisfaction and of being incomplete and the loss of old securities.

"When men knew the reality

Inspiration of Chinese Woman Is Cited by Miss Bennet

★ In her smart brown knitted two-piece set off by a turquoise necklace, Joyce Bennet looks like any other well-groomed, middle-aged woman.

But there is a difference, for she is the Rev. Joyce Bennet, one of the two women ordained with the approval of the Anglican Bishop of Hong Kong, the diocesan synod, the bishops of South East Asia, and the Anglican consultative council.

Miss Bennet and the Rev. Jane Hwang Hsien Yuen are not the first women to be ordained Anglican priests. In 1944, R. O. Hall, then bishop of Hong Kong, ordained Deaconess Lee Tom-oi.

Transport in the interior of China was difficult at the time and many Anglicans had no priests to administer sacraments to them. So, Miss Lee was sent to Canton and the surrounding region to see what she could do to help them.

However, in view of the strong opposition from the Lambeth Conference and general synod of Chung Hau Sheng Hui, her ordination was revoked in 1950.

Miss Lee is still in mainland China, it is said, but there has been no news of her for many years.

It was, in fact, a meeting with the Rev. Lee Tim-oi that first turned the thoughts of Joyce Bennet towards her present vocation.

"I was present at a service where she assisted at holy com-

munion and it shook me," says the newly ordained priest. "The strange thing was that it seemed so natural."

Earlier, Miss Bennet had given no thought of reaching full priesthood. Then she was a theological student. "Our principal was very keen on the idea of women entering the ministry and on one occasion she asked us to sign a petition to that effect," she explained. "I decided I would not be a party to it as I could not see what it had to do with me. But after meeting the Rev. Lee I began to think that women perhaps had a role to play in the life of the church."

After graduating from London University, Miss Bennet enrolled at the Church Missionary Society's training college in Kent, Eng., and in 1949, she was sent to Hong Kong as a missionary and a teacher.

Today she is principal of St. Catherine's Girls Schools, regarded as one of Hong Kong's most progressive schools.

She was admitted to the diaconate in 1965 and has been a staff member of St. Barnabas church since then. She has acted as assistant vicar, preaching regularly and helping with parish duties. She has become as popular with the members of the St. Barnabas congregation as she is with her pupils at school. Her warm understanding and her infectious gaiety are hard to resist.

Although in ordaining two

of the spiritual world they had no need for superstition and magic," he added. "now that men no longer believe effectively in God and are unacquainted with reality, they feel the loss. They experience — without a faith by which to interpret it —

living in the world as if it were the only home they had.

"The ages of faith knew very little superstition because they had no need of it. Today, by an irony of history, it is everywhere, because it seems to supply a need and fill a gap."

Pilgrimage for Freedom Starts For Harrisburg Eight

★ The executive board of the National Association of Laity voted its support for a "Pilgrimage for Freedom" involving the "Harrisburg Eight," the persons charged with plotting to kidnap presidential adviser Henry Kissinger and blow up federal property.

The pilgrimage sponsored by the unofficial agency is aimed at taking the eight defendants on speaking tours throughout the country during the Lenten season. Their trial is slated to begin Jan. 17 in Harrisburg.

Plans for the pilgrimage and the NAL endorsement were announced at a joint press conference of the NAL board and the Harrisburg Eight defense committee at a Jesuit retreat house in suburban Parma, Ohio. The NAL is a Roman Catholic lay organization with independent chapters in 25 U. S. cities.

Leo Jordan, NAL counsel from Bloomington, Ill., said the lay organization plans to "deepen" its solidarity with the Harrisburg Eight "against efforts of the government to discredit their witness."

Robert Hoyt, spokesman for the defense committee, said during the news conference that the pilgrimage would be "an organizing tool" to bring the trial to national attention "by localizing the issues."

Demonstrations, rallies, street theater would be used as aspects of the pilgrimage, he said.

Hoyt, former editor of the National Catholic Reporter,

Kansas City, Mo., noted that the federal government is calling 98 witnesses for the trial. Therefore, he added, the trial is expected to last at least four months, well through the Lenten period.

Hoyt said the message to be carried by the pilgrimage and through other groups will be one calling attention to "the rapid deterioration of our civil rights in this country."

In Harrisburg, Fr. Philip Berigan now serving a prison term for destroying draft records in Maryland, two Baltimore priests, a nun and four lay persons are charged with conspiring to abduct Kissinger in an effort to end quickly the Vietnam war. They are also charged with plotting to destroy heating ducts in Washington and destroy draft records in several cities.

In its statement, the NAL board repeated its support for the defendants, a stand it took last year. This stand was also taken by the national federation of priests councils and other religious groups.

Noting that the coming trial "brings about a confrontation between religious conscience and the power of the state," the NAL statement, read by Jordan, observed that the laymen's organization "wishes to express its strong support of the goals sought by the defendants in this hour of trial, and to deepen our solidarity with them . . ."

"The NAL executive board

has adopted a resolution in full support of the objectives of the Harrisburg Eight defense committee during this trial," he said." Specifically, we resolve:

"To encourage participation of all our affiliates in the pilgrimage for freedom; to raise issues posed by the trial by all means available to us; and to offer our full financial support and to take part in efforts to raise money."

The NAL, according to Jordan, has a total membership of 20,000.

SHORT QUESTIONNAIRE FOR CO OBJECTORS

★ Bowing to pressure from religious and peace groups, the selective service system has replaced a new and lengthy application form for conscientious objectors with a simpler questionnaire.

Draft director Curtis Tarr proposed a form containing only four questions as opposed to the 31 in a version issued last November. The guidelines were published in the Federal Register.

Due to go into effect in mid-February, the revisions of the regulations also require a local draft board to tell a man why a request for deferment is rejected. This changes former policy.

Tarr suspended all calls for registrants to appear before local boards and state appeal boards pending the full implementation of the new rules.

When revised draft regulations were issued in November 1971, a number of churchmen, Congressmen and peace spokesmen scored the 31-question C. O. application form as too complicated and potentially a device for "entrapping" young men not having philosophical and theological sophistication.

Tarr's revision would, in effect, require four statements of

(Continued on Inside Back Cover)

THE WITNESS

EDITORIAL

Anglican-Roman Catholic Agreement

By W. Murray Kenney

Rector of Christ Church, Cambridge, Massachusetts

TO SOME VETERANS of ecumenical action, the current publicity about Anglican-Roman Catholic agreement over the Holy Eucharist (The Lord's Supper, The Holy Communion, The Mass) amazes us. The cynic asks "Have they nothing more to do while the world crumbles than to agree that holy mysteries cannot be explained or boxed and packaged, even in theological language?" Or, "Has the press nothing more to write concerning the church than to print these semi-official conclusions — accepted definitions of what many minor theologians and laity have concluded and acted upon lo, these many years?"

Professor Harold Berman on the national ecumenical committee of our church, and one of our own, believes the statement is well done and for him clarifies many questions and confusions about the Holy Communion. We shall print it for general distribution.

I see several positive possibilities erupting from this agreement.

● Now that our two churches agree essentially on the meaning of baptism and the eucharist — and Vatican II admitted the Holy Spirit working through our churches and sacraments, incomplete though they may be — it could follow, or be difficult not to recognize, the validity of one another's orders (ministers). Personally, I find it rather easy to accept the validity and wholeness of any church's holy orders. Most Anglicans accept all bishops, priests, and deacons, stemming from ancient apostolic succession. (See the conservative statement in The Preface to the Ordinal, page 529 of the Book of Common Prayer.) That is, if we agree that the sacraments are gifts from God, and "the church is a body of which Jesus Christ is Head and all baptized people are members," and that these sacraments convey and symbolize God's love, doesn't it then follow that those who officially dispense these sacraments ought to love and accept one another as fellow dispensers?

● The publication of the statement should re-

lax our more cautious clergy at the local level. A few months ago, at the meeting of inter-denominational executives including 9-10 Roman Catholic bishops, I tried to raise the question of intercommunion and met with embarrassed silence and some hostility. Even though it is occurring at the grass roots regularly, and everywhere, the hierarchy still says "wait." Now, maybe we can discuss it openly or the lack and scandal of it.

● The statement, preceded by a similar one from a group sponsored by the faith and order commission of the National Council of Churches, published almost 18 months ago, can remove or eliminate the narrow official definitions of the Lord's Supper, be they transubstantiation, consubstantiation, memorialism or the doctrine of the real presence. I remember in seminary days we used to one-up our transubstantiationist opponents or memorialists by quoting some Anglican Divine (was it Laud?) who said, "Presence, more real because spiritual." It was a good clincher. But I thank my many tutors who never let me admit that any formula, however carefully and theologically conceived, by the authors St. Paul, Thomas Aquinas, Calvin, Luther, Hooker, or the current lot, could describe fully what occurs when we offer up a bit of bread and wine; ask God's blessing and the Holy Spirit to cover them; break and distribute to those who receive in faith. Who knows what happens — can happen — through this mighty mystery? To use a cliché, Nobody! Only God knows. And, the sooner we admit this, and the possibility of the Holy Spirit acting in his own way, the sooner intercommunion and joint mission will occur.

ARC (Anglican-Roman Catholic) statements like the one on the holy eucharist will not bring in the kingdom. For some this effort is intramural — the institutional church again talking to itself while the hungry get hungrier and the prisoners languish and the alienated and lonely despair.

For some, even such a clear and beautiful essay on the Lord's Supper and its meaning is a secondary issue. What the church must speak to are the life and death decisions effecting man, men and nations. But at least the Anglican-Roman Catholic agreement may clear away some theological and historical debris.

Idealistically, it could be a sign that we thirst to unite and "be one that the world may believe."

Happy But Also A Bit Scared

By Walter L. Krieger

*On staff of Trinity Church, Moorestown, New Jersey,
where this address was given*

SOMETIMES in the future, and here and there along the way, I'll want to sit down with my son, Joel, and talk about some things that are very important to me right now. But he couldn't understand them today.

The thing I want to say are about my feelings as a new father again, about the day I first saw him and brought him home, about the meaning of adoption, about how all of us are made children of God by adoption.

If he's lucky, he won't get this sermon. But I would like to say something like this to him:

Joel, it was a beautiful day when your mother and sister and I went down to the adoption agency to look at you. All the way down, and all the way home again, and the next day when we brought you home for keeps, I kept singing the refrain of a folk hymn I had learned just a few nights before: "You are my son; today I have become your father."

That was a funny song to sing because I didn't even know you. I only knew you needed a family. And I was kind of scared. Excited and scared. I didn't know what to expect. What if you didn't seem to care — to laugh or smile, or even cry? What if you didn't seem to fit the name I liked? But then I remember thinking, "I've never thought you may have some feelings, too." You didn't ask for me. I asked for you.

On the way home, with you gurgling away in the back seat, I remember saying two things to your mother. First I declared, "Adoption is great!" I don't know anything about the feelings of a "flesh and blood" father in the hospital; that must be an incredible experience in another way. But I can remember saying, "Adoption is a real privilege. And it's great!" And then I added to your mother, "Things aren't going to be the same at home, are they?"

Well, I was intensely happy. And I was a little bit scared.

But for your baptism, I got thinking about our future together, about the people of Trinity parish. I thought how all of us were children of God; and now, you, too, were. God was reaching out to you. And I remembered how the Bible helps us to

see that we are God's children, not by birth, but by adoption. God, our Father, wanted each of us to share a part in his family, in his life. Your joining our family, and all our friends at Trinity being members of God's family, had something in common.

A Life Deal

FIRST, I chose you to be my son for life. It didn't matter what you looked like — that your skin may be a little bit darker. It didn't matter that you might wake up off and on during the night. It didn't matter that your eyes were green, or that you'd fuss and fume occasionally and pull my hair.

You were you. You were like no baby I'd ever seen. You will grow up to be like no one else. I wanted you to be part of my life. I wanted you for my son. And you are — for that very reason.

And that, Joel, is how God has chosen his children. We didn't do anything to deserve it. We didn't do anything. It just happened. God loved us. No strings attached. He just wanted to share his life with us.

Another thing. When we adopted you, you became a part of our already existing family. You know by this time we're a pretty funny bunch. Over the years you have been learning what a family's all about because you've been living in one. You know that it's been a place to grow. It's a place where you're protected, a place for sharing and caring, a place where you have had some responsibilities, where we've had to set some limits.

When you came into our family, your mother and I became your mother and father, Rachel became your sister, our relatives became your relatives.

And those of us who are closest to you got to know you best of anyone. Your mother and I know you in a way no other person can really know you as your personality has been developing. We know how you act. We hope we know what you need. We watch you and help you to grow. We share experiences that bring us closer together. We have been richer and happier for having had you with us. And we hope you feel some of that, too.

Well, it's the same thing with those God has adopted into his family. And I told our congregation that on your baptism day. We are all members of that larger family, too. We've been around for centuries. God is our father, and we call ourselves brothers in Christ. And we belong to each other. Because we belong to God. And God knows all about us.

Becoming a Man

ANOTHER THING. Since you've been part of our family, you have discovered certain obligations and responsibilities. You and I can't have a very satisfactory relationship without them. Responsibility is part of the whole scheme of growing up. It's necessary in becoming a unique person. A man. But that's how it is in a family. Everyone's important. Everyone has rights. And each person must take responsibility for his own actions and for the care of others.

And that's how it is in God's family, too. A responsibility to obey God, to commit your life to him — and to love.

Then there's this part of it. You've heard people say, "Like father, like son." Well, there's something to that, I think. At least I hope there could be — if I kept my end of the bargain.

I hope that I can read God's will for my life clearly enough that I will be "in there" (in our family) doing it, and "out there" (in our world) being a witness for the love of God. I hope that my life will be caring enough for your mother, your sister, and you, and for every other human being, that you may find caring going in and out of your own life.

That's what love means in God's family. It means the father's loving activity going on among his children. You won't always be able to see it in me. You will not always find it in God's family. You'll probably turn your back on some of my ideas, attitudes, and behavior. I won't always be capable of setting a good example.

But God's life is a life of loving and of peace-making. And that's what he longs for his family to be and to do.

Now, one final point. You are my son; you will receive a heritage from me, you will have some special privileges.

I hope you will receive as much as you can from the interests and activities of our family. As you know, we enjoy doing a variety of things in our home. And we like to share them with our wonderful friends. I hope you will share in this as you have in the past.

I hope, too, that you will receive love and understanding, comradeship and guidance, patience and forbearance. And I hope you will share with us the adventure of living.

You will receive from me, I trust. But I want you to know that I will receive an awful lot from you. And I'll take it joyfully.

But Joel, the riches of God's family are far greater. I can tell you that. We inherit an adven-

ture in living from God and his children far greater than that which any human family can provide. I am only now beginning to discover the tremendous riches there. And I hope you will grow with me in the marvel of the joy and wonder which God gives us.

God In His World

AND, MY SON, if you discover what it is to become a witness for Christ in this world, which God has called us all to be, and if your conscience moves you into new and dangerous places for the way of Christ — which is the way of love — and if others condemn you, and the powers of this world hold you back, I will be with you, God's spirit will be with you — always.

Well, I've been treading on thin ground today. I've been talking about you and me. And I've been talking about our Father, God.

Most of what you have learned of God you have learned from me — at least in terms of caring, of acceptance, of support, of discipline. But I could never go far enough in any of these directions. Please do not read my human weaknesses, my selfishness, my meanness, my failings, into God. He is so far beyond any of that.

I hope I can really say with all honesty that you will give your life to God, not to me. He made me and you and everyone his children by adoption and grace. And he alone is worthy of the greatest trust we all can give him.

Conscience

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

"TELL US, O GURU, about conscience," said one of the students.

"Conscience," said the guru, "is a word that is used in many different ways. Most people seem to use it to refer to guilt feelings. They call it having a bad conscience. The condition arises when one has violated some important standard or value of one's own. If I have been taught, and I still personally believe, that eating pork is wicked, then I will have a bad conscience if I break my own dietary taboo. But you may eat pork without the least feeling of bad conscience. For the fact is that guilt is both personal and situational. So some people suffer a bad conscience about things that bother other people not at all.

"I have also heard people speak of conscience as 'the still small internal voice of God.' Conversa-

tion with people who say this kind of thing seems to indicate that this internal 'voice' speaks only in moral judgement. It doesn't tell you what horse will win the third race at Pimlico tomorrow or when to buy stocks in expectation of a rising market. The 'divine voice' is apparently only concerned with giving you inside information on whether you are naughty or nice, but it differs from guilt (bad conscience) by giving you advance information: Don't do that for it is sinful, and instead do this which is virtuous.

"Your guru really envies people who have such clear cut and authoritative moral distinctions continuously given to them by their 'conscience'. My own ethical problems are seldom like that. I can usually see lots of good reasons for option A and a lot of other good reasons for option B. In cases of this kind I wait as long as I can for the still small voice, and then I flip a coin. (Well, I don't really flip a coin. The truth is, I don't know how I decide. The actual process, the experience, the feeling of deciding is a mystery to me. I just find myself having chosen. To paraphrase an old song, 'I don't know how I got here, but I'm on my way'.)

"Some people have too much conscience. They go around feeling horribly guilty all the time. Some people have no conscience. They never feel guilty. Puritanical people believe that a certain amount of guilt is good for the soul. Also it may well be that the man without guilt is a man without values. The guiltless fellow might be like the dumb secretary who, having been accused of error by her boss, said, 'I can't make a mistake. I don't think!' Similarly, a man can't feel guilty if he

never at any time had any conscious intention of being good.

"But the important thing is not really whether you feel guilty or not. Almost everyone does at some time or other. The important thing is: what do you feel guilty about? You take the philosopher Pythagoras, for example, who lived on the Greek Island of Samos around the middle of the sixth century B.C. He founded a religion in which the very first precept was that it is irreligious, blasphemous, immoral, and just plain wrong to eat beans. Any proper Bostonian can recognize how foolish was this man to feel guilty about such a diet. But there are equally silly things that modern men get all worked up about. People who don't bat an eyelash about their own racial prejudice will feel guilty about not wearing a hat to church, or failing to write a weekly letter to their wealthy aunt.

"Most of us find it irritating that other people do not share our feeling of guilt. I suppose this is because misery loves company. If you and I feel guilty about the same things then we ought to be friends.

"Strange though it may seem, one way to measure personal growth is to see how we outgrow some of our youthful guilt feelings. This is a sign that we are growing out of automatic reaction to the particular values of the limited environment of our childhood. A man is not very mature in spirit if you can guess where he came from by noticing the things that make him feel guilty."

"Thank you, O guru," said the student. "You sure lay it right on man!"

BISHOP HALLOCK WILL RETIRE NEXT YEAR

★ Bishop Donald H. V. Hallock concelebrated a mass in All Saints' Cathedral to commemorate his 20th anniversary as a bishop of the 24,000-member diocese of Milwaukee.

In an interview, he reiterated

his plans to retire at the end of 1973. Bishop Hallock is 63.

He said there seemed to be hopeful signs for all churches in the 1970s.

"I think that in the 1960s we went through problems of divided opinions over such issues

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as race and how the church is really to preach the gospel on many different kinds of social issues," he stated.

"The divided opinions still exist," Bishop Hallock added, "but there is greater understanding that the church has to do more than just stay within the church building. It must become involved in helping mankind solve its problems.

Bishop Hallock was consecrated in 1952 as an assistant to the late Bishop Benjamin F. P. Ivins. He became head of the diocese on Jan. 6, 1953.

SHORT QUESTIONNAIRE: —

(Continued from Page Six)

applicants for C. O. classification:

- An explanation of beliefs.
- A report on why a registrant could or could not serve as a military combatant.
- An outline showing how and where "religious, moral and ethical" beliefs against war were formed.

- A description of how beliefs conform to Supreme Court guidelines holding that objector views must rest on belief "to which all else is subordinate."

Under recent Supreme Court rulings, an objector may oppose war on moral and ethical beliefs as well as religion as traditionally defined.

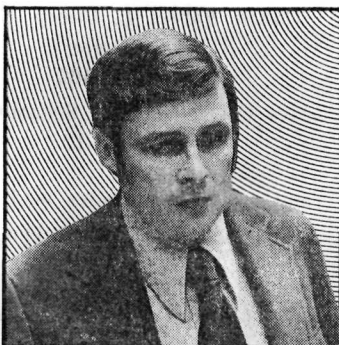
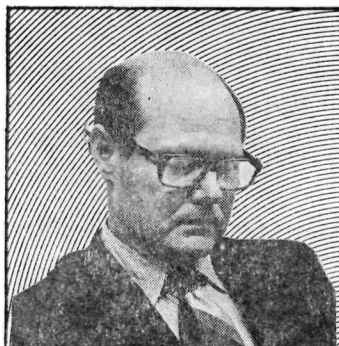
Rules already in effect do not provide for a C. O. application until a man has received a lottery number and then only if that number places him below the figure for the active pool.

The new procedure is expected to greatly reduce the number of registered objectors. C. O. applicants have increased significantly in the past few years.

JESUS PEOPLE TOP LIST

★ The emergence of the "Jesus People" was described as the top religion news story of 1971 in the annual poll of members of the Religion Newswriters Association. Defeat of the "prayer amendment" in the U. S. House of Representatives placed second.

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The **+** WITNESS

I FEBRUARY, 1972

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Story of the Week

Ramsey Comes Up with Answers To Some Current Questions

★ Anglicans might be able to accept the concept of infallibility if it is understood as the Pope acting as the "mouthpiece" for a church having its mind formed by the Holy Spirit, the Archbishop of Canterbury said.

"But," added Michael Ramsey, "then we have to formulate our ideas as to who in each case is the whole church which has its mind so formed by the Holy Spirit."

Infallibility was one subject the head of the world Anglican Communion talked about in an informal session with 30 Connecticut clergymen prior to a sermon in St. Mark's, New Canaan.

Other topics included a recent consensus statement on the eucharist by a joint Anglican-Catholic commission, Northern Ireland, the charismatic movement, women clergy and contemporary religious revival.

The archbishop addressed 1,200 persons in his sermon. His theme was the many ways in which persons become involved in faith. The future of the church, he said, depends upon people who come toward God from different approaches seeing the validity of other routes and "discovering their unity in the body of Christ."

The question and answer period with the clergy lasted about

an hour. Questions and answers included:

Q. What do you think of recent statements in which essential agreement was expressed emerging from talks between Anglicans and Roman Catholics on the doctrine of holy communion?

"These are not statements by churches, but they have weight because they are by groups of theologians invited by their church authorities. I think they show remarkable understanding. They have achieved agreement by the way they have posed their questions, not in the controversial language of the 16th century. They say they have left nothing out. Actually, they have touched all areas, but they haven't asked all the questions. We are commending it for study. The question of ministerial orders will be more difficult, but will be approached in the same way," Archbishop Ramsey said.

Q. How would you approach on the parish or larger church level the task of uniting those who are primarily interested in Christian social action, charismatic gifts, intellectual apologetic, church housekeeping, sacramental observance, either traditionally or in new forms of celebration, and those who see mainly a relationship to a pastor or friendships in the Christian fellowship?

"They are all drawn together by a deep and wide presentation of Christ himself. Social action is inspired by Christ; the gifts of the Holy Spirit come from him, and he insists on intellectual integrity. By presenting Christ rather than the church, through first of all Bible studies on all age levels of the story of his life, they discover that Christ can comprehend them all, and then later that the church can," he commented.

Q. What do you think of the Pentecostal movement — speaking in tongues?

"I believe it is a genuine sign of the presence of the Holy Spirit in the church. I am encouraged by the fact that in the Church of England those who value glossolalia also value the sacraments. We need not encourage division by fearing it."

Q. What about papal infallibility?

"Infallibility is a barrier between Anglicanism and Rome, but we are getting ways of thinking about it which are not a barrier. Some new Catholic theologians ways of thinking of it could be acceptable to us. Like — when the mind of the church is formed by the Holy Spirit, the Pope could express that mind infallibly as a mouthpiece for the church. But then we have to formulate our ideas as to who in each case is the whole church which has its mind so formed by the Holy Spirit."

Q. Do you see anything positive for healing going on in North Ireland?

"Yes, there are groups including both Catholics and Protestants who are engaged in volunteering time to help build up homes which have been bombed. This movement is drawing Christians together."

Q. What about ordination of women?

"My guess is that for the near future women priests in the Anglican Church would have a negative effect on the progress of unity with Rome. We should be aware of Roman views, but we will not let that be decisive. We should have discussions with liberal-minded Catholics themselves. It wouldn't surprise me if one day both Rome and we would have women priests."

Q. Is a revival going on in the world today, or is it coming?

"It is impossible to organize religious revivals. It is possible that the enormous interest in the person of Jesus may be the cloud the size of a man's hand toward revival both from within and from outside the church . . . The church at this point should lay itself open to God admitting its failures and asking God to use it."

Religious Group Prays, Speaks For Harrisburg Defendants

★ A group of national religious leaders congregated here to pray and speak for the defendants in the Harrisburg conspiracy case.

"These defendants are not criminals — they are men and women of rare spiritual stature," Rabbi Harold I. Saperstein, president of the New York board of rabbis said at an ecumenical service aimed at countering the implications of the present trial.

Six of the seven Harrisburg defendants are present or former Catholic priests or nuns. They are charged with conspiring to kidnap presidential ad-

Of church unity he said, "It would be fake if it were a case of all the churches just having the jitters, huddling together like children in the dark. It should be the other way, by renewal first and closeness to Christ."

He said neither the theological idea of the early '60s, "Christ the man for others," nor the present charismatic Christ are complete, but they complement each other. The old theology had the right balance but not in an adequately experiential way. We need, he said, to "soak the old theology in both 'man for others' and 'charismatic thinking' — give it a good bath."

Asked to define God, Archbishop Ramsey said, "God to me is a power I can only think of as both within and beyond, and to which I feel binding ethical and moral obligation; which I can only comprehend by having impressions through a variety of images. And because this matter of obligation is so personal to me, I find the language of personality is the best way to express it — God as a he or she rather than as an it."

viser Henry Kissinger, bomb government heating tunnels in Washington, D. C., and raid draft boards in an anti-war plot.

The ranking Catholic churchman to appear in Harrisburg was Auxiliary Bishop Walter Schoenherr of Detroit. Speaking for himself and for Auxiliary Bishop Thomas Gumbleton of Detroit, he said, at a press conference, the Harrisburg defendants "merit our concern and gratitude."

"One can be opposed to the illegal act of destroying draft files and still get the message; the drafting of young men to

kill other young men in a far away land for the preservation of a questionable government must stop," the prelate said.

Catholic clerics at the ecumenical service were joined by clergy of other religions, including Cynthia Wedel, president of the National Council of Churches. The service was attended by about 125 persons. Its theme was the necessity of religious involvement in secular affairs.

Dr. Wedel, who spoke briefly at the service, said, "As far as I understand the situation with the defendants, they were following this Christian principle. I might do it in some different way, but nevertheless I am in agreement with their basic purpose, which is to be agents of reconciliation in obedience to God."

She added that "if we want to be peacemakers in a world of selfish, self-centered human beings, like our Lord we may have to be martyrs."

"We have to stop buying the theology cleavage . . . the separation of religion from life, of politics from religion," Fr. Frank Bonnike, president of the national federation of priests' councils, urged in his talk.

"Jesus gave the disciples the eucharist, but he also gave them bread and fish . . . Jesus wanted people to love their Father, but he would also be interested in social security," the priest said.

The unconventional service, which was written by Rosemary Ruether, a professor of religion at Howard University, Washington, D. C., included sections of the Old and New Testaments, the Declaration of independence, a poem by Fr. Daniel Berrigan, and songs by Bob Dylan.

At one point the responsible readings led by Rev. J. Metz Pollins Jr., director of the national committee of black churchmen, set up a conflict between the reader and the congregation. The reader asked the

congregation to perform in a Christian manner and the congregation responded with clichés.

"God asks you to give your whole body as a living sacrifice," Rollins read.

"Can't we write you a check. I can spare \$5, maybe \$10," the congregation responded.

"Go quickly out into the streets and lanes of the city and bring in the poor, the blind, the maimed and the lame," Rollins read.

"This man is a radical; we better get the police," the congregation replied.

At the end of the reading two local men, one a minister, played the role of FBI agents. They went up to Rollins, declared, "You're under arrest," handcuffed him and led him off the altar at the head of the recessional.

Throughout the service and press conference, the clergymen praised the moral stands of the Harrisburg defendants, most of whom have publicly taken responsibility for the destruction of draft records.

"This is a foretaste of the coming kingdom of God," the Rev. Dean Miller, moderator-elect of the Church of the Brethren, declared.

End of Nixon Foreign Policies Demanded by Churchmen Group

★ The heads of six churches in Massachusetts and 12 other churchmen — Protestant, Roman Catholic and Jewish — joined in an open letter asking all 1972 candidates for the U. S. presidency to "declare publicly their intentions and plans" for ending the Indochina war

Released by the state Council of Churches, the letter also urged citizens to support only "those presidential candidates

Other speakers denounced the Harrisburg trial as an example of distorted morality in America today.

"I don't see how people can get so excited about the crime of these seven righteous, moral persons, while they remain indifferent to the crime of My Lai," said Rev. Raymond C. Hopkins, executive vice-president of the Unitarian Universalist Association.

Hopkins described the trial as "part of an over-all pattern of intimidation and harassment of all those who stand in opposition to the present administration and its policy of continuing the war in Vietnam."

He said the government had also harassed Beacon Press, a publishing house owned by his church, for publishing the Pentagon Papers.

The series of events here opened with what the Harrisburg defendants and their supporters called "Crossroads: the Harrisburg Counter-Trial." The program is designed to support the defendants' views that "the real criminals in the U. S. are not anti-war dissidents but those Americans who cause the Indochina war and those who, by silence and inaction, have permitted it to go on."

who can be trusted to end the war now."

Ending the war, the group continued, means withdrawing U. S. air power from Southeast Asia as well as manpower.

The conflict must be terminated "even at the expense of a change in presidential leadership," the statement asserted.

Among the signers of the declaration were Bishop John M. Burgess of Boston; Bishop Eugene A. Bordeen of the New

England synod of the Lutheran Church in America; the Rev. Ellis J. Holt, head of the state's affiliate of the American Baptist Convention; the Rev. Burdett E. McBee, executive of the United Presbyterian synod of Massachusetts; the Rev. Avery D. Post, president of the Massachusetts conference of the United Church of Christ, and Robert N. West, president of the Unitarian Universalist Association.

Others included Fr. James L. Hickey, head of the Catholic Archdiocese's ecumenical commission; Rabbi Sanford Seltzer, director of the Northeast Council of the Union of American Hebrew Congregations and Arthur Walmsley, Episcopalian, general secretary of the Massachusetts Council of Churches.

The statement charged that the U. S. lacks a "plan" to end the war and "seems to nurture the hope that somehow the war can be won." The Nixon administration was accused of an "intransigent" attitude in the Paris peace talks and of using Americans held prisoners-of-war as "pawns to justify a residual American force" in Vietnam.

Other signers were: Edgar Chandler, director of the Worcester Council of Churches; Rabbi Roland Gittelsohn of Boston's Temple Israel; Dean Harvey H. Guthrie, Episcopal Theological Seminary; the Rev. Theodore F. Jones, assistant to Bishop Burgess; Dean Walter Muelder, Boston University School of Theology; Dean George Peck, Andover Newton Theological School; the Rev. Emerson W. Smith, director of the Springfield Council of Churches; Msgr. Matthew P. Stapleton of the Catholic archdiocesan ecumenical commission, and Dean Krister Stendahl, Harvard Divinity School.

Avoid Sex Role Stereotypes Declares NCC Guidelines

★ A set of guidelines designed to help writers and editors of Christian education material avoid "sex role stereotypes" is being promoted by the education division of the National Council of Churches.

The proposals include:

- Use of the term "person" instead of the general word "man" wherever possible.

- Steer clear of suggestions that females are passive, males aggressive and that crying is a sign of weakness.

- Picture women in business and industry and men as teachers and nurses as well as superintendents and doctors.

- Show girls in activities with fathers; boys with mothers, and let both men and women, in illustrations, cook and do yardwork.

The guidelines were issued following a study on sexual stereotypes in educational material carried out by Diane Lee Beach for the joint educational development task force, a coalition of six churches.

Miss Beach, a chaplain at Taft School, Watertown, Conn. found that church school curricula present a picture of "narrow and inferior or feminine interests, activities and abilities." In church school pictures, she said, girls are outnumbered by boys more than 3 to 1 and men outnumber women by 4 to 1.

Miss Beach said the materials present boys who "sin by pride" and girls with "sins of weak will."

And she objected to frequent use of such biblical women as Eve, Gomer, Jezebel and Mary Magdalene — women linked by authors with sexual wickedness,

she said — and the lack of attention to "women of resourcefulness and courage" such as Deborah, Rahab, Mary and Martha.

"The good women who appear are portrayed as passive, obedient, humble, waiting, acted-upon," Miss Beach insisted.

SEMINARIAN MOONLIGHTS AS BOUNCER

★ An Anglican theological student at Trinity College, University of Toronto, David Rayner, has a weekend job as bouncer at the Coq d'Or tavern on this city's main strip.

Inevitably, he's known as "The Reverend Bouncer." He stands 6-3 and weighs 210.

"I've never had to use my fists yet," he said, "but most bars handle a little trouble now and then, and you have to show someone the door. I've never thought much about my size before, but on those occasions it does help establish credibility."

The long-haired, mod-dressed bouncer is known as "The Rev." or "The preacher" to the tavern's patrons.

Rayner, 25, says he took the job partly to earn money, "but mainly it was my interest in downtown life and a desire to explore it first-hand. It's really a kind of ministry . . . Often there's a chance to do informal personal counselling or just lend an understanding ear."

Because his employers feature soul music, many of the clients are black. Rayner feels it's a great experience "in the race relations thing."

Among the student's heroes are Martin Luther King and Che Guevara. "My fantasy," he said, "is to become the theologian of the youth counter-culture. The

church still needs to move out more into the world. It always seems to be on the outside looking in. Theological students here, for example, seem more interested in 'smells and bells,' — ritual — than in the gut issues of today."

BISHOP DONEGAN RETURNS TO ST. JAMES

★ Bishop Horace W. B. Donegan of New York will join the staff of St. James' church following his retirement in May.

He will be responsible for personal guidance and counseling in the parish where he was rector from 1933 to 1947. His decision to return to pastoral service is unprecedented for a retired bishop in the New York diocese.

The announcement of the new post was announced by John B. Coburn, St. James' rector. "It is only fitting that the bishop who left St. James' to become a bishop should now return to complete his unfinished business," he said.

Bishop Donegan said he looked forward to the new role. "I was dreading my retirement," he said.

The bishop, nearing 72, added that he would spend seven months per year in New York and long summers in his native England.

ORDINATION OF WOMEN LAUDED IN ENGLAND

★ The recent ordination of two women as Anglican priests in Hong Kong was lauded at a special service of thanksgiving in the chapel of Church House, the Church of England's administrative and conference center at Westminster.

Attended by a predominantly female congregation, the service was conducted by Bishop Edward Roberts of Ely, who said in his address, "We hope that Hong Kong will continue to jolt us out of our complacency."

Letter to Parents

Finding Some Answers To Life's Problems

By Charles Martin

Headmaster of Saint Albans School

THIS is not a resolution but both a greeting and an attempt to put in writing certain understandings about life that I believe could be helpful to us in our relations with our boys, indeed in all our relationships this New Year.

Let me begin with a quotation from a sermon, the best sermon I have heard in years. It is one sentence long: "Thank God for our problems." Perhaps because I was at the time attempting to understand a problem, more likely because of its fundamental truth, the sermon got me thinking with unusual clarity, and I left the service a better man.

The truth in the sermon lies largely in the fact that the problems of life put demands on us which develop within us strengths that were previously unknown and lead us to new understandings and appreciations of life that not only make the problems bearable but make life richer.

A parent whose husband died recently said to me when I visited her, "I had no idea that I had so many friends and that people were so kind. The house has been crowded with neighbors offering help, the kitchen is full of food, messages have come from people I hardly know." She has found not only strength within herself but a new understanding and appreciation of people and of life itself.

At the outset of winter athletics a member of a varsity squad was injured. What he had worked for all fall, what he had hoped for and dreamed about all year was gone. The depth of his disappointment is difficult to appreciate unless you were once a boy and had it happen to you. The hurt, the frustration, and the disappointment were plainly visible even though he tried to pass it over with an attitude of "that's the breaks." Now one sees signs of a different boy. Through the thoughtfulness of some friends he is finding satisfaction in art and finding — now that time is abundant — that even math can be fun. My

guess is that he will sort out his values, develop strengths he did not know he had, and come to athletics next year a better person, better able to cope with games and, more important, with life.

Even as I write I think of a mother who suffered the fears and anxieties of one whose son was in all forms of athletics. At the end of a football game, more exhausted than her son, she would say, "Thank God, one more is over!" Off the athletic field, she spent much time with masters worrying about why her son, a boy of good academic ability, was doing only mediocre work. And I can imagine there were problems at home, problems of social life and of growing up that were even more worrying to her. Then, at one of the holiday parties a few days ago I saw our mother, whose son is now in Vietnam, and we reminisced. As I left her she said, "Those were the richest days of my life — and did I learn!" She did, and so did we all. We learned patience and understanding, richer meanings of love — including the ability to say no.

How We Learn

NOW DEATH and accidents, disappointments and frustrations, fears and anxieties are not the whole of life. And happily, not. But they are a part of life, a normal part of life. And happily they are a part of life from which we often learn that which makes living most worthwhile — sympathy and wisdom, patience and love.

However, our lives become richer and we gain in strength only as we realize that problems of human relationships are not solved in the manner that is so often assumed — in the logical fashion of a math problem, or by turning to experts, or even in that good old American way of working hard at them, determined to make them come out the way we want them to come out. Human beings are too complex, too unpredictable, too full of mystery for their problems to be solved so neatly. To some of our problems there are only limited answers; to others, no answer at all. This does not mean that we should not work at solving them with all the expert help available. Indeed we must always be searching and seeking for answers with all our skill and with all our patience, wisdom and love. It does mean, however, that some problems must be lived with and through, and that neat and tidy answers are rarely, if ever, attainable. Such answers as come are often quite different from those we anticipated and are the result not of our

efforts but of just the way things work out—just the way providence or life in its mystery has them work out.

I like the point of view of a friend toward problems. He says, "We were fortunate with our children. We had no problems." Both nonsense and absolute truth.

Nonsense: my friends' children had all the problems of any other children. I remember how he and his wife sensitively, wisely, and lovingly opened a shy child to the world, helping her to go to school, to meet people, to accept life. I also remember the father's sweating out an athletic award ceremony, knowing how his son had worked for a letter and hoping that he would receive one yet knowing that he would not. And I can remember how, without his son's knowing it, he helped him accept his disappointment.

Part of Life

ABSOLUTE TRUTH: my friend and his wife never regarded the shyness of their daughter and the physical limitations of their son as problems. They were just part of living. One helped as he could, suffered when he could not, and on occasion just lived through the experiences that seemed to have no answers. That was what it meant to them to be parents.

It is so easy to say what I have said — if one is sufficiently patient and understanding, most of the problems of life, of parents and their children, in particular, will work themselves out and lives will be richer for the doing — that I am troubled. It is so easy to say what should be done, so difficult to do it. Then there comes an experience such as I have just had with Christmas cards. Hundreds have come this year — many from boys over whom parents and I have worried in the past, parents not unlike you and boys not unlike your boys — and when I read the cards, I know that what I have said so easily is out of the nature of life and is verified by experience.

On my desk are baskets of the Christmas cards alive with vivid memories. There is one from a boy who was tense, anxious, driven — one of that quite sizable troubled group called perfectionists. I remember taking him out of a course to relieve pressures, suggesting that he go to bed at ten o'clock, forbidding him to study over the weekend, getting a boy to take him to baseball games on Saturdays, laughing at him. A note on his
ys, "I go to ball games. Ho, ho." He is still

a perfectionist and always will be, but one who is learning to live with himself, with his perfectionism going into productive scholarship.

There is a card from a classmate of our perfectionist, a very different boy. I remember him as failing in his studies, remote from his parents, distant from his classmates. When I talked to him, he said all the right things, smiled with a far away smile, agreed to do what I suggested — and went off and did just what he had been doing, which academically was very little. None of the tricks of the trade — from a heavy foot to areas usually responsive to such action, to thoughtful acts from friends and masters—worked. Parents and masters were troubled. So was the boy. But time and a patient and loving girl solved that boy's problems; fortitude and wisdom enabled his parents to live through the experience.

I could go on with the Christmas cards. There is much rich life among them and much to learn. But enough. Let me come back to where I began, to New Year's day. Even though you will receive this letter well into the year, it brings my New Year's greeting to you.

May your New Year be rich and joyous, made so by the wonderful experience of facing with your boy his problems, his experiences, not expecting easy answers but living through them with patience, wisdom, and love.

Should you need help, there is this prayer:

O God, give me the courage to change what
I can
The serenity to accept what I cannot change
The wisdom to know one from the other.

or, the insight of the Hebrew poet who reminded us where wisdom and patience and love dwell:

Whither shall I go then from thy Spirit?
Or whither shall I go then from thy presence?
If I climb up to heaven, thou art there;
If I go down to hell, thou art there also.
If I take the wings of the morning,
And remain in the uttermost parts of the sea;
Even there also shall thy hand lead me,
And thy right hand shall hold me.
If I say, Peradventure the darkness shall
cover me;
Then shall my night be turned to day.
Yea, the darkness is no darkness with thee,
But the night is as clear as the day;
The darkness and light to thee are both alike.

Pastor --- Priest --- Teacher

By Elbert K. St. Claire

Rector of Church of the Advent, Kennett Square, Pa.

Address at the ordination of his son, Elbert K. St. Claire Jr., at Episcopal Academy, Philadelphia.

THE CHRISTIAN CHURCH gathers for the ordination of this young man as priest.

You might say — the Christian Church? Isn't this presumptuous? For, as large as this group is, it is certainly only a tiny portion of the whole Christian Church.

True, but it is representative of the whole Church — on earth and in paradise. It is this Church that certifies and ordains. We are participants and witnesses to these things. As the writer of the Epistle to the Hebrews said, we are a priestly people participating in a royal priesthood.

Certifies and ordains? Isn't this really an anticlimax? Some of us were present when the candidate was ordained deacon. Then the prefix "Reverend" was added to his name. Many of you, especially at Episcopal Academy, see him already as an ordained clergyman, wearing a collar, vestments — functioning in chapel services and in his various responsibilities and duties as an associate chaplain.

But a difference will soon be apparent. For example, as a deacon he wears a stole folded at his side. This is a subtlety, but highly significant, for it indicates he is an assistant to the bishop or his representative — a priest. This is further illustrated by the fact that in the ordination as deacon it is only the bishop who places his hands upon the candidate's head.

But in the priest's ordination, as you will soon see, the bishop and his associates — the priests — join in the laying-on-of-hands. The deacon is no longer an assistant to the bishop, but an associate, a colleague who shares in the ministry as the preface to the bishop's examination (Trial Services, p. 439) expresses it —

Pastor Priest Teacher

BUT ONLY after the candidate (preface of 1928 ordinal states), the candidate is "first called, tried, examined and known to have such qualities as are requisite to the same." Then he is ordained by the laying-on-of-hands with a prayer that God, out of his inexhaustible energy, may equip the candidate.

So then, clergy are men and, yes, women — al-

though I regret that the arm of Christendom known as the Episcopal Church is exasperatingly slow to accept women in the ordained ministry — clergy are people who in response to a call are given authority by the Church of God which they serve.

As much as they may want to, they can't run away from this commission, anymore than a parent can deny his parenthood once he has a child, though he may want to at times.

As pastor, he is a shepherd who cares for his flock, leads them, watches over them in sickness and in health — counsels with them as they seek a way out of the confusion and turmoil of life — brings to bear on their problems the wisdom and power that come from God. He leads the people in their quest for a redemptive and redeeming fellowship in which every member has access to God's love and grace, through faith.

As priest, he is set apart for specific functions, particularly sacramental and giving assurance of God's pardon and blessing. He is the representative of the people in their worship of Almighty God.

As teacher, he is called to give people the word of God, the good news of redemption of the world in Jesus Christ — to people of his generation.

He is a prophet, that is, a man under authority to interpret the revelation of God to his people — an enabler helping people to see God and understand God's ways — and not his own personal whims or fancies.

We're participants in an historic service and tradition that would ordain this candidate.

Kyle, our son and brother, you honor me by asking me to speak this day. I would have thought you know and have heard over the years all I might say or have to say. Yet I'm honored — yes, and humbled.

You have responded freely to a call that comes ultimately from God through his Church, and, yes, your family and your ancestry on both sides — and on one you are the eighth successive generation to serve as priest.

When Jesus came down from the Mount of Transfiguration, where he experienced the glory of God, he found himself at once in an ugly and sordid world. He met a boy demented, torn, wounded unmercifully by an evil spirit. The crowd was sorrowful, yet curious, looking for an answer — someone to heal.

Today you have some experience of God's choice of you. You have already met and will meet scenes of many demented spirits. Certainly you are

aware that of your own wisdom and strength you are unequal to the task. But God has called you — so young and immature — to confound the self-centeredness of this world. God has promised that his healing grace through you will touch and help a world demented.

If, in prayer and meditation, you have and do commit all your trust and confidence and will —

you will sing with the maid through whom Christ came into this world.

The arrogant of heart and mind he has put to rout but the humble have been lifted high. He has not forgotten to show mercy to Abraham and his children's children forever. God bless you in this ministry which today the Christian Church gives you.

PRECEDENTS SET IN HONG KONG

★ Anglican and Roman Catholic bishops were among 20 churchmen who exchanged pulpits for the first time in Hong Kong's history during the 1972 week of prayer for Christian unity.

Bishop Gilbert Baker of the Anglican diocese of Hong Kong and Macao and Catholic Bishop Francis Hsu of Hong Kong also met to discuss the significance of the recent statement of holy communion drafted by a joint Anglican-Catholic international commission. The statement is being studied by the churches.

This year's activities during the week of prayer were considered the most successful yet in the British crown colony.

Bishop Hsu preached at the Anglican Cathedral of St. John to a congregation representing all traditions.

"This is indeed a moment of grace," he said. "Nothing like this has happened before. This moment has not happened as a mere human whim or design. We are the instruments God is using to work out his eternal thought."

Commenting on the importance of the services, one clergyman said: "People should not

have to look at notice boards to see if a church is Baptist, Catholic or Methodist. They should simply look for a cross to indicate a Christian church."

DIOCESE PAYS TAXES OF DAVID GRACIE

★ A \$545 bill owed to IRS by an activist Episcopal urban missionary — who refused to pay half his Federal income taxes to protest the Vietnam war — will be paid by the diocese of Pennsylvania.

In voting to pay the levy, the council turn down a request by the priest involved, Fr. David Gracie, that it constitute itself as a "community of resistance" and reject the IRS levy on principle.

The money will be deducted from Gracie's future salary by the diocese.

Gracie, who for two years has refused to pay half his income tax bill, is a leader in various urban activist groups organized to promote peace, social equality, equal justice, economic opportunity and housing for the poor.

The 24-member diocesan council, while agreeing to pay Gracie's taxes, also voted to set up a committee to "study the

theological issues behind the withholding of income taxes and honoring levies."

In a statement to the council, Gracie said the Nixon Administration is "creating the illusion that the war is being ended" by substituting electronic equipment and bombs for ground troops.

Those interested in peace, he said, must accordingly shift from resisting the draft to resisting taxes that pay for sophisticated military technology.

TRINITY PARISH SETS NEW PROGRAM

★ The Rev. Robert R. Parks, the son of a Quaker father and a Methodist mother, was installed as the 15th rector of Trinity Parish, the largest Episcopal parish in the U. S.

Bishop Horace W. B. Donegan presided at the service, which

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was attended by Archbishop Michael Ramsey of Canterbury.

Parks, 56, comes to Trinity from the deanship of St. John's Cathedral in Jacksonville, Fla., the town where he spent most of his childhood.

The installation of Parks coincided with a substantial shift in Trinity's manner of dealing with its chapels and in its expenditure of funds.

Concern has been voiced for some time about "paternalism," with the 22-member vestry made up mostly of older Wall Street businessmen and the 6,000 parish members, largely black and Spanish-speaking. Plans for the changes began during the five years the Rev. John Butler was Trinity rector. Butler retired shortly before his successor's installation.

Chapels will now have the right to form self-governing councils and have a voice in selecting vicars. A young attorney and a black have been named to the vestry.

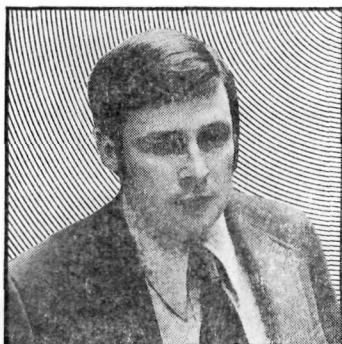
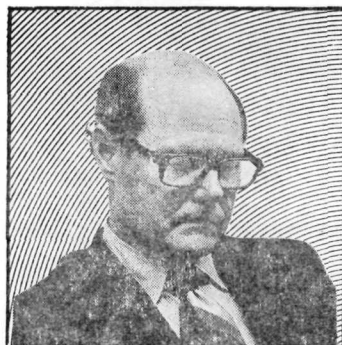
Almost all of a \$5 million annual income will now go for programming. As a result of heavy debts incurred in the 1930s, a large part of the income went for mortgage retirement, property improvement and the building of an investment portfolio.

In 1971, all but \$400,000 of an income of \$5.4 million went toward programs. In 1972, almost all of a \$5.5 million budget will go toward religious and social work. Over the decades, Trinity Parish has been deeply involved in charity and education.

Parks, the new rector, combines social zeal and traditional evangelism in his ministry. In Jacksonville, he revitalized St. John's Cathedral, and the number of communicants rose from 600 to 1,800 in 12 years.

He was influential in bringing about the rejuvenation of downtown Jacksonville. Yet he feels that the chief function of the church is "to be sure in the end that you come to know Jesus as a personal Savior."

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James H. P. Pearson

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Washington Asks Change in Marriage Canons.
Urge Sanctions Against Rhodesia. Episcopal,
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Story of the Week

Phase Out Assembly for NCC
Planned for End of This Year

★ The December 1972 triennial general assembly of the National Council of Churches could be the last such meeting of the Protestant-Orthodox organization.

If the gathering in Dallas — and a majority in each denominational delegation — concurs in adopting a new structure, the general assembly will be phased out.

Also replaced would be a policy-making general board which currently meets three times annually. Taking its place would be a governing board, larger than the present committee.

The restructure plan, endorsed by the general board last September, has been sent to the constituent churches, board members and 25 non-member groups eligible for NCC membership.

The restructure holds open the possibility for Roman Catholic membership and for participation by non-NCC Protestant groups.

Under the plan, the governing board would make legislative decisions and control budget and program. The triennial general assembly would be replaced by an occasional ecumenical congress, planned to assure broadest possible participation by all U. S. Christian groups.

The governing board is seen

as more inclusive than the present general board. It would include the chief executive of each member church, heads of major denominational boards and agencies and the chief policy-makers of denominations.

Delegations would represent actual constituency in terms of racial and ethnic breakdowns, would be made up equally of lay men and women and whenever possible would include representatives of regional ecumenical organizations.

Seats would be provided for at-large members with special expertise and for representatives for non-member churches which take part in NCC program units.

The work of the council would be organized around sections and units of the governing board. As currently envisioned, the sections would be: renewal of the church for evangelism and mission, human need, systematic changes in society, culture and life fulfillment and Christian unity. Each governing board member would be assigned to a section.

Program responsibilities would be carried out by units on education and ministry, church and society and ecumenical ministries overseas. Most members would come from the governing board but might also in-

clude persons from non-member churches and other ecumenical agencies.

In addition, commissions on theological studies and dialogue, regional and local ecumenism, media programming and stewardship would operate.

An executive committee of the governing board is seen as overseeing research and planning, interpretation and information, administration and finance and personnel.

Funding for general management would come from fair-share assessments and donations. Services would be paid by those units using them and by participating churches.

Under the new plan, the general secretary is also the chairman of the executive committee.

The plan was developed over a period of several years. Thomas J. Liggett, deputy general minister of the Christian Church (Disciples of Christ) was chairman of a committee on future ecumenical structure.

TEXAS APPROVES VOTE
FOR WOMEN PRIESTS

★ By a vote of 194 to 182, delegates to the convention of the diocese of Texas voted to ask the church to endorse the ordination of women to the full priesthood.

This action came in the meetings' closing minutes. The approved resolution, to be forwarded to the General Convention, said:

"Having admitted women to

the ordained ministry of the church as deacons, the Episcopal Church in the U. S. has in effect surrendered any viable theological reason for refusing to ordain them to the priesthood."

The convention also said that to forestall action on the question because of "fear of civil war" in the church is "both questionable and cowardly."

In other action, they passed a resolution expressing "thanks and gratitude to God for the life and witness of the Rev. Martin Luther King Jr."

This motion was a substitute for a resolution which, in effect, would have made the late Dr. King a "minor saint." The original proposal was voted down by 238 to 148.

In an historic vote, the delegates elected Dr. James Watson, a layman representing St. James' church in Houston, as the first black to sit on the standing committee. In the absence of Bishop J. Milton Richardson, the committee is the highest authority in the diocese.

The diocesan convention also: lowered the voting age of delegates from 21 to 18.

referred to committee a proposal supporting legalization of abortion in Texas "in order to provide individual freedom of choice in bringing children into the world."

adopted a \$1.1 million budget.

LOS ANGELES OPPOSES ORDINATION OF WOMEN

★ The diocese of Los Angeles rejected a proposal supporting the ordination of women priests at its convention.

By an overwhelming 3-to-1 vote, clergy and lay delegates adopted a substitute resolution authorizing a one-year-study of the question for presentation to the diocese's 1973 convention.

Bishop Bloy announced that he will retire in 1973. Bishop Bloy, who has served in the post

for 25 years, asked for a special convention in the fall to elect his successor.

A continuing financial crisis for the diocese was reflected in the report of the committee on finance, showing that parish pledges were \$231,000 short of meeting the proposed budget of \$1,271,000.

In order to offset the deficit,

Change in the Marriage Canons Asked by Washington Diocese

★ The diocese of Washington has voted to call upon the 1973 General Convention to "modernize" the canons on marriage, permitting parish priests more discretionary power in the remarriage of divorced persons.

Current marriage canons, holding that marriage is indissoluble in the Christian context, permit divorced persons to remarry in church only after they obtain from their bishop a judgment that one of a number of impediments, ranging from undisclosed sexual deviance to fraud, resulted in the death of the prior marriage.

The resolution, drafted by a committee of the Washington clergy association, would remove from the canon the concept that marriage is indissoluble. "The indissolubility of marriage is the shaky theological presupposition on which canon 16 and canon 18 are based," the committee report stated.

The Rev. Edgar Romig, rector of Washington's Epiphany and chief spokesman for canon revision, said the present canon requires extensive investigation when divorced Episcopalians seek to be remarried in their church.

"The church must investigate," he told the diocese's convention, "opening up old wounds and snooping around like a little ecclesiastical gestapo . . . The bishop and he alone must make

a 20 per cent reduction in the budget was approved. Most of the cuts came from reduced support of missions and the national church program.

The convention also defeated a resolution supporting the principle of sanctuary, and tabled a resolution approving amnesty for people who refuse military service.

the Olympian decision as to whether the couple may remarry."

He described the present marriage canons as "rigid, uncompassionate and ridiculous."

Opposing the relaxation of the canons was the Rev. James Richards, rector of St. Paul's, Washington, who said his main concern was that the proposed canon would open the doors to anyone wishing to be remarried in an Episcopal church, from a "lapsed Baptist" to a Buddhist.

"We will inherit all those who find any impediment in their own communions," Richards said, since the "only requirement that would remain is that one of the two parties be baptized, but that need not be in the Episcopal Church."

Richards also took "serious objection" to the section in the proposed change eliminating the diocesan bishop "from anything but a possible consultative role. "I believe that the decision should remain with the bishop — and there is a long precedent for this — for the reason that he is the chief pastor, and it is right that hard cases and exceptions to normal regulations should be judged by him."

Richards' substitute resolution was defeated 74-201, and the clergy association's eight-page committee report and resolution was adopted by delegates.

Six dioceses presented memorials at the 1970 General Convention calling for revision of the marriage canons, but the introduction of amendments prevented enactment before the convention concluded.

Meanwhile, the diocese of Virginia, at its annual council in Winchester a day before the

Washington convention, voted to ask the national Church to authorize a study of the denomination's regulations on marriage and the remarriage of divorced persons. It asked the church to hold a special convention so revisions proposed for the Book of Common Prayer might be considered.

Retention of U. S. Sanctions Against Rhodesia is Urged

★ The chief executive of five Protestant denominations and a leading official of a sixth have asked President Nixon to continue economic sanctions against Rhodesia until a settlement supporting the rights of the black majority in the African country can be worked out.

The request referred specifically to a U. S. treasury department announcement that it had licensed the import of chromium and other strategic and critical materials from Rhodesia.

A non-purchase policy had been in effect for several years, following the United Nations' condemnation of the white-dominated regime of Ian Smith in Rhodesia.

Signers of the request were United Methodist Bishop Paul Hardin Jr., of Columbia, S. C., president of the denomination's council of bishops; Presiding Bishop John E. Hines of the Episcopal Church; Robert Moss, president of the United Church of Christ; the Rev. Marion de Velder, general secretary of the Reformed Church in America; William P. Thompson, stated clerk of the United Presbyterian Church, and the Rev. Robert A. Thomas, head of overseas ministries for the Christian Church.

Both President Nixon and Secretary of State William Rogers were asked to hold up relaxation of the sanctions against

Rhodesia until the rights of the black majority in the former British colony are assured.

The churchmen also said that the U. S. should urge Great Britain not to ratify a proposed settlement with Rhodesia, which broke away from Britain in the mid-1960s and declared independence under a white minority government.

The proposed settlement has been vigorously attacked by black Rhodesians, who number 5 million. Whites number 250,000.

"In the light of U. S. government policy supporting self-determination and the long-range self-interest of our nation in Africa," the U. S. church officials said, "it is urgent that we find ways to convey to the British government that nothing less than a true majority expression of all the people of Rhodesia can be accepted as meaningful."

The draft agreement envisions eventual majority rule, but no timetable is set, thus drawing the opposition of black Rhodesian nationalists. A U. N. security council resolution scoring the settlement was vetoed by Great Britain.

The U. S. churchmen told President Nixon and Secretary Rogers that there are no Africans on a special committee testing Rhodesian sentiment on the agreement. They said that African nationalists should be

"free to campaign all over the country to explain their views without restrictions."

CONSUMER PROTECTION THEME OF NCC POLICY

★ In an eight-page policy statement, the NCC general board gave its attention for the first time to "Consumer rights and corporate responsibility."

The NCC policy-makers fear that the resources of the earth are being squandered and there is too little mutual respect among those who must depend upon each other in business and commerce.

"Unfortunately, the relationship between buyer and seller is often best described as a struggle over the same dollar," the policy states, adding, "Greed is not the special weakness of either party."

As things have developed, the NCC feels that consumers are put at special disadvantage in an "impersonal and complex" market place. The poor, elderly, uneducated and the ill are listed as particularly vulnerable and the church is reminded of its responsibility to seek justice for those in need.

In a pre-technological era, the NCC says, two basic commercial assumptions were that the buyer and seller enjoyed relatively equal bargaining positions and that transaction was confined to the market place. The reality of the assumptions must now be doubted, the statement continues.

Consumers are so dependent today on goods and services offered by others and buying and selling has become so extensive and complex that the consumer "is not in a position to make a meaningful choice that will advance his own interests," according to the NCC.

Consumers are not given equal power with producers and

(Continued on Page Nine)

Episcopal, Catholic Bishops Have Ecumenical Service

★ Roman Catholic Bishop Cletus F. O'Donnell of Madison and Episcopal Bishop Donald H. V. Hallock of Milwaukee will appear together in an unprecedented Palm Sunday ecumenical service in St. Mary's Catholic church in Janesville, Wis.

The service will be one in a series featuring joint worship by Episcopalians and Catholics during Lent. The first of four Wednesday evening masses in Trinity Episcopal church was held Feb. 23.

The March 26 service featuring the two bishops will follow a special rite which has official Catholic approval.

It will be based on the eucharist but the consecration will be omitted. In its place there will be a prayer of general blessing for the bread, with Bishop Hallock and Bishop O'Donnell both taking part. The bread will be distributed as a symbol of unity. Wine will not be used.

The sermon will be delivered by Fr. Herbert J. Ryan of New York, a Jesuit and a member of the international Anglican-Roman Catholic consultation. He will speak on "Growing together in Christ: contours for tomorrow."

Parish priests of Trinity and St. Mary's will alternate roles of celebrant and preacher in the Wednesday evening masses, using the regular rites of their respective churches. The Rev. Ronald E. Ortmyer is rector of Trinity and Fr. Bernard E. Pie- rick is pastor of St. Mary's.

Sermon topics will include the history of the Anglican-Roman Catholic dialogue and the church as a means of uniting mankind.

"What we are doing is carrying on the Anglican-Roman Catholic consultation at the local level," Ortmyer said. "The

clergy and laymen of St. Mary's and Trinity have met together in conversations and social gatherings for over a year.

"We have exchanged preachers, and then we had combined services at each of our churches for a special thanksgiving program. Now we will be worshipping together at the same rite. I believe this will be a unique experience for our churches."

DELAWARE SETS UP REGIONAL MEETINGS

★ Bishop William H. Mead of Delaware, set the pace for the diocesan convention when he urged:

- Delaware clergy to undergo vocational testing and career counseling;

- Delaware congregations to end parochialism, asking them to work, grow, and serve together in geographical clusters;

- Delaware parishes and missions to serve as lay training centers for Bible study, teaching and learning of Christian theology in relation to family, occupational and social life;

- Corporate planning by laity and clergy for liturgical diversity;

- A committee to study and prepare a statement and resolution for the next convention on the ordination of women to the priesthood;

- Joint service with other Christian bodies to bear witness to the one faith.

The body voted without debate, continued support of the national church program, even though acceptances were down 6%. Delaware's quota is \$94,000. In 1971, the convention pledged and paid \$94,000 to the commitment side of the national program as well as a matching amount from tithe monies re-

ceived as it moved into the second of a three-year capital fund drive for resources for leadership in the 70's.

The quick move on the 1972 budget was made possible by a special convention held last fall when delegates were asked to consider and fix priorities on budget expenditures. They asked for a 13% increase in pledging, which cited a diocesan budget of \$287,000 for 1972. Acceptances at the time of the annual convention were \$239,000. However, both the national acceptance and the Delmarva ecumenical agency — \$5,000 — had been given a number one priority rating by the special convention, so the two 1972 budget items were unaffected by the necessary budget cutting. With the exception of the national church pledge, only \$30,000 of that \$253,600 budget for 1972 is program money. About \$106,000 however, for education, mission and social relations was made possible by the capital fund monies from resources for leadership 70's.

Other convention action moved:

- To ask clergy support and parish support divisions of council to cooperate in providing assistance in parish planning and in clarifying areas of responsibility for clergy and laity;

- To ask each congregation to place emphasis on these tasks, reporting progress by June 30;

- To provide a liaison with council and the youth planning group at their request;

- To ask outreach division to develop a project requesting approval of funds by RL 70's program committee to the missionary diocese of the Dominican Republic, to be sent to Bishop-elect Talifero Issacs at the time of his consecration;

- To table a resolution on fair-share giving;

- To change "examining

(Continued on Page Ten)

A Different Drummer

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN HIS BOOK *Walden*, Henry David Thoreau wrote: "If I do not keep step with others it is because I hear a different drummer. . . . Let a man step to the music he hears — however measured and however far away."

The words recall a theme I have been following in recent sermons namely the importance of gaining confidence in your own internal capacity for judging values.

A necessary part of the process by which we become members of our cultural group is learning the values shared by members of that group. Such acculturation is a responsibility of adults in the process of educating the young. The process is carried on consciously by indoctrination and unconsciously by example. Thus all of us grow up with an externally given set of basic values that are shared by other people around us. Such shared values tend to sustain a feeling of community among us and to create such order as is necessary for us to live at peace with most of our neighbors.

Yet all that is good has its dark side and everything real casts a shadow. If everyone rigidly maintained the inherited public values, the process of evolutionary change would come to a halt and society would be stuck in its present form forever. In order to approve of such rigid repetition of public values one would have to suffer the illusion that the social order as now constituted is as near to perfection as is possible and therefore that any change will only make things worse.

The source of positive social change lies in creative individuals who, having absorbed the public cultural values, go on to develop their own subjective capacity for value judgement. In such internal evaluation the creative person may see that some public value is wrong. In a communist state, for example, he may judge that absolute loyalty to the government is a mistaken value. In our country he might question the common values expressed in racial prejudice, or in the puritan ethic which frowns on pleasure and exalts labor, property, and frugality. Only as the individual develops a personal capacity for value judgement can he contribute to needed social change.

There are many sources of such development. Most helpful though perhaps not very common, is

a relationship with those mature enough to be able to grant to others a feeling of psychological security. When we associate with someone who meets us with affectionate empathy so that we need not feel defensive, we can begin to get acquainted with our own real feelings as an authentic source of our own value judgements. But paradoxical as it may seem, it is possible for the same result to come from a situation of hostility.

Let me give a personal illustration. When I first came back from China I spent a few years as rector of St. Paul's parish in Stockbridge, Massachusetts, and then went to be chaplain and professor of religion at Kenyon College. In my congregation each Sunday at Kenyon College chapel was the most varied group to which any man could speak: college professors, college students, theological school professors, theological school students, farmers, laborers, and business management people from the nearby town of Mt. Vernon. It was utterly impossible to please everyone in that congregation on a Sunday morning. The Monday mail inevitably brought letters from critical people—too liberal, too conservative, over my head, an insult to intelligence, heresy, stupid orthodoxy, on and on went the comments.

My only possible course of action was to forget trying to please anyone; to know in advance that someone or some group wouldn't like what I said, and simply and quietly to insist on expressing what was of value to me as an individual. It was a case of sink or swim. I had to become sensitive to my own capacity for developing values or quit my job. Fortunately I learned to listen to my own drummer, and it was the best lesson I ever learned.

It seems to me that many people are afraid to trust such internal values in themselves and others. Subjectively they are anxious lest they diminish their good relations with others by not agreeing with the crowd. In other people they seem to assume that internalized values will lead to "oddball" behavior if not to downright anti-social action.

Such fears rise from our failure to realize that in the psyche as well as in the body nature provides a positive energy for healing and growth. The same power that heals a broken bone or mends torn flesh works within conscious experience for the positive development of the person. This growing power is blocked by efforts at conscious manipulation of our self or of others. A man who trusts his own conscious awareness of values will not be guaranteed that he will never

make mistakes, but he can be sure of learning and growing through such errors of judgement, and that is more than can be said of the man who is rigidly compulsive in his adherence to publicly imposed values.

So don't be afraid to listen to your different drummer. The beat, when at last you become sufficiently sensitive, comes from God.

What Was That Again?

By Charles R. Supin

Rector of St. John's, Far Rockaway, L. I., N. Y.

EVERY YEAR the Religious Newswriter's Association publishes a list of what they feel were the top religious news stories of the previous year. They are taken seriously by a lot of people, so I am told. Told, by the way by press agents. What I am curious about, however, is the lasting value of the news pieces themselves.

What about, for example, the lasting value of those news items that seemed so important two years ago? What about the top ten of 1969? To get to an answer, I placed my tape recorder in front of my sometimes irreverent but always obliging friend, Chris Critic.

Here are the top ten of 1969, along with the printable portion of his responses.

1. The black manifesto and the church response to black demands. "What is this, a stick-up? Oh, that's just your microphone. You had me fooled . . . What? . . . Oh, yea, that guy who busted up things at the Riverside Church. Yea, I remember now. He was mad, wasn't he. Mad as a hatter with hat in hand, if you get what I mean . . . The same to you, ole buddy."

2. The life and death of Bishop Pike. "Spookie wasn't it . . . Say, didn't he have a TV series, or was it that other one? Oh, now I got it; he was the voice crying in the wilderness . . . Oh?"

3. The resignation of Roman Catholic bishops, priests and nuns. "What? . . . Now don't tell me . . . Oh, yea, it had something to do with women's lib, right?"

4. The bishop's synod in Rome. "A friend of mine said that this was the start of the Italian jokes, but what did he know . . . It was a pageant staged by Life magazine, dealing with those open-window pains of Pope John . . . Did you catch the spelling of pain? . . . Cute, right? . . . The same to you."

5. Possible taxation of non-religious related

businesses of religious groups. "It's only fair, because we all have to pay for it anyway . . . Right? . . . So let them tax it all, and we'll just chip in more and pay for the parish house and, er, wait a sec . . . let's take another look at that law."

6. The triennial assembly of the National Church of Churches. "I got you on this one. Now don't prompt me . . . Troika? . . . Shoe poundings on the conference table? . . . Reader's Digest story? . . . What was that again? . . . Never heard of it."

7. Religion's role in the unrest in Northern Ireland. You sure you don't have this year's list? . . . Oh . . . Hey, surprised they haven't blamed this one on the PB? . . . Yet?"

8. Closure of Roman Catholic Schools. "Did this have something to do with the Supreme Court? . . . Oh . . . Well, as they say, five days in one school makes one weak . . . Did you catch the spelling? . . . They say, that's right . . . How should I know who they are . . . The same to you."

9. Religion in the peace movement. "Got you there. Supreme Court, right? . . . Oh . . . Well, I don't mind telling you that the whole thing ticks me off. Why, isn't this what we've been fighting for, all these years?"

10. The U. S. Congress on evangelism. "What was that again? . . . Never heard of it."

As you might expect, I can hardly wait to ask what my friend thinks of the top ten stories of 1971. I will not fail to ask him in 1973.

Love Song

By James H. P. Pearson

Former Rector of St. Andrew's, Edwardsville, Illinois

WE ARE in the ecumenical age. Goodness knows how we got here or where it all leads, but we are here. On the whole we are glad that the ecumenical age has arrived; we applaud the visible converging of separated Christian bodies in matters of doctrine and practice, and we do believe that a reunited Christendom will more perfectly reflect God's will than do our present divisions.

But (if the rector may be permitted to lapse into the first person singular) one thing troubles me. That is the apologetic attitude assumed by so many of our church people in regard to their own present allegiance. Cleric and layman alike, they speak as if it were some kind of shameful disaster to be an Episcopalian. They apologize for

our beliefs, our mode of worship, our discipline, our customs. They act as do some families with closets full of skeletons, either painfully ignoring what everybody knows about anyway, or volubly disassociating themselves from the disaster.

I know the dangers of "denominational pride." But it happens that I love the Episcopal Church, and in spite of the desirability of the onrushing ecumenism, perhaps I secretly hope that I may die in her arms. I love her, not conditionally or with calculation, not with careful reservations, but freely, joyfully, wholeheartedly.

I love the stone and brick Victorian stateliness of her old city parishes, even when they get down at the heels because "the neighborhood has changed." And her tatty little small-town churches, smelling faintly of mice and damp, kept going somehow in the face of great difficulty by devoted, self-giving souls. And her gleaming, spanking-fresh suburban churches too, whose self-conscious cautious modern architecture speaks of tearful compromise.

I love her high-church places with their clouds of smoke from the incense pot and their ranks of statues. And no less do I love her low-church parishes, all furniture polish and gleaming brass and memorial tablets — and the restrained but curiously exuberant dignity of choral Morning Prayer.

I love her doctrine, her emphasis on sound learning, her devotion to scripture and tradition, and the glorious Elizabethan periods of her language. But I love too the freedom which she grants her children, her openness to the new, her breadth of humanity.

I love the bright young families proudly ranged in their pews on Sunday morning, and the

sparse little congregations on weekdays whose hushed devotion to their Lord is an almost palpable radiance. And her old priests whose eyes show the compassion taught them in a lifetime; and her young priests who are so sure that the world can be won in five years at the outside.

I love the names of her heroes — Laud, Hooker, Pusey, King, Gore, Weston. Seabury, Breck, DeKoven, Kemper, Rowe. And a hundred others, including some private ones of my own.

I love the letters to the Living Church which begin, "Dear Sir: It is high time . . .," and the solemn nonsense with which the Executive Council launches a new project; the billowing sleeves of the bishops' rochets and the whole mad range of possible headgear that clerics can wear. I even love the battered Prayer Books in the pew racks that so often turn out to be Hymnals.

I love the eccentric old ladies in city parishes who dress in liturgical colors. And the uproarious stories about departed dignitaries that are told wherever priests gather and have time for small talk.

I love the hands of young and old reverently raised to receive the sacrament. And the dusty, dry tracts in church vestibules offering earnest advice that nobody wants. And the portraits of bearded ecclesiastics, long dead, on sacristy walls.

I really can't help it. I don't know if everybody ought to be an Episcopalian; it may be that other people feel as strongly about their churches as I do about mine. I do know that I love the Episcopal Church, that I am sworn to her, forsaking all others.

I'm glad of it. And it isn't denominational loyalty or sectarian spirit or party fever. It's love.

CONSUMER PROTECTION: —

(Continued from Page Five)

sellers in the laws governing transactions in the marketplace, the statement says, and have little recourse in stopping or controlling the pollution caused by industry.

"Somehow the relationship between buyer and seller must be equalized again," the NCC policy declares. "This cannot be done by individual buyers acting singly . . . Consumers, like laborers, can hope to acquire the power, knowledge and solidarity needed to safeguard their interests only if they act in concert . . . They

must also obtain recognition of their rights in law, as labor did.

"Banding together with fellow consumers is one way for Christians to affirm the community of mankind in its search for compassionate justice."

Government, private agencies and churches are asked to consider several recommendations for protecting consumers. Among the proposals to government are statutes giving equal advantage to buyers in all contracts and laws requiring that items or services shall function as advertised.

Private and cooperative ef-

forts should aim at expanding consumer testing, comparison, protection and educational programs, the NCC said.

And the church should use power as "purchaser, investor and stockholder . . . to encourage corporate responsibility and consumer protection." In addition, the NCC urges churches to apply criteria for "ethical investment," set up information banks on corporate policies, sponsor credit unions and consumer co-operatives, take steps to cut the costs of funerals and back class-action suits to correct abuses in the market place.

DELAWARE MEETINGS: —

(Continued from Page Six)

chaplains" to "The commission on ministry" to consist of members of the standing committee;

● To begin the process of increasing standing committee membership to four clergymen and four laymen;

● To begin the process of having lay delegates to diocesan convention elected for two-year terms;

● The appointment of a geographically representative nominating committee to receive nominations for all elective offices, other than bishop;

● That secretary, chancellor and registrar become nominations of the bishop.

ASK U. S. ACTION AGAINST COLONIALISM

★ The Africa commission of the national committee of black churchmen (NCBC), an ecumenical group, called upon Americans to insist that the U. S. government implement action aimed at reducing colonialism in Africa.

It asked eight specific actions:

● An end to a U. S. sugar quota for South Africa and other economic sanctions against the apartheid system.

● A U. S. -led call for a United Nations task force to "drive South Africa out of Namibia (South-West Africa)."

● Repeal of a provision for the resumption of U. S. purchase of chromium from Rhodesia.

● Denunciation of a proposed diplomatic agreement between Great Britain and Rhodesia, a settlement opposed by many

black Rhodesians as not moving fast enough toward black majority rule.

● Rejection of a proposed U. S. loan of \$437 million to Portugal, which continues to rule Angola and Mozambique.

● Extension of U. S. domestic minimum wages and worker benefits to foreigners who work for American companies abroad.

● Financial support for African liberation movements in the form of reparations for slavery experienced by blacks.

● Withdrawal of U. S. military forces from Ethiopia and Morocco as well as from Southeast Asia.

The NCGC commission said that American blacks must "challenge this nation to redress the grievances of oppressed peoples throughout the world who have been directly and indirectly victimized by American racism and imperialism."

The appeal was drafted by a group headed by the Rev. Marnard Catchings, an associate general secretary of the National Council of Churches.

CHURCH GRANT UNDER STUDY AGAIN

★ A regional Episcopal Church committee will meet in March to re-evaluate a controversial \$5,000 grant it made to the Albuquerque Black Berets. Two members of this local Chicano group were killed by police recently while allegedly trying to steal explosives from a construction site.

The grant was awarded in November by a southwestern regional unit of the church's

youth program committee. It was bitterly criticized by some New Mexican Episcopalians who believe the Black Berets seek social change through violence. Local churchmen also objected to the fact that the grant committee does not have New Mexico members.

Leaders of the Black Berets have said that while they advocate "revolution," they mean peaceful revolution. And they announced plans to spend the \$5,000 grant on "awareness" sessions to encourage the traditionally dependent and passive Chicanos to play more active leadership roles in their communities.

The controversy abated for several weeks, but resumed when state and local police charged that two armed Black Berets were caught in the act of stealing dynamite from a road construction shack south of Albuquerque and fired at police when apprehended.

Police said they had to kill the men in self-defense, adding that they subsequently found three dynamite bombs in a raid on Black Beret headquarters.

The incident took place at night after police — acting on an anonymous tip — had the construction site surrounded.

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News of the shoot-out created a furore in New Mexico, causing a wide split in public opinion, with major credibility problems on both sides. Some citizens deplored what they called the Berets' apparent intentions to prepare for violent tactics; others were indignant at the actions of the police, who kept newsmen out of the area until the next day and failed to find the weapon that they said the second man was carrying.

Some reported suspicion about the police charges was heightened by the fact that the two Berets had claimed harassment from the police in the past and were due to air their grievances on a television program on the morning after the shoot-out.

A grand jury is investigating the incident, but a widely-representative citizens' committee asked the Albuquerque city commission to seek a special governor-appointed investigation panel having broad subpoena powers. Meanwhile, the Berets are conducting candle-light vigils each night outside the Albuquerque police headquarters.

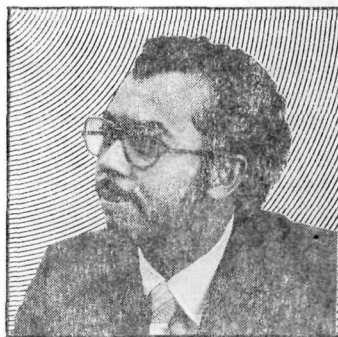
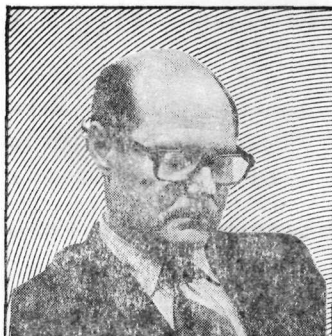
By the time the Episcopal Church committee convenes in March, it should have a wide spectrum of testimony and perhaps official reports on the incident.

When the Albuquerque Tribune phoned Ted Moreno, the committee's co-chairman, he said: "We don't know exactly what is going on there . . . We want to re-evaluate the grant and give everyone the benefit of the doubt."

Moreno, who lives in Edinburg, Tex., said the committee also plans to evaluate grants to six other activist groups in the southwest. He stressed that only the funds to the Berets have caused controversy.

The committee co-chairman said his group plans to add two members from New Mexico. Funds allocated by the regional unit were given to the Episcopal youth program committee by the national church.

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Story of the Week

Cuban Christian Leaders Back
Castro's Visit to Chile

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

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

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

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

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

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

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

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

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

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

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

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

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

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

British Anglicans Admit Members Of Other Churches to Communion

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

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

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

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

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

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

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

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

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

SEEK THE MIDDLE GROUND, SAYS EARL WARREN

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

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

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

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

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

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

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

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

ABERNATHY WILL TESTIFY FOR ANGELA DAVIS

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

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

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

Cesar Chavez Union Signs Pact With Coca Cola in Florida

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

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

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

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

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

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

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

The Farmworkers Union,

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

ANGLICAN BISHOP OUSTED AS UNDESIRABLE

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

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

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

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

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

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

He said the South African government had not lodged "a

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

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

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

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

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

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

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

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

(Continued on Page Six)

Language Splintering of Nations Threat to World, Toynbee Says

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

clear weapons, environmental pollution and overpopulation.

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

ANGLICAN BISHOP OUSTED:

(Continued from Page Five)

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

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

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

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

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

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

Easter: Will to Believe

By George W. Wickersham II

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

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

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

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

Doctrine or Desire?

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

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

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

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

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

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

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

Proof No Panacea

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

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

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

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

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

Church and Society A New Encounter

By Michael Hamilton

Canon of Washington Cathedral

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

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

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

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

Different Experiences

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

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

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

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

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

Right Time and Place

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

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

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

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

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

Who Has The Answers?

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

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

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

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

Bishop Sees Christian Impact On China Coming from Africa

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

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

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

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

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

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

preach and tell us how to be better Christians."

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

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

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

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

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

ANGLICANS REJECTING PROPOSED MERGER

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

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Harrisburg Case Informer Given A Hard Time by Ramsay Clark

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

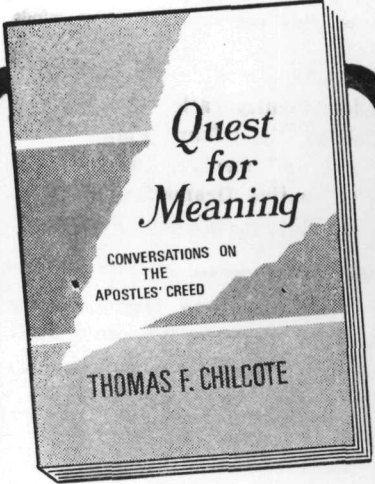
testimony, Sister Elizabeth McAlister told him he was suspected of leaking information.

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

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

GROUP CONDEMNS VIETNAM WAR

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



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Story of the Week

Church Membership Increased Little in 1971 Study Shows

★ Membership in U. S. churches and synagogues stood at 131,945,953 in 1971, according to the 1972 Yearbook of American Churches.

The count, compiled by the National Council of Churches, indicates a slight rise — from 62.4 per cent in 1970 to 63.2 per cent in 1971 — in the percentage of the population having religious affiliation.

But this statistic is not considered conclusive and the total cannot be compared to the previous over-all figure of 128,505,084, partly because of the addition of denominations in the 1971 tabulation.

"Only on an individual church-by-church basis can losses or gains be accurately reported," said Constant H. Jacquet Jr., editor of the yearbook.

Jacquet strongly warned against drawing hasty conclusions from statistics in the yearbook. In terms of a quarter-century trend, he said, growth in over-all membership is at a standstill.

In many cases, the 1972 yearbook must compare 1969 and 1970 figures because that was all that was available at the time the volume was edited. Moreover, statistics from the various churches do not always reflect the same time periods. Some are known to be quite out of date.

Jacquet also noted that some

groups such as the Roman Catholic Church and a number of Protestant denominations include baptized infants as members while other churches omit all non-confirmed persons.

Using the total from the 1971 Catholic Directory which appeared in the spring of 1971, Roman Catholic membership is placed at 48,214,729. The total for 193 Protestant groups, including Mormons and Jehovah's Witnesses which are not strictly Protestant, is cited at 71,712,896.

Twenty Eastern and Orthodox Churches are said to have 3,850,483 members; Old Catholic, Polish National Catholic and Armenian, 848,400; Buddhists, 100,000, and miscellaneous, 449,445. The latter category includes Spiritualists and the Ethical Culture movement.

The constituency of Jewish congregations is set at 5,879,000.

In terms of parishes or local congregations, the following breakdown is given. Protestant, 296,187; Roman Catholic, 23,708; Eastern, 1,460; Jewish, 5,000; miscellaneous, 1,587; Old Catholic, Polish and Armenian, 655, and Buddhist, 60.

In 1971, the Catholic Church recorded an increase of 343,640 — or 0.7 per cent — over 1970, when a loss was reported.

The yearbook states the Southern Baptist Convention re-

ceived 140,324 new members, a 1.2 per cent increase which did exceed the 1.1 per cent rate of population growth. In 1970, the convention had 11,628,032 members, making it the nation's largest Protestant denomination.

However, the Southern Baptists have already released results of newer research showing that the 1971 membership was 11,870,619; with 240,739 new members accounted for.

According to the data available to the yearbook, some smaller Protestant denominations registered increases between 1969 and 1970: The Christian Reform Church, from 284,737 to 285,628; the Church of God, Anderson, Ind., from 147,752 to 150,198; the Church of the Nazarene, from 372,943 to 383,284, and the Seventh-day Adventist Church, from 407,766 to 420,419.

Losses were reported by many mainline Protestant denominations. The United Methodist Church was down from 10,824,010 to 10,671,774; the United Presbyterian Church, from 3,165,490 to 3,088,213; the Lutheran Church in America, from 3,135,684 to 3,196,844; the United Church of Christ, from 1,977,898 to 1,960,608, and the Episcopal Church, from 3,330,272 to 3,285,826.

The Christian Church (Disciples of Christ) dropped from 1,444,465 in 1969 to 1,424,479 in 1970, but new figures show that the 1971 total was only 1,391,210, a decrease of almost 40,000.

For Canada, the 1972 yearbook shows 12,560,720 members in 29 churches. By far the largest is the Roman Catholic with 8,759,625. The Anglican Church of Canada was shown to have 1,126,570 members in 1970 and the United Church of Canada 1,033,533.

The yearbook also contains data on contributions received by selected churches. Forty-five groups having a total membership of 42,941,762 received \$3,826,852,386, or \$89.12 per member. Of this, \$71.34 per member stayed in local parishes.

In the 1971 yearbook, 48 churches — not necessarily the same as in the year later tabulation — received \$3,099,589,399, or \$87 per member, indicating a rise in per capita giving between 1969 and 1970.

Using 1970 figures from the

U. S. department of commerce, expenditures for religious construction have continued to decline from a 1965 high. In 1970, \$921,000,000 was spent for new construction, as compared to \$949,000,000 in 1969 and \$1,207,000,000 in 1965. The effect of inflation must be taken into account when dealing with these figures, Jacquet noted.

The new yearbook reports an increase in the number of ordained clergy. The total given is 393,826, compared to 387,642 the previous year. Of the total, 235,189 are said to serve parishes, and that is up from 217,360 in the previous report.

The yearbook for 1972 contains information on 236 religious groups in the U. S. and 76 in Canada. The volume has been published annually, with a few exceptions, for 56 years.

and, through him, to convey his appreciation by conferring this honor on the society's founder.

Among those present at the open meeting and taking part in the closing service were Anglican Bishop Falkner Allison of Winchester, the Rev. Kenneth G. Greet, secretary of the Methodist Conference, who addressed the meeting on "Mary of Nazareth and our social responsibility," Archbishop Athanasios, the Greek Orthodox Metropolitan in Britain, and Bishop Alan Clark, chairman of the Roman Catholic ecumenical commission.

CHURCHES ASSAIL STRIP MINING

★ "Fair, uniform and enforceable" laws to regulate strip mining of coal were advocated in Knoxville, Tenn. by the commission on religion in Appalachia, a coalition of 17 churches and 10 state councils of churches.

The agency's board of directors said that strip mining should be banned where reclamation is not possible, adding that the law should require reclamation.

Noting that strip mining is a controversial issue in the 13 Appalachian states, the statement said that the practice is potentially damaging to environment and people.

Mining techniques are of concern to Christians, the board said, because God has provided "a planet contrived with remarkable ecological balance. A fundamental aspect of man's stewardship relates to the preservation of that marvelous and delicate balance."

As currently carried out, the statement said, strip mining in mountain regions is harming natural beauty, dislocating people and causing undue harm to the environment.

Papal Medal Awarded Catholic In an Anglican Church

★ In a ceremony believed unique in ecumenical history a Roman Catholic was invested with the medal Pro Ecclesia et Pontifice authorized by Pope Paul before a distinguished interreligious gathering in an Anglican church in central London.

The church was that of St. Andrew's in Holborn and the occasion was the closing service of the annual open meeting of the Ecumenical Society of the Blessed Virgin Mary, held in the church with permission of the Vicar, the Rev. George B. Timms.

Recipient of the award was Martin Gillett, a Roman Catholic layman, writer and retired schoolmaster, who founded the society four years ago. The presentation was made by Cardinal John Heenan, Archbishop of Westminster, who said he wished to "state emphatically"

that the Marian society was the "brightest star in the whole ecumenical movement."

Cardinal Heenan also said the society's incredible growth in numbers and importance — it was responsible for the first international ecumenical conference in Britain last Easter — spoke for itself and it had clearly proved that ecumenical dialogue focused on the Mother of Christ held out great hope for Christian unity.

"We should not be surprised at this," added the cardinal, "when we remember the great awareness of Mary throughout Christian history, in particular in this country."

Cardinal Heenan also said Pope Paul had heard about the society and its work and had been so impressed that the pontiff had charged him to express his enormous joy at its success

Dorothy Day Will Receive Honor From Notre Dame University

★ Dorothy Day, who sowed the seeds of Catholic non-violent dissent in the '30s and who has befriended the outcasts of society for half a century, will receive the 1972 Laetare Medal, highest honor given by the University of Notre Dame.

Miss Day, 74, and still the leader of the Catholic Worker Movement and its newspaper, the Catholic Worker in New York, will be the 19th woman to receive the medal since it was initiated in 1883. The honor will be presented at the university's commencement, May 21.

In announcing the selection, Fr. Theodore M. Hesburgh, president of Notre Dame, said Miss Day "has been comforting the afflicted and afflicting the comfortable virtually all her life. Always a little bit in advance of the acceptable, she has pricked the conscience of us all, reminding us that the way to the Father is in service to the least of his brethren."

"In a society buffeted by various types of political radicalism," said Fr. Hesburgh, "she has exemplified the most radical approach of all: Christian love." He added: "No one has put it any better than she once did when she said, 'Love is indeed a harsh and dreadful thing to ask of us, of each of us, but it is the only answer.'"

A native of Brooklyn, N. Y., who grew up in Chicago and studied at the University of Illinois, she once belonged to the Socialist party and wrote for radical publications in Chicago and New York.

Converted to Catholicism in 1927, she joined Peter Maurin in 1932 and a year later they published the first issue of the Catholic Worker, a monthly that was to become a journal of rec-

ord for the Catholic left wing in the U. S. The publication has a current circulation of 85,000.

During the depression of the '30s, the Catholic Worker movement supported "hospitality houses" in some 30 cities around the country. The occupants of the houses lived in voluntary poverty and cared for the victims of the economic and social disaster.

The Catholic Worker Movement became the vehicle for many of today's Catholic social activists. Said one observer: "It was a Christian revolution she was starting. She was opening the minds of bishops, priests, seminarians and lay people to the fact that Christianity was not a stuffy sacristy affair."

"She was a trumpet calling for all of us to find Christ in the bread lines, the jails, as a tenant farmer, migrator worker or Negro. We think of church history being made by popes and bishops," he continued. "Here is a woman who has placed her stamp on American Catholicism. The seed she sowed in the thirties is now bearing fruit a hundredfold."

Miss Day, from her early years, has lived Christian non-violence and pacifism and argued the compatibility of Catholicism and conscientious objection, a position eventually accepted by the Catholic bishops.

She has criticized the trend to violence among some contemporary radicals, and her practice of civil disobedience has been classic, with the acceptance of punishment integral to the witness.

Still at work, writing and lecturing, her most recent book, *Meditations*, a commentary on social ills in light of the gospel, was published in 1970.

PROTEST LEVIES ON CHURCHES

★ Two denominations have gone to court, and others are wondering what to do in the wake of an Oregon decision to put administrative buildings and some agency quarters on the tax rolls.

The administrative buildings of nine denominations in Multnomah County (Portland) have been placed on the property tax rolls.

The Episcopal diocese of Oregon, the Roman Catholic archdiocese of Portland and the Southern Baptist organization had separate hearings before the Oregon department of revenue.

Three hearing examiners ruled against them, one in each case. The Episcopalians and Catholics have appealed to the tax court.

Koinonia House, interdenominational center for work with students at Portland State University, likewise has been put on the tax rolls.

In each case, the reason given was that Oregon law exempts from property taxation "houses of public worship and other buildings used solely for entertainment and recreational purposes by religious organizations," the land on which they stand and parking lots used only by people going to and from tax-exempt buildings.

The district attorney's office and the department of revenue hearing officers agreed that the administrative buildings and Koinonia House are not "houses of public worship," even though services often are held in them.

The Episcopal bishop's residence has been taxed \$6,200 for the current year, and officials estimate that the tax will be \$7,500 next year because of re-appraisal.

The Catholic chancery office has been billed for \$23,000.

United Church Raises Questions About COCU and Its Prospects

★ The executive council of the United Church of Christ has raised serious questions about the nine denomination Consultation on Church Union (COCU) in its official response to the ecumenical body's draft plan of union.

In a document released on March 16 by Robert V. Moss, president of the United Church, the council suggests that "the time has come for the consultation to make a candid re-assessment of itself and its prospects."

The statement says that COCU's plan of union, which was issued in St. Louis in March, 1970, has "served as a significant catalytic agent in bringing together local churches across denominational lines to consider what God calls them to be and to do in the future."

At the same time, however, the United Church council says that it felt constrained to raise eight major questions about the plan because of its "perception of the opinions and feelings most widespread in our congregations."

The first question is whether the future "route to reunion" will be more difficult than anticipated, and unlike unions of the past. "To what extent has the COCU process been one that belongs to another day?" the committee asks.

Although the document does not refer to the formation of the United Church of Christ in the early 1960s, some observers felt that the problems involved in that process may have been a factor in causing the committee to raise this question.

Several years of litigation were involved before the Evangelical and Reformed Church and the Congregational Christian Churches joined to form the

United Church of Christ in 1961. It was the first time in this country that denominations with different types of church government had merged into one.

The document also asks whether it is possible today for an entire denomination, regardless of its polity, to merge into a new structure.

There is a strong feeling on the part of the local church members that the local church is "the one remaining institution in which his or her voice is heard and his or her presence counts," according to the United Church council. It asks whether the COCU plan of union makes adequate provision for this feeling.

The United Church of Christ has a strong feeling against "hierarchical and pyramidal structures" because it is a "non-connectional church," the document says, adding that "the use of terminology" in proposals for the structure of COCU's planned church of Christ uniting raises a serious obstacle for the United Church of Christ.

Serious dialogue on the right of local congregations to hold property and to call and dismiss their ministers is also called for in the council's statement.

It says that COCU's "parish plan" is "perhaps the central issue when it comes to the structure of the local church," and asks whether the question should not be addressed by local and regional structures, in addition to a national body.

COCU's draft plan of union states, in part: "The parish may not be made up necessarily of contiguous congregations; in fact, in order to insure racial and socio-economic wholeness, the parish will include congregations of the uniting churches that may be some distance away, by

passing other congregations that in turn will be part of another inclusive parish."

The document also raises the question of compensatory treatment of minority groups, and suggests that the way in which COCU's member denominations approach it will largely determine the way the Church of Christ handles the question.

"Finally," the statement says, "we ask what is to be the role of the consultation in the future?" It notes that COCU has received proposals to establish experimental parishes and to foster increased cooperation at the judicatory and national level, and asks, "What does this new task imply for the organization of the Consultation on Church Union?"

The council says that while affirming its commitment to church union, it feels that the divisions that most deeply concern the United Church of Christ now are those caused by "war, by racial injustice, and by discrimination against women in church and society." It adds that it is also striving to meet the faith crisis and to strengthen the local church.

It concludes with a recommendation that COCU should pursue the concepts contained in the recommendations to local churches issued at its Denver plenary meeting last September. "seeking Christian unity through renewal and mission as the central present aim of the consultation."

In preparing its official response to the COCU draft plan, the 42-member council of the United Church utilized a report from the denomination's commission on Christian unity, which contained comments on the plan from thousands of local churches and members.

At its last meeting in June, 1971, the general synod of the two-million-member denomina-

(Continued on Page Nine)

THE WITNESS

Winners and Losers

By W. Murray Kenney

Rector of Christ Church, Cambridge

"IT'S HOW YOU swing the middle third!" advised a professor of mine 30 years ago. "If a man is worth his salt as a preacher; a third will love you; a third will hate you and it's how you swing the middle third as to whether you'll stay or move on!"

Such wisdom! If a professional man, of whatever the discipline, tries to foster change faster than his client's ability to change or respond to new methods for new times too quickly, some will reject him.

Just last week while crossing Church Street near Sages I noticed an older person somewhat familiar. My thoughts were subjective — "Was she one of those disenchanted with C.C.C. — somebody I've alienated? Was she a relative of somebody I had buried or visited in the hospital?" Naturally and as a professional glad-hander I smiled and nodded. She looked a bit startled — peered at me again, had her "wind up" as the British might say — and then with disdain thrust her hand out, down and away; turned up her nose and faced the other way. Total rejection! Stunned, my outer defenses penetrated, I walked on and dazedly sorted it out. Obviously after the prime shock she couldn't hurt me. Only friends and lovers can really injure one's inner being. She was either. "Sticks 'n stones can break my bones," but like names, can never really hurt me. What a sad and sick little person — but I was shook up as I don't get rejected publicly very often.

"Hello, Mr. Kenney. You don't know me but I know you. I listen to you on the radio and read about you. I admire you. I think you're the best thing to hit Harvard Square in a long time!"

I turned quickly, I hadn't gone more than 60 feet beyond my death at Sages. The author of such high praise was a well-dressed distinguished looking gentleman about 65-70. Flabbergasted at such praise, such a quick resurrection after my mini-crucifixion, I mumbled a few words of thanks.

In a small but very personal way I experienced a bit of life in the raw and what Jesus faced continually. Peter at Caesarea Phillipe exclaimed, "Thou are the Christ, the Messiah." And then he rejects the kind of a suffering servant-Messiah that Jesus wills. Peter claims that he will follow Jesus to his death and then publicly denies him three times. The disciples leave all to follow and

then fight over who's the best and highest amongst them. They break bread and then desert him in the garden. The mob yells "Hosanna" and "crucify, crucify him" in the same week!

Each and all of us whatever our ministry, if we attempt to be prophetic and pastoral are called to live within the tension of acceptance and rejection. When I once told my brother, a psychologist about the tragic murder of a friend psychiatrist by one of his mad patients, he said, "Anybody trying to help people faces this possibility." Wouldn't it be a blessing if the rejecter and the rejected, the praiser and the praised could remain within the same parish family? But a more personal and theological question. How does my faith enable me to stand upright amongst these conflicts and tensions of acceptance and rejection? Do I have the power to respond; to cope creatively in love with the praise which I know is much too much (see Luke 17 vs. 7-10 for judgment on pride) and a rejection which appears to be unjust?

Addendum: Notwithstanding my encounter with rejection and acceptance within a half minute, Harvard Square is still where it's at! For in less than ten minutes I saw and/chatted with 8 parishioners! How's that for parish calling! And in the market place!

The Diffusion Effect

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

PSYCHOLOGY TODAY contains an informative article by Dr. Ralph L. Rosnow entitled Poultry and Prejudice.

Dr. Rosnow has a revulsion against eating chicken. "I find its flavor unpleasant, its odor worse, and its claim on the status of a delicacy rather tenuous," he writes. Acknowledging that his feelings in this matter are irrational, he recalls the occasion on Lombard Street in Baltimore when, as a small boy, he had the experience that was the origin of his distaste. He and his mother were shopping in the delightful variety of shops, stalls, and roving pushcarts in what was then a center of Jewish urban life. She took him into a poultry shop, and he happened to wander into the back room where he saw a man behead a chicken. The feeling of revulsion never left him.

The author uses this experience to remind his readers that the word "prejudice" comes from the

Latin *praejudicium*, which literally means a precedent or judgement, based upon prior decisions. When applied to irrational dislikes, fears and stereotypes the etymology of the word calls to mind the observation that present attitudes result from past experiences, usually in childhood and very often trivial in nature.

It is not my intention here to summarize the whole essay, but I wanted to share with you a conclusion of the author supported by clinical statistical studies. He speaks of it as the diffusion effect which he describes as follows: "By this I mean that the positively or negatively toned feelings we have about an event — or object, or experience—are sometimes diffused to, or transferred onto, a person who is associated with the event, but not necessarily related to it in a causal way."

I realize, of course, that this is not news to most of us. The discoveries of social psychologists sometimes seem to amount to little more than giving a technical name to things all of us have learned in the practical necessities of getting along with other human beings. What woman does not know enough to serve her husband a good meal before telling him about how she dented the fender on the family car? Yet this is nothing more than a practical application of the diffusion effect. The pleasure of the meal is transferred to the wife and makes it possible to hear the bad news without becoming angry.

Since it can be demonstrated that all of us tend to be subject to the diffusion effect, we can have more intelligent control over our lives by being aware of what it does to ourselves and to others. Unpleasant emotions tend to overflow a bad situation and attach themselves to uninvolved people. "What's eating him?" we ask ourselves when our usually nice neighbor is nasty one morning. It may help to realize that it may not be anything at all that we have done.

On the positive side we can use the diffusion effect to promote the growth of emotional attitudes that we long for in others. In marriage counseling sometimes only one of the partners is willing to come for help. If it is a situation in which the absent partner seems not to care for the one present as much as in the past, I can point out that it is useless to try to command the emotions of another person. But it is always possible imaginatively to create an atmosphere in which the emotional reactions you long for are nurtured for natural growth. For the fact is that we tend to care for those who are with us when we feel pleasantly happy. If, therefore, we can

multiply the occasions for pleasure and happiness in the other person the diffusion effect will often increase their affection for us.

Notice also that such transfer of feelings tends to happen whether we are the cause of the other person's pleasure or not. There is no need to feel that you have to directly create happiness in the other. If he or she is having a good time and you are there — or at least present shortly after the occasion — the diffusion effect will take place. Rejoice with him in his small triumphs. Make it possible for her to do what she enjoys. Leave the rest to nature.

This is the psychological truth in the saying of St. Francis that "it is in giving that we receive." Or to turn around another familiar saying: "Happines loves company." That is, the happy person will tend to love those who are with him at the time that he is truly enjoying life.

Strength to Strength

Charles R. Supin

Rector of St. John's, Far Rockaway, N. Y.

POKING AROUND the Mercer School cafeteria before clericus meetings, searching for a piece of truth along with an extra pickle, I tend to overhear two common quests: Can't we get a new caterer and will we ever be able to accomplish all that we want to do before retirement? Having no appetite for the first, I looked into a yellowing notebook for an answer to the second.

The notes I found concern an approach known as Management by Objectives, outlined in the mid nineteen-fifties by Peter Drucker, a major voice in management philosophy. It is a way by which both executive with management—priest with bishop? — can develop temporal strengths in a career of more perfect vocationalism, where accomplishment is the norm.

To get to that norm, Drucker makes a distinction between objective and goal which is significant. An objective is a broad statement of purpose. A goal, on the other hand, is a specific target. Goals cannot be set until the general objectives are clear.

General objectives come as the priest makes a true assessment of task and of self, in conference with his bishop. What does he do well, and why? This takes time and taking the right amount of time is crucial.

The priest, like any would-be achiever, needs to

discover what is expected of him generally, and moreover, he needs to know how he is doing so he will be more able to measure his own performance. This sort of thing does not happen overnight. Assistance, and non-threatening assistance, does not just happen either. It is worked at by both parties. But happen it must. It must emerge as a concerted effort. Strength to strength.

The priest then proceeds to set his own goals, having found the strength in the discovery of objectives. These specific targets have a definite timetable such as one week or six months; challenging, but realistic and measurable, in terms of the priest's own pacing and sense of direction.

A hit target does not always mean success, and surely the priest who sets meager goals is no better than the person who sets too great a target. These, along with other considerations of performance, become possible as the priest and bishop confer after the time period. Was the goal

accomplished? If not, what other steps should be taken? Is more time needed? If accomplished, then where does he go from there? The program, specific and general, becomes a joint effort, a common cause; a communion.

What, therefore, is the advantage to this short-term goal setting? The priest learns in advance that he is making the grade and that he shares in decision making for the sake of accomplishment: that all-important quest.

There is nothing like a series of accomplishments to keep one young, happy and raring to go. It was Peter Drucker who said, some years ago, "Here I am fifty-seven years of age, and I still don't know what I'm going to do when I grow up." He is still going strong and gaining strength as is many a priest and bishop who has used his approach. And that is food for thought, any day. Perhaps even the day of the clericus' annual meeting.

COCU CRITICIZED: —

(Continued from Page Six)

tion said that the COCU draft proposed a policy unlike that of the United Church. At that time, it urged its members to join with members of other denominations to study the plan and make suggestions for change.

COCU has set June 1, 1972, as the deadline for receiving official responses from its member churches to the draft plan.

WCC SYMPOSIUM URGES ACTION

★ The World Council of Churches has been asked to support the people of Portugal in "their struggle against the repressive regime" and Portuguese colonialism in Africa.

This request was made by a symposium held under WCC auspices. Sixty persons representing churches and action groups in 11 nations took part in a discussion on colonialism and white racism in southern Africa.

The World Council was also urged to work for a total arms

embargo against Portugal and the white-dominated government of South Africa.

According to a report of the meeting at Arnoldshain, Germany, "The World Council and the Roman Catholic Church were asked to condemn publicly the use of herbicides, defoliants and napalm against the populations of southern Africa."

Aid for draft resisters and military deserters from the Portuguese army was advocated by participants.

The symposium declared that international financial aid for the Cunene River dam project in Angola and Namibia (South-West Africa) constituted a "direct contribution toward the maintenance and strengthening of colonialism and racism in Africa."

Namibia is a former German colony now ruled by South Africa is defiance of the United Nations and the International Court of Justice. Angola is a Portuguese colony.

The World Council was asked to launch a campaign against the Cunene River project and, if necessary, to ask individuals

and churches to boycott banks involved in the financing. The banks mentioned by name are in West Germany, France, Great Britain, the Netherlands and Luxembourg.

The river project will involve 2 dams and hydroelectric plants. Cost is estimated at \$612 million and the first dam, at Gove in central Angola, is due for completion in 1972.

According to the symposium, the purpose of the project is to consolidate the position of the ruling white minorities in Angola and South Africa and to make it possible to bring new settlers supportive of white regimes into the region.

BERKELEY NAMES CATHOLIC TO STAFF

★ A Roman Catholic scholar has been appointed to the staff of the Berkeley Center of Yale Divinity School.

Fr. Aidan Kavanagh, director of the graduate program in liturgical studies at the University of Notre Dame, has been appointed visiting professor of liturgies for the center. He is the

first Catholic priest to be appointed to the unit's liturgical studies staff.

Dean Michael Allen also announced a two-year mid-career program that will enable local clergy to obtain a master of sacred theology degree through a study program that will involve spending one day a week at the center.

The center was organized last year when the Berkeley Divinity School merged with Yale Divinity School for a five-year trial period.

JESUS PEOPLE GROUP IN DENVER PARISH

★ It is very much like a "typical" commune of Jesus people. They're young people in their late teens and early twenties. They're trying to turn off drugs and turn on to Jesus. They meditate, pray, eat, and share their possessions with one another. They call themselves the "Holy Family."

How is this group different from the countless groups of Jesus groups that have sprung up all over the country?

This one meets in a church—an Episcopal church—under the supervision of an ordained clergyman.

Like other Jesus groups, this one has had its run-ins with the police. Denver police suspect that the center provides sanctuary for some young people who still have drugs in their possession, and they have raided the church on occasion.

Despite these incidents, Fr. John Marr Stark is making progress with the group. He has set up procedures by which those who so desire may join the

order. Young people may take novice vows binding for a week, "junior professed" for three months—participants become full members with six-month vows.

All the vows call for poverty, chastity, and obedience for their respective periods of time.

"We are dealing with youngsters who have never before kept to a good resolve for more than a week," Fr. John said. But it seems to be working.

As one young meditator said, "Some people resist change, and that is wrong because change is necessary for growth. But some people adore change for its own sake and that is wrong because maybe the change contemplated is not a good change. It may destroy something valuable. We must learn to form our views toward change on the basis of what the particular change is to be, whether it is in the mind of Christ."

CONGREGATION WORKING FOR PEACE

★ A \$10,000 check has been presented to the Members of Congress for Peace through Law by St. Luke Presbyterian church in Minnetonka, Minn.

The Rev. Robert Hudnut, St. Luke's pastor, made the presentation to Sen. Walter Mondale (D-Minn.) and Rep. William Frenzel (R-Minn.) who are among more than 100 senators and representatives belonging to the group. It is a non-profit organization dedicated to seeing peaceful solutions to world problems through the rule of law.

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The check from St. Luke's was part of more than \$22,000 the church has raised thus far through sale of peace bonds, which pay no dividends, interest, or monetary return of any kind. Some of the funds raised are being used to send teams of St. Luke people to select churches across the nation to help them organize peace campaigns.

BAR DISCRIMINATION BY SEX

★ The appointment of an ombudsperson has been proposed to deal with problems of sex discrimination in the United Church of Christ.

Also recommended at a meeting of the executive council was a change in the church's by-laws to give women 50 per cent representation on all national boards, councils and commissions.

Reporting for a 15-member task force on sex discrimination that had been set up last year by the general synod, the Rev. Frederick T. Schumacher said that "no real change in attitudes can be effected unless women are more involved in all aspects of the church's life."

Commenting on the proposal for an ombudsperson, he said that "such a person would use

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only persuasion and his or her reputation for fair-mindedness to help iron out difficulties" regarding employment of women and men in the United Church.

The proposal to change the Church's by-laws would represent an increase in representation of women from the present formula of one-third men, one-third women and one-third ordained clergy on the denomination's agencies.

According to the Rev. Barbara McCall, special assistant for women in the office of the denomination's president, the current formula "means, in fact, two-thirds men and one-third women, since there are relatively so few ordained women in the church."

Ordination of women has existed in the United Church for more than a century. At present, however, there are 242 ordained women, of whom only 34 are actually serving as pastors of churches.

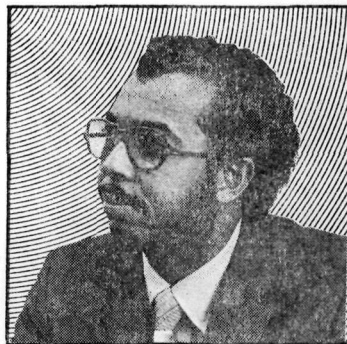
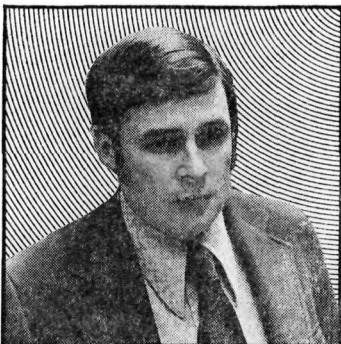
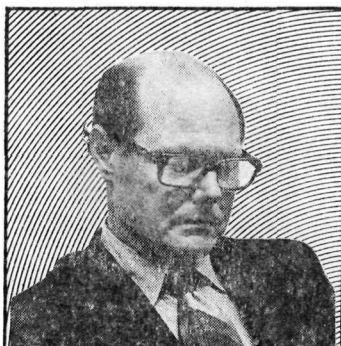
Opening the council meeting, the Rev. Kenneth B. Smith, chairman, said he saw new leadership for the church in the grassroots, "in clusters of congregations, ministers and lay people who discover together the realities of today's world and how to live with them."

Robert V. Moss, president of the UCC, said declining financial support of national and foreign missions by local congregations is "a fact of life which we share with nearly all other denominations."

He said that although the decline in contributions has been attributed to several causes, one has been overlooked — "the rapid increase in the cost of maintenance of the local church building — between 8 and 10 per cent a year since 1967."

"After the local church has made all too modest increases in salaries and provided for upkeep, it often is in no position to increase its benevolence or even engage in local mission without a substantial increase in giving," he explained.

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I APRIL, 1972

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Story of the Week

Suenens Sees Work of Spirit Throughout His Travels

By Tracy Early
RNS Correspondent

★ Cardinal Leo-Joseph Suenens, in a lecture delivered just before his return to Belgium, said he had felt the Holy Spirit at work "everywhere" he had gone in the United States.

This was true, he said, not only in the charismatic movement but in other movements as well.

The cardinal, archbishop of Malines-Brussels, reiterated the theme he stressed in other lectures across the country that a stress on the Holy Spirit would and should characterize church life in the 70's.

The present is a "new charismatic time," he said, and the process of renewal of the church from the inside has started.

But though the emphasis of the '60s, the institutional changes growing out of Vatican II, should take second place, he said, it should not be dropped.

Specifically, he called for continuing efforts to overcome separations between priest and people, bishop and priests and pope and bishops.

But comparing the church with an automobile, he said the Holy Spirit's work in providing contact with Christ was like the

key that provided the contact enabling the car to move.

Cardinal Suenens delivered the annual lecture sponsored by the John Courtney Murray forum. The late Fr. Murray, was a Jesuit scholar who was influential at Vatican II, particularly with regard to the declaration on religious freedom. Approximately 1,000 people attended the lecture, which was given at the Church of St. Paul the Apostle, New York.

Speaking in a humorous vein, the cardinal recounted an incident in which a journalist in Canada wanted to know whether current developments in the church constituted revolution or evolution. Cardinal Suenens said that the answer that came to him, perhaps inspired by the Holy Spirit, was that revolution was "perhaps too strong" a word and evolution "a bit weak."

Though the journalist got no further answer, those attending the lecture got a phrase produced by the cardinal's subsequent reflection — "renovation in depth."

Speaking on the day before spring officially began, Cardinal Suenens also compared the movement in the church to the seasons. The winter is past, he said, but it is not yet spring.

He said the church never ex-

periences revolution in the sense of a break with the past. And he emphasized that the church's past included not only the apostles and later fathers, but also the Hebrew patriarchs and prophets before Christ.

The weak faith of the individual, he said, is supported by the faith of the whole church with this heritage.

But on the other side, he contended that "a certain church is dying" and "a new church is coming out." Though the new church necessarily would have structure, he said that structure should be kept to a minimum.

Introducing the cardinal who is internationally known for his progressive views, Fr. Walter Burghardt declared, "He does need an introduction because he is not all you have heard."

"He is not an enemy of Pope Paul," continued Fr. Burghardt, a professor at Woodstock College, "though he has written that the greatest day in the life of a pope is not his coronation but his baptism."

Burghardt also asserted that despite progressive initiatives Cardinal Suenens was not turning the church into a democracy, rejecting the Christian past or exhibiting indifference to the differences between the churches.

"He is a cardinal," concluded Burghardt, "but he has transformed the meaning of that from prince of the church to servant of the church."

Growing Role of Faith and Order Features Commission Meeting

By Tracy Early

RNS Correspondent

★ The faith and order commission of the National Council of Churches held its annual meeting amid indications that it may be moving toward a more vital and influential role.

Edwin Espy, general secretary of the NCC, told commission members that the council "needs faith and order as never before as its moves toward a wider fellowship."

Particularly in view are discussions of possible Catholic membership in the council. And Espy said in an interview he thought the commission had been greatly strengthened by the addition of Catholic members.

This was the first commission meeting since the national conference of Catholic bishops agreed to name representatives, and all five Catholic members were present. Like its counterpart in the World Council of Churches, the commission is open to representatives of churches that are not council members.

The Southern Baptist convention, which is not an NCC member, was represented by Luther Copeland, professor at the Southeastern Baptist Theological Seminary in Wake Forest, N. C.

Only about half of the commission's 50 members were present, and Espy commented that the Catholic Church was taking its participation more seriously than some of the churches that are members of the NCC. "The Roman Catholic commitment will put the Protestant and Orthodox Churches on their mettle," he said.

The new structure being pro-

posed for the council will also give the faith and order commission a more important role, Espy said. The proposal is scheduled to be voted on at the triennial general assembly in Dallas in December.

The commission voted, however, to ask that its present name be retained. Under the restructure proposal it would be called commission on theological studies and dialogue.

At their meeting commission members were given some hope for an improvement in the agency's financial status.

Severe budgetary problems forced the elimination of the executive director's post last year. The departure of William Norgren, an Episcopal priest, from that post left the commission in the anomalous position of having only Catholic staff members — Sister Ann Patrick Ware and Fr. Richard Rousseau. They could be retained because they received only a nominal stipend of about \$3000 a year, raised to \$6000 this year.

Rousseau will leave the commission after the NCC general board meeting in June to become dean of the Weston School of Theology in Cambridge, Mass. A new staff member is expected to be chosen by September, and either the new appointee or Sister Ann Patrick will be named executive director, Espy said. The 1973 budget provides for both to be on regular salary.

The commission's income, expected to be some \$47,000 this year from the participating churches, is to be increased by \$25,000 from NCC general funds in 1973 if the reorganization plan is approved.

A major reason for the commission's financial problems, Espy said, is that NCC units are

generally funded by their counterpart agencies in the denominations, and few counterparts to the faith and order commission exist.

Commission members gave a considerable amount of time to discussing possible topics on which to sponsor studies — while also voicing some complaints that faith and order studies appeared to have little impact on NCC activity.

With the understanding that finances might allow only one study in the coming year, or perhaps two or three if a foundation grant is secured, the commission approved eight topics, ranking them in order of priority.

First priority was given to "The involvement of the Christian community in conflict and concord," which is related to the theme of the December general assembly, "The demands of the gospel in a world of conflict."

Second was "The theology of the experience of Christ and the Holy Spirit today," and third was "Giving an account of the hope that is in us."

Ranked eighth was the ordination of women, leading one member to suggest that this was no longer considered a problem.

A proposed study relating to black theology was set aside on the grounds that the point of view of black theology would be an aspect of any topic.

One session of the commission meeting heard a panel discussion in which William Jones of Yale Divinity School spoke on black theology, Mrs. Anne Ulanov of Union Theological Seminary in New York spoke on the feminine in theology and Fr. George Maloney, of the John XXIII center for eastern Christian studies at Fordham University spoke on the eastern influence in theology.

Father Daniel Berrigan Speaks At Fordham on Church Role

★ In his first public appearance since released from federal prison, Fr. Daniel Berrigan, brought greetings "from jail and other places" and made a plea for a new ministry of priests in the nation's prisons.

The Jesuit, released on parole Feb. 24 from Danbury, Conn., prison, said that his prison stay was "one of the truly magnificent experiences" of his life.

In urging a new type of ministry to convicts, Berrigan called for priests and others who "get out of uniform and the system, and minister to the people there during a difficult period of their lives."

He told some 500 supporters of the Harrisburg Seven defendants, which include his brother Fr. Philip Berrigan, that "if we had the support of 100 or 200 priests in 1968, it would have been much more difficult to prosecute" the trial in Harrisburg.

He spoke at Fordham University's Lincoln center campus and proceeds of the talk were donated to the Harrisburg defense committee. During the talk, he urged physical support for activities in Harrisburg during Holy Week, which culminated on Holy Saturday when he celebrate "some sort of liturgy."

The priest, who is on 18 months parole from his three-year sentence for the draft board raid in Cantonsville, Md., in 1968, said neither he nor the Harrisburg defendants "regretted their jail sentences." He stressed that the important thing was "making something of these periods and finding in them the kinds of lives we've been asked to lead."

He charged that what is really on trial in Harrisburg "is the sterility of a society which is

shown wherever the powerless confront the powerful."

The essential question of Harrisburg, he added, as well as the trials of Angela Davis and Daniel Ellsberg is "what are the alternatives by which we might live or, as Bonhoeffer says, 'how is the next generation going to live.'"

He told the audience that "if people like you had been joined to clergy in a relevant way in 1968 you would have asked some of these questions about the role of priests and war."

Looking tired but happy, Berrigan, who was originally named a co-conspirator in the Harrisburg case, said the seven defendants, whom he had just left "were in good spirits during what is a difficult time."

Jury Dismissed

The jury in the case, after 59 hours of deliberation ended as a mistrial on April 5th when it told Judge R. Dixon Herman that it was hopelessly dead locked.

Fr. Philip Berrigan and Sister Elizabeth McAlister were convicted on two counts but defense attorneys predicted that the convictions would be thrown out on appeal.

There was rejoicing by the defendants and their lawyers.

Also Judge Herman told a press conference that it was his opinion that "this ends the matter."

RETIREMENTS LEAD TO SEARCHS

★ Hugh McCandless resigned as rector of the Epiphany, New York, and a search committee was created consisting of seven communicants, chaired by Edward R. Wardwell. What they are looking for is spelled out in the article on page seven.

John C. Leffler resigned as rector and dean of St. Mark's Cathedral, Seattle, where a search committee reported on March 26 that it has considered the names of thirty-seven clergy presented to them for consideration. That list has now been reduced to five and those five are presently being investigated in depth and interviewed. The committee expects to be in a position to make their recommendations to the bishop, chapter and vestry within the next thirty days. If their recommendation is approved, a call will then be issued to the priest selected, and it is hoped that the person called will accept.

JESSE ANDERSON NOW A PRESBYTERIAN PASTOR

★ In a rare ecumenical move, an Episcopal clergyman has been named pastor of a Presbyterian congregation.

The Rev. Jesse Anderson will retain his Episcopal credentials when he takes over duties at the Presbyterian Church of the Redeemer, Washington, D. C., a predominantly black church.

He will also have a seat, so long as he is pastor of Redeemer church, in the National Capital Union Presbytery, the regional governing unit of congregations of both the United Presbyterian and the Southern Presbyterian Churches.

In April 1971, Anderson was one of four black clergymen who were official nominees for the post of suffragan bishop of the diocese of Washington.

Anderson's selection by the Presbyterian congregation, organized in 1958, was announced by Suffragan Bishop John T. Walker, who won the election last April.

"This is a momentous occasion because it marks the opening of a new avenue to ecumenical cooperation and will further the emergence of a full black Christian heritage, theology and wit-

ness in worship, thought and action," Bishop Walker said.

Bishop William F. Creighton of Washington and the Rev. Graydon E. McClellan, head of the presbytery, endorsed Anderson's service with the Presbyterian congregation. McClellan explained that the appointment is possible under a special provision of the United Presbyterian book of order.

Since precedents are few, Bishop Creighton said Anderson's pastorate at Redeemer "must be viewed as exceptional and experimental" and as "a practical step in the growing movement toward Christian unity."

Anderson came to Washington in 1966 to head the southeast enrichment center, a project financed by St. Patrick's Episcopal church. He was an unsuccessful candidate for the District of Columbia school board in 1971.

Redeemer church is described by one lay member as "an activist church, developing and drawing upon the richness of the black experience in religion and cultural activities."

RECTOR'S WIFE SERVES AS OMBUDSMAN

★ How can racial difficulties in public schools be solved in a manner that all parties involved will accept?

One possible method is to use an ombudsman as an impartial mediator.

This is what the Muskogee public school system has been doing since February. Its ombudsman, the wife of an Episcopal clergyman, has proved effective in reducing tensions.

Mrs. Virginia Hoover investigates complaints from anyone involved with the public schools here — students, parents, teachers, administrators and citizens. She has been empowered to make suggestions which may or may not be carried out.

"That is both my strength and my weakness," she said.

Since being appointed school ombudsman, Mrs. Hoover has solved such problems as black girls locking white girls out of a lavatory at one school — she suggested removing the lock — and white teachers' aides performing chores for white teachers before black teachers — aid requests are now fulfilled in the order they are submitted.

As school ombudsman, Mrs. Hoover works under a federally financed program designed to "soothe the way to a really integrated school system." She has found that the attitudes of parents with "pent-up emotions about desegregation" are frequently contributing factors to the problems that arise.

"Part of my job is to absorb some of their hostility by giving them an official to complain to," she said. "I've found that most people are fairly reasonable when you explain the rules to them."

In relating to faculty, Mrs. Hoover explained, "I try to assure the administrative personnel and teachers that I'm not here to spy on them. I'm just an interested observer. I want them to tell me the facts, not what they think I want to hear."

With regard to the students, she commented, "Most prejudice is just habit. The kids tend to be fair. Usually it's outside pressure causing the trouble."

Mrs. Hoover's qualifications for her job include studies in mental health and social welfare at the University of Cambridge, England, a master's degree in educational counseling and guidance, and doctoral work in psychology.

Her husband, the Rev. Theodore Hoover, was the founding rector of St. Mark's church in Tulsa in 1955. The Hoovers moved to Muskogee with their two sons in January when Mr. Hoover became rector of Grace church, Muskogee.

DIOCESE PAYS TAXES OF GRACIE

★ The diocesan council of the diocese of Pennsylvania said that its willingness to pay the federal income tax which a staff priest had refused to pay set no "precedent or policy" in dealing with the issue.

In January, the council voted to pay \$545 owed by Fr. David Gracie on his 1970 tax. He had refused to pay half his U. S. taxes as a protest to the Vietnam war.

As it turned out, the money eventually was taken from the salary of Gracie, who deals with urban problems for the diocese.

The council approved and voiced its "respect for Gracie's conscience and his courage in pursuing his vocation as God gives him to see it."

This resolution was presented by a seven-man committee appointed by Bishop Robert L. Dewitt to study the theological implications of tax refusal.

The council voted to set up study projects in all parishes to educate members on the implications of tax refusal and the war issue. Such study will be preparatory to a consideration of the issues at the next diocesan convention in October. The diocesan council holds authority between conventions.

In speaking against the resolution, Richardson Blair said he considered it a "snide way of reversing the January decision" — to pay the Gracie tax. He also claimed that Gracie's activities form a personal vendetta and he wagered that the often controversial priest would not be supported in a diocesan vote.

Nancy Lea, the only member to vote against the study project, said she feared that the program would "boomerang against Gracie and be seen as a referendum."

Specifications for New Rector

AS A RESULT of meetings between Consultation/Search, Inc., and the whole vestry and with the search committee of the Church of the Epiphany, New York, the following specifications have been drawn to describe the kind of man we are looking for as our new rector.

Vital Statistics

AGE — prime target is a man 35-45 years old. His age is really an open question depending upon other qualifications.

Race/Ethnic Background — Not a factor.

Marital Status — Not a factor.

Family Status — A very large family would present an expense problem given the cost of apartments in the city. If married, his wife could follow her own professional interests. Her life in parish activities would be entirely of her choosing providing that she not take a domineering role in parish organizations.

Health—A man of psychic and physical energy.

Use of Time

THE DEMANDS made on the time of any rector fall into five general categories or activities: the parish itself; inter-church, including ecumenical; diocesan; non-church: both in the local community and on a broader basis — statewide or national.

The committee overwhelmingly sees his time as being spent in the parish and in the local community, to the extent of spending 85 % of his time on such activities. Inter-church activities including Protestant council and ecumenical should account for 10 % of his time.

Desired Strengths

THE SIX roles a rector is called upon to perform were considered. They are the ability and skill as conductor of services, as administrator, as preacher, as organizer, as teacher, and as pastor. Of the six, four were singled out as the strengths he should have to serve Epiphany:

Conductor of Services of Worship, Preacher, Organizer, Pastor.

These four priestly qualities were considered to be equally important with the remaining two running a distant fifth and sixth.

Personal Characteristics

REGIONAL background — Not a factor.

Social Class — Not a factor. Candidate must

be comfortable in his relationships with all people regardless of their power, influence, or social position.

Political Persuasion — Party affiliation not a factor. Want a man of conviction who is neither bland nor extreme.

Attitudes on Social Issues and Appropriate Role of Church — A person of conviction, yet one who respects the views of others and gives freedom for diversity of opinion; who can listen; who can present to the congregation social issues; who can stimulate and motivate people to action; who is conscious of church/state roles; who has a balanced approach and does not become a "Johnny One Note" and who does not let social action exclude from preaching all other areas of importance.

Intellectual Interests — Should have an interesting "life of the mind," though not an academic intellectual, not one, that is, who is all thinker and no action.

Additionally, he should have some recreational interests or hobbies to which he can repair to avoid becoming stilted in his calling.

Professional Development

EDUCATIONAL Qualifications — Bachelor's degree from an accredited and "good" theological school.

Graduate Education — Desirable, but not required.

Professional Training — Parish executive for two years. Evidence of continued professional development.

Work Experience — Other than the church, not necessary.

Executive Experience — Two years in or outside the church.

Ecclesiastical Style — Low church, warm, informal.

Urban Experience — Strongly desired, but not required.

Writing Skills — Very useful.

Ability Priorities

AMONG a list of fifteen abilities, seven have been deemed most appropriate for our new rector: he must be a worship leader, a pastoral counselor, an innovator in church programs, a preacher/speaker, concerned with community relations, an idea man and finally a policy developer.

Abilities considered less important were as fund raiser, director of a staff, a church politician,

an educator/teacher, a community leader, a membership recruiter, a prophetic issue raiser and finally a trainer and skill developer.

This outline reasonably well describes the man we are looking for. Two traits not enumerated above, and yet of importance, are that he be a man fluent in the use of language and that he be masculine in his appearance and bearing.

As we progress in our search, we will submit additional reports to keep you as fully informed as possible.

Divorce and Remarriage Episcopal Style

By W. Murray Kenney

Rector of Christ Church, Cambridge

IT WAS in 1943, the story has it, that a low church prelate, Bishop Scarlett of Missouri, and an Anglo-Catholic — was it the Bishop of Chicago? — enabled the church, after twenty years of controversy, to form our present canons 16, 17 and 18 regarding marriage, remarriage and discipline in recomunicant status. This compromise was, in Bishop Scarlett's words, "To take the bishop out of the judgment seat and put him in the pastoral chair."

Briefly, for those who took the scripture literally, marriage was an indissoluble lifetime contract, made before God — made in heaven as part of God's divine plan — an annulment could be granted. Canon 17 contains various impediments to a godly union. For those who accepted divorce as a possibility adultery was removed as the unforgiveable sin, and the remarriage of any bona fide, dues-paying, baptized church member became a possibility. The reservations were: A year must elapse after the final divorce decree, and then, having been counseled by a clergyman and having assembled all kinds of data concerning the previous marriage, a petition was sent to the local bishop. He was then given 30 days in which to render judgment. The content of the petition and the extent of the necessary documents varied from diocese to diocese, as did the rendering of an Episcopal judgment. This new canon which at least set us off from Rome or our mother, the Church of England which looks at marriage much like Rome, was so liberal that in my first 23 years in the ministry I only presented two petitions for remarriage and only remarried one couple.

I usually discouraged them on the grounds (1) that I couldn't guarantee that the bishop would grant permission, (2) I questioned the wisdom of digging up all the nuances and griefs of the first marriage which might have occurred five or twenty years before. I do recognize that any counseling of those divorced seeking a new marriage must, at some level, discuss the prior failure. I think this is the pastor's job and not the bishop's or his court. It broke my heart once in my early ministry when a vestryman-friend, who had lived alone for twenty years after a short and disastrous marriage, fell in love again. He and his spouse were in their late 40's. It seemed like a fairy story come true. When they came to me — she a non-Anglican — and I tried in love to explain the canon, I could see anger and frustration come to a boil. They were both hurt and indignant.

"Mr. Kenney, suppose we go through with all of this and tentatively set the date and place; would the bishop refuse us?"

"Charley," I replied, "I can't say. The only thing I know is that our bishop is a bit old fashioned and doesn't easily grant permission for anybody to remarry."

They were married. They were not married in our church, and except for an occasional visit his wife never came to church with Charley.

We are all aware of the present ambiguity. In point of fact, I can marry any baptized undivorced Christian off the streets, but if my senior warden or president of the altar guild, both devout and holy churchmen, should seek to be remarried I not only have to put them through the completed petition procedure but the bishop and his advisors may say "no!" If I am determined, I then follow the pastoral but somewhat questionable procedure of calling in clergymen representing our separated brethren who probably reads the Episcopal service while I hover over his shoulder. He acts legally I suppose and it shouldn't be recorded in the parish register. Such strange ecumenics!

Yes, the revised canon law is so liberal and pastoral that I rarely used it until I arrived at Christ Church. Here, about 30 percent of the applications are from divorced persons. Maybe you can call it a disease, but whatever, divorce is everywhere, especially here. In 1966, to my surprise our diocese was rather conservative and even suggested that those who married outside of the true church should abstain from communion for a year or two. Such ridiculous thinking. A pox on any theologian, canonist or bishop who suggests that anybody excommunicate himself.

Precisely at the moment when a man is most troubled, needy and in love, we should not declare that his non-kosher union should inhibit his reception of the Lord's supper. I don't know how we mixed up communion discipline with divorce, remarriage, marriages and other human errors unless these restrictions were born out of defensiveness against pagan cultures. Now, if church congregations consisted of remnant groups persecuted by a secular, big bad world — groups of 50-60 folk — I can imagine the elders in love might suggest acts of public and private penance before the sinners came to the Lord's table. But even in such cell churches I would like this decision to be a voluntary one — a possible action and not an episcopal decree. I would encourage all bishops and clergy and laity never to use the Holy Communion as a discipline for anybody except themselves. If one is in love and charity with one's neighbors, and intends to lead a new life, — is one ever really in perfect relationship with his neighbors? — then in faith and humbly he should partake, irrespective of who married whom.

CHURCH SEEN IN STATE OF NEW DISCOVERY

★ Declaring that the Catholic Church is in "a state of new discovery" Cardinal Suenens pointed to the growing charismatic movement as an example of "the Holy Spirit leading us back to the reality of Christ."

The archbishop of Malines-Brussels said "we are on the eve of something very big and important in the church . . . while the church has not yet reached the fullness of a spring in May, it has reached something like a spring in February."

Speaking to some 1,500 persons at Our Lady of Grace parish in El Cajon, Calif., the prelate also stressed that Christians themselves hold the key to Christian unity because "the Holy Spirit is alive and at work within all believers in Christ."

"The more Christlike we are, the nearer to Christ we become

As I've said before, if the church doesn't get out of the marriage business entirely — which it probably should do — I think we should be able to remarry or marry any baptized Christian who is qualified by the state and who, after premarital counseling, satisfies me that they have an understanding of Christian marriage and the family. The present canons have several good parts, one of which is to insist on premarital and marital counseling or preparation; another is that no clergyman has to marry anybody if his conscience says "No."

Such a simple, pared down canon would remove all petitions, all long waiting periods, all probing, and especially it would get it out of the bishop's hands and remove it from the confusion of a communion discipline. In fact, I predict that before our General Convention changes the current anachronisms, clergymen individually and in clusters all over the nation will begin to break our church law and marry those baptized Christians whom the state and their consciences approve. Then we can form a society of suspended and/or disposed priests convicted of the pastoral crime of remarrying without Episcopal Imprimatur.

and the nearer we get to each other," he said.

The church, he added, could not exist "if Christ is not in every baptized Christian . . . the soul of the church is the spirit of Christ in us."

The primate, whose talk was sponsored by the San Diego diocesan departments of adult and religious education and the senate of priests, went on to say that the church "is in a state of rediscovery of the true meaning of the church as the people of God."

Stressing the need for co-responsibility — from laity to pope, who have complementary roles to play in following Christ — Cardinal Suenens observed that the church is "entering a new evangelical time and a new charismatic renewal."

He said the charismatic movement may lead Catholics "to discover Christ in their own personal way and to experience a

personal encounter with God. How to love one another with the love of God should be the reason for my life . . . the reason for my hope."

"The need is for Christians to become more and more Christian with the spirit of Christ in us and with the new understanding of Christ."

"We are living in a time when saints are at work," the Belgian declared. "The spirit of God is living more than ever with us . . ."

The cardinal, who was credited with playing a major role in the development of several Vatican II documents calling for church renewal — including the constitution on the church in the modern world — suggested that Christians today ask themselves, "what does Christ and the Holy Spirit mean to me?"

He spoke of both the "visible" aspects of the institutional church which, he maintained, is

experiencing renewal at all levels, and the "invisible" aspects — "the mystery of Christ, both man and divine."

Those who "don't see enough of Christ in themselves say they don't see him in the church and want Christ to work outside the church," he said.

But, he said, "we were created to know Christ and to make him known to others, to love Christ and make others love him" and he indicated that many Catholics today see the charismatic movement as the "Holy Spirit at work leading us back to the reality of Christ."

CHURCHMEN BACK CHAVEZ AGAINST NLRB

★ Thirteen officials of Churches and religious organizations joined in asking the National Labor Relations Board to halt "unfair action" against the United Farmer Workers Organizing Committee.

The group said it is unfair for the NLRB to try to apply provisions of the national labor relations act to persons — farmer workers — not covered by the law.

The NLRB has filed suit in Fresno, Calif., seeking an injunction against the farm workers, led by Cesar Chavez, to stop secondary boycotts aimed at putting consumer pressure on outlets selling non-union products. The NLRB holds that such boycotts are illegal.

"After 37 years of legislative neglect our government has taken an action that would penalize farm workers under this law that does not protect

them," the religious statement said.

Among the signers were John E. Hines, Presiding Bishop of the Episcopal Church, William P. Thompson, stated clerk of the United Presbyterian Church; Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, and John E. Cosgrove, director of the social development department of the U. S. Catholic Conference.

The injunction sought by the NLRB would stop boycotts and picketing of outlets handling non-union goods, particularly lettuce and wines. The NLRB contends that such secondary boycotts are illegal under existing labor legislation.

According to the statement issued by the religious group, the NLRB is trying to take away from farm workers "their most effective means of non-violent struggle." It also said seasonal farm workers are "among the lowest paid workers in our society."

The protest statement was released by the Rev. Wayne C. Hartmire Jr., director of the national farm worker ministry of the National Council of Churches.

HOLD A SERVICE FOR PRISONERS

★ Ten clergymen, including one who is an inmate at the state prison, celebrated a liturgy for 30 prisoners at the institution in Graterford, Pa.

The service was part of a day-

long symposium on "the theology of incarceration" held at the prison.

Most of the clergy and inmates taking part were Episcopalians. The Rev. Sid Barnes, Protestant chaplain of the prison, and Richard C. Winn, pastor of St. Augustine of Hippo Episcopal church in Norristown, organized the symposium.

A United Methodist clergyman, the Rev. Barry Lee Walley, is the inmate-clergyman. He is serving a one-to-three-year sentence for passing a fraudulent check, and is due for parole later this year.

In an interview, he commented, "What every prisoner needs is contact, friends, someone to write to him. He needs entertainment, legal assistance. Before he can get out on parole, he needs a job, a sponsor and a place to stay. The churches could help in this, but so far all they've done is send chaplains."

He added that Chaplain Barnes "is trying to change that pattern and get the whole Christian community to respond to the needs of prisoners."

About 75 per cent of 1,400 inmates are black, and most of the clergy and inmates at the symposium were black.

Commenting on this, Winn

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said, "The theology of incarceration for us here is an aspect of black liberation."

He added, "The basic concept is that God in the Old and New Testaments and through Jesus Christ always acts on the side of the oppressed, the enslaved. In the end, prisons themselves are incompatible with the idea of a Christian society."

According to the participants, the symposium was the first in a continuing series. They said they hoped eventually to involve as many lay people, clergy, and church agencies as possible in an effort to help prisoners.

UNITY SERVICE HELD IN ROME

★ For the first time in modern history, the congregations of all seven English language Catholic and Protestant churches in Rome held a "united Passion-tide service" on Palm Sunday.

The service, conducted at St. Paul's Anglican church, was set up by a joint planning committee of the congregations. Catholics and Protestants have in past years conducted joint prayer services during the annual Week of Prayer.

"But this is the first time to my knowledge that this type of ecumenical service has ever been put together," said one leading Catholic ecumenist.

The Rev. Roger F. Ducker, pastor of the Rome Methodist church, said the service represented the first real fruits of the planning committee's work. The evening service consisted of prayers, the singing of hymns, a sermon and a dramatic reading of the Passion from St. John's Gospel.

Canon William Purdy, expert on Catholic-Anglican relations in the Vatican secretariat for promoting Christian unity, preached the sermon.

"I take it from the fact that the canon is preaching that the secretariat, at least, is delighted with this ecumenical move," said Ducker.

"This is only just a begin-

ning," the Methodist clergyman added. "We hope to be able to arrange more such joint ventures. This is a straight forward, united, active approach to Christian unity."

The planning committee grew out of an informal meeting of the clergymen of the seven churches about three years ago. Since that time, several joint ventures have been held.

"It is a case of the English language churches being not only ecumenical, but downright practical as well in coming to the conclusion that it is only good sense for them to pool their resources in every way they can," said one leading ecumenist, adding: "The churches are working a great deal together on youth projects and on other programs designed to make them more worth while and able to last because of their size and strength alone."

The churches represented in the service were San Silvestro and Santa Susanna, Roman Catholic; All Saints and St. Paul's, Anglican; St. Andrew's, Presbyterian; Roman Baptist church; Rome Methodist church.

RICH FARMER BACKS ANGELA DAVIS

★ Rodger McAfee, the California farmer who put up his land as bail collateral for Angela Davis, comes from a family of churchmen and is a theological conservative.

McAfee, 33, who calls himself a "soft" variety Communist, is not himself Presbyterian. But he is a grandson of the founder of the First Presbyterian church of Berkeley and the great-grandson of the founder of Park College, a Presbyterian related school in Missouri.

And his cousin is Robert McAfee Brown, the Stanford University theologian and Presbyterian clergyman.

McAfee, who lives in the Raisin City-Caruthers area, made headlines when he put up 405 acres of land in San Joaquin Valley toward \$102,500 bail for Miss Davis.



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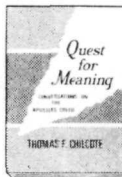
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Story of the Week

Financial Crisis Slows Down Renewal of Rural Work

★ Churches in small towns and rural areas face a grave threat to their survival, but this threat is to be welcomed as the door to future growth and usefulness. Today there is greater hope for small congregations in the country, and in the city, than at any time in the recent past. Such was the conclusion of the town and country conference of province six meeting in Sioux Falls, South Dakota, April 10-12, under the chairmanship of Bishop George T. Masuda North Dakota. The Rev. H. Boone Porter, director of Roanridge, was conference leader. Participants included clerical and lay representatives of the departments of missions, or similar agencies, in the dioceses of the province.

The crisis facing small congregations today is primarily financial. Dioceses no longer have the funds to subsidize missions as in the past, nor does the national church have the funds to give such extensive assistance to dioceses and former missionary districts as in the past. There is no prospect of this situation changing in the near future. On the other hand, conference members affirmed there are new grounds for hope, development, growth. It is no longer deemed essential for

every small congregation to be burdened with the expense and responsibility of a church building. New congregations can be founded which will meet in homes or other buildings. It was pointed out that twenty people worshipping around a table in a dining room may be able to have a greater sense of eucharistic fellowship than the same number of persons scattered through the pews of a long gothic building.

Similarly it is no longer essential for a healthy congregation to have a full-time resident priest. In some instances suitable jobs can be found whereby priests can support themselves by secular work, or in other work for the diocese. In other instances canon law permits the selection and training for ordination of one or more leaders within the local community who already have means of supporting themselves. Of especial importance is the fact that it is now recognized as desirable that lay people themselves take on much of the work of teaching, pastoral care, and leadership which in the past has been reserved to the clergy. These new ways of thinking about the small congregation enables it to establish new goals for its ministry and missionary outreach.

Numerically small congregations can be effective agents both for social service and for evangelism.

The conference made a series of specific recommendations to the province and its dioceses in order to implement this changed understanding of the rural church. Perhaps most important it called for a redefinition of the clerical role in the small church. In the past the traditional "country parson" has been an all-round pastor personally responsible for carrying out every aspect of the church's program. In the years ahead, this kind of ministry will be neither possible nor desirable. The country pastor of the future must be a skilled teacher who will enable the people themselves to become the ones who carry out the work of the church. This will require a different kind of training. It was pointed out the bishops and diocesan commissions on ministry must seek a different kind of person to be a candidate for holy orders, and must arrange a different kind of training. The question was raised as to whether our institutions of theological learning have in fact related themselves to this new situation.

Greater lay responsibility in the local church must be paralleled, it was urged, by greater lay representation in church boards and commissions. Similarly the so-called mission congregations need greater powers

of self-government, including a voice in the selection of their clergy. It was stated that the traditional Episcopal distinction between missions and parishes is tending to disappear as it is no longer realistic. Nowadays a large and well equipped congregation may need diocesan assistance, whereas a newly founded

congregation, meeting in a secular building and employing the ministrations of a non-stipendiary priest, can be totally self-supporting! This being the case, more dioceses should be challenged to undertake a creative program of founding new congregations, in localities, under new circumstances.

California wineries while both sides seek an out-of-court settlement of federal boycott charges.

The secondary boycott is prohibited under the national labor relations act, but farm workers were exempted from all the act's provisions when it was approved in 1935.

However, the board charged that the farm workers union represented some non-field workers and thus was subject to the provisions of the act. The Chavez-led group denied the charge, saying it represented only field workers.

Under terms of the agreement, the board can re-introduce the suit for an injunction if it finds violations of the terms of the district court agreement.

CATHOLIC WORKERS BACK SOCIALISTS

★ The Association of Catholic Workers in Italy — a movement that Pope Paul VI helped to found in 1946 — has expressed its support for the Political Movement of Workers a new force in Italy with a fundamentally Socialist philosophy.

At a national convention, Emilio Gabaglio, 35, president, described the country's governing Christian Democrats as a machine dominated by conservatives and dedicated to the perpetuation of the capitalist system.

"We want to build a different society," Gabaglio told some 500 delegates, "a society that puts man above economics."

Gabaglio and other convention speakers urged support for the PMW, that was founded in 1969 by Livio Labor, who was Gabaglio's predecessor in the leadership of the Catholic workers.

The new movement has put up candidates for Parliament in most districts of Italy, contesting for the votes of left-wing

(Continued on Inside Back Cover)

Churchmen Told Peace Policy Should be U. S. Vietnam Role

★ Robert V. Moss, president of the United Church of Christ, said that the fortunes of the war in Vietnam "are no longer our business," and criticized recent U. S. government actions there as "morally and humanly reprehensible."

Speaking at the Illinois convocation for world peace, sponsored at the Illinois council of churches, the theologian and scholar lamented what he termed the U. S. reaction of "fright and panic" to the situation in Vietnam when, he said, "sober reflection and a statesmanlike policy for peace are needed."

Regarding North Vietnamese military actions, Moss commented, "Make no mistake, the current North Vietnamese invasion of South Vietnam is a particularly vicious form of military adventurism. It threatens the security of every nation of Southeast Asia and even the peace of the entire world. All nations should unite, through the United Nations to oppose it."

He added, however, that "the bombing of North Vietnam, the commitment of the United States fleet to action, the discontinuance of the Paris peace talks are morally and humanly reprehensible. This retrogression in Indochina on our part is a betrayal of all the peace pledges made by the administration in the last four years."

Moss said that stoppage of the

war is the only legitimate task the U. S. government now has in Southeast Asia. He urged the government to reinstitute and continue negotiations with the North Vietnamese and Vietcong, putting aside all thought of national pride and prestige.

"The United States has done enough warring in South Vietnam," he asserted. "We have created a military force of more than one million men and armed it with modern weapons. If the South Vietnamese want to use this force to fight Hanoi — or not use it—that is now their decision alone. However critical the situation of South Vietnam may be in the face of the North Vietnamese offensive, there is no justification for a stepped-up American participation in this war."

CHAVEZ UNION SUSPENDS SECONDARY BOYCOTT

★ A U. S. district court hearing on a National Labor Relations Board complaint against the United Farm Workers Union has been postponed indefinitely.

The hearing was scheduled to take place April 6. However, U. S. District Judge M. D. Crocker of Fresno certified an agreement signed by UFW attorney William Carder and NLRB attorney James S. Scott.

The union agreed to suspend temporarily its secondary boycott activities against nine

British Church Council Urged To Reappraise Operations

★ With many problems facing it, including future relations with the Roman Catholic Church, the time has come for the British Council of Churches to reappraise its operations and aims, says Ernest A. Payne, one of Britain's most prominent Baptists and a president of the World Council of Churches.

He expressed this view in a 60-page booklet marking the 30th anniversary of the foundation of the Anglican-Protestant-Orthodox Council. It was circulated at the BCC spring session at Baptist Church House, central London. Roman Catholics attended the meeting as consultant-observers.

After reviewing the striking changes which have occurred in society since the British Council was founded in 1942, its outstanding problems and developments in the ecumenical movement, Payne wrote: "The first flush of enthusiasm for conciliar activity, whether at national or local level, seems to have passed. The churches look with a more critical eye on what is done. They need to do so on other grounds also. The time has come for a reappraisal of how the BCC should operate and what its aims, activities and subsidiary agencies should be."

Among problems facing the BCC Payne listed membership of local councils of churches and their relation to decision-making bodies of the churches to which they belong, their ecclesiological significance and their political leanings, left or right wing.

"These basic questions press for answers with growing urgency," he said. To them are added others. What is to be the relationship to the BCC and the

World Council of Churches of the Roman Catholic Church?

"Roman Catholics are already full members of many local councils. The present consultant-observer status at national and world level is clearly only a provisional one. But there are formidable difficulties in the way of full membership both for the Roman Catholic Church and for the existing councils.

"The existence in the British Isles of three Roman Catholic hierarchies creates special problems. They do not always see eye to eye and the climate of opinion on ecumenical matters is different in the three regions. With Roman Catholics, as earlier with Anglicans, policy may vary from diocese to diocese."

Among other problems, Payne mentioned the BCC's relationship to the regional councils of churches in Wales, Scotland and Ireland and also the BCC's relations with the conference of British missionary societies.

He also referred to big new areas and towns being created and the urgent need for the building of new community structures. "Without the churches," he said, "this is difficult to the point of impossibility. The need for a BCC where the churches can confer together and evolve plans for a common strategy and for joint worship, witness and service is greater today than it was 30 years ago. It is still more imperative as Britain becomes a multi-faith community.

"The BCC and the churches which have created and now compose it must also consider their future in relation to the conference of European churches and the World Council of Churches. It is now one world."

BISHOP COLE CHAIRS EDUCATION BOARD

★ Bishop Ned Cole of Central New York, has been elected chairman of the board for theological education. He succeeds Bishop Frederick J. Warnecke of Bethlehem, who is retiring.

Bishop Cole, elected by his fellow directors on the board, cited progress made during its first 5 years in which the board was active in planning for the minister's whole career, including seminary education and training, and advance study. "Results so far have been well worth the confidence of the 1967 General Convention, which authorized the board," he said, "and of The Episcopal Church Foundation whose fiscal support has made the work possible."

"The board's planning and development stages are now well established," Bishop Cole said, "and we shall be moving more strongly into operational stages." He suggested there should be a national strategy for seminaries and concentration on the search for and the flexible education of the new breed of clergy as current objectives.

Presiding Bishop John E. Hines said, "It is most gratifying that the important work of the board for theological education will be carried forward by a man so eminently qualified as Bishop Cole. Throughout his career he has been in the forefront of church progress and now can bring his experience to bear on a most important activity in the life of the church — the broader education of its clergy and lay people. At the same time it is fitting to express our deepest appreciation of Bishop Warnecke's contribution to the board's accomplishments. It was his understanding and dedication that give impetus and substance to Dr. Pusey's report, 'Ministry for Tomorrow,' the genesis of the board."

Anglican Dean of Johannesburg Cleared by Appeals Court

★ Anglican Dean Gonville A. ffrench-Beytagh has been cleared on charges of violating South Africa's terrorism act.

The South Africa appeals court threw out his conviction and a five-year prison term ordered by a lower court in the much-publicized case. The dean was convicted on Nov. 1, 1971.

Former dean of St. Mary's cathedral in Johannesburg, the 60-year-old British subject left for London soon after the appeals court decision.

Dean ffrench-Beytagh, arrested in January 1971, was tried on charges of inciting persons to break laws and to prepare for violent revolution. The case focused the world's attention on South Africa's apartheid laws.

In a decision that ran to 226 pages, Chief Justice Ogilvie Thompson of the appeals court noted that it was clear beyond a shadow of a doubt that Dean ffrench-Beytagh intensively disapproves of many of the laws on the statute books, particularly those on apartheid.

But, the chief justice added, it was also clear that the dean was not a supporter of terrorism, because terrorism would result in domination of whites by blacks. The justice said that Dean ffrench-Beytagh was committed to a multi-racial society.

Concurring with the chief justice were Justices D. H. Botha and W. G. Trollop.

In Johannesburg, a large group of the dean's supporters gathered in law offices across the street from the court building where the trial had been held.

They shouted, cheered, cried and congratulated each other. The dean, in his first reaction, said, "I have a feeling of great relief."

He also said that he still planned to leave South Africa, going first for a long vacation in Britain. "I would leave tonight if I could get on a plane and get my passport which is still held by police." He was able to leave a short time later.

The dean paid tribute to his supporters the world over. He said the vindication was above all a victory for prayer. He admitted that he had not been optimistic about winning.

Dean ffrench-Beytagh announced in March that he would leave South Africa after Easter whether he won the appeal or not. He had been invited to accept a second seven-year term as dean of St. Mary's, and he declined.

The charges against him included the allegation that he had accepted a plan for the overthrow of the government drawn up by a number of groups including the South African communist party.

In his opinion, Chief Justice Thompson said that the dean's opposition to apartheid was consistently exhibited over an appreciable period of time.

But communist links were discounted. The decision said the dean's attitude toward communism was adequately reflected in an article in the parish magazine of St. Mary's. In that article, he wrote that Chinese communism, if not Russian communism, is one of the great evils of the modern world.

He also said that communism is one of the great bogeys of South Africa because the government sees communists even where there are none.

The dean said on arrival in London that he left South Africa after his legal victory because

he feared re-arrest and attempts on his life.

"There was the danger that if I stayed, some right-winger might take the chance to bump me off — to reverse the judgment as it were — or that the police might pick me up again," the dean told newsmen.

"I am not a particularly brave person," he said, "and for me discretion is the better part of valor." Asked about his plans, he said, "I am going to have a large gin, and then I intend to sleep for a long time."

The dean said he intends to remain a priest and hoped to meet with the Archbishop of Canterbury to discuss his future. His official appointment as dean of Johannesburg expired on March 31. He was met at the airport by a lay assistant to the archbishop and a group of well-wishers.

Anglican officials issued statements expressing relief at the outcome of the case, which lasted 15 months from the dean's arrest through his trial and appeal.

"I thank God for this verdict," said Bishop Leslie Strading of Johannesburg. Archbishop Robert Selby Taylor of Capetown said the church rejoiced at the verdict but would continue to protest against laws "which we judge to be in conflict with Christian principles."

METHODIST BISHOPS HIT INDOCHINA WAR

★ The nation's United Methodist bishops have again condemned the war in Indochina as "immoral."

"In spite of the claim that the war is winding down, it is not," the bishops said in a statement issued as the church's quadrennial general conference began.

The Council of Bishops also spoke out in support of the rights of the black majority in Rhodesia and of Bishop Abel T. Muzorewa of Salisbury.

Can Peace Come to Ireland?

By Michael Hamilton

Canon of Washington Cathedral

BEFORE DAVID completed his high school it was clear that he should study to be a doctor. Not only did this career accord with his own personal ambitions, but his family and those who knew him well, recognizing his unusual sensitivity to people and the unselfish quality of his friendships, agreed it would be a profession well suited to his personality. "He's going to be a fine doctor" his Uncle John wrote, "and one who will look after his patients with more concern than his accounts." His parents, who were only of moderate means, planned carefully for what they knew would be a long and expensive course of study. So at the appointed time David entered a pre-medical course at the university and gained excellent grades in his first semester.

It was in the middle of the second semester that David's father was killed in a car accident. The grief brought the family even closer to one another, and together they thought through the necessary plans in face of what were obviously drastic financial problems. They chose to remain in their house because its location afforded adequate schooling for the two young sisters. The mother then looked for a boarder to stay with them in their house and so assist with the payment of the rent. The mother searched for a secretarial job and the two daughters agreed to do as much baby-sitting as possible, and the older said she would work in a department store on Saturdays. However even with these savings it became obvious that the family budget could not be balanced. It was David himself who made the crucial decision. He said the only way to preserve the welfare of the family was for him to abandon his medical studies and to find work immediately. He did not hide the disappointment this was to him, but his decision was resolute, and for those who knew him well this sacrifice came as no surprise.

A story like this is not uncommon. Some view it as a tragedy in which an individual's life is forever stunted by lack of opportunity for self fulfillment, others discern in decisions like that one made by the young man, a triumph of human

spirit in which his destiny, so clearly one of unselfishness is paradoxically fulfilled by a failure to achieve his ambition, as it might also have been fulfilled by its attainment.

Power of Self Sacrifice

SELF SACRIFICE is the most profound and challenging of all human behaviour; profound because its power is such that it directs attention to the question of the meaning of human life, the value of individual existence, and the responsibilities of man to his fellow creatures. Sacrifice is a dynamic and never an isolated act, it calls on each of its witnesses to re-examine his own ultimate personal commitment. It is more than thought provoking however, because the example of men like David challenge others to respond in their lives with similar acts. At worst it can inspire guilt, envy or hate in others who are not willing to emulate the spirit which David expressed.

Acts of sacrifice have their community as well as their individual expression and these are more difficult to achieve because they require agreement amongs many on a course of action to give up some commonly held material riches or hopes of happiness. It requires a community with a far-sighted and strongly held ethic, and rare qualities of leadership to bring forth from that community a corporate unselfishness. However such sacrifices, usually political in character, are the very foundations upon which true peace and justice may be built.

I'd like now to offer a contemporary illustration of the dynamics of sacrifice as it can apply in national affairs. I dare to speak of the agony of strife in Ireland. You may well wonder why I presume to speak on such a complex issue and what qualifications I have for such a task. My motivation is one of affection for that troubled land and its people, for I know them well. My qualifications, for what they are worth, stem from having lived the first twenty years of my life in Ireland, first in Belfast, and then at school in Dublin. That double residence induced in me a deep division of loyalty for I learned to respect both cultures as they lay on opposite sides of a political partition. The Northerners, mostly Protestant, were hard workers with a strong sense of personal integrity and responsibility. The Southerners, mostly Catholics, had achieved great sophistication in the literary arts and an ability to enjoy life and people in a truly humane way. I was raised a Protestant, an Episcopalian in fact, but found myself attending Roman Catholic mass and enjoying the rich-

ness of liturgical tradition. Such ecumenical participation was rare in those days in Ireland, but it was for me made possible by a recognition of how much more the two denominations had in common than they had apart. Enough of this personal history, except perhaps to say that since 1948 I have returned frequently to Ireland, and have tried to read with sympathy the speeches and statements of both parties to the present bloody dispute.

Lessons of Ireland

ONE COULD LECTURE for days on the historical origins of the present troubles and on the wrongs committed against the native people of Ireland for over eight centuries by English invaders. Today British soldiers, still occasionally violent, are reaping a grim harvest from those wrongs by the wounds and death inflicted upon them daily. I wish to speak, however, of the future and not of the past, and what hopes there might be for a return to peace with a measure of justice for both Northern and Southern citizens of Ireland. I believe such a peace can only come through sacrifice, and my hope and prayer is that such a course could be adopted voluntarily. For if a political resolution of the present conflict is imposed, rather than accepted, seeds for later harvests of violence are surely sown.

After the British troops, whose presence now prevents the outbreak of civil war, are eventually withdrawn, after all the injustices, prejudices, hates, hurts and misunderstandings, all the rights, legalities, fears and ambitions have been weighed, there can be but two futures for Ireland. Either the partition between North and South Ireland will stand and the Northern six counties will remain within the United Kingdom of Britain; or the partition will be removed and all Ireland will be united under a Dublin government. I am not going to advocate one course over another, for in my mind both have merit and either could occur. Rather I intend to describe the cost of these solutions to the parties involved, the real sacrifices that need to be accepted by the parties involved.

Should partition remain the Catholics in the North and throughout Ireland must sacrifice the hope for a United Ireland, a map of Ireland of uniform color, painted as green as the beautiful grass that grows on the soil of that land from the northern beaches to the southern bays. This solution will mean the end, at least in the foreseeable future, of the dream of Irishmen down the centuries that the rule of the invaders in their land

be abolished and that Ireland will be free. For Catholics to make such a sacrifice some major reforms in the quality of the government in the north of Ireland must be made. The Protestants will have to give up all the special privileges which they abrogated to themselves, privileges of unjust discrimination against Catholics in housing, employment and local government representation. It should be noted that the Protestants have at long last agreed to such changes, have indeed so legislated them.

Hard Decisions

THE OTHER political solution is for a united Ireland, and again a major sacrifice is demanded of one party and, in response, reforms by the other. This solution will mean that the Protestant majority in the North, who have lived there for over 300 years, will have to sacrifice what they believe is their right to political self-determination. This is perhaps the most difficult issue to evaluate. Do 300 years of residence and distinct cultural identity establish a legitimate claim to political independence? Before one hastily dismisses this claim, let us Americans not forget that we abrogate to ourselves the right of self-determination over against the native Indians of our land whom we began to displace also approximately 300 years ago. If there were to be union for all Ireland, then the inhabitants in the North would also lose their economic benefits, the excellent old-age pensions and free medical care and the other benefits associated with the British welfare system. They would, in fact, have to be willing to accept a lower standard of living by their incorporation into the poorer and generally rural economy of Eire. If they were willing to make such a sacrifice, it could only be contemplated if in Eire some changes were made in their political and social life. For instance legislative changes would need to be made to permit citizens to divorce, to use contraception, to be free from 19th century standards of literary censorship and for the ties of strong influence which the Roman Catholic hierarchy have exerted over the affairs of state in Eire to be removed. These changes the present Eire government says it is willing to pursue if union is chosen.

Need for Leaders

THESE ARE the two possibilities for the political future of Ireland and the sooner one is chosen the better. The longer the present violence continues, the less hope there is for the necessary spirit of sacrifice to be engendered. It is clear that neither

party can have what it wants without making accommodations to the other, and also that whichever path is followed, one of the parties to it is going to have to make a major sacrifice. Would that some leader could arise to inspire the hearts and minds of Irishmen to put aside their old suspicions and hatreds, to forget past injustices in order to see more clearly a future where there might be peace, prosperity and a combination of the best of their separate cultures. Would that leaders could say with conviction that the greatest good in human affairs comes by unselfishness and breadth of outlook. Such a call could be supported by the voices of the church in which loyalty to God is heralded as the first and foremost allegiance, and in the strength of that faith all worldly ambitions are seen as potential idols. Such an appeal to Catholics and Protestants would call them to take upon their shoulders the sins of their ancestors, those ills which have brought them to their present strife. True freedom lies only in sacrifice, and such sacrifice brings in unexpected ways the fulfillment of a community's destiny.

By what authority do I claim that good can indeed follow sacrifice? It is a principle not of my own making, nor is it indeed of human origin. It comes from the Judeo-Christian faith regarding the nature of God himself. Its dynamic infuses every part of creation for it is the daily dying to our selfishness that marks the Christian spirit. It is apparently by free acceptance of undeserved suffering, that the wrongs of others committed **upon one's self** may be nullified. It is by forgiving others that we learn how to accept forgiveness for ourselves, it is by losing our life that we gain it, it is by loving our enemies that we find ourselves.

Finally, sacrifice is not a dynamic imposed on nature and the affairs of men and women by a God removed from his own creation. It is in the very heart of God and of his own action. For was it not he who was willing to make the ultimate sacrifice himself? And was it not by that sacrifice that we are released from the burden of our own past, of our own sins? This brings me, in conclusion, to my text which is from the 53rd chapter of the book of Isaiah.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

What Are Hippies?

By George W. Wickersham II

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

WHAT CAN I DO to stem the rising tide of crime? Not without reason I have been asked this question rather often in recent weeks. It always brings to my mind the desperate unhappiness of so many of our young people today and all of the various questions connected with it. This, because the rising tide is more and more a tide of young criminals, sometimes very young indeed.

Then I remember what our piano-tuner told me not long ago. "I tune so many pianos", he said, "of people whom I have never seen." He went on to tell of being in empty houses when the children got home from school. "They come in with a gang," he declared, "and when they see me, they all pile into one of the bedrooms, lock the door and turn the record-player or the tv on full blast. It's hard to tune a piano with all that."

It is hard to raise children too. Of course the excuse is that the children could not hope to go to college unless both parents work. I would suspect, however, that some parents would rather see their offspring in college than see them while in school. So both parents are out, and every day is Hallowe'en at home.

I do not claim that this condition produces crime, but it certainly contributes to lawlessness. More than that, it gives a child a distinct impression that he is not very important to anyone.

Now add the population explosion and you have a further deemphasis, at least so it seems, of the importance of the individual. Throw in the loss of community consequent to new housing developments, hi-rise apartments and a shifting population, and you have an apparent rejection which children must feel intensely.

And so we have hippies. And what are hippies? They are, for the most part, unhappy children who demand to be seen. The shaggy hair, the unkempt faces, the dirty clothes, the sitting on the sidewalks — all of these things cry out, "Here I am. Look at me. I am an individual."

And when you really do look at them, so many of them melt like butter. The potential for sweetness is still there.

Crime, and particularly sadistic crime, I am certain, often represents an extreme reaction on the part of neglected children.

What can I do? Well, obviously, the first

thing which I can do is to pay attention to children, particularly my own.

But beyond that, the answer, basically, has to do with a matter of attitude. What is my attitude? Is it a dehumanizing one? What are my real aims? Are they really to be rich in human relationships? Or are they actually to be rich in things?

Honest answers to questions like these give us clues to the answer to the question which we are considering, "What can I do?"

A friend of a friend of ours, a woman, a dedicated worker among underprivileged people in Boston, got it one day on the street: beaten, robbed and beaten again. Our friend, also a worker — a nurse — said, "Generally speaking, those with a good attitude towards people are safer on the streets than those with a bad, but nobody is immune: not these days."

The point being that the situation itself is created by bad attitudes between peoples: between parent and child, between rich and poor, between black and white, between Anglo-Saxon and non-Anglo-Saxon. Here is where it begins.

The fact is that all of these intermural antagonisms hinge on one obvious item: man's intrinsic self-centeredness. How deep this runs is indicated by our instinctive paranoia. We are hostile to almost anyone new or anything different.

I will never forget that apparently coincidental scene in the delightful film, "Ring of Bright Water," when the nice old village ditch-digger caught sight of the lovely otter running along his trench. Without a moment's hesitation, he swung

his shovel high in the air and down on the hapless otter.

Man is a dangerous animal. He has a nature which makes him a creature to be feared.

Get at that and you are getting at the root of all evil.

Matter of Being

What can I do?

"Blessed are the poor in spirit Blessed are those who mourn Blessed are the meek Blessed are those who hunger and thirst for righteousness Blessed are the merciful Blessed are the pure in heart Blessed are the peacemakers"

It really is not a question of doing anything. It is rather a question of being something. If you are a loving person, you simply cannot indulge in antagonisms of any kind, not for long anyway. If you are not a loving person, antagonisms are bound to develop and, willy-nilly, you will pay the price, and, most unfortunately, others with you.

"Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly I say to you, you will never get out till you have paid the last penny."

This is the condition of our world today. These words are heavily underlined in my son's Bible. And why not? They are knife-edged. What they said to him they say to all: be friendly — always.

What can I do?

A change of action may be necessary for each one of us. Doubtless, it is. But of far greater importance is a change much more difficult to effect, namely, a change of heart.

NCC LEADERS OPPOSE ESCALATION OF WAR

★ "In the name of God, the killing of Vietnamese by Americans must be stopped by any means except more killing," the two top officials of the National Council of Churches said in a strong denunciation of the re-

sumption of U. S. bombing in North Vietnam.

Cynthia C. Wedel, NCC president, and R. H. Edwin Espy, general secretary, said they were "profoundly disturbed" by the mid-April escalation of the hostilities, "particularly the in-

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creased air war, the resumption of the bombing of North Vietnam and the breakdown of negotiations."

They said the recent developments in Vietnam indicate "that the only thing that is winding down is U. S. ground troop participation . . . A peace or negotiations produced by automated mass bombing offends against humanity and cannot be just." The NCC leaders called on U. S. Christians to make their voices heard in behalf of peace by contacting their Congressional representatives, the President and the press. They also said that reaction among officials of the World Council of Churches in Geneva to the U. S. bombing gives evidence of "wide support in the world Christian community for all efforts by U. S. Christians to stop the killing."

The policy-making general board and the top officers of the NCC, which has a membership of 33 Protestant and Orthodox Churches, have long opposed U. S. policy in Vietnam. The organization, however, speaks only for itself and not its constituent groups.

CATHOLIC WORKERS: —

(Continued from Page Four)

Catholics in the general elections May 7-8.

Last June, Pope Paul, in an address to the Italian bishops conference, deplored the fact that the Association of Catholic Workers — which at the time claimed a membership of 700,000 — had "chosen a Socialist line of action with its dangerous doctrinal and social implications."

When the movement was founded in 1946 on the initiative of the Catholic Church to counteract growing Communist inroads into the Italian labor front, Pope Paul — then Msgr. Giovanni Batista Montini, a close aide of Pope Pius XII — was one of its sponsors.

For more than two decades, the association openly endorsed the Christian Democrats in

every election. The turning point came at a national ACLI convention in Turin in 1969, when the group withdrew its support from the Christian Democrats and declared itself in favor of Socialist reforms.

In 1971, at a national convention in Bologna, a majority of the ACLI leadership expressed political convictions said to be "along Socialist lines" and declared themselves in favor of "greater political autonomy from the church."

Shortly afterwards, the Italian Bishops' Conference withdrew its recognition of the ACLI, saying in a statement: "In keeping with the teachings of the church and the pressing problems of the working world, the Italian bishops have always considered the work of the ACLI as precious to the cause of workers . . . The useful activity of the ACLI over the last 25 years has been greatly appreciated."

"However," the statement continued, "recent decisions by the ACLI have created considerable difficulties with the organization itself and also many difficult pastoral situations, which are not compatible with the harmonious, humanitarian, unitary vision of the ecclesiastical community."

The bishops' communique said that in the light of the ACLI demand for greater autonomy and its desire to be "only a movement of Christian workers," the Italian episcopate did not feel that the ACLI met the qualifications of associations which could expect to be given full official backing by the hierarchy.

Last November a breakaway faction of the Association of Catholic Workers formed a new organization pledged to remain faithful to the "original ACLI principles" and the Catholic hierarchy.

The ACLI leadership at the convention stressed that the membership continue to consider itself a part of the Catholic Church community.



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Story of the Week

Fundamental Issues Are Shifting Leaders Tell WCC Conference

★ Thomas Stransky, president of the Paulist Fathers, challenged those who say the ecumenical movement is on the wane. Ecumenism has shifted from a quest for unity for its own sake to a concern for bringing together resources for tasks needing to be done, he told a meeting held in connection with the annual U. S. conference for the World Council of Churches.

The ecumenical movement, he asserted, should be seen as a healthy child venturing forth on uncertain steps, rather than as an "arthritic old man with brittle bones and tired blood." The Roman Catholic priest said that striving for undefined Christian unity and for mission, which he described as doing things, are both difficult in the present world.

But he saw the possibility of "unity for the sake of mission through renewal." Stransky said that Christianity has a "crisis of hope" instead of a "crisis of faith" and the more faith is renewed the closer churches will become.

The Paulist leader spoke at a gathering arranged by the commission on ecumenical relations of the Toledo diocese during the WCC meeting.

The conference was opened by a service of worship, attended by 2,000 persons, in the Catholic Rosary Cathedral. Philip A.

Potter, head of the council's commission on world mission and evangelism, spoke.

Stransky's observations on a shift in ecumenical focus were shared by Eugene L. Smith, head of the WCC's New York office, in his annual report.

The fundamental issues that confront the World Council, made up of 255 Protestant and Orthodox Churches, have changed from evangelism and unity to those of faith and justice, according to Smith.

And he added that "to deal with faith apart from justice is apostasy ... to deal with justice without faith is self-defeating."

Asked whether his organization is "really dealing with the issues of faith and justice," Smith said it was not at some points.

In many sections of the WCC, he continued, the attitude "toward half of the human race which happens to be female is almost unadulterated medievalism."

In order to deal adequately with faith and justice, he said, persons must experience "a new transforming impact with the person of Jesus Christ."

"The conviction about the centrality of that impact is absent from many of our assemblies, and in many of our congregations," he said. Only in the joy of that encounter can we

discover the meaning of Christian faith. Only in the reshaping which comes from such an encounter will we have the courage to deal with the question of justice."

In his remarks at Rosary cathedral, Potter said Christians should move away from the easy practices of issuing statements toward more difficult questions involving concrete action.

He said that technology, corporate states and concentrated political and economic power are among the problems that churches must face in seeking to preserve individual freedom and dignity.

"Angry conservatives" continue to make noise in local congregations and church meetings "but they seldom win when votes are taken," the president of the National Council of Churches said at the conference.

Cynthia C. Wedel believes the tide is with liberal thinking and Christian social action, but she also said that along with this she sees a trend toward greater interest in "prayer, mysticism, evangelism and in theological reflection."

Of liberal conservative forces in U. S. religion, she said that she did not think conservative opposition to church social action is as strong today as it once was, or as church leaders thought it was.

She added that today churches or councils are criticized as much or more by those who see them as "too traditional, estab-

lishment and unconcerned with the real issues of the day."

With both conservative and liberal critics, she said, "at the moment we can't win — no matter what we do. But indications are that the American people — and perhaps people everywhere — are moving toward a more liberal stance. This will be of major significance to the ecumenical future."

Better information, activist youths and a general anti-institutionalism are convincing more and more church members that "the church in a free country must act as the conscience of the nation and speak out against injustice, oppression and inhumanity," she said.

Dr. Wedel also explained that she believes Christians involved in social action are compelled to seek the will of God in the Bible and theological reflection. "And when we really study our Bible, pray and try to witness, we soon find ourselves faced with the injustices and inequities of a world made up of sinful, self-centered human beings."

A WCC official from Geneva said that the greatest challenge the church faces today arises from inactivity of Christians on the issues of justice and peace.

The Rev. David M. Gill, secretary for church and society, said a lack of conscious action is more challenging than the fact

some Christians are acting non-violently while others are resorting to violence in the name of peace and justice. He said: "Those who claim the name of Christ in Europe have the power — if they cared — to bring down the Ian Smith regime in Rhodesia tomorrow, thus averting the carnage which looms so threateningly for Rhodesia."

"Those who claim his name in the U. S. have the power — if they cared — to end the unspeakable carnage in Vietnam."

Gill, an Australian Congregationalist, said the churches must arouse public discussion of moral issues and clear up its own thinking on topics such as violence.

"The ideological blinkers worn by many white, western Christians enable them to see very clearly the violence which may be employed by people rebelling against a particular social order," he said. "But the same blinkers screen out of the field of vision other forms of violence and thus produce a grotesquely deformed analysis of the issue."

In the non-violence/violence debate, he concluded, neither can be complacent but "each has to face awkward questions from the other" and must be challenged by the quest for justice and peace.

such "actual and eternal questions" as justice, reconciliation, peace and salvation.

Dialogue, according to Juva, "not only presupposes a willingness to listen, it also presupposes a willingness to change. This willingness or openness to change is the crucial mark which distinguishes communication in its proper sense from all propaganda and from most established public relations as well."

The Lutheran leader said the church, through its communication service, should give voice to those who have no voice.

He warned against putting too much emphasis on information "about what happens in the churches and by the churches and for the churches" in communications operations.

Archbishop Martti Simojoki of the Evangelical Lutheran Church of Finland, urged church information workers to have a "critical attitude toward their sources of information If we are indifferent, misunderstandings grow like a rolling snowball."

The conference also heard President Urho Kekkonen of Finland. He said that the basic purpose of ecumenical cooperation is the "furthering of humanity," adding: "The noblest message of the Christian faith is: 'Love thy neighbor as thyself.' The most valuable aim of Marxism is a world in which peoples are brothers together. Ecumenical cooperation may help in finding a synthesis which is man, the neighbor, near or far, in Europe or in other continents. It is man that is most important, not religion, idea, system or sphere of culture."

Also commenting on ecumenism, the Rev. Werner Simfendoerfer, chairman of the education and communication unit of the World Council of

Journalists and Theologians Hear Communication Experts

★ The church's communications responsibility is to invite those inside and outside to take part in dialogue on questions most acutely affecting humanity, the president of the Lutheran World Federation said.

Mikko Juva, a professor at the University of Helsinki, addressed 70 Protestant, Orthodox

and Roman Catholic journalists and theologians from 13 nations.

He told the ecumenical workshop for information in Europe that the church must never be content to use communication only as an instrument of teaching or to voice its theological and doctrinal positions.

Dialogue made possible by the church, he added, should cover

Churches, called for a return to an earlier goal of trying to create a community of churches which might speak together on universal questions. He felt this ecumenical purpose has been minimized by excessive stress on church union.

Simfendoerfer was also concerned that theologians and bureaucrats usually decide what issues will be dealt with in public. If the church is concerned about the voiceless, he said, then the voiceless should have a greater role in defining information.

The issue of communication between Christians and non-Christians was discussed by Fr. W. M. J. Roos, secretary of the

Roman Catholic bishops conference in the Netherlands

He described several barriers causing Christians to get a "false picture of the real facts in Socialist countries and non-Christians or Communists to get a false picture of the real situation on the Christian side."

He rhetorically asked how the truth can break through rigid party lines. "The Bible says, 'The truth will make you free,'" he stated. "It is a tragedy that those responsible in the Christian and non-Christian world — for tactical reasons, they say — sometimes pass on only half-truths, and in doing this are convinced they are being loyal to their rules or the gospel."

Diocese of New York Receives Gifts from Trinity Parish

★ The vestry of the Parish of Trinity Church in New York has voted to commemorate its 275th anniversary with a pledge of a gift to the venture fund of the diocese which could amount to \$1,000,000 over the next three years.

Formed recently by the diocese, the venture fund will seek to provide financial assistance to "creative approaches and innovative programs in such areas as human services, individual and community development, social concern, and evangelism, especially in the poorer sections of the ten counties that compose the diocese." The fund will solicit and disburse money independently of the regular diocesan budget.

Public announcement of the gift, the first in a \$3,090,000 charter funding campaign just launched for the fund, was made jointly by Bishop Paul Moore Jr. of New York, and the Rev. Robert Ray Parks, rector of Trinity.

The announcement was timed

to coincide with the beginning of Bishop Moore's tenure as bishop of New York, a post to which he succeeded automatically May 1 upon the retirement of Bishop Horace W. B. Donegan.

According to Parks, Trinity's gift will be in two parts. The parish has pledged \$500,000 outright as the complete responsibility of Trinity toward the \$3,090,000 goal, to be distributed as follows: \$200,000 in 1972; \$150,000 in 1973; and \$150,000 in 1974.

Parks said that the second part of the gift is a pledge by the parish of an additional dollar for each four dollars pledged by other parishes, persons or institutions to the venture fund by November 1, 1972. The aggregate additional sum would not exceed \$500,000 and would be disbursed over a three-year period, beginning with \$200,000 in 1973; \$150,000 in 1974; and \$150,000 in 1975.

The vestry, according to Parks, wanted to make a sig-

nificant symbolic act of thanksgiving on behalf of the people of the parish to mark the 275th anniversary of the charter of Trinity, given in 1697 by King William III.

"Even with our many chapels, special ministries and other programs, we are deeply conscious of our being a part of the greater family of the Episcopal Diocese of New York," he continued.

"We believe it is important that we coordinate and cooperate with the diocese in our programs and that we express our loyalty by assuming our share of the financial needs as well as fulfilling whatever volunteer needs are placed upon us.

"The diocese is the focal point of the Episcopal Church," Parks noted, "and it is incumbent on all parishes and individual members to recognize their responsibility as members of a diocese to their bishop and his programs. Trinity means to do just that."

Responding both for himself and for the diocese, Bishop Moore said: "We appreciate more than I can put into words the magnificent contribution Trinity has made to the venture fund, not only because of the size of the gift but because it expresses the loyalty and concern of this great parish toward the work of the diocese in this area.

"Father Parks is continuing the broad gauge leadership which he exemplified in Jacksonville and which characterized former Trinity rectors. The vestry is acting out a philosophy of mission and a social concern which they have stated with conviction so often in the last few years. We are profoundly grateful."

Trinity observed its 250th anniversary by restoring the roof on St. Mary-Le-Bow in London.

The roof of that historic church had been destroyed during world war two.

The parish, which has been instrumental in starting hundreds of new churches in the U. S. and abroad, now has four chapels on Manhattan Island, in addition to Trinity Church; owns and maintains a chapel on Governor's Island; and supports special ministries in such diverse areas as advanced theological training, camping, urban work, and the courts.

Mission Questions of '70s Are The Same, but Radicalized

By Tracy Early
RNS Correspondent

★ Questions facing missionary work in the 70's are the same as in the 60's but have become more "radicalized," according to the director of the World Council of Churches commission on world mission and evangelism.

"The issues surrounding the relation of proclamation to struggles for social and racial justice are now joined not just in theory but in very concrete terms," said Philip A. Potter in an interview.

For the U. S., he said, this means that whereas the churches could agree in the past on statements condemning racism, they must now deal with such concrete questions as whether whites should work in black ghettos or whether churches should contribute to the defense fund of Angela Davis.

"The conflict is even sharper in places like South Africa and Latin America," he added.

Potter, whose office is at the WCC headquarters in Geneva, was in the country to attend the annual meeting of the U. S. conference for the WCC in Toledo and a meeting of the

In the 275 years since the granting of its charter, which stipulated that Trinity could have the use of the land, now at Broadway and Wall, for the annual rental of one peppercorne, the parish has — in the words of Dr. Parks, its 15th rector — "been richly blessed." Its vestries and 14 rectors exercised responsible stewardship of lands and endowments enabling Trinity to be in a financial position to support the work and needs of the diocese in this way.

commission on the program to combat racism.

He took time out to discuss some of the questions that will be on the agenda of the international meeting to be held by the commission on world mission and evangelism in Bangkok, Thailand, from Dec. 29 through Jan. 8, 1973.

He declined to comment on reports that he is a probable nominee for the post of WCC general secretary. Eugene Carson Blake, the current general secretary, has announced his retirement, and the WCC central committee is scheduled to choose his successor when it meets in August in Utrecht, the Netherlands.

Since the first general secretary, W. A. Visser 't Hooft, was a European, and Dr. Blake is an American, it is expected that someone from the third world will be elected this time. Dr. Potter, 51, is a black Methodist clergyman from Dominica, an island of the West Indies.

In addition to being director of the commission on world mission and evangelism, he heads the WCC's program unit I on faith and witness, which was formed in a reorganization last year and combines units dealing

with faith and order, mission, dialogue and other living faiths and church and society.

At Bangkok, the first such gathering since a 1963 meeting in Mexico City, the commission will adopt a new constitution to take account of the reorganization.

The 15 days of the meeting will be divided into an 11-day conference on salvation today, which will be attended by about 250 people, including up to 100 who are not members of the commission, and a four-day assembly in which the commission will review its activities and make plans for future work.

"The meeting will attempt to understand afresh what salvation in Christ means today in relation to the longings, cries and struggles of men, and what is the nature of a missionary church," said Potter.

The program has been planned to give most of the time to sharing of experiences, case studies, and reflection, with few speeches, and he hopes that the meeting will produce guidelines for concrete action.

Questions about the long-standing evangelism vs. social action debate are brushed aside impatiently by Potter. "That debate is not significant," he said. "It's a game the churches play. What's important is what's really happening with men and women in the ghettos. That's real."

At the same time, he said, an important aspect of the current situation that the conference participants will deal with is the "hunger for meaning that does not exclude the search for justice."

"In spite of all people have said about secularization, the death of God and so on, there is tremendous resurgence of interest in the search for meaning," he said, citing widespread

(Continued on Page Nine)

Reasons for Joy

By George W. Wickersham II

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

I THINK IT ONLY FAIR to say that there is a great deal of gloom and doom in the church today. Goodness knows, there is plenty of reason for it. The problems brought about by the population explosion alone are enough to stagger the imagination.

Human sin has always given the prophets of judgement ample store for thunder, but now that there are so many people in the world, there is so much more of it. And beyond all this there looms the question of whether the planet can bear continued uncontrolled exploitation. Will there be enough fresh water? Will there be enough uncontaminated sea water? How long can nature survive our unlimited inroads on her balance? Our prosperity: is it a boon, or is it a bane?

A recent issue of *The Witness* appeared with but one title on the cover. There it was, four big words: "Is The End Near?"

Gloom and doom — and not without cause.

It seems clear to me that the church must draw attention to the sins of mankind, as well as to its peril. To do less would be to do disservice both to God and to his people.

At the same time, however, the church must never forget to emphasize our reasons for joy. For if she neglects to lay stress on that joy which is at the very heart of her message, humanity will soon become discouraged. Even the brave will surrender to despair.

"What's the use?" mortals will cry. "Our sins run so deep, our problems are so complex, it simply is not worth it to struggle." And as for the church? "The church! Why bother with it? All that it does is to underline what is already obvious."

Rejoice in the Lord

BUT THE CHURCH, thank God, has so much more to declare than woe.

"God so loved the world . . ." And not only does he love the world, but he also loves you and me. The very hairs of our heads are all numbered.

I think that this is something to shout about. It throws the ills of the world into their proper perspective. It provides us with a tremendous assurance. "God is our hope and strength, a very present help in trouble. Therefore will we not

fear, though the earth be moved, and though the hills be carried into the midst of the sea . . ."

Some have accused us of escapism, and have labeled religion as an opiate. While the world falls apart, they say, we huddle together chanting, "We have God!" I suppose that this does look like escapism, and perhaps with some it is. But if it is earnest, it does not work out that way.

God is not an object, an object to be possessed; He is a spirit, a spirit to be lived. His leading characteristic happens to be love. Consequently, those who come within his orbit he turns right around and sends back out again — back into the world and all of its problems.

But there is a tremendous difference in the point of view of those who labor under his influence. Instead of going into the world out of some compulsion to do good, out of self-assertiveness or guilt or fear, they venture forth out of desire, because they love mankind. And love, we must remember, is basically a happy emotion.

This is the wonderful thing about love: it gets pleasure out of people. So you do your part without any particular sense of sacrifice. Life is essentially a joy to you. You are doing what you want to do.

And may I add? There is nothing more winning in a person than his happiness.

Again I Say

WHICH BRINGS US to one more item, which is this. Because you find joy in life, others will also, but not all others. Sometimes in all love, you have to raise some dust. Jesus raised a good deal. There are issues to be met, evils to be dealt with. And, furthermore, no matter what we do in love, someone is going to object, out of jealousy, out of greed, out of offended pride.

We will be criticized, lied about and perhaps even physically assaulted. The Master went through it all. But the point is that, while we care for humanity and want things to come out all right, we are not shattered when they come out badly. If we please no man, but still love men, we are home free.

One need never be anxious.

God calls us to a joyous work and, what is more, he enables us to do it. Things may not turn out just the way we want them to, but frustration is never ours. Love is what we live for, not results.

Thus our ultimate joy is in him. It is the spirit to whom we respond. This is why psalms are written, hymns composed and cathedrals built. Rejoice.

Gloom and doom? Yes, we have it, and in

rather abundance. But what the church must iterate and reiterate is that, ultimately, gloom and doom are swallowed up by joy.

What is the Eternal?

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

LIMITED AS WE are in time and space, it is natural that we conceive of knowing truth and beholding beauty as a remote experience. Reality, we think, lies beyond the borders, hidden behind the farthest star. It was "once upon a time" before Adam, and will be in some far-off future sublime event. We who are imprisoned in the present scene can only hear stories of men who by some miracle saw the glory that touches us only as a faint afterglow.

Yet the eternal is not an endless succession of days and years. The eternal is the fullness of now. It is a continuous present in which before and after have no meaning. The essential reality of all other places is here. The vital essence of all other times is now.

The infinite self of the universe dwells in eternity. Those who travel to seek him only leave him in order to find him. Those who wait for him in hope only ignore him in order to concentrate on expecting him.

The amazing wonder of our bodily existence is his present action. He moves our muscles, circulates our blood, vibrates the dancing energy patterns of our minds, lives us in every aspect of our being.

Through our sensory awareness he weaves a tapestry of meaning less substantial than light yet more powerful than the solid bulk of earth itself. Flowing patterns of transformation, we move and the most distant star is touched. We are still and the universe moves us. The tides of all time and space flow into the pattern of our individual existence, to whirl and dance outward into other forms of the one being.

We live in him who lives us. His friendship is in the hand of any person we meet with affection. His beauty is in any face we look upon with love. His faithfulness is in the continuing and dependable aspects of the natural world. His playfulness is in all that is unpredictable. He gives us darkness as the velvet setting for precious gems of delight. He creates laughter out of tears, greeting out of parting, victory out of defeat.

In the eternal there is no near and far, so we did not come from him and we do not return to him. The form changes. The reality does not change.

Be still, and know that because he is God he is in, through, and around you. Listen! The almighty is beating your heart, whispering in the wind, moving mankind, carrying the world through space. Look! He is the light that gives you vision and all that you can see. Love him in yourself and in all creation.

Beware: Salient Safari Approaching

By Charles R. Supin

Rector of St. John's, Far Rockaway, N. Y.

IN THE FICTITIOUS but seemingly ubiquitous life of Father Swellguy, whenever one thing went wrong everything went wrong. The child's cough gave him a sleepless night, the mimograph machine backfired smudging all the leaflets, an acolyte almost set fire to the soloist; and the new and nervous usher tripped over the carpet causing almost silent curse to be heard by Mrs. Intolerance who abruptly stormed out of the church muttering something to the effect that she preferred the language of the 1928 liturgy which she would try to find elsewhere. It was one of those days; and just as well, he thought, that not too many people were there.

But sure enough, during the period set aside for silent prayer — as Father Swellguy was trying to remember the date for the cake sale so as not to lose face with the women's guild — he saw them. Peering stealthily over the tops of leafy bulletins, a little southeast of the west door, were strangers: the committee of three from St. Good-place who had hinted that they were looking for a new rector and that they might see Fr. Swellguy soon. Well, there they were, looking. Behold the salient safari.

The hunt was on. Was that a spear Father Swellguy thought he saw? Of course not, merely the middle man taking notes with a red tipped pen. But what kind of notes? What did they know about him? That he walked, talked, cut his hair short, that he had less than perfect teeth and, thanks, to his child's cough, bloodshot eyes. And that he preached for fifteen minutes, ten and two-tenths seconds? Sometimes? Was this the way

these committees would gather information, complete enough to bring the right one back alive?

Convinced that both Father Swellguy and St. Goodplace deserve something better I asked ten of my colleagues their opinions about the system in general and their experiences in particular.

One of the more common requests for change was the actual time period for negotiations. "Much too much time," said most. "So much time," as one continued, "that everyone gets exhausted, to the point where anyone might be elected, merely to get the whole thing over with."

"Consider the false economy," criticized another. "A vestry might get so used to the savings by having a supply priest come in for a few hours on Sunday, that they fail to see that this kind of temporary arrangement might undermine the whole parish program for months to come. They might save a lot of money, but the parish pays the terrible price."

"And what does it prove," adds another, "for the committee to down-grade the previous rector? Nothing, except to show a lack of lay leadership."

MISSION QUESTIONS: —

(Continued from Page Six)

experimentation with drugs, Western interest in Buddhism and the occult, the Jesus People and the renewal movements in Asian religions.

One section of the salvation today conference will consider the topic, "dialogue with people of living faith," and will include dialogue with Buddhist monks and laymen and visits to a Buddhist monastery. Thailand is 95 per cent Buddhist.

Other topics to be dealt with by section groups include: "Christian identity and racial identity," "cultural change and conversion," "salvation and social justice," "churches in relationship," "growing churches and renewal," and "the local mission of each church."

The program will also include group sessions for Bible study, meditation, exploration of art forms as a way of expressing an understanding of salvation and consideration of salvation in relation to health.

Among the few speeches will

This was a concern of most of those I asked. "The committee seems more interested in having the new man fill in the blanks left by the predecessor, rather than have him develop a new ministry of his own." Put more sharply by another, "As head hunters, these committees are rank amateurs."

To prove that the priest has the sense of the spiritual life is what the process should be all about. This was the feeling of everyone asked. As one put it, "The committees seem to be more interested in whether or not I can fill the alms plates rather than whether or not I am committed to bringing men to Christ." Two other priests said almost the same thing: namely, "they never ask us if we pray?" One suspects that a committee might be too embarrassed to ask such a fundamental question; but, as my colleagues all agree, it's the fundamentals about the individual and the parish that must be the real ingredients of this real life expedition into the seemingly unknown.

(Part One of Two Parts)

be one on the conference theme by M. M. Thomas of India, chairman of the WCC central committee.

Speaking of the WCC as a whole, Potter said it faces a major problem in the coming years because of the tension created by the shift of focus from the agenda of churches in the North Atlantic countries to "the agenda of the churches of the southern world."

"The question is how to cope with this when the power of the purse is still in the North Atlantic churches and radicalization of the agenda brings the North Atlantic churches into judgment on such matters as race," he said.

"We can't avoid this problem," he said. "We have to face it. And our Christian faith enables us to face it."

BOTH MOON WALKERS EPISCOPALIANS

★ Both Navy Capt. John W. Young and Air Force Lt. Col. Charles M. Duke Jr. are Episcopalians.

Before the launch from Florida on April 16, the entire Duke family met for prayer. Dr. William Duke, the astronaut's identical twin and a Presbyterian, said: "I know my brother had a prayer in his heart at lift-off. He put his mission in God's hands. Charlie asked that it go well and that he perform well, and not let his teammates down."

Also present for the launch was Fred Walker, the Duke family's rector from Christ church in Lancaster, S. C. He said, "Charlie and Dottie Duke are great church people and are extremely active in the church." They have two sons.

Capt. Young was confirmed in Orlando and is a member of St. Christopher's church in League City, near Houston. He was divorced last year and has since married a 29-year-old secretary, Suzy Feldman. The new Mrs. Young has studiously avoided the press since the wedding, and was not seen or interviewed during the launch.

Social Principals Document Adopted by Methodist

★ The United Methodist general conference has adopted one of the most sweeping sets of social principles ever considered at one time by a U. S. denomination.

Observers said the document covers virtually every conceivable issue related to modern social and political concern.

Controversy was generated in floor debate over the document's sentences on homosexuality. It marked the first time the church had legislated on this issue.

Delegates held that homosexuals are persons of "sacred worth" but that the Church finds homosexual practice "incompatible with Christian teaching."

On other issues after considerably less debate, delegates approved carefully worded paragraphs on civil disobedience and conscientious objection to particular wars. The 1968 General Conference turned down a resolution on the latter issue.

The key sentence on civil disobedience said: "Citizens have a duty to abide by laws duly adopted by orderly and just process of government. But governments, no less than individuals, are subject to the judgment of God. Therefore, we recognize the right of individuals to dissent when acting under the constraint of conscience and after exhausting all legal recourse to disobey laws deemed to be unjust. Even then

respect for law should be shown by refraining from violence and by accepting the costs of disobedience."

The new United Methodist social principles, which conclude with a social creed, voice "reluctance" to approve abortion because of "belief in the sanctity of unborn life."

However, decision for abortion after "thorough and thoughtful consideration" was left open as a Christian option. And an appeal was made to remove abortion from criminal codes and place it under standard medical procedures.

The distribution of contraceptive information and devices and the viability of voluntary sterilization as a birth control measure were approved in a section on population.

Sex is said to be clearly affirmed within marriage. And divorce is recognized when partners are "estranged beyond reconciliation."

The principles endorse conscientious objection to all war and to particular wars. The 1968 general conference refused to sanction selective objection but found it acceptable this year.

Separate rubrics pledge support for the rights of racial and religious minorities, and for children, youth, the aged and women.

The principles condemn both overt and covert anti-Semitism — one of the first such official

statements by a U. S. Protestant denomination.

On racial minorities, the new document asserts the "obligation of society . . . to implement compensatory programs that redress long-standing systematic social deprivation of ethnic minorities."

A passage on property was called socialistic by a sprinkling of delegates but passed unaltered. Property ownership is termed "a trusteeship under God and is limited by the overriding needs of society."

The rights of all workers, including government employees, to participate in collective bargaining was endorsed with limited opposition.

A strong condemnation of all "organized gambling" is contained in the principles. Included are government-maintained lotteries and all commercial or recreational gambling sponsored by any organization for revenue purposes.

A section on drugs and tobacco did not evoke controversy. The principles say that use of tobacco can be questioned on medical grounds. They oppose drug addiction and point to human and social harms potentially involved in use of alcohol and marijuana.

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marijuana, is held out as one Christian choice. Abstinence from alcohol as an official United Methodist stand was dropped in 1968.

War is branded as incompatible with the teachings of Christ and called a dubious way to settle international problems; the militarization of society was scored.

Anti-pollution and ecological measures are covered in a section on the natural world and other blocks of principles cover home and family, the community at large, economic life, political issues and world issues.

An unprecedented commission on the role and status of women was approved by the conference.

Endorsement of the new unit, authorized for the next four years, contributed a major victory for a women's caucus that had worked for months on the proposal.

The caucus had the basic support of a denominational study panel on women and top leaders in the women's division of the board of missions.

According to figures available at the conference, 54 per cent of the membership of the church are women. The women's caucus complained that women made up only 13 per cent of the delegates to the conference, only 22 per cent of the members of general agencies, and less than 1 per cent of the clergy.

STRIKERS BACKED BY DR. SPOCK

★ About 70 city employees of Franklin, La. are on strike for the right to organize.

The strike is led by blacks who make up the majority of their union, but some white workers also walked out and have remained firm.

"What we are asking for is job security," said Herbert McClarity, president of the local union. "As it is now, we are at the total mercy of city officials; if people vote the wrong way in an election, they get fired."

Mayor E. J. Champagne refuses absolutely to even talk with union representatives.

About 84 per cent of the eligible city employees joined the strike. Departments affected include sewage disposal, garbage collection, water works, recreation, cemetery, etc.; some were totally closed down. The city has begun to hire replacements, but the union claims operations are still severely crippled.

The strike got a boost when Dr. Benjamin Spock, the famed peace leader and baby doctor, came to lead a march and speak. Strikers had contacted the People's Party which is running Spock for president as a "stand-in" candidate and asked that he come.

People were threatened with firing and cut-off of credit if they attended the event. But 200 joined the march as it began and 1000 gathered at the courthouse to hear Spock. He also reached thousands of people in the area in a radio interview.

Franklin is a town of 10,000, about 3,000 black, 150 miles west of New Orleans, in the heart of sugar cane country. There is virtually no union organization in the area. The Franklin workers are a part of Louisiana public employees union council, affiliate of the American federation of state, county and municipal workers.

RED CHINESE MAKE SHRINE OF MANSE

★ A United Church of Canada minister in Gravenhurst, Canada, says, with a smile, that perhaps the People's Republic of China should buy his house and turn it into a shrine.

The manse in which the Rev. John Houston lives has been visited by five Chinese Communist groups in the past two years. Most recently, the championship ping-pong team spent an hour in the building.

Houston is pastor of Trinity United church. His manse is the birthplace of Dr. Norman Bethune, a medical missionary to China whose memory is revered in the People's Republic.



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Story of the Week

Anglicans Ponder Next Steps After Rejection of Methodist Union

★ Church of England leaders are considering what steps to take in the cause of Christian unity in Britain following the decisive vote of the Anglican general synod against the 1968 scheme for union with the Methodist Church.

At the same time, the Methodist Church will continue "its pursuit of the ultimate goal of the organic unity of all Christians."

These are the two immediate outcomes — both reflected in official statements — of the historic special synod ballot on May 3 which more than confirmed a vote taken three years previously. On July 8, 1969, the Anglican convocations of bishops and clergy stalled the 1969 reunion scheme by giving it a majority of only 69 per cent instead of the 75 per cent needed.

This time the enlarged synod, which also includes the laity, was called upon to give it final approval, also by 75 per cent. But the combined votes of all three houses — bishops, clergy and laity — gave it only 65.8 per cent and the 1968 scheme now lies dead after 16 years of discussion.

The question now is: what happens next? Archbishop Michael Ramsey of Canterbury, who had moved the unsuccessful resolution for the 1968 scheme's final approval and pleaded for

its passage, gave one indication when he held an emergency press conference and expressed his sadness at the vote.

He said, "I believe there should be one church." He spoke of moves towards this goal by such denominations as the English Presbyterians and Congregationalists and added: "Meanwhile, maybe our best approach to that is by working together so that local situations have a transforming effect on official decisions."

Another indication came in the synod itself immediately after the voting. Bishop Gerald Ellison of Chester then moved "that this synod request the presidents — the Archbishops of Canterbury and York — to consider what steps should now be taken in the cause of Christian unity in England to which it remains strongly pledged and in the meantime asks the Anglican-Methodist liaison commission to continue its discussion of matters of common concern."

This commission is a compact body which was set up in the three-year period while the 1968 reunion scheme was stalemated to consider ways in which the two churches could cooperate.

Bishop Ellison's motion was passed unanimously after he had pleaded that this was not the time for the synod to go into debate about next steps. He re-

called that the Methodist Church had approved the 1968 scheme, but the Anglicans had now rejected it. He said, "We must bear in mind the reactions of those people, the Methodist Church especially, who will be so vitally affected by our decision. However, we may have voted today no one can escape the fact that it was the Church of England that took the initiative and the Methodists who responded to it."

"Since 1956, representatives of both churches have worked together and the outcome of their discussions resulted in the scheme of 1968, as the one acceptable way forward. The Methodist Church has given its agreement. The Church of England has declined to do so."

"In such a situation the standing committee — the inner cabinet of the synod, which is the church's parliament — suggests to the synod that it would hardly be fitting at this junction and under these circumstances, for the Church of England to begin to talk about fresh initiatives."

"That there will be new approaches we cannot doubt, for we cannot expunge what has taken place during the past 25 years, nor can we be deaf to the promptings of the Holy Spirit, who certainly will not leave us alone in the coming years. But at this moment we cannot be surprised if the free churches look with some suspicion upon our protestations of eagerness for unity, and at this moment

we should do nothing to add further to the distress which undoubtedly they will be feeling."

"I am confident," he continued, "that however we may as individuals have voted today we would want as a synod to express to the Methodists our sense of gratitude for the courtesy, forbearance and charity which they have shown toward us when we have made so many demands on their patience. We would certainly desire that the liaison commission should continue to discuss matters of common concern."

"We would, I hope, want the presidents to consider what steps should now be taken in the cause of Christian unity in England, and to advise us at the appropriate time how and by whom the next initiative should be taken. But the standing committee considers that beyond that, out of respect for our fellow Christians in other churches, we should not go at this juncture."

Methodist Statement

While Bishop Ellison's motion was being passed by the synod, which then ended its special one-day session, President Kenneth L. Waights of the Methodist Conference and conference secretary Kenneth G. Greet were issuing this statement:

"Great numbers of Methodists will have heard with deep regret that there is not sufficient support in the general synod of the Church of England for the Anglican-Methodist union scheme to enable the two churches to proceed along the lines already approved by the Methodist Conference" — that is, to enter the first stage of intercommunion.

"The Methodist Church will continue to fulfil its historic role in the catholic church by seeking under God to preach the gospel, to spread scriptural holiness,

to care for the community and to promote the fellowship of all Christians. While committing itself to use to the full existing ecumenical opportunities, the Methodist Church believes that these great tasks can only be prosecuted with full effect by churches organically united for action.

"Accordingly, while recognizing that this particular scheme must now be abandoned, the Methodist Church will not thereby be deterred from its pursuit of the ultimate goal of the organic unity of all Christians."

Catholic Archbishop

A statement on the Anglican vote was also issued by Cardinal John Heenan, Archbishop of Westminster. He said, "Anglicans who do not recognize a common faith with Methodists had to vote against union. It was an unfriendly act but a matter of conscience. We shall continue our discussions with both Anglicans and Methodists."

Cardinal Heenan had also, in fact, sort of introduced the debate, spread over five hours, in the synod, for he sent a message to Archbishop Ramsey which was read before the debate began. It said, "A short note is more personal than a telegram. I want you to know that you have the good wishes and prayers of us all. May God bless and guide your decisions."

The debate itself was opened by Archbishop Ramsey who delivered a long address concentrated on rebutting points of contention which have been made about the 1968 reunion scheme.

The following speakers pursued a predictable pattern, reviving arguments both for and against the scheme. The first speaker was Bishop John Moorman of Ripon, who has become a kind of unofficial leader of the opposition. He spoke of the al-

leged divisiveness of the 1968 scheme and also of its possible effect on Anglican-Roman Catholic discussions.

Bishop Moorman said the Anglican-Roman Catholic international commission, of which he is a member, would next discuss the priesthood. This would undoubtedly lead to questions of validity of Anglican Orders, and he added: "It seems to me as a member of the commission that if the Church of England decides to give reconciled Methodists the same authority which in the last 400 years, or 1,800 years, has been reserved for those in priestly orders, then I think our case for the validity of Anglican orders will be greatly weakened."

Bishop Moorman was here referring to the proposed controversial service of reconciliation whereby clergy and ministers of the Church of England and the Methodist Church will integrate their ministries by a ceremony involving a laying-on of hands.

Bishop Moorman also referred to the alleged divisiveness of the Anglican-Methodist union plan. He said, amid some murmurings of dissent, that preliminary voting on the scheme in the 43 diocesan synods had shown that about 5,000 clergy, or one-third, and 500,000 laity, or a quarter of the Easter communicants, opposed the plan. Yet, he said, they were told the union document was designed to promote unity.

Archbishop Disappointed

Archbishop Ramsey had answered many of these points in advance in his opening statement. In a closing address of reply, which wound up the debate, he said nothing had emerged to cause him to change his mind.

"Today's discussion," he said, "leads me to think that 'yes' is still the right answer. But I want to end with a word about what happens if 'no' is the answer. Well, I believe it will be

a great mistake to think we can rapidly cook up something else to offer the Methodists."

The special session was presided over by Archbishop Donald Coggan of York. At one point he left the chair to speak in the debate and support Archbishop Ramsey in favor of union.

Archbishop Coggan referred to the lack of bitterness in the debate, though he said it was characterized by strong convictions and a good deal of perplexity. He invited the synod to look beyond the British Isles to those younger churches who were watching their deliberations. He said that church divisions had been exported from Britain, as they could see throughout the world. If the scheme were rejected, the scandal of disunity would be exported to continue and increase.

Archbishop Coggan also referred to the untouched millions, intelligent, perplexed, almost wistful in their desire to be incorporated in a living church. "They have watched at a respectful distance the two greatest churches in this country — leaving apart the Roman Catholics — divided for a long time," he said. "They have seen Anglicans inspecting their ecclesiastical navels for too long, and it does not interest them very much."

BRITISH ANGLICANS VOTE AFFECTS NEW ZEALAND

★ An Anglican prelate said he felt the decision of the general synod of the Church of England to reject union with the Methodist Church in Britain was likely to affect plans for church union in New Zealand.

Bishop Eric A. Gowing of Auckland, in a press statement, said he was "very disappointed" at the synod's negative vote on May 3. He said he hoped "it will not be too significant."

Recently, the Anglican general synod of New Zealand approved a plan for union with four other New Zealand denominations — the Presbyterian, Methodist and Congregational Churches, and the Associated Churches of Christ.

The action of the New Zealand Anglican general synod

means that the plan will be studied by the Anglican Church in preparation for a final vote of acceptance or rejection by the general synod of 1974.

The plan has already been endorsed by the New Zealand Presbyterian general assembly and the Methodist conference.

U. S. Catholics and Humanists Confer in Sharp Dialogue

By Edythe Westenhaver
RNS Special Correspondent

★ The first U. S. Catholic-Humanist dialogue produced recognition of mutual ethical values and willingness to work together for social justice but had some uneasy moments because of Paul Blanshard's attack on Catholic "power tactics."

Blanshard, author of a series of books critical of Catholicism over the past 25 years, and his twin brother, Brand, a Yale professor, spoke at the final session of the program held in the LaFarge Institute at the headquarters of America, the Jesuit weekly review.

The comments of the 79-year-old brothers, although delivered in a courtly manner, introduced a note of strain into the discussions. Other humanists, while deploring the tone of the remarks and the fact that they came as a finale, indicated at least partial agreement with the basic arguments.

Catholic response — and it was led by the lay participants — charged that the Blanshards had presented an outdated and misleading picture of Catholic theology, church history, attitudes on authority and intellectual development.

"We humanists should fight institutional Catholicism with every weapon at our command because it stands for a false and

archaic set of values," Paul Blanshard declared, because "it still promotes a system of magic and miracles which is at best childish and at worst corrupt."

Describing himself as an atheist, he added that he was opposed to all Christianity and esteemed "least the Christian doctrine of salvation which seems to me absolutely bizarre."

Brand Blanshard, a long-time leader in rationalist philosophy circles, asserted that the basic difference between Catholics and humanists was that the former believed in revelation and centered his attack on the developments in Catholic scripture studies, asserting that these were in opposition to church teaching on evolution and were full of contradictions.

He expressed "sorrowful astonishment that persons who so sincerely respect reason should find it in so unreasonable a creed."

In response, Louis Dupre of the Georgetown University philosophy department said he could not recognize himself in the Blanshard portrayal of present-day Catholicism. The brothers had discarded the notion of dialogue, he said. "They're telling me to either drop my beliefs or drop dead."

Richard DeGeorge of the University of Kansas said the Blanshards appeared to hold all Catholics responsible for all

statements of the hierarchy, something DeGeorge said he did not feel called to do, any more than he had defended all statements of the Nixon government while on a visit to Soviet Russia.

Daniel C. Maguire, theology professor at Marquette University and a former priest and professor at the Catholic University of America, said the Blanshards' survey of Catholic Church teaching today "would not earn them a passing grade in a freshman theology class in any Catholic college in this country."

"I notice a feeling of loss on your part because the old-time Catholic no longer exists," Dr. Maguire added. "It's like taking the fox out of your foxhunt."

Dorothy Dohen, Fordham University sociology professor, said the emphasis of the Blanshards and earlier speakers on the rational approach to problems was out-of-date in view of the interest of today's youth in religious experience, the concern for astrology, the Oriental religions and the "Jesus freaks."

The U. S. Catholic-Humanist dialogue, similar to two previous sessions held in Europe, was conducted under the auspices of the International Humanist and Ethical Union and the Vatican Secretariat for Non-Believers.

General theme of the meeting was "individual conscience and public policy" with papers on the sources and sanctions of conscience, conscience and the state, and conscience and sexuality.

The papers given and the discussions of the 50 participants showed lines of harmony on many points, including an emphasis on the need to provide today's youth with ethical formation adapted to modern times but stressing sound moral values.

Humanists, and in particular Paul Blanshard, expressed admiration for recent Catholic ac-

tivity on behalf of social justice. He said he had recently been in South Africa and praised efforts of the Catholics in promoting racial justice there. He and others stressed their desire to work with Catholics on similar programs.

Several humanist participants revealed themselves to be more in disagreement with each other than with Catholics on some moral questions. During a discussion of conscience, Sydney Hook, New York University philosopher, and B. F. Skinner, the Harvard psychologist, got into a sharp debate over Skinner's "behavioristic" philosophy. Paul Kurtz, editor of the Humanist magazine, and Charles

Frankel, Columbia University professor, disagreed on homosexuality with Frankel taking a strong stand against homosexual marriage.

However, the humanists showed themselves united in opposition to Catholic efforts to insert into U. S. laws their opposition to liberal abortion laws or to obtain government aid for parochial schools.

"If this weekend has taught me anything," observed Fr. Robert Roth, chairman of the philosophy department at Fordham University, "it is the strength and feeling that the official Catholic stands on resistance to change have created among other Americans."

Editor Sees Churches Switching Emphasis to Soul-Winning

★ Churches are moving from a dismal concentration on their institutional problems to a more optimistic outlook, the religion editor of the Associated Press said.

George W. Cornell addressed the annual meeting of the Evangelical Press Association, an organization having 200 member publications. About 160 church journalists attended the meeting, in Kansas City.

He said he sees the churches putting more stress on "soul winning" and less on institutional matters and social action. But he feared that the "privatized religion" of some young people may go too far and become an escape from the real world.

He said that a "direct, deliberate presentation of the gospel" is emerging to complement and enrich "their former all-out sweat to inject ethics into society."

Another speaker, Tom Landry, coach of the Dallas Cowboys football team, told the editors and journalists that the

same four elements essential to success in sports are needed for living a Christian life.

"If you're going to be a champion in life or a champion for God," he said, "you've got to have faith, you've got to train, you've got to have a goal, and you've got to have the will to make it happen."

He said the difference between the Cowboys victory in the super bowl last year and their loss the year before was faith. He added that training and having the will to achieve goals must accompany faith. "It's amazing how people rationalize success," Landry said. "I've found the harder you work the luckier you get."

The coach told the editors that people must have "the will to reach the goal that God has set . . . We can submit our own will to the will of God. That combination is hard to beat."

Frank Carlson, former U. S. Senator from Kansas, told the press association that it is pos-

(Continued on Page Ten)

THE WITNESS

State of the Church

By C. Leslie Glenn

Sub-Dean Washington Cathedral

FOR MANY YEARS I used to preach a sermon every January on the state of the church. Not the condition of our own little parish, but the Episcopal Church at large, and sometimes it was ecumenical, including the Roman Catholics and the Methodists — the whole state of Christ's church. I took up topical questions, are we going to have women deputies to the General Convention? How are the missionaries doing in Japan? Can the church in Germany stand against Hitler? Do we need more churches in the inner city? Is reunion going forward with the Presbyterians? My congregations were not much interested in such sermons. They knew they came in January like the president's state of the union message, and if they could guess what Sunday, there would be a distinct falling off in attendance that day.

Now all that is changed. People are extremely interested in church questions beyond their own parishes. Strangers at public lunches will ask you, are psychoanalysts taking the place of ministers? In a barber shop, someone asks, have you seen the latest Playboy magazine? It has a paid ad costing \$10,000 recruiting priests for the Roman Catholic Church; can they get priests from Playboy readers? A patient in the hospital whispers when the nurse has gone out of the room, "My nurse says she's a Jesus freak, what's that?"

The mass media have brought the church's overall activities — especially, sensational ones — to wide public attention, and concerned Christians are faced with problems they never heard a generation ago. This is good, our sympathies have been stretched, our imaginations turpented. "That which cometh upon me daily," wrote St. Paul, "the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?"

This morning we will consider three common questions. There are thirty-three of them but we'll put the other thirty off until next January if they are still part of the state of the church. The first question is, what about people cancelling their pledges? Second, how do you like the new liturgies? Third, should the church be in politics? These questions are not unrelated.

Finding the Money

THE FIRST question, about church finances, is not only about individuals refusing to give to their

parishes, but parishes not giving to their bishops and even bishops not giving to the national church. In some cases, it is because of lowered income, but we are talking about not giving because of disagreement with the policy of the church. Mrs. Cynthia Wedel, president of the National Council of Churches, who preached from this pulpit a few months ago, wrote that the basic reason for withholding money is that the leadership of the church has not worked hard enough at explaining its actions to the rest of the church. The body of Christ is both priests and laity so the priests have to explain to the laity. The famous dictum of the Roman Catholic Council of Trent in the sixteenth century — to some it is given to command, to others simply to obey — was never true of Protestantism. And since the Vatican II Council, it is less and less true of Roman Catholicism. No Episcopal clergyman takes the title rector too seriously; it means ruler. In many Protestant churches, perhaps most, the minister's tenure is renewed each year by vote at the annual parish meeting. In such cases, the minister cannot move without his people's consent, reenforcing Mrs. Wedel's point. And if the leader cannot persuade, the people will not follow.

But, you say, Episcopalians never quarrel with their rectors. Well, rarely, and if they do, there's always a disagreeable row in the newspapers. We like to think we do things "decently and in order" following St. Paul's advice. We are more apt to stop going to church if we don't like our clergyman or else we move to another parish. Old-fashioned Episcopalians give to their parish no matter who the minister is and if they disagree with him, they simply stay away, but they never think of withdrawing support.

Now even that has changed; people belong enthusiastically to the church or they vehemently do not belong. They actively take a part in its life, and writing a check or not writing a check is one very obvious means. Paradoxically, the financial crunch may be evidence of a larger interest in the church. Because of it the clergy have to be sensitive to their people. "Who is weak, and I am not weak? who is offended, and I burn not?"

The basic point is a theological one; clergymen are ordained by the people as well as by their fellow clergy and bishops. It is required at an ordination or a consecration that there be read what are called the consents of lay people, and the bishop will ask if anyone in the congregation has any objection to the ordination of this man. And

now there has been introduced into our liturgy some new vivid ways of expressing consent. The people all cheer and shout, "He is worthy, he is worthy." Something like that happened when Bishop Walker was consecrated in our cathedral. There was an exuberant demonstration to show that the people approved of it. All that is good because it makes crystal clear to everyone that the people have some say.

In colonial days, when the settlers came over in slow sailing vessels taking three or four months, the clergymen on board did not consider themselves clergymen while they were crossing the ocean. It was not until they settled in the new country in a parish some place like New Haven or Boston or Portland that they became clergymen again. They believed their holy orders depended on their congregation as well as on the bishop.

New Liturgies

THE CONGREGATION at an ordination, yelling and throwing confetti — as they did in California — brings us to the second common question about the state of the church, what about these liturgical changes?

Canon Kenneth J. Sharp, preaching here, pointed out that many of the writers of new liturgies have a tin ear when it comes to the sound of English, and in some cases they have a tinsel theology. All change is disturbing and the present ambitious effort to change so much so quickly, both here and in England, is bound to raise resentment. Through the centuries, through the millennia even, the worship of the church has altered, but always gradually, so it seems we are still doing what our remote ancestors did. This impression is important as a symbol of our unity through history:

O God, our help in ages past,
Our hope for years to come.

However, there have always been other Christians who feel strongly that the God of the ages requires us to worship always in new, ever-changing forms, that the minute the thing becomes stereotyped, it loses reality.

Basically, there have always been two ways to worship — a formal and an informal, through liturgy or spontaneously. These are almost glangular, rooted in the dispositions of the human race.

I knew a Baptist chaplain in Berlin, attached to headquarters immediately after the war, who

would lead the service one Sunday in his uniform, next Sunday in a jungle uniform, then dress blues, then an academic gown and once in a sport jacket and white flannels. And what he did each Sunday with the church service was equally novel. He told me that the minute you repeated yourself, insincerity crept in.

In contrast, our choir and clergy all look alike and all do the same thing in our liturgy every Sunday. Members of our choir may have different barbers, but they have the same tailor. The idea is to avoid the distracting question — where did the preacher ever get that necktie? And what's he going to do next, announce a hymn or pass the plate, or ask someone to sing a solo?

What I am saying seriously is that we ought not to confuse the slow essential alteration in the liturgy through the ages with giving it up altogether for free worship. We stand in a set pattern with Roman Catholics, Lutherans, and Greek Orthodox. This is the larger tradition of Christendom because it follows its Jewish ancestry. Go to the synagogue and you will see the rock whence we are hewn — dignity and a book. "I am that I am." "The Lord is in his holy temple, let all the earth keep silence before him." Talk about archaic Elizabethan English; they say it in Hebrew! Even if the Catholic Church abandons Latin, the Jews continue to use a language that is twice as old as Latin. Those Christians who prefer the new tongues of Pentecost when the disciples appeared to be drunk, stand in another tradition. It is an equally good one; it just does not happen to be ours. Episcopalians who prefer it become Pentecostals, and Pentecostals who draw closer to God by a liturgy will become Episcopalians. Still, our understanding and love cover these differences — "The care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?"

What About Politics?

SHOULD the church be in politics?

This is not unrelated to the first two questions, as I said. Again, my answer is oversimple and in this case exasperating. The answer is yes and no.

Yes, the church should urge all its members to engage in politics and all the other work of the world.

No, the church should not presume to give detailed guidance on military, diplomatic and economic matters.

Every Christian has to be a Democrat or a Republican. If he refuses and if Governor Wallace

forms a third party, he has to join that, or if Senator McCarthy forms a fourth party, he might join that. These are four choices. Or he could belong to the Prohibition party or the Socialist or Communist parties although these last three are probably throw-away votes. But there are seven options and he must work for one of them. Not in the sense that he will condescend to vote next November providing it does not rain on election day or he's not playing golf. By work in politics I mean he must give money, and do some telephoning and neighborhood calling and attend rallies. There is no more important duty for Christians in these critical times than sharing in government.

Wise people say the United States faces serious threats to its safety and must increase its strength. Others say that there are no threats and that isolationism and unilateral disarmament are the wisest courses. Still others believe fortress America is the only wisdom, ourselves alone. Merely to name these complex alternatives shows the need for hard thought and work in the world of foreign policy. Tyrants can move fast because they don't have to ask anyone; democracies move slowly because they depend on the will of the people. Therefore, every voter has a large responsibility. As a worker, as a man of business, or lawyer, or teacher, he has further grave responsibilities because America could be destroyed socially and economically even if not militarily.

We Americans are descended from immigrants who played little part in the government of their old countries. They were disenfranchised people not responsible for social order. It has been a slow process to get Americans stirred up to their civic duties. Hence the church must be in politics if it means teaching Christians their duty as citizens of a free country.

But the church has no wisdom to offer about specific courses except the one course of getting involved. Every church has attending it Democrats and Republicans, all seven of the political choices coming up next November, and the preacher may not presume to air his insight as to which of the seven is the wisest. He will vote and will contribute money to his candidate, but his political wisdom is no better than his judgment as to which dentist to go to, or what detergent to use, or which hospital is best, or how to invest your money. People who disagree violently over politics, medicine, education and finance all meet at the same altar. The kiss of peace in the new liturgies is for reconciliation, not for amiability.

When we shake hands, to pass the peace, it does not mean we are all happily alike in our opinions; it means, I may loathe your ideas, but I am a servant of Jesus Christ, as you are. I am your brother. "Who is weak, and I am not weak? who is offended, and I burn not?"

As our Lord said on the night in which he was betrayed, drink ye all of it. Everyone drinks at this service this morning, whatever his politics, or his economics or his ethnic origin.

And this brings me back to the brief moment earlier while the nurse has left the hospital room, and there isn't much time to answer about Jesus freaks while she's out. But one hasty generalization would be that the kaleidoscopic ferment in the world today is about God. Offbeat religions often bring back to us the same startling sense of his presence that the holy communion gives. This is what the world longs for. When people say, let the church be the church, they mean, tell us about God and then we will go out into the city and do our duty. The people never liked my sermons on the state of the church because they drift off into organizations and movement and technicalities. And what is important is to give thanks and break the bread and then lift the cup and bless it and so draw closer to him who is the source of all things, Alpha and Omega, the beginning and the ending. Amen.

Beware: Salient Safari Approaching

By Charles R. Supin

Rector of St. John's, Far Rockaway, N. Y.

Part Two

IF YOU RECALL, the imaginary Fr. Swellguy, whom we noticed was not unlike many clergymen in this or any other diocese, was a hunted man. A committee from St. Goodplace had arrived at an inappropriate time during a Sunday service to check him out as a possible candidate to become their new rector.

Fr. Swellguy did not know the members of this salient safari, nor was he convinced that they knew him; except, perhaps, for some superficial facts about the color of his eyes and the midwestern inflection in his speech. He feared, as many clergymen continue to do, that this brief encounter between the announcements and the doxology

would constitute the bulk of the research preceeding a decision that could mean a life-long tenure at St. Goodplace.

Something was wrong with the process. Of the many colleagues I asked about this, all were in agreement that changes were necessary since none felt that neither the priest's nor parish's interests were being served well.

What can the priest tell about himself? How can he best do it? When asked, most of the clergymen said a resume could help. Most agreed that it should be a free expression of the man and not a filled-in form designed by others. "A resume," said one, "is a great way to put the best foot forward and everyone knows that's what it is so why not send one anyway!" There is much to be said about knowing what one can do well.

"The resume however, could cancel out the information sent by the deployment office," cautioned one priest. "That's true," added another. "Since both would be contradictory to the whole process, we should go with the one system and give it a good chance to work." No matter what form is used, there was a strong feeling that personal information should be in the hands of the committee.

"I am very ready to bare my soul," lamented one clergyman who felt his own kinship to Fr. Swellguy. "But the parish is not."

What can the parish tell about itself? How can it best do it? Every clergyman asked said "Parish profile."

The parish should go through the struggle of discovering who and what it is. And it should share this information with the prospective rector. In sufficient time. "Who knows," added another priest, "the parish might derive a questionnaire from their own profile, and this could get the discussions off to an intelligent start."

Should the form for such a parish profile be uniform? Most of the clergymen felt it should be. Three went so far as to suggest that a special committee consisting of members from the clericus and/or council and/or archdeaconry might design a form that each parish might use. This suggestion might be presented to the clericus for their consideration.

One clergyman added, "In lieu of a basic form, the priest could always refer to parochial reports for the last ten years, plus the diocesan survey forms used a few years ago."

Benefit to both St. Goodplace and Fr. Swellguy is what we should hope to achieve, and the attitudes and suggestions given by these clericus members speak many truths. The priest serves the parish; the parish serves the priest — before as well as after the safari has conducted its real life expedition into the seemingly unknown.

CHURCHES SWITCHING: —

(Continued from Page Six)

sible to be active in politics and remain true to one's Christian background. He appeared on a panel with Kansas City Mayor Charles B. Wheeler, who discussed the challenges of local politics, and Joseph Bayly, managing director of the David C. Cook publishing company.

Bayly chided some evangelical Christians for taking a narrow view of the political scene. He

urged the editors to publish articles pointing out corruption in government and helping persons analyze the rhetoric in the 1972 election campaigns.

Cornell said that across the decades, the pendulum has moved between church stress on social issues and personal, inner renewal.

The move is presently toward the personal and devotional, he added, partly because of improvements in the caliber of

some evangelical seminaries and faculties.

The editor urged the churches to keep a vigil against both an over-activated religion and one

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that is too privatized. He said: "There already are signs in the contemporary atmosphere of an intensely privatized sort of religion — the private path. It has little to do with anything except itself and indeed seems to find its greatest satisfaction in cutting itself off from the vexations of reality."

CHURCH GROUPS LEAVE VIETNAM HOSPITAL

★ Offensives launched by North Vietnam troops in South Vietnam have forced evacuation of Vietnam Christian Service (VNCS) personnel from Pleiku.

Robert Miller, Asian director of the Mennonite central committee, reported that the VNCS team, composed of Vietnamese, German, Canadian and U. S. workers, withdrew to Nha Trang and Saigon following closing of the Pleiku hospital.

VNCS is a cooperative effort of the Mennonite central committee, Lutheran world relief and Church World Service, relief agency of the National Council of Churches.

The Mennonite central committee also reported that VNCS teams and some of the civilian population of Dong Ha and Dak To were evacuated before those towns were invaded in late April, but that VNCS personnel in other locations were continuing their work.

ACTION FOR PEACE URGED BY WALDHEIM

★ U. N. Secretary-General Kurt Waldheim said that "the time has now come when the full machinery of the United Nations should be used, first to achieve a cessation of hostilities and then to assist in the search for a peaceful and lasting settlement of the problem," in Vietnam.

In a statement to the press, he renewed his offer to use his good offices to help achieve a solution, which thus far have been untapped by the parties concerned. Also, he is exploring with the ambassadors of the five big powers the possibility of

calling a security council meeting to deal with the latest military phase, announced by President Nixon.

In the past, such efforts had been frustrated by the position of the Soviet Union, which then argued that in the absence of the People's Republic of China and North Vietnam the council could not fruitfully deal with the conflict. The People's Republic is now a member of the U. N. and it is only Hanoi that is not represented; the United States and South Vietnam have in the past expressed willingness to invite the North Vietnamese to the council table.

Mr. Waldheim used the occasion to appeal to all parties in the Vietnam conflict to act with the utmost restraint. He called the present situation "extremely serious."

JESUS A RELEVANT DUDE, SAYS JESSE JACKSON

★ The Rev. Jesse Jackson, speaking at a Jesus week rally at Columbia University, described Jesus as "the most relevant dude of his day" whose teachings can still revolutionize the world.

"Revolution doesn't start in some distant land, it starts in the individual man," Jackson, the national black leader and co-founder of People United to Save Humanity told a crowd of more than 500.

"Jesus said you have to start from the inside out. His idea was that only a whole man can create a whole city, a whole state, a whole society," said Jackson, former director of the Southern Christian Leadership Conference's operation breadbasket, before he resigned to form the new organization.

"Jesus came out of relatively simple bag," he said. "In his day, the Essenes, Pharisees and Saducees — they all had several hundred things you had to do to even get into their religion."

"But Jesus said, 'No, that isn't the way to do it.' Jesus said, 'Love God and love one another as I have loved you.'"



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Story of the Week

China Pushes Birth Control at U.N. While U.S.S.R. Opposes it

By Jeff Endrst

RNS Special Correspondent

★ The East European countries tend to support the Roman Catholic view on birth control, while Peking recommends extensive publicity for late marriage and birth control.

These and other views were expressed in the economic committee of the U.N. economic and social council, based on a report by the U.N. population commission.

During debate, Britain said that population was a subject that evoked "most intimate concern," but added that "man is a threat to man, and there has to be a finite limit to population."

The United States said that a global population strategy was "a good idea," adding that the United Nations should stand ready to provide birth control assistance in accordance with the views of the individual countries.

France, noting that the diversity of the population problem was "striking," supported general measures for limiting population—but not in all countries.

Egypt's representative said family planning policies are both desirable and required in his country.

Indonesia said such policies were "crucial" to her.

China held that population

policies should be adopted in accordance with specific conditions. It then revealed that its population now exceeds 700 million, claiming the end of imperialist control and exploitation, the development of production was able to suit the needs of population growth in China.

While noting that China's millions possessed great creative power which had been brought into full play, the Chinese delegate to the economic committee also said that the Mao government had always called for a policy of family planning. He said that free supplies of contraceptives are made available in China.

The committee heard that China's current annual population growth rate was 3 per cent and that "human beings should control themselves, in order to allow society to attain a sustained growth."

The Soviet Union, on the other hand, criticized the fact that the United Nations was placing excessive attention on artificial birth restrictions. It said that there was no evidence that birth control measures had resulted in a decline in the birth rate and an increase in economic development.

The Soviet delegate was critical of U.N. agency involvement in the birth control field, saying that "there appears to be an ob-

jective desire to impose on all countries certain population policies. There appears to be excessive zeal in the area of family planning."

Hungary found it strange that a group of unspecified eminent scientists and experts were again trying what their forefathers had failed to do — "to advance the theory that the coming of doomsday is inevitable."

It said that today's scientists advocate a halt to industrial production and an attainment of zero population growth as the only way to save mankind.

In Hungary's view, these opinions are those of "only a handful of experts and academicians whose way of thinking is limited by time and place and determined by one particular economic, social, cultural and ethical background." It saw no need, at least for the time being, for a unique global population policy.

The Hungarian delegate said that too much emphasis was placed on birth control which, he held, would not solve the population problems of this planet. He said that "experience shows that economic and social progress tend to decrease the rate of population growth."

Finally, Brazil told the committee that economic development required a critical mass to become viable in terms of economic development. The population growth in many countries is required to generate development.

Brazil felt that "in most Latin American and African countries the population levels are far too low to generate development in a modern society."

It held that it was perfectly possible to envisage a world with much higher population and a higher standard of living.

of Christ voiced reservations about the plan of union and proposed several revisions.

George Beazley, chairman of COCU and a Disciples executive, subsequently said the plan would be revised in light of denominational responses.

Many Regret Withdrawal

The United Presbyterian decision to pull out of the consultation brought expressions of regret from leaders of other denominations holding membership. Eugene Carson Blake, general secretary of the WCC, said from his home in Connecticut that the United Presbyterian withdrawal reflects "misunderstanding of what COCU is all about."

A similar assessment was made by Robert Huston, chief ecumenical officer for the United Methodist Church.

Expressions of regret came from Dr. Robert Moss, president of the United Church of Christ; Presiding Bishop John E. Hines of the Episcopal Church; Bishop J. Clinton Hoggard of the African Methodist Episcopal Zion Church; Paul Crow Jr., COCU general secretary, and William Benfield, who led the panel which drafted the union plan.

Dr. Blake said that the delegates to the assembly evidently agreed with C. Willard Heckel, the denomination's new moderator, in holding that cooperation across traditional lines is more important than organic union.

He added that such a view misunderstands COCU. In or out of the consultation, he stated, the United Presbyterian Church or any other church faces the basic problem that led to COCU: "That separate denominations, so many of them, distort all of the churches and their programs by making all the churches more like private religious fraternities rather than what all of them claim to be — a part of the only holy catholic church."

Presiding Bishop John E.

United Presbyterians Vote Withdrawal From COCU

★ The United Presbyterian Church voted to withdraw from the Consultation on Church Union (COCU) — an attempt to unite nine Protestant denominations — which it helped found more than a decade ago.

Delegates to the general assembly endorsed a withdrawal resolution by a vote of 411 to 310. The decision came before a special committee on COCU could make its report.

The fact that United Presbyterians closest to the consultation were not given an opportunity to speak was deeply regretted by officials of other denominations holding membership.

United Presbyterian withdrawal had a special irony, since Eugene Carson Blake, former stated clerk of the denomination, had first proposed COCU. Blake is now general secretary of the World Council of Churches.

The General Assembly said the United Presbyterian Church will continue ecumenical conversations and seek joint ministries.

Delegate voted on the following statement: "Resolved: that the United Presbyterian Church in the U.S.A. discontinue participation in the Consultation on Church Union while continuing ecumenical conversations and seeking effective joint ministries."

An overture asking for rejection of a COCU plan of union, now before the churches for study, came from the Presbytery of Philadelphia. That motion did not ask withdrawal from the consultation, but an as-

sembly committee on bills and overtures substituted the withdrawal request.

"We have turned our backs on the ecumenical movement," the chief executive of the United Presbyterian Church said in vigorously opposing the action.

"My heart aches," William P. Thompson, stated clerk of the church, said, adding that the assembly has destroyed inter-denominational confidences built up over many years.

Following his emotional comments, an unsuccessful attempt was made to reconsider. The motion failed to get the necessary two-thirds. It was 85 votes short of the required total.

The draft plan and COCU itself is felt by some ecumenical churchmen to place too much stress on structure. The overture from Philadelphia said, "The trend today is running counter in social dynamics to structure unity in church, society and state."

While liberal on most social and theological issues, the new moderator of the United Presbyterian Church is not a COCU enthusiast. C. Willard Heckel, a Rutgers University law professor, earlier cited problems involving COCU.

"I'm much more interested in interdenominational cooperation than in amalgamation," he told reporters. "There's greatness in diversity."

The moderator held that evangelism, not ecclesiastical structures, is the most important issue for modern churches.

In March, the United Church

Hines termed the United Presbyterian action a "very serious blow to the consultation" and could "hinder the eventual union of some of the member."

The assembly condemned continued American involvement in Vietnam and called upon Congress to cut off military spending for the war effort.

The action passed by a 401 to

245 vote after long discussion and a referral back to committee to resolve a conflict with a substitute motion which would have supported President Nixon's efforts in Indochina.

Congress also was urged to limit the authority of the president to commit American military forces without the express consent of the Congress.

settled but expected it to be brought up sometime in the future for further consideration.

Mosley said there was no disagreement regarding the desire to protest the war but only a question of whether selling the stock would have any impact. The board unanimously passed a resolution strongly criticizing President Nixon for recent escalation of the war.

According to a sheet handed out by students, Union's largest single investment from a \$27-million endowment is \$2.2 million in common stock of IBM, which was said to be the 19th largest department of defense contractor in 1971.

Other investments cited were \$357,000 in General Motors bonds, \$220,000 in Honeywell bonds and \$151,000 in International Telephone and Telegraph bonds.

The issue has been debated at Union for several years and during a period when national attention was centered on the Dow Chemical Company because of its past production of napalm, the directors acquiesced in a request by students and faculty that they sell the seminary's stock in that company.

Ostendorf, a member of the United Church of Christ from Godfrey, Ill., was one of four Union students who had been working part-time at the National Council of Churches corporate information center, an agency focusing on the social implications of church investments.

Interviewed at the center the day following commencement, Ostendorf said that the incident had not been arranged ahead of time but that he wrote out his protest speech while sitting in the pew.

He said students attempting to get the board to sell the stock had an immense feeling of frustration at being "powerless to do anything."

Union Graduates Hear Lively Controversial Addresses

★ Graduating students at Union Theological Seminary broke a 136-year tradition by inviting a woman to make the principal address at this year's commencement exercises.

Anne McGrew Bennett, wife of the retired Union president, Dr. John C. Bennett, told the graduates, "We must have a theological revolution if we would have liberation."

Relating the issue of women's liberation to the Vietnam war, ecology and racial oppression, she suggested that much of the world's evil stemmed from masculine imagery for God.

"Half the human race grows up with an exalted ego because God is always associated with their image, a male image, and referred to by their identification, masculine pronouns," she said. "Could it be that the drive for dominance, power, control by men is rooted in an identification of the male sex with the attributes of God?"

Following Mrs. Bennett's address, a number of the graduates broke another Union tradition by walking out to protest the refusal of the seminary directors to sell the institution's stocks in war industries. Though student protest has been common at Union, particularly in recent years, officials could not recall a previous incident of protest in this form.

As President Brooke Mosley, an Episcopal Church bishop, moved toward the lectern, it was taken instead by one of the graduating students, David L. Ostendorf, who spoke briefly and then led the walkout. Approximately 30 students, together with a few friends and parents, followed him out of the Riverside Church nave, where Union commencements are held.

Mosley made no effort to keep Ostendorf from the microphone and stood by without expression until he and the other protesters had left.

Mosley then spoke briefly and proceeded with the conferral of degrees, which were presented by Mrs. Horace Havemeyer Jr., chairman of the board of directors.

The directors had acted on the question of selling war industry stock during a morning session prior to the afternoon commencement exercises. A committee that included directors, faculty and students recommended that the seminary sell all stocks it held in the 100 companies with the largest dollar volume of contracts with the department of defense.

Ostendorf reported, and Mosley confirmed, that the proposal was defeated by a vote of 16 to 12. Mosley added, however, that he did not consider the issue

"I hoped to prick the conscience of the board, especially those who voted against the proposal," he said. "It was just one of those things that had to be done."

Ostendorf said he was not planning to enter the parish ministry but would begin work this fall at the University of Michigan on a master's degree in environmental studies and would possibly go into teaching eventually.

In her address, Mrs. Bennett sharply criticized American involvement in Vietnam, though she made no reference to Union's investment in war industries.

"How is it," she asked, "that the leaders of our nation, churchmen for the most part, or at least attenders of worship services, private if not public — how is it that they can order the manufacture and the dropping of napalm, white phosphorus,

anti-personnel bombs on people? From where comes this pride of nation?"

A large part of the answer she found in the tradition of thinking about God in masculine categories. "A patriarchal culture, from primitive times to the present, has so manipulated religion as to provide a rationale, in the name of religion, for holding women in an inferior submissive place," she said. "If religious sanction is given for holding down those you love, and who love you, what limits are there to rationalizing exploitative treatment of others?"

This manipulation of religion, Mrs. Bennett said, was a contradiction of biblical teaching. She said that the Hebrew word for God included both male and female elements, that insufficient emphasis had been given to Paul's rejection of the male-female dichotomy in Galatians and that Jesus used both male and female images to describe the nature of God.

Nun Says Big Powers Use Vietnam As Testing Ground for Weapons

★ The war in Vietnam is being waged by Washington, Moscow and Peking against the wishes of the Vietnamese people, a Roman Catholic nun from Saigon said.

"Vietnam is only a battlefield for the great powers," said Sister To Thi Anh at the University of Minnesota Newman center.

"It is only a place where they can try out their modern weapons — destroying our lands and our people for their own leadership of the world."

"We have a right to life, but we don't have it because the great powers take it away from us. The decisions that control us are all made in Washington and Moscow."

Her Minneapolis appearance was sponsored by Church Women United, Clergy and Laymen Concerned, International Assembly of Christians, Leadership Conference of Women Religious and the St. Paul-Minneapolis Sisters' Council.

Sister To Thi Anh, who recently received her doctorate from the University of San Diego, is making a two-month trip across the United States to tell the "human side" of the war — what it means to the Vietnamese people.

Americans, she said, have very little information about the war, despite wide television and print coverage "because the reporters see through American eyes . . . They think with

American minds. You have no idea how the Vietnamese people really feel about the war."

Sister To Thi Anh said the people regard the war as brother killing brother. "When the soldiers return — if they return — they always say, 'I've killed my brother . . . we are all Vietnamese.'"

She likened the situation in Vietnam to a division of California, with the United States backing one half and Russia the other. "Kin would be killing kin and for what purpose? They are all the same. The only ones who profit are those making the guns."

The war is alien to the Vietnamese, she said, because most believe in some Oriental religion — only about 10 per cent are Christian, she said. All of these teach harmony, peace, moderation, the nun noted.

These all clash with Western ideals of being No. 1, of gaining possessions, of expanding, she said. And the native culture is the one losing, she added.

In fact, Sister To Thi Anh declared, the most admired man in Vietnam is the late Ho Chi Minh, former leader of North Vietnam.

"He went through life with nothing . . . he died extremely poor. But he lived a good life and died for his country, seeking its freedom."

Sister To Thi Anh will return to South Vietnam to teach at the University of Saigon, following the completion of her speaking tour in July.

ANTI-WAR MONUMENT IN TOWN COMMON

★ An anti-war monument bearing the inscription, "Vietnam: An American Tragedy," has been erected on the town common East Bridgewater, Mass. beside a Civil War monument.

A Unitarian Universalist pas-

(Continued on Page Nine)

Charisma

Corwin C. Roach

Director North Dakota School of Religion

READING a recent church bulletin, I came across a quotation from a commencement address of the news commentator Eric Sevareid at Stanford. "What counts in the long run in adult life is not brilliance or charisma or daring-do, but rather the quality that the Romans called 'gravitas' — patience, stamina and the weight of judgment — the prime virtue is courage, because it makes all other virtues possible."

Sevareid is part right and part wrong. I think we can appreciate what he means in questioning the term charisma. The cult of the glamorous leader has led the world down the garden path again and again. Alexander, Napoleon and, in our day, Mussolini and Hitler come to mind. But the charismatic leader meets us not only in politics, but in business and industry, in education and the arts. Religion has been a fertile field for his operations from the early hierarchs, through the preachers of the Crusades, the sellers of indulgences in medieval times down to the itinerant evangelists and the persuasive faith healers of our own day.

Yet charisma started out as a good term. It was used by the apostle Paul to describe the gifts of the Holy Spirit in the infant church. Charisma means quite literally the power which God has bestowed upon us freely to be used in his service. Paul devotes several chapters in I Corinthians to the theme of the nature and source of these heaven-sent endowments. There was a variety of gifts (charismata) and we can be sure that the more spectacular ones were regarded with special favor by the credulous Corinthians. Here, as in all ages, speaking with tongues was particularly attractive.

Charisma can be a good word or a bad, depending upon how we interpret and use the gifts of God. We can employ them to help others or merely exploit them. Grace and charm are qualities connected in meaning to charisma. They can be an asset or they can wind up as a detriment as in the case of all those through history who have used the gifts for unworthy ends.

Charisma in its source refers to the power of God in our lives, the gift of his Spirit. Paul would bring his readers back to its original meaning. Even in the first century, the term charisma had become downgraded because there were those who

stressed the superficial gifts and ignored their real significance. "The higher gifts are those you should aim at. And now I will show you the best way of all". So Paul introduces his great chapter on love in I Corinthians 13. It should be read in the light of what he has been saying about the charismata.

Love, then, is the most excellent way, the greatest gift, the supreme charisma. It is as we act in its spirit as Paul describes it for us in this chapter that we refurbish this word which has become so sadly tarnished through misuse and distortion. Indeed it would be helpful to substitute the word charisma for the word love when it occurs in this thirteenth chapter. How different the exercise of charisma turns out to be, "Charisma is patient, charisma is kind and envies no one. Charisma is never boastful, nor conceited, nor rude; never selfish, not quick to take offense." How different from the charismatics Sevareid refers to and whom we meet in our daily life. Who knows, we may be one of them?

I think this is what Norman Cousins had in mind when he commented on our conquests in outerspace and our failures in the realm of the spirit. In an article on Lunar Meditations, he remarks, "Men must be judged by the challenges they define for themselves. So far, they have attached more importance to the challenge of adventure than to the challenge of compassion, more importance to the challenge of technological grandeur than the challenge of human growth, more importance to the challenge of war than the challenge of peace, more importance to the challenge of productivity than the challenge of perspective, more importance to the challenge of the scientific intelligence than the human spirit."

How do you interpret charisma in your own life?

That Little Extra Effort

By George W. Wickersham II

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

IT IS MY CONTENTION that the saints of God are those who make that little extra effort.

Jesus said, "My yoke is easy, and my burden is light," and they really are. I know, life is hard and carrying the cross, difficult, but anything done in the spirit of love is basically easy. You are doing what you want to do.

But this is not to say that those inspired by love

go skipping and jumping through life, foot-loose and fancy-free. Far from it. Love makes demands which run counter to the desires of the flesh. You must get up in the morning. You must hit those books. You must keep in shape. You must get to the office. You must answer those letters. You must attend to the children. You must make it to choir-practice. You must straighten the house. In other words, you simply must make something constructive of your life.

So many people want to do these things, but they are unwilling to make that little extra effort. They drag through life, answering to no inspiration beyond that of necessity.

There are, of course, those individuals who are driven by a consuming greed, or by a craving for power, or by a thirst for revenge, or, indeed, simply by a sort of animal energy which is satisfied only with whirlwind activity. There are, shall we say, all kinds of operators, energetically seeking their own.

But these are not people moved by the idea of making something constructive out of their lives. Generally speaking, they are people who cut swathes of destruction—or exhaustion—through a hapless society. That society, in turn, must organize itself to prevent ruin by the ruthless or paralysis by the powerful.

But I am not thinking of these people. I am considering, rather, those people of good will — those people who recognize a good cause when they see one but who are nevertheless hesitant to accept the price-tag which comes with the cause.

To these I am saying that when we have a beneficent vision and postpone the effort to fulfill it, the vision fades.

I am talking about self-discipline, and about how important it is in the scheme of things.

Moved to Move

MRS. SNOOKYPIE went to the cathedral and heard a marvelous sermon on love. She hustled home for a social engagement at one. On the way she passed through the slums and remembered the wonderful work being done there by the Rev. Mr. Jones' committee. She said to herself, "I must do something about that committee!" But the week was filled with appointments and engagements, with the cares and pleasures of life in the city, and by the time that she was back in the cathedral the following Sunday, Mr. Jones' committee was still minus her assistance.

After nine weeks of this, Mrs. Snookypie had begun to say, "I think it a mistake for the church

to get into social reform. Its function is to reform the individual!"

Alas, Mrs. Snookypie, "I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me."

Man, in his selfish condition, needs a change of heart, but when it comes, he must accept the challenge to discipline himself accordingly. If he does not do this, his last state becomes worse than his first. Our rationalizations for inaction effectively seal us off from further inspiration.

We are, after all, dealing with a God whose nature is love. He may touch us in a variety of ways, but whenever he does, he always leads us into relationships with certain people. If we do not follow him then and there, inevitably we lose him.

Once I am moved, I had better get moving.

And what have we got to lose? Can we go wrong by following God? Is life fulfilled by following anyone or anything else?

Recently my wife, doing the morning chores, called upstairs to me, "Now that I have gotten going, I am feeling much better!" Powerful words. They should be written in the sky.

"My yoke is easy, . . . my burden . . . light." They really are, but you have to take them. You have to get going. You must shoulder the yoke, you must carry the burden. Only then will you experience fulfillment. Only then will God be with you to stay.

The saints of God are still those who make that little extra effort.

Some Antidotes

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

SINCE MOST CHURCHES dote on negative commandments, we thought it would be nice to give Emmanuel members a few "don'ts" so that in telling others about our parish you can explain it in terms that they will understand:

Don't look. You might see.
Don't listen. You might hear.
Don't think. You might learn.
Don't decide. You might be wrong.
Don't walk. You might stumble.
Don't run. You might fall.
Don't live. You might die.

Actually, of course, those aren't commandments to dote on. Instead they are antidotes — the stuff that kills dotes. They are supposed to remind us that negative security is bought at the price of being fully alive. If survival becomes the basic drive of a man's life, he may gain a few extra years only to waste them in seeking greater safety for further survival. A more sensible attitude toward life is that you shouldn't jump off your bridges until you come to them.

Contrary to *The Power of Negative Sinking* (written by a survivor of the Titanic), I like the advice given by Sam Goldwyn about a film he was viewing: "The scene is dull; tell him to put more life into his dying."

The Buddha Gautama would have understood such a wise saying. Gautama once observed that "the cause of death is birth." So if you're going to die anyway, you might as well put as much life into it as you can. Life is more than physical functioning. Life is conscious awareness. To maximize life is not to add to the quantity of your days, but rather to add to the quality of your experience.

Curiosity, which leads to learning, which leads to greater understanding of the world around you helps to increase such quality. The student of art has a richer experience in a museum than does the untutored. Knowing the history of any place adds depth to what can be seen when you visit there. The astronomer sees the moon with more perceptive eyes than does the lover. Learning adds a precious quality to any form of raw experience.

But beyond learning, which helps us to participate in the minds of other men who have had similar experiences, there is also the possibility of wordless contemplation which give intuitive insight that is fresh and new almost any place where we may be. If we always see the present in terms of past experience, it is sort of like the spring season on television. Everything is a re-run of what you saw the previous fall.

In order to be sensitive to what is happening now, it is necessary to forget yourself. The anxious man is so preoccupied with his effort to protect himself that he is unable to notice in any depth the events of the present moment. While all the

amazing adventure slips by he is busy building fortifications against some possible future threat to his security. He is like the knights of old who surrounded themselves with armor — great for warding off the slings and arrows of outrageous fortune, but not the best clothing for openness to all that is going on around one.

It occurs to me that one good reason for hoping to develop a theology that will make one less fearful of death may well be the fact that when you aren't anxious about survival you are free to take off the armor and be totally aware of the amazing wonder of now. I think of Henry David Thoreau who said that he didn't want to come to the time of his death and then discover that he had not really lived. I think also of the testimony of doctors and hospital chaplains who tell us that terminal illness causes most suffering in those who realize, too late, that they have postponed living and they are now leaving the world without any sense of fulfillment.

Martin Heidegger, the existentialist philosopher, says that a man doesn't begin to live until he realizes the reality of his own approaching death — not as a sometime thing at the end of an indefinite road in the future, but as a present possibility. Maybe, for example, you will never finish reading this article. To accept this as a genuine possibility, to realize that the time of the end is not in your control, is to give up the struggle to survive and thus, paradoxically to begin to live.

Someone once said that any one of us would want to be kind to a dying man. But we are all dying. At birth you step off the end of a plank with a rope around your neck. It may be long or short. Mercifully, we can't know. But it is there. And sooner or later it brings a sudden end.

So what are we living for? How are we spending our days? What is the order of priority in our lives? And what is our attitude to those who are our brief companions along the way?

These may sound like morbid reflections. Yet in a universe of polar opposites it is true that the proper evaluation of life is dependent upon recognition of the fact of death. So here is my lesson of the week: You will die, so make the most of living.

ANTI-WAR MONUMENT: — (Continued from Page Six)

tor arranged its placement. The Rev. Paul John Rich III, heir to the Dairyrich fortune, erected the slab 12 feet from the older monument, on property owned

by the church. He and 80 other citizens had raised \$800 to purchase the granite slab.

According to Rich, the monument would balance the pro-war sentiments that would be ex-

pressed at Memorial Day exercises this year. He characterized the general theme of the talk at such exercises as "that people must support the Vietnam war or go back to Russia."

Although Rich has served his parish for 10 years, he has never been ordained by the Unitarian Universalist association, and takes only a token salary.

Because of his anti-war sentiments, the first naval district canceled an appearance of the navy band at church-sponsored concerts on the common last summer.

Black Warns Episcopalians Against Paternalism in Aid

★ Black control of the money doesn't necessarily mean it will go to the poor without strings, according to the former pastor of one of four Cincinnati's black Episcopal parishes.

The Rev. St. Julian A. Simpkins Jr., now in charge of inner city work for the diocese of Rochester, N. Y., returned to his old pulpit at St. Andrew's church in nearby Evanston and spoke about the evils of paternalism.

He praised the promise of Episcopalians in the diocese of Southern Ohio to spend \$100,000 from their next annual budget to empower minority groups.

"It's about time they got off their duffs and did something like that in Southern Ohio," he said. But he wondered aloud if any group of blacks picked by Episcopal Bishop John M. Krumm to administer grants from the fund will be less paternalistic toward black development than white churchmen?

Estimating that anyone chosen from the 2,300 black Episcopalians in the diocese will more likely be from the middle than the ghetto class, Simpkins said: "I don't see how any black Episcopalians picked by a bishop

can represent the man in the ghetto."

His hope, he said, is that whatever the color of the committee handling grants, they will seek out articulate and structured ghetto organizations, and then give them cash as indiscriminately as possible.

He rejected the idea that it is likely or wrong for the poor to make more mistakes in using grants than other people. His work in Rochester community organization and in St. Andrew's parish showed him that ghetto groups commonly use funds infinitely more wisely than those people who would guide them.

Anyway, Simpson said, the poor are entitled to make mistakes, even with someone else's money, because that is part of developing indigenous leadership.

Strings attached and paternalism, the black priest said, completely stifle the development of leadership. Instead, the grants committee should pick their targets, go directly to them.

When allowed to use funds according to their best judgement, the poor make a helluva lot

fewer mistakes as they develop their identity, their economic and social position relative to the white power structure, Simpkins said.

Paternalism, guidance and the like are part of the conscious or unconscious racism inherent in the church, he said — all aimed at helping the poor — but short of letting them develop power.

URBAN TRAINING LEADER NEW YORK DEAN

★ The Rev. James Parks Morton, 42, has been nominated to be dean of the Cathedral of St. John the Divine.

Currently director of the urban training center for Christian mission in Chicago, Morton is expected to be confirmed by cathedral trustees in October.

Morton was nominated by Bishop Paul Moore Jr., to fill a vacancy that has existed since the Rev. John V. Butler resigned to become rector of the New York's Trinity Parish in 1966.

St. John's is one of two Episcopal cathedrals of its kind in the nation. It and Washington Cathedral are pure cathedrals, that is, they have no parishes. Other churches having the designation of cathedral also serve parishes. The sanctuary of

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Bishop Moore and Mr. Morton are long-time friends. They worked together in an urban ministry in Jersey City in 1952, where the dean-nominee remained until he went to the executive council in 1962 as a specialist in urban ministry.

For eight years, he has led the Urban Training Center, a co-operative agency training clergy and other religious professionals for Protestant, Roman Catholic and Orthodox churches.

Morton was educated at Harvard University, Cambridge University, the General Theological Seminary and St. Vladimir's Orthodox Theological Seminary. He is also a trained architect.

The clergyman describes himself as a "traditionalist" on liturgy. He fears "balloon masses and guitars" may be only "fads and gestures of desperation." He feels particular warmth for the Orthodox liturgy.

He considers himself an ecumenist of a variety that goes beyond relations between main-line churches. "Being ecumenical does not mean simply working with a Catholic or Methodist or Presbyterian," he said. "It means involvement with the Mennonites and Free Methodists and A.M.E. Zions as well."

Mr. Morton looks upon St. John's Cathedral as the property of everyone in the community. "The cathedral is ringed with chapels representing various nationalities," he stated. "But how many Irish feel it is really theirs?"

The new dean, who is the father of four daughters, is expected to move from Chicago to New York in September.

NEW YORK TIMES BACKS DOROTHY DAY

★ The New York Times wondered editorially whether there is some worthwhile work the Internal Revenue Service could be doing instead of obstructing the charitable activities of the Catholic Worker movement.

Observing that Dorothy Day and her colleagues in the movement technically owe the government \$296,359 in back taxes and penalties simply because they refuse to apply for tax-exempt status, the editorial suggested that someone in the treasury department take notice of the charitable character of the Catholic Workers and end this pointless harassment.

"Surely the IRS must have genuine frauds to investigate," The Times said. "Surely there must be some worthwhile work this agency could be doing instead of obstructing acts of corporal mercy for the poor." The Times chided IRS for living by forms, regulations and figures, while the Catholic Worker movement members live by faith. "They feed the hungry, clothe the naked, and shelter the homeless without worrying where the next dollar is coming from or how the rent will be paid," The Times noted. "Miracles are as real to them as form 1040."

CHAVEZ SUPPORTERS HOLD PRAYER SERVICE

★ The fast of farm worker leader Cesar Chavez in Arizona was projected to New York when a group of supporters of the United Farm Worker Organizing committee's lettuce boycott held an ecumenical prayer service across the street from St. Patrick's Cathedral.

Chavez began his fast in Phoenix, protesting a new law which he said "destroys the right of farm workers to have a union." Also under the law farm workers cannot stage consumer boycotts, as had been done successfully against the grape industry in California.

In a letter from Chavez distributed at the New York demonstration, the leader pointed out that less than 5 per cent of America's farm workers are protected by union contracts. Yet, he said, "there is great fear — by growers and government — of our union . . ."

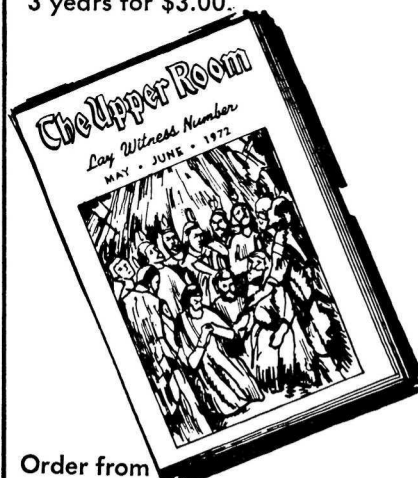


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Story of the Week

How Vital Business is Done At a Executive Council Meeting

By Barbs G. Zimmerman

*Editor, Churchwork,
Diocese of Louisiana*

"The seminaries are up against the wall."

"When I was living in Appalachia, I was a Christian."

"The church doesn't have any educational strategy."

"I do not think this resolution will ease our problems."

When 40 members of the Executive Council of the Church are convened to carry on business between General Conventions, a variety of issues claim their time.

Even more diverse than the topics for discussion are the expressions of opinion which clamor to be heard above the necessary but often muddy gestures to parliamentary procedure.

For instance, the above quotes came out of the May meeting of council.

The first two quotes came from reports made to council by "resource people". Resource people find invitations to a council meeting, because they can give advice and information, and many times, because they have a cause to champion. Though they are not so designated, they are really "resource lobbies".

As above, in the first case, the cause was church ministry; in the second case, it was the

church's mission to Appalachia. Both reports asked for council support, and both, it so happened, met with favorable reaction.

The other quotes are from council members who were in the thick of debate over proposals, both involving education, though in separate bailiwicks.

Both statements were instrumental in affecting the types of resolutions that were born from the initial proposals.

Were the Episcopalian-in-the-pew to monitor a council meeting, he/she would instantly note that the very heart of that auspicious body is pumped with reports and debates.

Quite honestly, the reports and debates are often tedious. In the midst of a cumbersome report on finances, a weary bishop closes his eyes, and a hungry layman from the southwest shrugs his shoulders in confusion.

A council meeting can be just about as exciting as a parish vestry meeting in mid-winter doldrums.

Then again, up pops a sensitive issue, such as public school busing, and the bishop opens his eyes, the layman forgets his hunger pains, and the heart begins to pump!

Presiding Bishop John E. Hines is confronted with a forest of hands, all wanting to

speak and twist the content of a resolution to suit their beliefs.

Sometimes their suggestions are trivial; sometimes meaningful; and some meet with impassioned retorts from other members. Often one hears a member begin his plea with the phrase: "Now in my diocese . . ."

Each council member brings his/her own cultural background, church experiences and vested interests to bear. It is supposed to resemble the democratic process, and it often does.

No doubt, the council is often unrepresentative of the Episcopalian-in-the-pew, who if he is still monitoring the meeting, might be aghast at the lack of support for his point of view.

The May meeting of council was in large part devoted to representation gaps. So, one might conclude that council members themselves are not deluded into thinking that they always speak for the whole church, whoever or whatever that might be from day to day.

One heard the slogan, "On to Louisville" tossed about. It marks, of course, the direction toward the 1973 General Convention in Kentucky.

It also marks the advent of a gargantuan experiment to increase representation. Staff members from New York and council members will go to the dioceses and gather information on what church people there consider to be the church's mission, how that gets translated into program, and how it is financed.

Whatever else "On to Louis-

ville" may do, it cannot help but underscore the limited role that the council has to play in the life of the Episcopal Church.

All their deliberations and proposals are in a vacuum without the faith and support of the Episcopalian-in-the-pew, who will never visit an Executive Council meeting.

Berrigan Attacks Cardinal Cooke In Talk Outside the Cathedral

By Tracy Early

R. N. S. Correspondent

★ Daniel Berrigan, sharply attacked Cardinal Terence Cooke for what the Jesuit called his failure to condemn the bombing of North Vietnam and for continuing to serve as vicar of Catholics in the armed forces.

Using the cardinal's own cathedral as a backdrop, Fr. Berrigan charged that Cardinal Cooke's stand on these issues indicated that "the church still prefers good order before human lives."

Berrigan made his remarks to a group that attended the first part of a mass for peace in St. Patrick's Cathedral and then staged a walkout protesting the refusal of cathedral authorities to allow him to speak.

The liturgy was arranged by a group of anti-war nuns, priests and lay persons who had previously conducted protests at the cathedral. They secured permission from Msgr. James F. Rigney, cathedral administrator, to have the special Sunday afternoon mass and, apparently, thought that they would be allowed to select the person to preach.

However, Msgr. Rigney, who served as chief concelebrant, asked Fr. David Bowman, a priest who is an official of the National Council of Churches, to give the homily. Bowman has also been an opponent of the war

Meanwhile, the council meets quarterly at Seabury House in the pristine surroundings of the Connecticut countryside and undergoes the never-ending routine of report and debate; should that routine ever cease, the heart would simply stop pumping.

and coordinated Catholic participation in the ecumenical witness for peace in Kansas City in January.

The walkout was signalled by Sister Karen Lydon of the Sisters of Charity, who read the Old Testament lesson. Following the reading, she said, "We asked our brother, Dan Berrigan, to speak to us and pray with us, but he was not allowed to."

Msgr. Rigney then told the congregation that Berrigan had been invited to join with other priests in concelebrating the mass but that Bowman had already been asked to give the homily.

"We regret that Father Berrigan chose not to concelebrate because he was not to give the homily," said Msgr. Rigney.

Following the service, Msgr. Rigney said he first received the request for Berrigan to speak "10 minutes" before the mass, though he had been told on Friday that fliers were circulating with the announcement that Berrigan would speak. The same announcement was reportedly made at the Ethical Culture Society when Berrigan spoke there Sunday morning before the mass.

Sister Judy Peluso of the Sisters of Charity, a member of the group requesting the mass, said in an interview that the request for Berrigan to speak had been made as early as Thursday.

She said that when she

learned on Saturday that he would not be allowed to speak, she called him to discuss what actions they might take, and they agreed to make another request just before the mass.

When Berrigan arrived Sunday afternoon — wearing his familiar black turtleneck sweater with a cross made from screws by a fellow inmate at Danbury prison — he went into the cathedral sacristy where the other priests were putting on vestments. But after a few minutes he came out and walked back to sit alone in an inconspicuous spot in the cathedral.

Some 500 people attended the mass and roughly half filed out the north side door, where Berrigan stood greeting many of them.

As the mass continued inside, the group outside gathered in an open area and, at Berrigan's suggestion, continued with the liturgy they had been reading from mimeographed sheets inside. There was no celebration of the eucharist outside, however.

Calling on one of the nuns to read the gospel lesson, Berrigan asked if anyone had a Bible. Someone quipped, "Are there any Protestants in the crowd?" Two Bibles were passed up and someone else said, "We've got two Baptists here."

Berrigan then spoke briefly, making his attack on Cardinal Cooke in the form of a series of rhetorical questions.

"Why is it that the cardinal has said nothing about the savage bombing of North Vietnam that Nixon has undertaken in our name?" he asked.

"Why does he remain chief of the chaplains?" he continued, alluding to Cardinal Cooke's position as military vicar to Catholics in the U. S. armed forces.

"Why has the cardinal never visited a resister in prison, including ourselves, when he visits servicemen in Vietnam?" Berrigan asked.

"We're here for reconciliation," he said, "but we can't have reconciliation over dead bodies. We can't keep silent about the cardinal's silence."

Berrigan said that he had been forbidden to speak in the cathedral because his questions would be embarrassing to the cardinal.

Inside, Bowman included, as he said he had previously planned to do, a quotation from Berrigan's letter to the "Weathermen," asking them to do only what they "cannot not do."

"I'm sure Dan is doing something he feels he cannot do," Bowman said, though he added that he disagreed with Berrigan's action in breaking the "eucharistic fellowship."

In an interview, Bowman said he understood the occasion was to be a time of reconciliation between the anti-war protest group and others of the archdiocese.

"I think Dan was led by somebody to make a mistake on the

situation," he said. "The sisters who did this made things worse when the whole idea was to make things better."

He said he had suggested to Sister Karen Lydon before the mass that they might try to arrange for Berrigan to speak at some other point in the service but that she was "very negative" on the idea.

Two members of the group who originally met with Msgr. Rigney to arrange for the mass — Sister Geraldine McGinn, and Sister Elizabeth Hasselt, did not join in the walkout.

Cardinal Cooke was out of the city, delivering a commencement address at Mercyhurst College, a Catholic school in Erie, Pa.

In a pastoral message issued May 10, Cardinal Cooke urged that the nation "take every step" to end the Vietnam war as quickly as possible. He also proposed the establishment of a national commission to study and plan for the prevention of future wars.

Dean ffrench-Beytagh said he received a "good deal of support from church members," but "the majority would have preferred for me to keep quiet. Like in other places, church members in South Africa don't want to be bothered . . . They just want to get on with running the Sunday school."

It was widely held that the charges against the dean were invented as an excuse to silence his opposition to apartheid. He was accused of advocating revolution.

The clergyman said he felt the two factors most responsible for his arrest were a long involvement in efforts to aid political prisoners and the fact that the staff of his cathedral — St. Mary the Virgin — was integrated.

"Ours is the only church in South Africa with an integrated clerical staff," he said "They—the government — don't like blacks ministering to whites."

Asked why he decided to leave once he was cleared, the dean said several factors were involved—there was no assurance he would not be arrested again; his life had been threatened, and his lawyers advised him that he should leave since there was little more he could personally do as a foreigner to oppose apartheid.

Dean ffrench-Beytagh said he expects clergymen to continue opposition to the unequal division between the 4 million ruling whites and the 17 million black and coloured South Africans. But he said the dwindling supply of foreign clergy means that critics must be produced within the system.

According to the churchman, South African society suffers many divisions in addition to the racial separation. He cited significant differences between white English-speaking churches and Afrikaans-speaking groups, mainly Dutch Re-

Togetherness Versus Apartness The Issue in Church-State Clash

By Elliott Wright

R. N. S. Staff Writer

★ A church-state clash in South Africa is unavoidable because the Christian message is about "togetherness" while the key word of the government is "apartness", according to the former Anglican dean of Johannesburg.

"These never agree," the Rev. Gonville A. ffrench-Beytagh said as he discussed his own confrontation with civil authorities.

But he added that polarity between the Christian gospel and the apartheid policy does not mean all churches oppose the system, which imposes strict racial separation, or that a ma-

jority of church members support those who do speak out.

To date, most of the most vocal critics of apartheid are, like Dean ffrench-Beytagh, clergy of English-speaking churches.

The dean was arrested and tried in 1971 on charges of violating the Terrorism Act. He was found guilty but a higher court threw out the conviction in April. A British citizen, the cleric left for London on the day of his vindication.

He was interviewed at the start of a six-week U. S. tour to thank churches and individuals for their backing — prayers, visits and public statements — during his ordeal.

form. And keeping the African tribes from gaining cohesion, he added, is a deliberate policy of the government to "divide and conquer."

A split between the English-speaking and Afrikaans, he said, is intensely evident in universities. Universities — such as Rhodes, Natal and Capetown — where English is spoken have liberal student groups opposing apartheid, he stated, while Afrikaans universities — Pretoria, Orange Free State — inculcate strict apartheid beliefs in students.

"Two lots of youths are growing up in South Africa," the dean noted.

Dean ffrench-Beytagh was more saddened than harsh about what is said to be Dutch Reform complicity with apartheid. Reform denominations are the largest in South Africa and generally side with the government, although the dean noted that they have deplored a migrant labor system.

He said Dutch Reform Christians are not lacking in social consciousness and run some "good institutions," especially for blacks who are blind or deaf.

The problem, he continued, is their theology, a "strict Calvinism which thinks the church should handle spiritual matters and let the government manage the temporal."

Reform theology in South Africa, he said, is "not incarnational," that is, it does not seem to know that Jesus Christ "saves whole persons, not just souls."

Dean ffrench-Beytagh said the government's policy of setting up self-ruling homelands — Bantustans — for the African tribes is intended to keep the blacks separated from whites and from one another. He said the state was not serious about allowing the homelands independence because no training

was provided for the doctors, technicians, engineers and others needed to run nations.

"The Bantustans must remain vassals, enslaved pieces of countries," he commented. "They are propaganda for outsiders who do not understand what is going on."

The dean sees no likelihood of revolution among the South African blacks because all their leaders are in prison or in exile and they have no weapons.

Yet he foresees sporadic outbreaks of violence if there is not a change of heart among the

ruling whites, and he sees no indication that such a change is coming.

Dean ffrench-Beytagh went to South Africa in 1933. Twenty-two years later he went to Salisbury, Rhodesia, where he remained until 1965 when he was elected to a seven-year term as dean of the cathedral in Johannesburg.

His long-range plans are indefinite. After the U. S. tour he said he will return to London where he hopes to finish a book on his experiences in South Africa and "look for a job."

Indians Spiritual Bond to Land Cited Before Committee

★ The American Indian's spiritual bond with the land was described during a recent meeting at Tempe, Arizona of the Episcopal Church's national committee on Indian work.

Indian Christians attending the meeting told their white brothers and sisters that Indian people feel a strong bond with creation. Each tribe, they said, cherishes a sacred mountain, river, or butte — the spot on God's earth where the Great Spirit placed a particular family of persons.

"The land sustains them bodily — fish, game, fruit — and spiritually, as nourisher and healer," said Isabel Baumgartner, an observer.

One man told her: "When the white man came to survey our land, we said no. God surveyed this land at the beginning of time. If he had wanted the Great White Father to do it again, he would have told us."

"Indian people cling to their land—or at least to hunting and fishing rights — for deeply religious reasons unrelated to economics," the report said. "No one needs to teach them the white man's ecological concerns;

they have always taken from the land only what is needed to sustain life, never exploiting either nature or fellow man."

The conference was held at the interdenominational Cook Christian Training School where Indians and Eskimos of all ages come to "upgrade their education, then go home better equipped to lead their communities."

Bishop William Gordon of Alaska has said of the school: "Many of our native people grew up in hunting and trapping times. They have limited schooling, maybe only four or five years. This school takes them where they are and brings them along as far as they want to go, even through college. Cook is essential in preparing our people for leadership, in and out of the ordained ministry, and in giving further training to men already ordained."

The national committee on Indian work is not a social agency, but supports Episcopal Church-related and ecumenical projects. The committee's main concern is the "reinforcement of Indian people's pride in their

(Continued on Page Nine)

Must This City Lose Three Hospitals?

By Hugh McCandless

Rector of the Church of the Epiphany, New York

I SHALL SPEAK about hospitals today. This may not seem like a very spiritual subject to some — but I would remind you that Jesus considered healing an essential part of his ministry. He even healed on the Sabbath Day, when religious Jews were not supposed to do ordinary work, but to open their minds to God and all creation, and to God's plans for our welfare.

Hospital use has increased greatly in recent years. This is partly because our homes are smaller, partly because of new discoveries which prolong our lives to an age when hospital visits are frequent, and possibly because we tend to make use of Blue Cross and Medicare. Another reason we use hospitals more is that the hospital has now taken the place of the beloved old family doctor.

The old general practitioner was as good as dozens of specialists. A good hospital now has dozens of teams of specialists under one roof, which is better. The old family doctor called at your house with a bagful of tools and pills. Now you call at the hospital, where they have floors full of tools and medicines. The old family doctor knew a great deal about you; the modern hospital has psychiatrists and social workers. The old doctor was available day and night, but few of the poor ever called him. Now the hospital makes it possible for one doctor to care for twice as many people, and the poor do not hesitate to go to a hospital. For these poor people, the hospital is the doctor. New York Hospital loses two million dollars a year on its clinics, in spite of Medicaid and Medicare.

There is one other similarity between yesterday's practitioner and today's hospital. Medical expenses today are just as unpredictable as they were in other times. In the old days, the doctor had to wait a long time before his bills were paid. Now it is the hospital that shares this burden, with hospital expenses — I mean what the hospitals have to pay out, not what we pay them — spiraling about twice as fast as any other expenses in these inflationary days. There is a reservoir of gratitude when a patient recovers. This drains out immediately when the doctor or hospital sends us the bill. Then the doctor is no

longer a member of the family, but an outsider. Then the hospital is no longer a non-profit institution, but just a big impersonal one. Then we decide the doctor lives too well for a mere professional man, or that the hospital is not run as efficiently as a hotel is, because the hospital costs more.

Need More Space

FOUR OF OUR LOCAL institutions, Cornell University Medical College, New York Hospital, Manhattan Eye and Ear Hospital and Rockefeller University need room in order to replace obsolescent facilities. They can cut down greatly on their expenses with new layouts. They can't attract and retain the professional and paraprofessional staff they need — people who would rather work with big offices and laboratories somewhere else than in dark tiny quarters here. Now, Memorial Hospital managed to do this by tearing down one of its buildings to make room to build a taller one. But this meant awful dislocations and difficulties. The others cannot even do that. But they could solve most of their space problems by moving out over the East River Drive for less than nine blocks, which is less than a half mile. They are asking permission to do this.

There has been some opposition, and the matter is actually in doubt. Part of the opposition comes from people who are following a trend and feel it their duty to protest any encroachment on open spaces in the city, especially institutional expansion. But this project is not an encroachment. It actually creates more space. It does not dislocate a single person. The East River Drive is an arterial highway, not a parkway. It is used to save time, not to see sights. Most city planners might not now put a busy arterial highway as a smelly barrier between people and the open spaces of a river. Some other opposition comes from property owners who claim their view would be diminished. But their own buildings block the view of thousands of the rest of us. If everyone could prevent the construction of buildings several blocks away, because they would inevitably hide something else, we would have no city left.

Those who feel they are protecting the environment are at least sincere. But is not hospital service part of the environment of all of us? Does a half mile view for busy commuters — a view featuring a Coca-Cola sign, a view visible for forty five seconds at forty miles an hour — does this outweigh the medical dislocation of three quarters of a million people? This figure is almost

the population of Boston, so I will explain how I reach it. There are one thousand doctors connected with the New York Hospital, who have outside practices. They serve from 500 to 2000 patients, most of who would expect to go to that hospital. I will take the lower of those two figures, because some people have more than one doctor. It comes to 500,000. Then there are the 250,000 clinic patients who are on the hospital lists. About ten per cent of the hospital patients are from out of town. But most of them, and almost all of the eleven thousand skilled and semi-skilled people who work in local hospitals, would find White Plains forbiddingly inconvenient. There is economic dislocation as well as medical. And how could a thousand volunteer workers be found in the suburbs?

For the New York Hospital to move to White Plains, where they do have over two hundred acres, would be unthinkable detrimental to the whole city. But unthinkability doesn't mean it couldn't happen. It would involve staggering costs, enormous difficulties, and an unimaginable loss to medical care and research for several of these institutions, now connected by underground tunnels, each to go its separate way to separate suburbs. But unimaginability doesn't mean it won't happen. Some non-profit institutions may seem very large, but they are run by committees and they move slowly. A small group of easily organized activists can wreck the weightiest project for the most light weight reasons. Goliath was hampered, not helped, by his heavy armor when David skillfully hit him on the forehead with a sling shot. The torpedo that sank the huge Lusitania was comparatively tiny, and it came from a small submarine.

Some Examples

COLUMBIA UNIVERSITY was prevented from building a gymnasium to be shared with the neighbors, out into Morningside Park. In spite of its attractive name, this park happens to be a littered, dope-ridden no-man's-land. The local people stay at its borders, and even that they do only in the daylight. But the opposition had the tide of sentiment for environment protection behind them.

St. Luke's Home planned to build opposite our Cathedral. Before they could demolish all of the substandard houses they were replacing, a few families from even more substandard slums moved in and took possession. The Episcopal Church is thin-skinned and moves slowly. The Home has lost a million dollars already, and must

move to the Bronx to get an adequately new and efficient building — miles away from a hospital, instead of around the corner from one.

The York Avenue institutions have impeccable reputations, distinguished boards, and a sensible and completely justifiable project. But a very few people can block them. In that case, they must either lower their medical standards or move their location. Our lives could be poorer, and harder, and more full of pain. They would also be shorter, possibly, but by then that might be just as well. This section of the city would turn into a slum much sooner.

I speak as one who would have died four years ago if a hospital had not been near my home. I also speak as one of the founders of our hospital chaplaincy, which makes me feel somewhat proprietary and responsible. But I speak mostly as your pastor, for I feel that the quality of life here would inevitably deteriorate if the hospitals moved away. I also speak as a clergyman who cares about ecology and the environment. I have preached a sermon on ecology on at least twenty of the twenty-seven Rogation Sundays I have spent in this parish.

Few religious laws are more important than the Sabbath law: that we should guard one day for enjoying creation, for thanking God, and for taking stock of ourselves. Some sincere people complained when Jesus healed a man on the Sabbath. But he felt they had exaggerated this good principle until it backfired. He said, "The Sabbath was made for man, not man for the Sabbath."

The same is true of ecology. If the idea is blindly exaggerated, if it becomes a fad instead of a philosophy, it could actually worsen the environment. We have to use our minds as well as our emotions. Ecology must be used for the sake of man; not man for the sake of ecology, or ecology means nothing at all.

Propose New Commandments!

By W. Murray Kenney

Rector of Christ Church, Cambridge

WORD HAS IT from Gabriel that a fragment of the fragmented children of Israel has, after due deliberation, rewritten the Ten Commandments. Last Saturday about midnight, Moses, who had again climbed Mt. Sinai, by bell summoned the children of Israel. Eight in all gathered at the foot and received the basis of the Covenant. Moses,

the deliverer and medium, by paper aeroplanes zipped down the laws one at a time. The Israelites, declared Moses, could accept, reject, discuss and rewrite. This in itself marked new flexibility on God's part. Moses, the Chief Law Giver, could signify his approval or terminate the discussion by ringing the bell. And here, briefly reported, are the proposed new Top Ten. You'll need your Bibles or Prayerbooks if you wish to compare with the originals, circa 1250 B.C.:

I. Thou Shalt honor God, however He is.

Discussion: In a day of pluralism (polytheism for some) we didn't want other gods to take personal offence at Yaweh, or we be known as non-ecumenical.

II. Thou Shalt not create art except for the glory of God, and the benefit of one's neighbor.

Discussion: While we recognize the ancient Hebrew's limitation in the fields of art and their pious distaste of images, we wish to go further than "Ars Gratia Artis." (Remember the Lion?)

III. Thou shalt not be hypocritical or wear another's garment (or uniform).

Discussion: In view of the rage and wave of four-letter words, we felt the original quite out of it.

IV. Keep holy all days.

V. Honor thy parents if possible, and try to love them and the extended family also.

Discussion: Influence of Margaret Mead, communes and The Kibbutz.

VI. Thou shalt not murder physically, emotionally or spiritually.

Discussion: How often we kill one another's personhood, destroy another's wholeness and are not even aware of our evil.

VII: Thou shalt not abuse or violate thy body or thy neighbor's body.

Discussion: Almost unanimous that the issue is far deeper than legalisms of Adultery.

VIII. Thou shalt not steal except to feed, clothe and shelter the hungry and oppressed.

Discussion: Robin Hood, Jean Valjean, Mary, Jesus and others cited. See Luke 1:47-55 and Mark 2:23-28.

IX. Thou shalt not bear false witness against thy neighbor.

Discussion: No change. We accept God's version.

X. Thou shalt not covet.

Discussion: Some felt this the basis of all evil; others said envy. The majority ruled and we accept the original.

The proposed new commandments are now in Moses' hand. Will he again intercede for the children of Israel?

Note: There was some preliminary discussion amongst the Israelites that we had acted as a committee and one sage remarked that when God wanted to save the world he didn't send a committee. But maybe there are differences between law and salvation. A hearing on these proposals is held each Saturday in the Library at 11 P. M. and representatives of the new Israel are present with food, and fellowship. Will you come over and help us? Acts 16:9.

INDIAN CULTURE: —

(Continued from Page Six)

own culture, in values they need to share with non-Indians."

At Tempe, the committee discussed the current hunting and fishing rights controversy on the Leech Lake, Minn., Chippewa reservation. The reservation is in conflict with a non-Indian committee which promotes tourist resort development along the lake shore.

The following grants were approved by the committee: \$2,500 to the Choctaw Indian Arts & Crafts Association, Philadelphia; \$3,361 to the Indian Ministry of San Diego; up to \$5,000

to the Southwest Indian Youth Center, Tucson; \$5,000 to the American Indian Press Association, Denver; \$5,000 to the Treaty Indians of the Columbia River, Inc., Cooks, Wash.; \$4,000 to Tahdooanipah vs. Thimming, Denver; \$5,000 to the Indian Center of Topeka, Kansas.

Tahdooanipah vs. Thimming is a class action law suit brought by an Indian student at Fort Lewis College to test the constitutionality of a recently enacted Colorado law revoking tuition scholarships for Indian students, regardless of state residence, which had been guaranteed under an earlier agreement.

TRINITY JOINS PROGRAM OF SEMINARY COMPLEX

★ The Seminary of the Streets, a program launched in 1971 by Trinity Parish, has affiliated with the Yale/Berkeley seminary complex in New Haven.

This move gives the Street seminary academic recognition and also provides Yale/Berkeley with facilities for urban training in ministry.

The Rev. John D. Swanson, director of the Street seminary, said that the new affiliation means that Yale/Berkeley students can complete one year of

their work in the city. Experience in the streets will be augmented by academic work in a local institution.

Calvary church is turning over one floor of its building to the new program. A Yale faculty

member will be appointed to oversee the students in the city.

An independent program in relation to other seminaries will be continued, set up to offer practical experience in urban ministry.

by the people of Alaska who elected him.

If the Supreme Court should rule against him on the immunity issue, Sen. Gravel said, it would be "the most banal and stupid decision in the history of this country."

He noted that the U. S. Senate has joined him in an "amiable brief" before the Court, and declared, "No issue of more severity confronts this nation."

Probe is Designed to Punish Claims Unitarian President

★ The president of the Unitarian Universalist Association has charged that by seeking to investigate the church's records, "The justice department and FBI are trying to punish us for dissenting from governmental policies, in this instance Vietnam."

Robert N. West made the accusation in an interview as the denomination's 11th General Assembly met in Dallas. During its four days of deliberations, government secrecy and the "Pentagon Papers" affair occupied a good deal of the attention of the 700 delegates.

Referring to an investigation of church records the justice department had begun last October, after the denomination's Beacon Press issued the "Sen. Mike Gravel Edition of the Pentagon Papers," West called the government's action "unprecedented in the history of religious freedom in this country."

He maintained that the investigation, which was stayed by an injunction obtained by the Unitarians pending a Supreme Court ruling on senatorial immunity as it affects the publication of the book, was initiated against his denomination for two reasons:

"First, we're a relatively small

denomination — 375,000 members; and secondly, by taking such actions the government can have a chilling effect and create fear in larger denominations."

West received a standing ovation from the delegates when he pledged the church to resist by all possible means any government efforts to reopen the investigation.

"It is not our battle alone as we resist his encroachment . . . If I were a Baptist, a Presbyterian, or unaffiliated with a religious group, I would be as deeply concerned as I am as a Unitarian," he said.

Later, during the general assembly, Sen. Gravel (D-Alaska), a Unitarian, defended his action in releasing the classified documents.

On the question of whether he had the right to release the papers, the legislator said, "The answer is simple. I'm one of 535 people elected to run this country. If I don't have the right, then nobody does."

He added that his answer to critics who view him as a security risk is that his security clearance rights were not granted by the government, but

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In recent weeks Bishop Cyril Eastaugh of Peterborough, one of the leading critics of the 1968 scheme, and former Methodist Conference President Rupert Davies have joined in this conflict, which seems destined to continue for a long time.

Bishop Stockwood was one of the champions of the 1968 union plan—which is now dead—and he expressed his views when he addressed clergy from his diocese. Declaring that Anglican leaders had been put in a dilemma by the “disappointing” adverse vote on May 3, he added:

“Those who have rejected the scheme are responsible for this dilemma. They have put us in a position where we either do nothing, or else, without full authority, we try to do something. I have carefully considered the situation during the past month and this is my conclusion: As 75 per cent of the diocese has expressed its desire for reunion with the Methodists it is obvious we cannot sit still and do nothing. No matter how much we may respect the convictions of the minority — as I certainly do — I have no intention of allowing them to dictate the policy of this diocese.”

Bishop Stockwood added that progress toward unity would be brought out into the open and would be pursued. “The way is open to us to push ahead,” he said. “All I ask is that we shall respect one another’s conscience and refrain from uncharitable criticism.”

He also criticized the two extreme wings of the Church of England who opposed union — the Anglo-Catholics and the Conservative Evangelicals. He said, “It is indeed an Alice in Wonderland situation! What is even more remarkable — and if I may say so without unkindness a more Alice in Wonderland situation—is that most of those who opposed the scheme for reunion with the Methodists approved a similar scheme for North India.”

Union critic Bishop Eastaugh, who will retire shortly, took a different tack. He declared in the June issue of his diocesan journal that a great many people would be relieved and reassured in that the Church of England, by the vote on May 3, “will preserve its basic character and its apostolic order and will not face disruption and profound uncertainties about the future. Even some of those who favored the scheme of union must be sharing to some extent this relief.”

The bishop added that now that the 1968 scheme was pronounced dead it did not mean that the road to unity was closed and that the prospect was one of rivalry and wrangling amongst Christians.

“Far from it,” he said. “We have learned a great deal about one another and ourselves in these recent years and as a result of the vote on May 3 we have surely learnt that schemes of organizational union are not the way to unity. There seems already to be a growing conviction that there must be a unity of spirit built on understanding on local levels and among our people before any scheme of union could be endorsed . . . My own view is that a federation of churches in communion with one another is the right pattern for unity.”

Bishop Eastaugh, who is 74, also hit at other bishops, including, indirectly, Archbishop Michael Ramsey of Canterbury, the main champion of the 1968 union plan. He said, “The one disquieting feature of the vote was that the massive vote by the bishops in favor (85%) was far from being reflected in the votes of the other two houses of clergy and laity. Does this mean that the bishops as a whole have lost the confidence of the synod, possibly of the church, in that their leadership was not followed? This is a question which must cause serious concern when the issue is so vital as the union of the churches.”

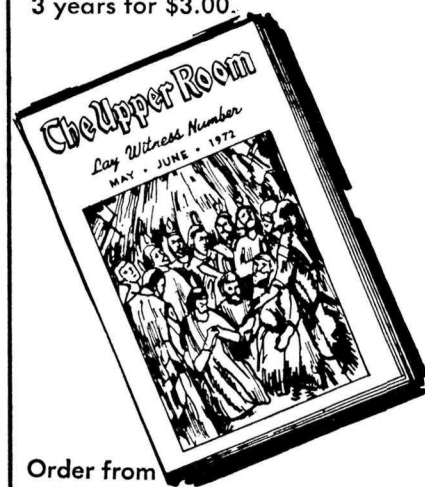


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Story of the Week

Massive Restructure of Anglican Ministry Advocated in England

★ Sweeping restructuring of the Church of England ministry, with compulsory retirement at 70 for all clergy in freehold appointments from archbishops downwards, as a means of meeting the church's financial problems was suggested in two paralld and related reports published simultaneously by the Anglican Church.

One report, on the church's needs and resources, listed problems resulting from inflation, manpower shortage, and so on, and said: "It is for the church to consider whether the wiser course would not be to press ahead with restructuring the ministry to enable the most effective use to be made of a smaller number of fulltime clergy."

The second report, on terms of ministry, spelled out measures to secure a more equitable structure for clergy remuneration and making use of available manpower and recommended a compulsory retirement plan. It added:

"It will of course remain open to bishops and clergy over the age of 70 to hold appointments which are not freehold — for example, as assistant bishops, priests-in-charge and assistant curates or to undertake occasional duty. In these cases the clergyman acts by virtue of a license from the diocesan bishop,

who may at any time revoke it. In other words, the individual clergyman is not in the position of being the sole judge of his witness to continue."

The two reports, which will come before the July session of the general synod, spell out bluntly many of the problems facing the church today.

Thus the report on needs and resources warns that the church's present commitments, which cost about \$145 million in 1970, will, if they are to be continued, cost at least \$200 million in 1975 — "and might cost a good deal more" if the inflation is worse than currently envisaged.

"Of this increased provision the church commissioners — who manage the church's assets — cannot be expected to be responsible for more than one-third at the most. This means that each church member must by 1975 at least be giving nearly half as much again as he gave in 1970. This is the scale of the financial problem needing the church's urgent attention."

Of the church's resources in terms of manpower, an official summary made these points: "If the laity are to be asked for more money they must be satisfied not only that the level of clergy remuneration is appropriate but also that the number employed is reasonable.

"The number of clergymen employed in parishes is now nearly 300 — or 2 per cent of the 15,000 in service — less than in 1963. In recent years there has been a traffic jam in the movement of clergy, and curates have often had to wait a long time to get their first appointment as vicar or rector. There are a number of reasons for this, including the creation of team ministries in some dioceses.

"A drop in the number of ordinations each year is expected to continue. By no means all those ordained go into, or remain in, the parochial ministry. In all the circumstances, the church has two possibilities: a special nationwide effort to encourage more men to offer themselves for the ordained ministry; more rapid progress with the restructuring and redeployment of the ministry."

The report itself says: "We believe that it is only if the church resolutely sets its face towards achieving the new shape of ministry which the situation calls for that it can successfully challenge church members to respond with their money on the increased scale required."

The report on terms of ministry cites measures to be taken to secure a more equitable salary structure. It recommends that the church commissioners become a central stipends authority with a three-fold role: the review and adjustment of the pay of diocesan, suffragan and assistant bishops, deans, pro-

vosts and residentiary canons; consultation with and advice to dioceses on the pay of other clergy and lay workers; and submission of pay plans to the general synod.

Of the employment of available manpower, this report says "available manpower is not being efficiently used when, for instance, the clergy per population ratio in one diocese is 1 to 1,273 while in another neighboring diocese it is 1 to 6,083.

The report says that local efforts to improve this situation must be coordinated centrally. To deal with this, the bishops are asked to set up working committees, with specialist advisers, to produce plans for the fair sharing of available clergy between the dioceses.

To make it easier for individual clergymen to move from one post to another, the introduction of an adviser on appointments is recommended. He would be a clergyman directly responsible to the Archbishops of Canterbury and York.

This report also urges reform of the patronage system, whereby an ordinand's nomination to a post can depend on the choice of a college or similar institution, an industrial concern, a landowner or other private person.

It says there is a need for

more effective cooperation between the patron, the diocese and the parish in making an appointment to a benefice and recommends that parish appointment committees should be formed to take over these responsibilities. Alternatively, both the bishop and the parish should be able to veto the patron's nominee.

Dissolution of pastoral relationship is also dealt with in this report. At present there are two grounds on which a clergyman can be required to leave his permanent post — if he has committed an offense or if he is found incapable of carrying out his ministry through age or infirmity. The report recommends a third ground — deterioration of the pastoral relationship between an incumbent and his parishioners.

"There are not likely to be any such cases, but they may exist either because of the attitude or behavior of the parishioners," it says.

The reports are by teams of specially appointed advisers to the Archbishops. The team on needs and resources was headed by the Rt. Rev. Launcelot Fleming, former Bishop of Norwich and now Dean of Windsor, and that on Terms of Ministry by Bishop Patrick Rodger of Manchester.

Issues of most concern to the task force were the effects of social injustice, ecocide — including such things as indiscriminate bombing and use of herbicides — and the population explosion on ecology.

Talking across an oval table in Stockholm cathedral, theologians, local clergy and Christian physicists, engineers and sociologists agreed for the most part that the key issue in social justice is redistribution of the world's wealth.

Of particular interest was the controversial report of the club of Rome, in which scientists attempt to prove that the world's economic growth is as limited as the amount of dirt and water on the globe.

Redistribution of wealth becomes a priority for Christians to consider with little further growth possible, the churchmen said.

The religious task force protested the omission of ecocide from the conference agenda. A letter commended Prime Minister Olof Palme of Sweden for raising the issue before the U. N. assembly.

U. S. anthropologist Margaret Meade, an Episcopalian, joined the task force in making the protest, also signed by clergy or staff of the American Baptist Convention, United Church of Christ, Lutheran Church in America, United Methodist Church and the United Presbyterian Church.

Many of the churchmen also agreed that over-population must be discussed as part of the environmental challenge. This view was in contrast to the official position of the U.N. meeting.

Fr. Robert Brungs, head of the institute of environmental studies at St. Louis University and an observer for the Vatican, joined the task force discussion on several occasions.

After several days, he said

Churchmen Consider Issues Facing World Environment

By L. I. Stell

R. N. S. Special Correspondent

★ Parallel forums and meetings sprang up around the United Nations Conference on the Human Environment with churchmen taking an active role in the unofficial proceedings which were often in protest against the conference agenda.

Many ecologists and some delegates to the historic gather-

ing felt the U. N. sessions did not deal with the issues. An observer for the Vatican concluded that governments seem totally unable to come to grips with the problems and save the environment.

A small but well prepared religious task force on global environment was active throughout the conference. Most of this group of 30 were U. S. Protestants.

that he "no longer believed that the environment could be saved on a governmental level. The long-term real effects are not going to happen here in the U. N. sessions."

The priest thought the churches might do more than governments to solve ecological problems. He said that if only 10 per cent of the earth's 1 billion Christians would be made aware of present dangers to the environment a real start towards solutions might be possible. He said Christians have "more international potential" than any other group.

Asked where the needed 100 million Christians sensitive to environment problems would come from, he said: "Laymen are the ones who will not only make the difference as to whether we survive, they will also be the leaders. Only they have the technical and social expertise. If you look at history, you will see that even the spiritual movements have come from the laymen. The troops are going to lead the hierarchy."

Gary Herbertson, head of the task force and a United Methodist clergyman from Laguna Beach, Calif., said that loving God and neighbor — as commanded by Christianity — also means loving the earth on "which we are completely dependent."

At one point, while the official delegates were at loggerheads on what proposals the U. N. conference would make,

the religious task force closed a session by holding hands and praying.

Herbertson made the following statement about the involvement of the church in environmental issues:

"The human institution most representative of the diversity of values in society at large is the church. Though a given congregation may be most homogeneous, the church at large mirrors the age, with its economic, ethnic, national, educational and political pluralism of earth's society.

"The human institution which is most committed in ideology and — at its best — in deed to humane, long-range whole-earth values, is the church.

"The human institution with the largest volunteer constituency meeting regularly and under professional leadership is the church.

"One of the few institutions which claim to support man and his future without self interest and without political and economic bias is the church.

"The only institution that claims a transcendent point of reference and sources of authority for viewing and guiding man and his history is the church.

"Therefore on a world sociological scale, the church is a unique institution for facilitating the changes which are necessary to maintain and enhance life on the planet."

and Recife said it cannot be denied that Christianity thrives among the 10 per cent of the world's population which enjoys 80 per cent of the world's resources.

"What have we done with the gospel of Christ? All the religions, worried by the need for financial resources with which to carry out missionary work, relief work, and social action, have fallen prey to the capitalist machine," he said.

During his visit, the archbishop — known simply as Dom Helder — preached at Liverpool's metropolitan cathedral, met with peace groups and with Cardinal John Heenan of Westminster, and spoke to some members of British Parliament.

The archbishop, a controversial figure at home and abroad for his advocacy of non-violent overthrow of existing socio-economic structures in the third world, said that Christians are shamed by church investments in firms that exploit the underdeveloped countries.

He charged that churches are often directly linked to multinational corporations which "arise as a symbol of technology at the service of profit, and as the culminating achievement of super capitalism."

Asking with what moral authority churches can demand change if they are linked to fundamentally anti-Christian structures, the prelate called for a clarity of vision to see that Christianity often ends up by supporting the structures of oppression.

Describing aspects and attitudes of Marxism and socialism in communist countries, he asked: "Can anything be expected of Christianity?"

The archbishop claimed that when those in the capitalist world failed to follow the lead of the "great and powerful writings of Vatican II," they had the shock of seeing the best

Christianity Serves Privileged Brazilian Archbishop Declares

★ In two fiery public addresses in England, the Brazilian Catholic prelate, Archbishop Helder Pessoa Camara, called Christianity "the religion of the privileged minority" and lashed out at oppression and enslave-

ment whether they derive from communism or capitalism.

Speaking in Liverpool and London as a guest of the justice and peace commission of Britain's Catholic bishops, the diminutive Archbishop of Olinda

of the socialists take up these ideas "with the greatest of interest and respect."

"This is not a case of wanting to exploit Christianity, not to bind it to one system," the archbishop observed, "but to try to find in Christianity an unequalled fount of inspiration."

Speaking of the Cuban situation and its relationship to the capitalist world, the Brazilian prelate said: "The United States panicked in the face of what took place in Cuba. The great nightmare for the United States was that all Latin America might go the same way . . . This, in fact, would be terrible."

Dom Helder said that although Cuba has made some advances such as the elimination of illiteracy and internal colonialism, "on the other hand she has paid the price by becoming a pawn of Russia . . . Nothing could be further from real liberation."

While noting that the socialist empires of Russia and China impose dialectic materialism by force and adopt militant atheism, the archbishop said: "Religious freedom in capitalist countries only exists insofar as religion, concerned with maintaining social order and authority, upholds the prevailing situation."

"When, in conscience, it denounces injustice and the structures of oppression, then religion is regarded as dangerous, subversive and communist," he pointed out.

He said that religion is asked to "remain in society, limit itself to the cult, and to evangelize without interference in social problems." The prelate termed such a situation pharasaic.

"The capitalist empires and the socialist empires meet at this point and are truly worthy of each other," the archbishop declared. "Both alike incite and feed conflict among smaller nations, aiming at the division of the world into zones of influence."

Appealing not as a foreigner but as a brother to all Christians throughout the world, the prelate said: "Take care, Christians, my brothers. Beware of invoking the fear of communism as an excuse for avoiding change in the structures which confine millions of the sons of God in a sub-human condition."

"It is not honest to say that to tamper with the structures is certain to lead to a plunge to godless communism," he added.

"Let us not pretend to use the name of Christ, the liberator—he who came to free us from sin and the consequences of sin, from selfishness . . . For his name is so great, so profound, so vast, so pure, that it can only be used against all forms of enslavement."

He called on the churches to "marshall all the moral force they can" to try to end the manipulation of man, "to denounce injustices from whatever system . . . in the secure conviction that without justice there will be no peace."

pute in Arizona, Msgr. George G. Higgins of Washington, D. C., told the priests he thought the Arizona situation may be worse than California because of a new state law regularizing union organization.

"This is a law that the workers think is oppressive," he said. And even though the Arizona growers have strongly defended the new law as allowing workers to choose their own union, he noted, "there is only one union in the farm workers' field—it's the United Farm Workers."

The union, headed by Cesar Chavez, who just completed a lengthy fast to gain farm workers rights in Arizona, has been in dispute with the Arizona growers for some time. The union has staunchly denounced the new union organizing law, which prohibits secondary boycotts, as repressive and a denial of basic civil rights.

Higgins, an official of the U. S. Catholic conference and a consultant to the U. S. Catholic bishops ad hoc committee on farm labor, was in the farm worker disputes in California.

"As consultants," he said, "we try to encourage the parties to get together and work out contracts. We sat in as observers during negotiations from 1965 to 1970, when the first contracts with the United Farm Workers were signed."

"That's a long time to be carrying on a fight, and I see signs of the same situation in Arizona," he added.

Stressing that farm labor disputes cannot be resolved by priests or bishops but only by workers and growers, Higgins said: "We're just trying to prepare the way for negotiations. The growers have their problems, too."

"Since signing contracts, some California growers have been complaining about the

United Farm Workers Supported Through Action of Churches

★ A Roman Catholic priest who specializes in labor disputes declared that Arizona growers should learn from the California experience that contracts are

the only solution to farm worker problems.

Speaking at a meeting called by the Phoenix Catholic diocesan priests senate to discuss all facets of the farm-labor dis-

(Continued on Page Ten)

THE WITNESS

Followship

Corwin C. Roach

Director North Dakota School of Religion

JUST RECENTLY I attended an ordination service where the new proposed service was used. In the thanksgiving after communion occurred "the followship of your Holy Spirit." At first, I thought this must be just another example of the modern English which the revisers are employing to update the Prayer Book. Since it was in mimeographed form and there were other cases of undoubted errors, I decided after some meditation that this curious phrase was due to the typist, another homiletically provocative misprint.

Followship is indeed a catchy word and there is something to be said on its side. Certainly there is an important place for followers in the Christian faith. We need a little followship, particularly upon the part of those chosen to be our leaders and guides. They should not ask of others what they have not done themselves. The dictionary tells us that follow comes presumably from a combination of "full" and "go". A follower, then, is one who will go the whole way, "go for broke" in our slang phrase. The church needs men and women who are completely dedicated, wholly committed.

The phrase as it appeared in the service booklet was "the followship of your Holy Spirit" and certainly the newly ordained priest, as indeed every Christian, is called to unswerving service of God and his will. God demands our complete allegiance. The difficulty comes when we substitute something less than God as the authority which claims our obedience. No man, no matter how great and good he may be, can be followed without question.

This is the problem when the state asserts its authority, "Theirs not to reason why, theirs but to do and die." But even in the church it is often difficult to determine the priority. Like the infant Samuel it is easy to confuse the voice of God and that of the priest.

Something more than blind obedience to authority is needed. We must determine the nature and character of that authority before we submit to it.

Neither Jesus nor Paul was content to accept the Pharisaic followship without question. Indeed, both lost their lives as they refused to follow the religion of their fathers. This is the paradox. The

truest followers of Christ may well be those who refuse to follow the past. Witness Wyclif, Hus, Luther, Wesley.

Followship, it might be argued, is only another name, albeit unusual, for discipleship. Yet there is a subtle difference between the two that may widen into a chasm. A disciple is a follower who is concerned to learn. The word meant in its origin "to take apart completely," to analyse or dissect. If we are to follow we must have some idea where we are going. Discipleship is compounded of devotion and direction. That is why the church insists upon a rigorous course of study for those who will be priests and why, in the ordination service itself, there is a promise of faithfulness "in the reading and study of the Holy Scriptures." A disciple, then, is not a blind follower but one who knows the what and wherefore of his Christian profession.

In this same service booklet there was another misprint, "naive" for "nave". Unfortunately, too often those who sit in the nave deserve that other spelling! The fault may be theirs or that of the priests who have failed to instruct them. The result is that we have a followship where the priest is authoritarian and the people submissive through ignorance or indifference. Water cannot rise above its source. If we are to have a disciplined priesthood, we need an educated and concerned laity. We cannot rest content with a "naive followship".

According, the prayer is on safer ground when we read the word, fellowship. Yes, I looked it up in the dictionary along with the other two words. Fellowship is very close in meaning to the Greek word "Koinonia" of which it is the translation. The latter referred to a stock company or association of shareholders. Similarly, a fellow is one who lays down his money or property for a joint undertaking. He is a partner, one who shares in an enterprise. In a fellowship we are bound together by a common interest but there is room for the give and take, the taking apart which is the nature of true discipleship. In the process we learn from one another.

In the first ordination service as recorded in John 15:15, Jesus told his disciples, "I call you servants no longer; a servant does not know what his master is about. I have called you friends, because I have disclosed to you everything that I heard from my father."

Not servants, but friends; not followers, but fellows; not naive listeners, but alert disciples; this is the Christian ideal.

How My Mind Changed About God

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

WHEN I WAS very young I was told that I had a very loving father who lives in heaven above the blue sky. I saw pictures of the place, all done in pastel colors. I remember that there were lots of clouds like very soft white pillows filled with goose down, and everybody had wings and wore long white nightgowns that concealed their feet. I rather liked the style of dress because when I was a boy people used to laugh about the size of my feet. "When they were passing out feet Alfred thought they were flowers and he took two big bunches!" It was comforting to know that in heaven no one could see your feet. It was only in later years that I discovered that my feet are beautiful — but that's another story.

I was told that you never saw God in such pictures because nobody knew for sure what he looked like, but my mother said that he probably had a long white beard because he was very old, and that she had heard that he has a kind of glow of glory around him which makes him look like a sort of illuminated sign. She also told me about having a guardian angel. Every child has one assigned to him to take care of him. I had no trouble believing in such additional inhabitants of my invisible world. I believed in fairies, elves, goblins, dragons and giants — all of them invisible but all equally real. In the long winter nights when the house shifted its weight a bit and gathered its old bones together to ward off the cold, adults would hear the creaking and think of shrinking boards and pipes, but I knew better. The unseen inhabitants of our house were walking around treading a bit too heavily now and then, but keeping the people within safe from dragons.

Later in Sunday School I learned that God had once upon a time been much more active — perhaps before he invented angels to do all the work for him. Not only did he make the world, but he also caused a flood after telling Noah how to build an Ark. He chose one group of people as his favorites and helped them escape from Egypt. For a long time he did miracles for the good guys and made all kinds of awful things happen to the wicked ones. I was particularly impressed with how he watched little boys with an all-seeing eye

and kept a record book in which he listed all your sins so that he had good reason to send you to hell on judgement day.

My teachers also told me about Jesus who loves me because the Bible says so, and how Jesus died on a cross so that God wouldn't send me to hell. I used to wonder why God didn't punish Jesus for upsetting all those divine plans about roasting sinners, but once when I asked about it the teacher became angry. This taught me that some things in religion are "holy mysteries" and you are supposed to believe in them without asking questions.

By the time I was ten or eleven I didn't like God very much, but I thought Jesus was great because he was on my side. I read a book by Bruce Barton called *The Man Nobody Knows*. "Nobody" includes Bruce Barton, I discovered when I later did historical research in the New Testament documents. But at the time I was so impressed that I thought I might like to be a minister. Then I had a mystical experience that was beyond my capacity to put into any frame of meaning, but which also convinced me that God is hidden in everything on earth. I no longer believed in an old gentleman in the sky, but I couldn't say that in the presence of adults because everyone talked as if he were real.

I chose to go to theological school as an alternative to training for teaching philosophy because of the influence of friends I made in an Episcopal summer camp. In Cambridge I had no problems with outgrowing Sunday School piety and getting a more mature understanding of theology as did some of my fellow students. In those days my God in verbal knowledge — as compared with direct experience — was the philosophical concept of a limited God as taught by my philosophy professor in college, Edgar Sheffield Brightman. This concept satisfied logic, but it could not express my experience.

Then came Harvard Graduate School. I worked for a Ph.D. in "The History and Philosophy of Religion" and had to learn to be at home in religions of the Orient. Here for the first time I became acquainted with ideas of God that matched my awareness of the indwelling infinite self of the universe.

How my mind may develop further on this subject in the years ahead, I do not know. I mention the above changes only as a reminder that some people go through many successive stages of religious understanding, and that such development

is normal. A child thinks in anthropomorphic terms. Young people often succumb to religious hero worship. Young adults demand logical consistency. Older people can live with the paradoxes of life and they often find suggestive metaphors that express their own real values more satisfying than the systematic products of cold reason.

From where I now stand the important thing in any person's religious ideas is not so much their present concepts as their capacity for continuing growth. Are they trapped in an iron cage of dogma, or are they open, questioning, and searching? We are so small. Reality is so unimaginably vast. There is room for continuing growth through a whole lifetime — and beyond.

Sacrifice for Sin

By George W. Wickersham II

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

THE COLLECT speaks of our Lord as being "both a sacrifice for sin, and also an ensample of godly life."

None of us has any difficulty in understanding how Jesus was an example of godly life, but many of us, I am sure, are not altogether clear in our minds as to what is meant by his designation as a "sacrifice for sin."

The idea of sacrifice is one of the most ancient in religion. Pagans thought of it as a means of currying favor with the gods. Romans going off to war sacrificed animals in the Temple of Mars, the god of war. Those with romantic inclinations made similar offerings to Venus, the goddess of you-know-what. Agamemnon, King of the Greeks, seeking favorable winds for the fleet setting out for Troy, sacrificed his daughter, Iphigeneia, to the gods. If the gods were placated by this, the Queen, Clytemnestra, was not.

Sacrifice took various forms with different peoples. In the Hebrew nation at the time of our Lord it took two forms. The first was that of a thank-offering. Jesus referred to this when he directed a leper whom he had healed to show himself to a priest and to offer for his cleansing that which Moses had commanded. If we look at Leviticus 14, we find that this was rather elaborate. The second was that of a sin-offering. Our Lord ran into this head-on when he cleansed the Temple. Most of the doves and sheep sold there were sold for this purpose.

Jesus objected to turning the Temple into a

market place, as well as to the squalid practices connected with it. Deep in his mind, however, I am sure that there lurked a basic antipathy to the practice of sacrifice for sin. More than once he quoted Hosea, "for I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings."

Dangerous Ideas

THERE IS after all a rather obvious danger connected with the practice of sacrifice for sin. It leads people to think of sin as something which can be paid for.

Anyone who has raised children knows that no amount of money, no material gift, could ever pay for what parents must put up with. In fact, many parents are unwilling to put up with it; hence: problem children.

Still, there are many Protestants, many Catholics, many Christians of sundry stripes who believe that Christ's sacrifice on the cross somehow paid God back for our sins, as if that was possible.

Further, our Lord clearly taught that God is a forgiving God. Well, where there is forgiveness, there is no thought of payment, even when payment is possible.

In what sense, then, can Christ himself be a "sacrifice for sin"?

Sacrifice of Self

I BELIEVE that our Lord's sacrifice was a sacrifice for sin in the same sense that a parent's patience and suffering are sacrifices for the immaturity of her children, in the same sense that a teacher's patience and suffering are sacrifices for the ignorance of his pupils, in the same sense that your patience and suffering are sacrifices for the thoughtlessness of your neighbors.

The great Negro drama, "Green Pastures", is remarkable for the way in which it underlines the contrast between the concept of God which you find in earlier passages of scripture and the concept which you find in later ones.

You begin with a God who lost patience with a sinful people, and sent a flood to eradicate them. You end with a God who to an equally sinful people nevertheless sent his son.

I will never forget the expression on the face of the father as the angels told him what was happening on Calvary. You understood in a flash how Christ's sacrifice was a sacrifice for sin.

No angry God was requiring a price from men. Not hardly. The shoe was on the other foot. Angry men were requiring a price from God.

Basic Principle

IT IS SO IMPORTANT to remember that the principle of sacrifice for sin is basic in human life. If God had been unwilling to pay it from the beginning, there would be no human race. If you and I were unwilling to pay it from day to day, children would not be raised, pupils would not be taught, neighbors would not be dealt with. Indeed, we would all probably be at each other's throat.

All peaceful and productive relationships come at some cost. This cost is actually the sacrifice required by sin, because we are all sinners. You cannot undertake the slightest project in your community without incurring some hostility. Unless you are willing to experience this hostility, to carry this cross, to pay this price, you will never accomplish a thing.

This is why the collect refers to Christ as "both a sacrifice for sin and also an ensample of godly life." You simply cannot separate the two.

UNITED FARM WORKERS:—

(Continued from Page Six)

union's lack of professionalism in administering contracts," the priest observed.

But he emphasized that the growers he has contacted have cited problems concerning contracts but have not suggested abandoning the contracts themselves.

Film Supports Chavez

A documentary film designed as an aid in building support for the United Farm Workers has been produced by the board for homeland ministries of the United Church of Christ.

"It is our earnest hope that this motion picture will stir the conscience of America and bring justice to the farm worker," said Howard E. Spragg, executive vice-president of the board, at a preview of the film.

Entitled "Viva la Causa," it is a 26-minute, 16mm color film, showing organizing efforts by the United Farm Workers. It includes statements by Cesar Chavez, farm workers and growers and songs by Joan Baez at a rally. It is to be distributed by the national farm worker minis-

try, an agency of the National Council of Churches.

John L. Regier, associate general secretary of the NCC and head of its division of Christian life and mission, also spoke at the film preview and expressed support for Chavez in his "attempt to lead seasonal farm workers out of economic bondage."

He noted that the NCC general board recently directed all NCC units to refrain from buying lettuce that had not been picked by the United Farm Workers.

And he said that William Kuhfuss, president of the national farm worker ministry and a United Church of Christ layman, was being invited to attend the next board meeting of the agency to "discuss Christian responsibility in relation to the poverty of seasonal farm workers."

Jose Gomez, New York boycott coordinator of the United Farm Workers, said at the preview that the union would use the film extensively in its attempt to build support for the

lettuce boycott among churches, labor unions and other groups. He indicated in an interview that the United Farm Workers intended to defy the recently passed Arizona law prohibiting secondary boycotts.

"Some may find it strange that a labor union should call upon the church for help," he said, "but in reality there is a very natural affinity of the church to the United Farm Workers. Both the church and the union are for justice."

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on Aug. 31. It is expected that a new general secretary will be elected before the end of the year.

Walmsley will join the staff of Trinity Parish in New York City, with special responsibility

for the downtown ministries of the congregation.

In his service as executive of the Mass. council he has served as an initiator and spokesman for the ecumenical movement in the state.

God Has a Place in Schools Says Ecumenical Commission

★ An ecumenical commission made up of eight Roman Catholics and eight Protestants said that the major question in Ontario is not whether religion shall be taught in public schools — but what religion, and how?

The ecumenical study commission recommended that the Ontario government scrap its requirement for religious opening exercises, but insure that "God has a place in the school."

Many schools have already stopped morning recitations of the Lord's Prayer, the singing of hymns and Bible-reading. Commission representatives say that's a good idea, but they insist on continuing religious instruction — by which they clearly mean Christianity.

Since 1944, under Ontario law, provision has been made for two half-hours of religious education weekly in the public schools. These periods may be taught by regular teachers or visiting clergy. Under Canada's constitution, Ontario's Roman Catholics are guaranteed their own parochial schools, separate from the public system.

The study by the 16-man commission was published with the help of an \$11,500 grant from a foundation.

The report cites an Ontario education regulation that "... the schools of Ontario might exist for the purpose of preparing children to live in a democratic society which bases its way of life upon the Christian ideal." The commission feels a formidable percentage of parents agree.

In 1971, the education ministry authorized grade 11 and 12 courses in the five major world

religions — Hinduism, Buddhism, Judaism, Islam and Christianity. History teachers will launch the courses in many Metro Toronto schools in September.

To date, this has been the only action taken since 1969 when a government appointed committee on religious education in the public schools of Ontario brought down 12 recommendations. The Mackay committee, as it was called, advocated moral education to replace religious education.

The Mackay committee was appointed after the ethical education association, Jewish groups, Seventh-day Adventists and several bodies protested against the two half-hours of what they called Protestant indoctrination. Parents have the right to exempt their children, but opponents charged this only served to emphasize differences among pupils.

The ecumenical study said that while children "are not allowed to be introduced at school to the basic principles of the Christian faith, they are constantly being indoctrinated in the faiths of secular humanism and allied religions.

"It is undoubtedly this awareness that is arousing such disquietude among increasing numbers of socially alert Christian parents in this province — and elsewhere in Canada."

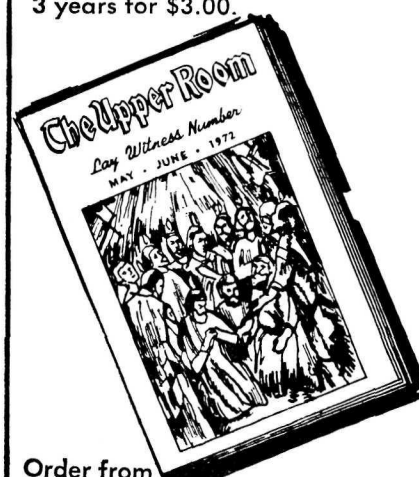
Edward J. Brisbois, a member of the commission who also sits on the Ontario Catholic bishops' committee on education, commented that most of his colleagues were upset by the negative tone of the Mackay report.



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By Elliott Wright
RNS Staff Writer

★ George McGovern, the Democrats' nominee for the presidency, is the son of a clergyman, a former seminarian himself and a man of deep religious persuasion.

Shortly before the balloting started, McGovern, 50 met with a group of noisy demonstrators in the lobby of the Doral Beach Hotel in the Florida convention city.

He discussed a wide range of topics with the group made up of Students for a Democratic Society, Zippies — a branch of the Youth International Party — poor people and "Jesus People."

The nominee later said he could not agree with many of the "way out" ideas put forth by SDS and the Zippies but felt it important to talk with those who had concerns. Such an approach to people characterized his bid for the nomination.

George Stanley McGovern was born on July 19, 1922, in Avon, S. D., a farming community, the son of the Rev. Joseph McGovern and Frances McLean McGovern.

His father was a professional baseball player who had entered the clergy of the fundamentalist Wesleyan Methodist Church, now merged into the Wesleyan

Church. McGovern is now a United Methodist.

According to his wife, the former Eleanor Stegeberg, and friends, the Democratic candidate learned his "ethical values" from his father. Mrs. McGovern says: "When George says certain things are right and certain things are wrong I can hear George's father in this sort of judgment."

The senator attended high school in Mitchell, S. D., where his family moved when he was six years old. In 1940, he entered Dakota Wesleyan University, a Methodist school in Mitchell.

His undergraduate work was interrupted in 1942 by world war two. He joined the army air force and after training was assigned to a B-24 group in North Africa. He flew 30 missions, and for bringing a bomber in for a crash landing won the distinguished flying cross.

Honorably discharged as a first lieutenant in 1945, McGovern returned to Mitchell and his studies at Dakota Wesleyan. He and Eleanor Stegeberg, who also attended the Methodist college, had been married in 1943 while he was on leave. The couple have four daughters and a son.

Through his study and through the influence of his wife, the young McGovern was

introduced to the Christian social gospel which was to have a strong influence on his thinking.

After graduation from college, he considered entering the ministry, enrolling at Garrett Theological Seminary, adjacent to Northwestern University in Evanston, Ill.

He was accepted as a "supply pastor" by the then Methodist — now United Methodist — Church in northern Illinois and assigned as a student pastor to a congregation in Diamond Lake, Ill.

Relating to the people in the parish and giving sermons excited him and he was obviously successful as a pastor. The membership grew from 133 to 170 in the months he was in Diamond Lake.

Seminary professors recall George McGovern as a better than average student. Some churchmen have speculated that he would have become a bishop had he sought ordination.

But the seminarian felt other callings. He was not happy with all aspects of parish life. He transferred from Garrett to the graduate department of history at Northwestern. He received a master's degree in 1949 and returned to Dakota Wesleyan to teach, while he also continued study toward a doctorate.

Northwestern awarded him the Ph.D. degree in 1953. The liberal populism which has come to mark McGovern's politics was

evident in his decision to write his dissertation on the "Colorado Coal Strike, 1913-1914."

He entered politics in 1953, becoming executive secretary of the embryonic Democratic Party in South Dakota, a traditionally Republican state. In 1956, he was sent to the U. S. House of Representatives. He was defeated in his first try for the Senate in 1960, but elected in 1962 and again in 1968.

McGovern came to national attention in 1961 as administrator, under appointment by President Kennedy, of the food for peace program. One of his first acts in that post was to appeal to the nation's churches to help alleviate hunger in the land and distress in developing nations.

While not maintaining close ties with a local congregation, the senator has responded to calls to assist and represent his denomination. Churchmen and theologians are among his closest friends. United Methodist Bishop James Armstrong of the Dakotas is one of his staunchest backers in the political contest.

In 1968, McGovern was a United Methodist delegate to the fourth assembly of the World Council of Churches in Uppsala, Sweden. He actively participated in debate, especially when the assembly considered the Indochina war, which the lawmaker first opposed in a Senate speech in September 1963.

He told the WCC assembly, which took a strong stand against the war, that he supported the council action but advised that the fighting could not be stopped by resolutions but by the "reawakening of the conscience of the U. S. people." The senator also told non-American participants that they did not come to Uppsala with "clean hands."

In 1969, McGovern was a member of the national commit-

tee for the first U. S. congress on evangelism, held in Minneapolis, the American followup to the earlier world congress on evangelism in Berlin.

The same year, the senator was chairman of a world council consultation on racism at Notting Hill in London. Out of that meeting came the controversial WCC program to combat racism. A part of that program is the allocation of grants for humanitarian purposes to groups opposing racism.

The inclusion of southern African liberation movements alleged to have used guerrilla tactics in those grants caused international political and ecclesiastical upheaval in 1970 and 1971.

While the impetus for the WCC anti-racism work came from Notting Hill, the actual program was shaped by the ecumenical organization's policy-making central committee. McGovern did not play an active role in the program after Notting Hill.

The senator is perhaps best known for his stand against the Indochina war, his proposals to cut military spending and his strides to overcome hunger. He also has been involved in civil rights, conservation and both agricultural and urban affairs.

In Miami Beach he had the backing of most black delegates and civil rights leaders, despite a modest vote for Rep. Chisholm on the first ballot.

Mrs. Coretta Scott King, wife of the late Dr. Martin Luther King, Jr., is a McGovern supporter, as is the Rev. Jesse Jackson, head of operation Push, a black economic initiative. The Rev. Ralph David Abernathy, president of the King-founded Southern Christian Leadership Conference, gave his endorsement to the Senator in Miami Beach.

McGovern's concept of the presidency reflects his religious

heritage. He has said: "I think a sense of decency—not prudishness or sanctimonious self-righteousness but old-fashioned concern and love for others — will be essential in the next president. That's the kind of president I want to be."

Praise Platform

The Democratic Party platform recognizes that the issues facing the nation are "basic moral issues, not political technicalities," according to Krister Stendahl, dean of the Harvard University Divinity School.

Interviewed by the Dallas Times Herald while attending the biennial convention of the Lutheran Church in America, Stendahl noted that the Democratic platform is concerned with such issues as Vietnam, busing, tax reform, wage and price ceilings, the draft, and amnesty.

He pointed out that these planks bear a striking resemblance to the agendas of many religious groups during the past decade.

"This is one of the few times in history the church has taken the lead on some of the issues rather than joining in when it's safe," the theologian commented.

"We have now come to the stage where you do not need to be a deeply committed Christian to understand many of the problems facing us are of moral magnitude," he added.

Stendahl said that as a result of its social activities of the 1960s, the church has shifted from "an agent of continuity and stability to being rather an irritant — thinking of itself as pushing hard for justice."

On the issue of tax reform, he cited the awareness of unequal distribution of resources that was created through such events as Martin Luther King's freedom march in Selma, Ala., in

1965, and an international conference on church and society in Geneva, Switzerland, 1964.

Busing, Stendahl said, is "a means toward overcoming segregation, which in itself is a means toward overcoming racism." He described some of the problems involved as a matter of "shame" over having to resort to such a "tool" in attempting to overcome segregation.

"Yes," he concluded, "the political issues do reflect an impact from the religious sector of society."

Confrontation in Park

A report here indicated that Jesus People won in a confrontation with some Zippies during the convention.

At the same time, the report said, "Yippie" leader Jerry Rubin indicated that he has no desire to become a "Jesus person."

As related by Dana Driver, in a special report for Baptist press, the confrontation took place at Flamingo Park, which had been set aside as the "bivouac area" for groups that came to bring various protests to the attention of the convention.

A rock concert was being given by The New Directions, Inc., an inter-denominational, interracial group from Burlington, N. C., Mr. Driver reported.

After about 20 minutes, a Zippie — a member of a group that wanted to put "zip" into the Democratic convention — pulled the plug to the group's amplification system.

When J. L. Williams, the rock group's director, asked the Zippies present for a chance "to do our thing," about 25 of them responded by jumping onto the stage and pushing the musicians to the back. They ripped out the electronic wiring and shouted through a megaphone: "Jesus

freaks, go home. This is a political gathering, not a rock concert."

The band members responded by pointing their index fingers skyward in the "Jesus Movement" symbol for "One Way — Jesus." Audience reaction was mixed, with some people chanting "Jesus freaks, go home," and others yelling, "Let'em continue. They have a right of freedom of speech, too."

Things came to a head when one youth tried to grab the drummer's sticks. A scuffle began, but soon ended when four black members of the Southern Christian Leadership Conference jumped on stage and broke it up.

Reprimanding the Zippies, the SCLC members charged, "You're always yelling about freedom of assembly and speech for everyone, and now you're trying to deny it for groups that anger you."

At this point, the audience joined in agreement, and the Zippies left the stage.

Spotting Yippie leader Jerry Rubin nearby, Driver asked him to comment on the incident. Rubin declared, "Sometimes force is necessary to get rid of insurgents who don't have a place here."

The Southern Baptist reporter asked if this meant that some groups could have expression but others repression. To this, the Yippie leader angrily replied, "Don't bait me. I don't like to be baited. This ends the interview. Get away from me."

Despite the last comments, Driver did not want the interview to end. He then asked Rubin if violence during the convention had been avoided because of contact with religious leaders.

Rubin, incensed, replied: "No, these damn Jesus freaks had nothing to do with it. I don't believe in what they're saying, and none of them has talked

with me, and I wouldn't talk with them even if they tried."

The next question was whether Jerry Rubin believed in the power of God and of the Christian movement. His reply: "Jesus was a junkie. I don't want to be bothered by any more of those kinds of questions."

At this point, Rubin indicated in distinctly unbiblical language that further questions on Mr. Driver's part could lead to violence. This ended the interview.

How did Jesus People feel about the confrontation?

Charles Aliston, a 20-year-old black member of The New Directions, commented, "I had been in riots before and knew how to keep my cool."

Nancy Russell, a 16-year-old blond, said, "I knew God was watching over us. I was a little scared, but the more I held up my 'one way' sign and prayed, the stronger I became."

Williams remarked, "These people were afraid of us. They were so insecure they had to attack."

BISHOP OF HAITI BACK ON JOB

★ Bishop Luc Garnier of Haiti has returned to his office after recovering from a near-disastrous automobile accident.

The 43-year-old bishop, accompanied by Fr. Alfred W. Rollins of New York, a member of the executive council, was driving his land cruiser from Leogane to Port-au-Prince when it was overturned during a mid-June flood.

Both men were swept into a torrent. Bishop Garnier, semi-conscious, suffered a severely cut scalp, badly torn arm, broken shoulder and injured hip. Rollins, not seriously injured, managed to drag the bishop to high ground.

They were rescued after a freezing night. During the night Rollins made tourniquets from

his socks, and used his shorts to clean Bishop Garnier's wounds. A passing police car found them, and a fire truck used long ladders to rescue them.

While recovering at Canape Vert hospital Bishop Garnier directed work of the diocese from his hospital bed, assisted by his wife.

John Robinson Presents Views On Sex to Methodist Group

★ Controversy marked the last stages of the week-long 1972 British Methodist conference when a former Anglican bishop suggested the age of consent for sexual relations be reduced to 14.

Some Methodist representatives demurred and the conference president replied to the address.

Setting off the controversy was John Robinson, former Suffragan Bishop of Woolwich, in southeast London, author of the controversial *Honest to God*, and now Dean of Trinity College, Cambridge. Currently chairman of the sexual law reform society, he suggested in a lecture that the age of consent, now 16, be lowered to 14.

But what made it of particular interest to Methodists was that the talk was the Beckly lecture, traditionally given during the week of the Methodist conference on aspects of the social implications of Christianity.

Some members among the 690 ministerial and lay representatives attending the conference later expressed regret privately that the controversial Anglican had used a Methodist platform to make his speech.

Methodist conference president Harry O. Morton later defended his right to do so.

Arguing in favor of lowering the age of consent, Robinson said in his lecture: "Probably the most creative as well as the most realistic solution would be to lower the legal age of consent to 14, so that no one having

intercourse with a person above that age should automatically be committing a criminal offense." But then to provide additional protections, there could probably be an extension of the period, say from 14 to 17, when, under the children and young persons act, care and protection proceedings would be available; and legislation could be designed to safeguard minors against adults exploiting or corrupting them."

Robinson also said the age of consent for homosexual behavior — at present 21 — was "absurdly high." It should be the same as that for heterosexual intercourse, he said, adding that any discrimination between the sexes should be made illegal.

Morton, who has two daughters aged 17 and 13, answered Robinson during an adjournment in formal conference proceedings the following day. He defended Robinson's right to make the speech he did and also said he thought the "protection" advocated by him was essential. He went on:

"What about my two girls? How might their thinking be? Would they be able to relate themselves adequately at 14 years of age? Frankly, I doubt it.

"I think that my own children, having such an upsurge in their lives between the ages of 11 and 14 coming to terms with the adult world, do need the protection of the law against exploitation.

"I believe very firmly unless you have discipline, and in so-

ciety that means law, you cannot protect liberty and freedom. Liberty and freedom are gifts to man which cannot be established by society.

"I welcome any speech that helps us in this matter to get away from cant and hypocrisy and which puts the real questions. And the real questions relate to individuals and the way they relate to each other in society. If the net result is to help people to do that, it is to be welcomed.

"If the net result, however, is that we live in a society which is not ready for this kind of adult conversation and takes all the wrong directions from the speech, perhaps it might have been wiser if he (Dr. Robinson) had held his peace."

"The real question," Morton added, "is: Are we sufficiently of an adult society in the church and the world to discuss this matter to our mutual advantage? I would like to think we were and I think we should be given the chance to demonstrate we are. I do not want as a church leader at this moment to do anything to cast doubts on that until it is proved otherwise.

"I do not take the view that we are lacking in adulthood. My view is that if you trust the people in the nation and the church to be adult, most of the time they will live up to your expectations."

RELIGIOUS BELIEFS ARE CHANGING

★ A comprehensive survey of Detroit area residents reveals that more people today tend to view society as cold, impersonal and uncertain than they did 15 or 20 years ago.

The study also confirmed that there has been a continual decline in the number of persons who attend church each week, while the number who never attend has risen. The proportion who do not believe in God, however, dropped slightly.

What About Amnesty?

By Lee A. Belford

Director of Department of Religion, New York University

THE VIRTUE praised above all other virtues in the ancient Roman Empire was patriotism. It is no wonder that loyal Romans should have looked askance at the early Christians. Rome was tolerant of religion — every man had the right to worship as he pleased. But Christians refused to venerate the emperor, refused to bow to the imperial insignia, and refused to serve in the armed forces. They were disloyal to Rome. Of course, the Christians said that they were very loyal, loyal to the Prince of Peace, and their primary loyalty forbade them taking human life. Cowards they were not; brave people they were, and willingly accepted martyrdom rather than compromise their convictions. They are heroes of the church. In time the Emperor Constantine was converted to Christianity and from that time on, Christians became the in-group with a vested interest in preserving the government and this meant fighting to protect the boundaries. But there was a residue of the old spirit left. Dispensation and exemption from military service were given to monks, clergy, and others who would not fight. The principle of conscientious objection was affirmed.

In Christianity there has long been a strain of perfectionism that cries out against war, against mass murder. When I was in the military service in world war two I used to thank God for the Quakers, Mennonites, and other conscientious objectors because they were my conscience and kept me from justifying the war as an unmitigated good. And I thanked God that there were no more of them because we had to get on with winning the war. Certainly I had to recognize the legitimacy of their claims as Christians although from my point of view, to be in this world is to choose the lesser of two evils, which I thought world war two was. Which point of view is correct, God only knows, but I am glad that there were proclaimers of peace even in the midst of war.

Those who go to war encounter inconveniences, hardships, and sometimes death, and with death they lose their opportunity to give love to family and friends, to make a constructive contribution to society. Why should they give so much when others give so little? As a boy I heard certain men

referred to as shirkers because they did not volunteer to serve in our military forces, or evaded the draft. As a man I heard disparaging remarks made of draft dodgers, war profiteers, and defence workers who were supposedly getting rich while so many men sacrificed their lives. We were judgemental; shortly after a war is over, we cease to be. Perhaps some of the evaders were grossly selfish and self-centered persons. What are they now? That is the basis on which they are to be judged if at all. And what about nations? We hated Germany. When the country was divided, we helped West Germany get on its feet. It is now a very prosperous country. Japan, our one-time muchly hated enemy, we helped, and Japan is now our major ally in the far east. Italy, our one-time enemy, has never had it so good. Poor England, our friend and ally — she fought so hard for survival and although victorious, has suffered ever since. We do forgive and forget.

First American Bishop

SAMUEL SEABURY sided with the British during the Revolutionary War. The war was hardly over when the clergy of Connecticut elected him bishop, and because there were no bishops in this country to consecrate him, he went to Scotland to be consecrated by Scottish bishops, returning home to be the first bishop in the American Episcopal Church. The bloodiest engagement in American history was the war between the states. Although some Southerners called it the war of the federal invasion, some Northerners called the war a rebellion. What happened to the rebels? In 1868 President Andrew Johnson granted them amnesty, with a few exceptions. One of the exceptions was a kinsman of my wife, Matthew Fontaine Maury. He had spent most of the war years in England trying to get support for the Confederacy, including ships and cargo to run the blockade. Before he died in 1873 he was pardoned and later a building at the Naval Academy at Annapolis was named for him, and he joined other Southerners like Robert E. Lee and Stonewall Jackson in the American Hall of Fame.

What about those men of today, ever since the undeclared war in Vietnam began, who resisted the draft, who deserted the armed forces, who even went so far as to encourage others to desert? Tens of thousands of them have found refuge in other countries. Are they content to live where they now are? No! Most of them think of themselves as temporary exiles. Almost all of them

want to go home, back to the U.S.A. Are we going to let them come home? If so, what conditions, if any, will we impose?

Some of those in Germany who fled to Scandinavia when their notices for Vietnam came were downright scared. Some in the United States fled to Canada to find an easier life than a life in uniform. Some gave their actions the deepest consideration and fled because they were opposed to the war in Vietnam. I speak not of pacifists in an absolute sense — we had facilities for accommodating them, but of those who differentiated between the Vietnam war, which they did not believe in, and other wars in which they might have believed. Most of them feel that we should never have gotten involved, and now most of us would agree. The old domino theory did not hold up. According to the theory, if one country falls to the communists, the next country will fall, and then the next, but we were let down when the neighboring countries refused to join the crusade which was supposedly in their interest. Instead of isolating the Communist powers, we are now committed to accommodation even though some of the diplomacy may yet be on the ping-pong level. We know belatedly that we are supporting a corrupt power in Vietnam which we fear will collapse if our support is removed. Are those who chose exile rather than fight to be so much condemned? We have created so much bad will toward ourselves in the world that if there is condemnation, perhaps it should be of those who first led us into the war and kept us there so long.

Although as a Christian I cannot help respecting those who conscientiously refuse to kill, I do not think that virtue is of primary consideration when we talk of what is to be done now. There are laws covering desertion. Desertion carries of three to five years imprisonment and a dishonorable discharge. There are too many deserters to count easily. Do we want to set up a huge prison system for dealing with these men? Will incarceration help them to grow and develop? Will incarceration serve a useful social purpose? Or are we merely to say that because they deserted, they ought to be punished and to suffer?

Opinions Differ

SOME PEOPLE think that there should be a general amnesty granted to the deserters and to others who evaded the war obligation. You have a good precedent for your opinion. The "Thirty Tyrants" ruled Athens from 404 to 403 B.C.

When Thrasybulus led a successful revolt, he offered a general amnesty to all office-holders and other citizen-collaborators, excepting the thirty tyrants themselves. De Gaulle issued an amnesty to those who fought the French forces in Algeria. We have our own precedence, both personal and collectively, in the history of our own country.

Some people rule out punishment, but think that the evaders have an obligation to serve their country. The Quakers, Mennonites, and other peace groups provide alternative service for conscientious objectors. Their work programs were and are most impressive. Some of you feel that deserters and other offenders should be immediately paroled to serve for a limited time in the Peace Corps, the Vista program, or in other forms of service for the public good, after which they would receive full pardon.

There is much to commend both positions. The young men, many of them from poor families, many of them quite idealistic, would never have become exiles were it not for the very dubious war in which we are now engaged. They have not had an easy life on the whole, separated from family and loved ones. Some, I am sure, have had an uneasy conscience. Certainly the experience they have had should have deepened their social awareness and their sensitivity to human problems. I do not think we have any right to view them as common criminals.

Where do we go from here? The question of amnesty is too important for it to become a cheap political gimmick. The fate of a large number of men who acted in a certain way at a time of confusion is at stake. A full amnesty without penalty has worked constructively in the past for all concerned. On the other hand, perhaps amnesty with conditional compensatory service is the answer. Punishment for the sake of punishment I am sure is not the right answer. One should examine the viable alternatives in the light of Christian conscience, and make his opinions known.

Pace Is Peace

Corwin C. Roach

Director North Dakota School of Religion

MY FAVORITE MISTYPIST came up with another one. Her copy said, "I shall walk in the peace of the Lord" and she turned it into "pace". Certainly her typographical transformation was a decided improvement on the original. Pace sug-

gests activity, movement. This is what fellowship with God is all about. It is striving toward a goal. The name first given to Christians was "followers of the way". Above all, Christianity is a movement, not an institution.

The reason why so often the church does not seem to be getting anywhere is that it is not moving. It is merely standing around having a cozy, comfortable chat. We need Christians who are on the move, not mere standpatters. So often we tend to confuse salvation with preservation of the status quo. God insists that we get up from the comfortable pews and start going, getting on the pace.

You will remember that when Jeremiah complained that he was not getting anywhere, God replied, "If you have raced with men on foot and they have wearied you, how will you compete with horses?" The pace is accelerating in our day, too. We would be only too happy if we could go back to the horse and buggy days of Jeremiah. The pace seems too much for us today in our accelerated age.

Yet there is a Pacemaker by our side who will help us run the race. God never makes a demand upon man without giving man the strength to meet it. As we go the second mile in all the challenges confronting us today, God is going alongside, directing and encouraging us, setting the pace. It is as we walk in this pace that we shall find peace. For peace is not negative inertia nor a rest by the wayside. Rather it is positive accomplishment, completeness and harmony, the joy and satisfaction in a task well done. As we walk in the pace of the Lord, we shall experience his peace. It can be done in no other way.

On Food

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN THE STUDY GROUP we had a most pleasant time reading part of an essay by Alan Watts called *Murder in the Kitchen*, most of which was a humorously bitter complaint against the food industry and bad cooking. The satire reminded me of a poem which I learned in the far off days of my childhood. It was called, *Miss Foggerty's Cake*, and it ran as follows:

As I sat by my window last evening
The letterman brought unto me
A little gilt-edged invitation
Saying, "Gilhooley, come over to tea."

Sure I knew 'twas the Foggertys sent it,
So I went for old friendship's sake,
And the first thing they gave me to tackle
Was a slice of Miss Foggerty's cake.

Miss Martin sure wanted to taste it,
But really there wasn't much use,
For they worked at it over an hour
And couldn't get none of it loose.

Till Foggerty went for a hatchet
And Killey came in with a saw;
That cake was enough, by the powers,
To paralyze any man's jaw.

In it were nutmegs and berries,
Raisins and cinnamon, too;
There were sugar and pepper and cherries,
And the crust of it nailed on with glue.

Miss Foggerty, proud as a preacher,
Kept winking and blinking away,
Till she fell over Flanigan's brogans
And spilt a whole brewing of tay.

McNulley was took with the colic,
McFadden complained of his head,
McDoodle fell down on the sofa
And swore that he wished he were dead.

Miss Martin fell down in hysterics,
And there she did wriggle and shake,
While every man swore he was poisoned
By eating Miss Foggerty's cake.

Such are the hazards of eating food cooked by people who are not masters of the art. Mr. Watts can complain about food that is commercially prepared as much as he wants, I still would rather take a chance on a pre-packaged cake than on the culinary inventions of Miss Foggerty.

On the other hand, unless you have reason to be on a special diet, I think Alan Watts may be right in saying that we Americans tend to confuse the kitchen with the pharmacy. If you can print a label giving some kind of scientific analysis of the food in a package, no one seems to care much how the stuff tastes and smells. Sort of makes you wonder how our ancestors survived in the days before chemistry. Which calls up another poem from my childhood. This one is called *Methuselah*:

Methuselah ate what he found on his plate,
And never, as people do now,
Did he note the amount of the calory count;
He ate it because it was chow.
He wasn't disturbed as at dinner he sat,

Devouring a roast or a pie,
To think it was lacking in granular fat
Or a couple of vitamins shy.
He cheerfully chewed each species of food,
Unmindful of troubles or fears
Lest his health might be hurt
By some fancy desert;
And he lived over nine hundred years!

There is another food poem that many of you will recall: W. S. Gilbert's Yarn of the Nancy Bell, about the elderly naval man who said:

"O, I am the cook and the captain bold
And the mate of the Nancy brig
And the bo'sun tight and the midshipmite
And the crew of the captain's gig."

The point was that he had eaten all of them to keep from dying of hunger after a shipwreck. That's cannibalism — forbidden by the taste buds of civilized men. Yet I once read a statistical analysis done by some scientist who had made a

probable estimate of the number of atoms in the body of Julius Caesar and then figured that after Caesar's body decayed into dust and these atoms spread out into the atmosphere there was a very good chance that some of his atoms are in many of us today. We may not have eaten Julius Caesar directly but we could very well have breathed some of him into ourselves!

As a matter of fact, every time we exhale we lose some of our atoms and they float around in the air to be inhaled by someone else. In atomic terms all of us are pretty well mixed up with each other. Some of me is in you, and vice versa. Such continual interchange might remind us that we really are not totally isolated organisms. Rather we are variant forms of a single biosphere and more deeply related to one another than most of us realize. There is doubtless some religious lesson to all of this, but I'll be darned if I can see what it is at the moment, so I'll leave you to figure it out for yourself.

Co. Report Gives Breakdown Of Employment in South Africa

★ As a direct result of negotiations with a United Church of Christ agency, Mobil Oil has compiled and sent to its stockholders a detailed report on its operations in South Africa.

The document is a major victory in the campaign of several denominations pledged to greater "corporate responsibility." Contact with Mobil were handled by the United Church board for world ministries, which owns 5,527 shares of stock in the firm.

Responding to the report, the world ministries board welcomed Mobil's assurances that the firm is working to improve the lot of non-white workers in

South Africa, where a white minority rules a black majority through an apartheid policy.

The church agency described Mobil as one of the "most sensitive and progressive" companies in U. S. industry and expressed hope it would do more in South Africa. It extended its "good offices," based on 150 years of missionary experience in southern Africa, to Mobil and other American firms concerned about the non-white worker in South Africa.

Negotiations between the United Church board and Mobil began in January. Mobil agreed

to supply the report and the board agreed not to enter a proxy resolution on South Africa at the corporation's annual meeting.

Similar reports, growing out of other negotiations with church groups, are expected from Gulf Oil and International Telephone and Telegraph.

The United Church board expressed appreciation for the "clarity and comprehensiveness"

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of the Mobil document and called it an "example of the openness that should be common practice of U. S. business corporations."

Mobil was praised for raising the wages of the lowest paid South African worker by four times the cost of living over the past decade.

In 1962, the highest paid non-white worker received \$53 per month; in 1972, that same worker is paid \$79.

However, the church board was not pleased that 85 per cent of all black workers are in three lowest paid categories.

Following the lines of the apartheid system in South Africa, workers are classified as white, black (African), Coloured (mixed) and Asian.

The total number of Mobil non-white workers had decreased from 1,264 in 1962 to 1,046 in 1972, when there were 1,806 white employees. Of the non-white, 798 were black, 42 Asiatic and 206 Coloured.

Since 1962, 184 non-whites have been given positions previously held by whites. Pension and benefit program have been equalized. For example, non-whites have been brought into contributory pension plans, medical aid programs, educational assistance and home ownership plans which were not open to them in 1962.

Mobil maintains one of the major U. S. petroleum operations in South Africa. It began work there in 1897.

The board noted with approval that since 1962 Mobil has adopted a policy of equal work. It regretted that Mobil and other U. S. companies have not done more to oppose a South African ban on collective bargaining by blacks.

Following United Church suggestions, Mobil provided data on contributions of charitable gifts to South African institutions. The sum in 1972 was \$113,502, compared to \$68,474 in 1962. Of this total as of the latter date, \$23,074 went to non-racially specified business and profes-

sional groups; \$19,276 to multi-racial health, welfare and civic organizations, with \$3,511 to white programs in these categories and \$1,325 to non-white, and \$45,513 to white education and \$20,803 to non-white education.

In 1962, white education received \$42,437 of the total of \$68,474 and non-white only \$1,855.

BLAKE PROTESTS VIET BOMBING

★ Eugene Carson Blake, general secretary of the World Council of Churches, has strongly protested what he has described as "intentional" U. S. bombing of dikes in North Vietnam.

In a letter to President Nixon, the leader of the ecumenical organization, which has 255 Protestant and Orthodox member Churches, asked that bombing in the region of dikes be stopped immediately.

The text of the letter, dated July 17, was released in Geneva and New York on July 20. Blake told President Nixon that he would make the contents public because the chief executive has not seen fit to receive a group of churchmen who asked for an appointment to discuss "moral issues involved in the Vietnam war."

In charging intentional bombing of dikes, the WCC executive, an American and a United Presbyterian clergyman, cited reports of Agence France Presse and Swedish television.

Blake said the World Council "made in-depth inquiries with Western Europeans who have personally witnessed" the situation in North Vietnam since late June. He specifically cited dispatches from Agence France Presse and film made by Swedish television.

He told reporters he had "no evidence," but in the letter Blake voiced deep skepticism about the truth of U. S. denials that dikes have been bombed.



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Story of the Week

Nixon and McGovern Stances On Religion Analyzed

By Elliott Wright

R. N. S. Staff Writer

★ Conflict between two basic religious ideologies is a major issue in the 1972 presidential race, according to an author who has probed the theologies and moral appeals of both Richard Nixon and George McGovern.

Sectarian affiliation — Protestant, Catholic, Jewish — is not part of the clash described by the Rev. Charles P. Henderson Jr., a chaplain at Princeton University.

The conflict, the United Presbyterian clergyman said in an interview, is between what is represented by President Nixon's "concentration on the individual as a vehicle for good in the world" and a McGovern viewpoint "seeing injustices as a collective force needing a collective solution."

Henderson, 31, is author of a new book called *The Nixon Theology*, Harper & Row and has done considerable work on the McGovern theology.

The young chaplain, who formerly served a parish in Hoboken, N. J., sees the Republican president and the Democratic challenger as sharing many of the same values — such as emphasis on hard work — as optimistic about what humanity can accomplish and as liberal

and moral men who each appeal to American tradition in presenting their ideas.

But he thinks they differ greatly in application of their theologies, that they arrived at religious stances along dissimilar routes and mirror conflicting themes in the American tradition. He does not believe the religion of either is accidental or mere expediency.

Henderson characterized the president's faith as one combining Quaker idealism with the individualism and patriotism of revivalistic Protestantism. He finds an affinity between Nixon and evangelist Billy Graham to be natural.

The president, the author maintains, "is against church action in political affairs" because he believes religion's impact is on private lives. The one exception Henderson noted was abortion, and he is inclined to treat the Nixon support for the Catholic opposition to abortion as sincere belief as well as a political gesture.

Henderson is not surprised that the president seems to have closer ties with the official Catholic leadership than he does with the ecumenical Protestant spokesmen. Alliances with Catholics, the author said, were important to Nixon in his earlier anti-Communist drives. Also, Catholic leaders are often less

critical of his Indochina policy than ecumenical Protestants.

McGovern, according to the Henderson analysis, was converted from the Protestant fundamentalism of his preacher father to the social gospel, but without giving up the fundamentalist conviction that all institutions "have elements of injustice."

The Democratic standard-bearer voices righteous indignation against such flaws in the national fabric as "racism, the Vietnam war and institutionally sanctioned injustice," Henderson said, while the president seems more outraged by "pornography or what he sees as a lack of patriotism."

Henderson wonders if the American virtues stressed by Nixon are sufficient to meet the challenges of a day when "reconciliation and a larger sense of community," are needed.

"He (Mr. Nixon) recommends 'faith in America' at precisely the moment when the faults of America are most glaringly apparent," he wrote in his book.

Yet Henderson, whose father was once the Republican mayor of Youngstown, Ohio, is not willing to endorse McGovern as an automatic messiah.

He finds possible contradiction in the South Dakotan's use of religious rhetoric in the political realm, though the candidate says he wants to separate religion from politics in policy-making, and he thinks McGovern may manipulate reli-

gious symbols for political purposes.

Henderson offered no speculation on which contender for the White House has the best chance, but in the book he discusses the president's inability to project himself . . . as a moral man. He said in the interview that despite the problems already encountered by the Democratic ticket McGovern comes across — especially on television — as more at home with his own convictions.

Following a synopsis of the book on Nixon in the New York Times, many letters challenged the assertion that the president is a moral man, Henderson said, adding that another group of letters protested any suggestion that the Nixon brand of morality might not be the most appropriate for today.

In Henderson's opinion, even those who support the president are inclined to "pick out flaws in him."

The Princeton chaplain said he decided to explore the religious dimensions of Nixon's

thought — and this led to the broader study of religion in the 1972 campaign — in 1970 at the time of student protests against U. S. troop movements into Cambodia.

At Princeton, Henderson explained, the anti-war sentiment had the tone of "moral outrage instead of political analysis of Nixon political policy."

Outcries against the administration's Cambodia incursion were followed by Nixon's appearance at a Billy Graham crusade in Knoxville, Tenn., where the chief executive was warmly greeted.

Henderson felt there were more than political motives in the Knoxville event. He saw genuine religious comradeship between the president and the crusade audience.

The stark contrast between the moral outrage of Princeton — a McGovern political stronghold — and President Nixon in Knoxville spurred Henderson's writing projects and his work on the religious conflict in the campaign.

lowed release by Blake of a letter to President Nixon in which he both complained about his inability to get an appointment and accused the U. S. military of intentional bombing of dikes in North Vietnam.

Fr. McLaughlin issued a critical administration response to Blake's letter and was involved in correspondence on an appointment sought with Nixon by the WCC executive.

In one of the documents published by Wechsler, Blake said Nixon refused to see ecumenical Protestant spokesmen while he regularly discussed both foreign and domestic affairs "with leaders of the Roman Catholic Church and with anti-ecumenical Protestants."

Blake said in the interview that it is perfectly clear he is not anti-Catholic, but it is also clear he held that Catholics are not experiencing the same difficulties in talking to Nixon as he and other ecumenical figures are having. He attributed a large part of that difficulty to McLaughlin.

The priest is a Republican who ran unsuccessfully in Rhode Island for the seat of U. S. Senator John Pastore. A former associate editor of America, the Jesuit weekly, he was named to the White House staff last year. He strongly defended the administration's Vietnam policy in a July 25 attack on Blake.

Of the North Vietnam dikes, which he described as essential for flood control and agriculture, Blake said he wrote to the president in mid-July because many of his colleagues in Europe were "scared by what they were hearing" of U. S. air strikes.

He stated that French news reports and Swedish television films indicated U. S. responsibility for damage to dikes. Blake added that he trusts the mass media more than he does lower echelons of the U. S. state department which, for a time, de-

Administration Refuses to See Blake on Bombing of Dikes

★ The head of the World Council of Churches charged that the Nixon administration does not take seriously the moral concerns of his organization or of the ecumenical leadership of the major Protestant Churches in the U. S.

Eugene Carson Blake, an American who is general secretary of the Geneva-based WCC, also said that the administration's "closed door policy is either a conscious or an unconscious attempt to weaken the ecumenical leadership."

And he stated that if Fr. John McLaughlin, a Jesuit priest on the Nixon staff, is the president's adviser on religious af-

fairs, as he said White House stationery indicates, he knows why ecumenical and anti-war Protestants are barred from seeing Nixon.

A United Presbyterian clergyman, Blake made these comments in an interview focusing on a controversy arising from his attempt to arrange a meeting in which he and several U. S. Protestant leaders could discuss their moral concerns about Vietnam with President Nixon.

Much of the correspondence between Blake and the White House on the request was made by New York Post columnist James A. Wechsler. That fol-

nied that any dikes were bombed.

Later, McLaughlin and others conceded that dikes were hit but not intentionally.

Blake wrote to the president on the issue July 17 and released the text to the press three days later. He said he was giving President Nixon a chance to respond by saying the U. S. would "care for North Vietnam's dikes as much as our own."

The Blake charge that the fluvial and maritime structures were intentionally bombed was widely reported in the world's press, and the controversy intensified when United Nations Secretary General Kurt Waldheim, after a visit to the Soviet Union and Geneva, echoed the Blake concern.

McLaughlin lashed out at Blake on July 25, saying the WCC official had not done his homework on the dikes and claimed that the president is well informed on the disposed toward receiving all segments of the religious community.

Blake disagreed. He did not believe the president is willing to hear anti-war clerics or ecumenical leaders. He said the U. S. member denominations of the World Council "recognize that the effect of the administration's closed door has been either a conscious or unconscious attempt to weaken ecumenical leadership vis-a-vis its own constituency."

The charge that President Nixon is not interested in church views different from his own was made earlier by United Methodist Bishop John Wesley Lord of Washington, who was unable to deliver to Nixon documents on the war adopted by the legislating general conference of his church.

Blake made his first appeal for an appointment with the president on April 26. He did so on behalf of himself, and several other Protestant officials, in-

cluding Presiding Bishop John Hires of the Episcopal Church; Dr. Cynthia Wedel, president of the National Council of Churches; Dr. William P. Thompson, stated clerk of the United Presbyterian Church, and Dr. Robert Moss, president of the United Church of Christ. All are critics of U. S. policy in Vietnam.

According to the correspondence published by Wechsler — Blake said that the quotations were correct but that he did not provide the letters to the Post — a response was written May 8 by David Parker, a presidential assistant. The request was refused on the basis of Nixon's schedule.

Blake wrote again on May 16. He asked the president "Am I and my colleagues to understand from this (the Parker letter) that you have decided to ignore the major Protestant church leadership of the nation, even when they wish to discuss with you the important moral issue involved in your Indochina foreign policy?"

Parker's May 24 reply again cited schedule problems and suggested that Blake express his concern "to Dr. John McLaughlin, who is on the president's staff and works with Church leaders of all faiths."

Blake wrote to McLaughlin on June 6. He received a response dated June 29, saying the presidential adviser was tardy because he had been away. The

McLaughlin letter said an appointment for Blake was under active consideration and also offered the priest's own time to hear the anti-war Protestants.

Finally, when no appointment was set up before July 17, Blake said he wrote the letter on the dikes and made it public.

He said that he did not intend to answer McLaughlin's June 29 letter, adding that he did not believe the president did not have time to see him or other ecumenical figures.

Blake said it was moral, not political, issues he wanted to discuss with the president. The churches, he continued, should have expertise on moral issues and their views should be heard by governments "whether they (governments) like them or not."

Asked what the churches can do to raise moral issues apart from partisan politics should a government not listen, Blake quoted a statement the late secretary of state John Foster Dulles made to him: "In political affairs and particularly international affairs, very seldom have moral issues been directly raised, but when they are, they have a tremendous power."

The WCC head, who will retire later this year, then said: "If pastors and people of the churches attempt to stand for the morality Christians profess, then we will have influence, one way or the other, whoever is president."

Both Sides, U. S. and Waldheim Seek to Cool Dike Controversy

By Jeff Endrst

R. N. S. Correspondent

★ The United States may not have clashed with the United Nations over the apparent support by Secretary-General Kurt Waldheim of charges that

American airplanes are bombing dikes in North Vietnam.

However, U. S. officials have made clear that the Waldheim appeal that the U. S. stop such bombing, should it really conduct attacks deliberately, have left them quite angry and puzzled.

Twenty-four hours after Waldheim made his press conference appeal to the U. S., there were indications that both sides, while not fundamentally backing off from their respective stands, were trying to minimize the incident and to forget it.

But the politics of the issue appeared alive, with possible repercussions in the U. S. Congress and even in the upcoming presidential election campaign. In the various comments following the initial Waldheim statement, the U. S. did not dispute the secretary-general's right to be concerned with the humanitarian considerations in Vietnam. He, in turn, put greater emphasis than before on his admission that he had never claimed that he was in a position independently to verify Hanoi's claims that the United States in fact deliberately bombed the Red River dikes.

U. S. Protest

U. S. Ambassador to the UN George Bush spent more than an hour with Waldheim protesting his statement but came away with the belief that the Secretary-General was not trying "to lend credibility" to the Hanoi charges.

However, when asked to comment on this assumption, Waldheim's spokesman, William Powell, would not subscribe to Bush's statement.

Ambassador Bush later appeared on a television news program to explain what had angered the U. S. about the Waldheim appeal.

"We don't want to have a problem with the secretary-general of the United Nations . . . but we were most upset when the thrust of what he said came out that we were indeed bombing the dikes — whether deliberately or unintentionally," Bush stated.

The U. S. diplomat told CBS-TV that "it wasn't only that he

(Mr. Waldheim) was accusing us of deliberately bombing the dikes. This wasn't our concern. It was giving a tremendous amount of attention to what we know is a propaganda offensive by North Vietnam."

Miles of Dikes

Bush noted that "perhaps dikes have been hit." But he held that it would not have occurred deliberately. He also said that there are 2,000 miles of dikes in North Vietnam. There have been confirmed reports, he continued, that "these dikes are in a state of disrepair, that they flooded last year . . . and we think that there is a conscientious effort to set us up, ahead of the flooding, because of the low maintenance of these dikes, to say that if they flood, well, this was caused by the United States bombing."

In their respective remarks, Waldheim and Bush also differed in the type of examples designed to substantiate their claims.

Waldheim specifically mentioned as one source of his appeal the recent letter of Eugene Carson Blake, general secretary of the World Council of Churches.

Bush said in the interview that "this is a part of a massive propaganda effort — you have seen Jane Fonda — Hollywood anti-administration activist — dress up in her Vietcong suit — and we don't like it, and we don't think it's true."

Then the U. S. ambassador added: ". . . it was the repetition (by Mr. Waldheim) of a carefully planned rumor that we don't like and that we object to. It's definitely a lie, the propaganda effort that we are trying to target these dikes, trying deliberately to destroy the dikes. What we are upset with is the use of the office of the secretary-general."

Meanwhile, the UN mission of the People's Republic of

China issued a press release quoting from an article in the People's Daily that U. S. imperialism has made more than 100 bombing raids on 58 important sections of major dike systems and 46 irrigation works along the Red River and other main rivers, "causing grave damage and subjecting the North Vietnamese people to the danger of floods when the rainy season sets in."

The article said this not only showed the "brutality of U. S. imperialism, but also reflects its feebleness." It said that American bombs "may rock the mountains and stem the river, but they can never shake the iron will of the Vietnamese people or hold back their victorious advance."

The People's Daily also demanded that the United States immediately stop its barbarous undertakings, but did not mention the appeal made July 24 by the UN secretary-general.

In an apparent defense against the official U. S. reaction to the Waldheim statement, the United Nations issued a somewhat modified version of the secretary-general's comments on the dike issue.

It said: "As the secretary-general has stated on previous occasions, he is deeply preoccupied, especially from a humanitarian point of view, with the necessity of putting an end to the hostilities in all of Vietnam. The secretary-general is naturally concerned by the continued heavy bombing of North Vietnam and in particular by numerous reports, from different sources, concerning its effects on the dikes. The secretary-general, while taking note of these reports, stated in his press briefing that he could not verify them. He felt, however, that it was his duty to speak out on the devastating consequences which might result."

Doing Nothing

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN THE RECTOR'S class at 10:00 a. m. in the undercroft of the church we were reading an essay by Alan Watts in which he described a future utopia that could result if wealth — in the sense of physically real things — instead of money — in the sense of abstract symbols used as a system of measurement — were the basis of the economy. Among other aspects of his proposed blessed future was the provision of a universal income equivalent to about ten thousand dollars per year to every adult, thus releasing people from the necessity of having to work in order to live. Don't ask me the details of how such a miracle would be accomplished. Anything can happen in dreams, and if you want to dream you might as well dream big!

One of the things that interested the group of highly intelligent adults that gathers for that class each Sunday was the author's vision of how wage slaves would spend their newly acquired leisure time. Dr. Watts assumed that many of them would continue to work at paying jobs in order to increase their wealth. He also said that others go in for pottery, basket weaving, the arts, various sports, and other similar activities.

It occurred to me after church that there was a curious omission in the list. Alan Watts didn't mention that there might be some people who would be content with the fine art of doing nothing. And it really is a fine art. Many of my friends confuse doing nothing with doing something trivial. They haven't recovered from the childhood traumas of a mother's insistent question when you are alone in your room for a few minutes: "Alfred, what are you doing?" Alfred is busy reading a book when he has been accused many times of "always having your head stuck in a book instead of playing baseball like any normal boy," so he replies, "Nothing, mother." Thus it becomes a habit to identify "doing nothing" with various forms of socially useless activity such as playing solitaire, looking at the pictures in a news magazine, or thumbing through a seed catalogue. People who behave in this manner both fail to accomplish anything by their activity and equally they fail to experience the delights of pure passivity.

In my personal research I have found that the happiest experiences of doing nothing are those

which come when various mole hills of work have inflated themselves to the apparent size of mountains. When the pile of unanswered letters seems impossible to tackle; when you have to make decisions about what appear to be countless requests to speak at this or that important meeting; when the urgent things to be done seem to have crowded out completely the important things — then is the time to turn your back on the whole mess for a while and indulge in the bliss of doing nothing at all.

The pleasures of inactivity are sometimes difficult for wives, children, friends, and others concerned with your moral welfare to understand. My wife, for example, needed about thirty years of training before she could, out of love if not understanding, recognize what I claim to be the necessity of doing nothing on occasions when I should be writing a sermon — especially when it is already late on Saturday night and my manuscript is only half finished. Indeed, I have only been victorious in such domestic scenes by telling a kind of necessary white lie; "It is already 11:30 and you're not at the typewriter. What are you doing?" "I'm thinking." But it's really not so. I've simply reached the point where I have tried and tried and not succeeded, so I give up.

The Bible says that even Yahweh, after the work of making the world in six days, took a day off in which to do nothing at all. Who am I not to follow his good example? And I have ample evidence to back up the assertion that he approves of such periods of pure vacancy. After a time of doing nothing it seems to be inevitable that some fresh idea comes bubbling up from the depth of my unconscious mind that gives wings to words and the rest of the sermon flows as if possessed of its own energy.

Furthermore, it seems to me that the inclination to avoid work saves a lot of incompetent people from doing unnecessary things. Take meetings, for example. Put a lazy man in charge and he will find some way to get the job done without forcing half a dozen people to sit around for an hour discussing the obvious. Laziness is the mother of invention. The lazy man will look for a short cut that minimizes the expenditure of energy while the Puritan apostle of salvation through work will find satisfaction only through sacrificial sweat — his own and everybody else's.

H. G. Wells once labeled the lovers of labor "Gawdsakers," because they are always saying "For Gawd's sake, lets do something!" Nowadays many of them are called activists. They've got a

program to push and in their fanatic concern to get something done they are often blind to the fact that their way of seeking solutions creates new and worse problems.

I'm completely in favor of doing nothing. It shows trust in God's management of the world. It also provides a blessed time of quiet in which we might receive some inspired inclination to do something different from what our self-centered striving had been pushing us to do. Try it. You'll like it!

The Paradox of Glory

By George W. Wickersham II

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

THE CHOICES of epistle and gospel for All Saints' day in the Book of Common Prayer have always appealed to me. Hardly could one passage offer greater contrast to the other.

The epistle, taken from the Revelation of St. John the Divine, describes a vision of the throne of grace. Angels appear, multitudes, bizarre living creatures "full of eyes", elders, palms, white robes: it is a scene of flashing symbolism. If you read it carefully, you will discover that the effect of brilliance is achieved by an uncanny cadence of words. The passage is pure poetry.

The gospel is pure poetry also, but used to create a very different effect. After John's dazzling vision of glory, we suddenly find ourselves in total simplicity: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth." From heaven we have been thrown, as it were, back to earth.

This marvelous choice of contrasting passages is, I believe, a telling reflection of one of the primary paradoxes of life, namely, that the greatest of glories are those of the meek, the epitome of triumphs, those of the poor in spirit.

The pomp of the potentates pales in the presence of those who mourn.

The Better Way

THOSE OF US who live in Hot Springs have become accustomed to the visits of the mighty. Our great hotel is a mecca for the distinguished and the prominent: in business, in politics and in the professions. The Cadillacs and the Rolls no longer catch our eye.

What does catch our eye is the number of men

and women among these people who are singularly free of affectation and completely open to approach. They give us hope for the affairs of the world.

One does not have to live in Hot Springs to experience the relief occasioned by this sort of thing. How often it is that some person who might very well lord it over us does just the opposite, or who might take advantage of the simplicity of our approach, matches it with his or hers. Thus a very pretty woman, a highly educated man, or someone who has something which I do not have, meets me eye to eye. Actually, anyone can find some reason to be haughty, either in feelings of superiority, or in feelings of resentment, and, as we all know, many do. What can compare with the pleasure of meeting those who have learned that there is a better way?

A delightful story still goes around Tamworth, New Hampshire, of a local fisherman who was invited off the shore of a lake into the rowboat of a corpulent sportsman. Upon inquiring as to the name of his host, he was told, "Just call me Cleve." It was, of course, President Cleveland.

These are the people who make the world go 'round, who save it from becoming the proverbial rat-race of arrogance, aggressiveness and self-concern.

Test of Time

LOOKING BACK upon church history with its many dark pages and contradictory turnings, we often wonder how the church has survived. But the church always will survive, in one form or another, simply because it is irrevocably tied to a gospel which is essentially true.

Even during the church's most corrupt periods and throughout the times of its most preposterous claims, there were still those four words: "Blessed are the meek." The church always had to come back to them, because they were there.

And they gained strength with time. The very corruption of the church and the preposterous nature of its claims only made those four words shine brighter. The words did not change, but the church did.

The most glorious page in history will always be the one on which we find the man who carried the principle of the meek to its ultimate conclusion. The man who voiced the principle also lived it: completely. In so doing, he set the standard for all ages to come: a standard which has never been challenged successfully.

This is not a matter of theology. It is a matter

of history. The world has long since recognized the ultimate truth of the Sermon on the Mount and the ultimate value of the man who personified it.

This is what keeps the church going in spite of its many sins. The church is, to use the sermon's own wording, founded on a rock.

The meaning of the passage from Revelation, then, is that ultimate glory goes to those who follow in the footsteps of the master: to those who "have washed their robes . . . in the blood of the lamb."

The two passages which were used for All Saints' day, no matter how contrasting in effect, are indissolubly connected in principle. For aside from the throne of grace, the glory of heaven is neither more nor less than the glory of the poor in spirit, the meek and the merciful.

Garbage

Corwin C. Roach

Director North Dakota School of Religion

GARBAGE has finally made the Bible. Witness, among other modern renderings, the American Bible Society's version "Good News for Modern Man" and its translation of Philippians 3.8. "For his sake, I have thrown everything away; I consider it all as mere garbage so that I might gain Christ." Starting out in early Anglo-French as the entrails of fowls, the term garbage progressed to include all disposable vegetable and animal matter. However, it soon left the kitchen for the living room of polite conversation. As early as the 16th century, it had taken on its metaphorical meaning of "worthless or objectionable matter put into writing or speech." Literary garbage, then, is not at all new in spite of the modern popularity of the phrase. It is a usage that antedates the King James' version by several decades at least.

It is a pity that the latter did not employ it, for garbage is an apt translation for the Greek term *skubalon* used by Paul. The Greek word is gen-

erally explained as referring to the scrapings and leavings of a meal. These were thrown to the dogs who were the scavengers of antiquity.

Paul, in using this Greek word, seems to be lashing back at the Jewish Christians. They regarded themselves as the favorite guests of God at his spiritual banquet, feasting upon the rich heritage he had given them. Contrariwise, as far as the Jews were concerned, the Gentile Christians were the dogs to whom the bones and scraps, the *skubalon* or garbage, were thrown. We find this spirit reflected in Matthew, the Jewish-Christian gospel, where holy things are not to be given to dogs or pearls to pigs, that is, to the Gentile Christians.

Paul reverses the figures. It is the Jewish Christians who are the dogs and the pigs and the things of the law, etc., are really *skubalon*, garbage, food fit only for the dogs. The earlier versions with their noncommittal terms such as refuse, rubbish, even the four letter dung of the King James' glossed over the harshness of Paul's language. The word garbage points out how violent Paul could be in his repudiation of the past.

Today, similarly, violent men are calling garbage many of the things the church has held sacred for centuries. This does not mean that they are right. It does put upon us the responsibility of re-examining our heritage to determine what must be retained and what is disposable garbage.

Of course Christians have had to do this at every period. The church councils were an attempt, and a quite successful one, to get rid of the theological garbage of the various heresies. The Reformation was another time of ecclesiastical garbage removal and so it goes. It may be that some of the brand new ideas and practices of the 20th century will end up as the garbage of the 21st. Indeed, this is the occupational risk. Each time you prepare a meal, be it physical or mental, you are also creating garbage! That does not mean that you should stop preparing the food. Rather that you make the distinction and get rid of the refuse.

BISHOP OF LONDON ATTENDS ANNIVERSARY

★ Bishop Robert W. Stopford of London came to New Jersey to help the congregation of St. John's church, Salem, N. J., celebrate its 250th anniversary.

At the time the congregation

was established in 1722, it was under the administration of the Lord Bishop of London, as part of the Church of England. Although Bishop Stopford does not administer the congregation today, his presence recalled the church's 2½-century history.

In 1722, the founders of St. John's sent a letter to the Anglican Society for the Propagation of the Faith, appealing for a minister. Two years later the bishop obliged by sending the Rev. John Holbrooke.

After eight years, Holbrooke

resigned because of small pay, a malaria outbreak, the scattered congregation, and lack of a rectory, London responded by sending the Rev. John Pierson in 1734, and the church has remained in operation since then. It still occupies the original site.

During the week he spent here with his wife, Bishop Stopford officiated for the confirmation class and also at the eucharist marking the anniversary.

He also spoke at a banquet attended by clergy and lay leaders from New Jersey and adjoining dioceses.

In his address, Bishop Stopford spoke of the significance of the occasion as a sign of goodwill and expressed hope that the close relationship would continue among members of the Church of England and the Episcopal Church in the U. S.

Suffragan Bishop Albert W. VanDuzer, representing the diocese of New Jersey, accompanied Bishop Stopford and Mrs. Stopford on some of their visits throughout the area.

Six years ago, Bishop Stopford made an official visit to the United States. He made two New York city preaching appearances, gave an address to diocesan clergy at West Point, N. Y., and spoke at the dedication of the cornerstone of the restored 300-year-old St. Mary Aldermanbury church on the campus of Westminster College in Fulton, Mo.

In recent years, Bishop Stopford has been a proponent of Anglican-Methodist union in Britain. The union plan, endorsed by the Methodist Conference, failed to receive the required majority from the Anglicans.

saying that any plan for union cannot hinder future closer relations with the Roman Church," he said.

The primate said there is a wide diversity of opinion across Canada on where Anglicans should place their center of focus in union talks. One group is pressing for structured, organic union of the Anglican and United Churches, in which a totally new church would be created. An equally numerous group is emphasizing theological agreement on ministerial orders and on the doctrine of the eucharist involving Anglicanism and Catholicism.

"Many Anglicans feel that a highly-structured pattern of church life will not be more creative than inter-communion and the recognition of each other's ministers," he said. "But there is a fair amount of division on this issue.

"The largest group of Anglicans are apathetic about union because they do not see it as the No. 1 issue facing the churches. They want us to rethink the whole principle of union. They are asking whether this union will bring about a renewal of the mission of the church . . ."

The primate said one of the

Union Discussions in Canada Appraised by Archbishop

★ Archbishop E. W. Scott, Canada's Anglican primate, told the Catholic Register that a hard core group of Anglicans is developing which is convinced that union discussions with the United Church of Canada must not affect dialogue with the Roman Catholic Church.

"Since the 1920s, when the Anglican Church of Canada first began merger talks with United Churchmen, there has been a growing concern that nothing must be attempted that would pose problems for possible future developments with Cath-

olics," Archbishop Scott said.

At 52 the youngest bishop ever elected primate, he was interviewed by the Roman Catholic newspaper on the current status of the United Church-Anglican dialogue and its effects on Catholics.

Spokesman for nearly 2 million Canadian Anglicans, Archbishop Scott said the hard core to whom he referred doesn't want to play the UCC against the Roman Catholic Church.

"Rather, these people are

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problems plaguing ecumenical dialogue between Anglicans and Catholics is Rome's rigidity on doctrine and dogma.

"I find it refreshing," he said, "that in the Vatican's new pastoral instruction on communion, there is a positive rethinking of the whole meaning of the eucharist. The Catholic Church seems to be adjusting its traditional position, which to me doesn't destroy, but rather increases the credibility of the church."

Archbishop Scott said he, personally, finds the biggest stumbling block to union between Anglicans and Roman Catholics to be the doctrine of papal infallibility. He said he

does not think there is an adequate basis for this doctrine.

The archbishop said the general synod of the Anglican Church could decide to ordain women when it meets next May. Six months ago, the Anglican diocese of Hong Kong ordained two women as priests.

The primate said since that time a major report of the Canadian bishops shows the majority agree with the principle of ordaining women.

"I think it's only logical for the Canadian Church to move in this direction," he said. "We have to take seriously the words of St. Paul when he said that in Christ there is neither male nor female."

British Anglicans, Catholics Hold Top-Level Dialogue

★ Differences — and agreements between the Anglican and Roman Catholic Churches were thrashed out at a three-day top level ecumenical conference in the famous Roman Catholic Ampleforth Abbey in York.

The conference was basically for theologians and its theme was the authority to teach in the church in the past and today. In addition to the participants, notable Anglican one-day visitors included Archbishop Donald Coggan of York and Bishop John Moorman of nearby Ripon, who was chief Anglican observer throughout Vatican II.

Other Anglican participants included Dean Henry Chadwick of Christ Church, Oxford, a member of the Anglican-Roman Catholic international commission, and Suffragan Bishop William Chadwick of Barking, chairman of the Archbishop of Canterbury's commission on Roman Catholic relations.

Roman Catholic participants included Bishop Gerard McClean of Middlesbrough, Auxiliary Bishop Alan Clark of Northampton, co-chairman of the An-

glican-Roman Catholic international commission, Fr. John Coventry, of Heythrop College, for many years a leading Roman Catholic observer on the British Council of Churches, and Edward Echlin, a Jesuit from Detroit, Mich.

One observer present at the private meeting reported: "It was a remarkably worldwide meeting, as even three representatives from Australia came."

The conference was designed to give "scholars, theologians and bishops" opportunity to communicate and discuss new and important decisions and conclusions on many issues, such as the recent "Anglican-Roman Catholic agreement on the eucharist," being studied by authorities of both Churches. Other matters discussed included Anglican orders and the Virgin Mary.

A paper entitled "A tractate on full communion" was to have been read by Lord Fisher of Lambeth, former Archbishop of Canterbury, but the conference was told he was ill and the paper was read on his behalf.



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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunbridge Wells, Kent, TN11 9JL

Story of the Week

WCC Takes Stands on Rights, Peace in Vietnam, Middle East

By Betty Thompson

R. N. S. Special Correspondent

★ The World Council of Churches spoke out through its policy-making central committee on a wide variety of international issues, ranging from human rights to peace in Vietnam and the Middle East.

The committee backed its retiring general secretary, Eugene Carson Blake, in his stand against the U. S. bombing of dikes in North Vietnam and affirmed its conviction that the "violence and killing on all sides must stop."

There was no debate on the committee's Vietnam statement which like other resolutions had already been discussed in the meeting of the commission of the churches on international affairs and in a reference committee to which it had gone before plenary discussion.

Central committee members expressed their conviction that continued U. S. military presence "whether through Vietnamization, the air war, or in any form is detrimental to peace in Indochina" and called upon the President of the U. S. to order an immediate and total halt to all bombing.

The international group of Protestant and Orthodox leaders all asked for total and immediate withdrawal "as soon as possible

and in no case later than December 31, 1972." It expressed the conviction that this withdrawal would create the opportunity for different Vietnamese parties to reach "a peaceful negotiated peace without reprisals."

The WCC statement also called upon the Provisional Revolutionary Government (Vietcong) and the Government of the Democratic Republic of Vietnam (North Vietnam) to hold to their pledge to release U. S. prisoners of war in response to the cessation of bombing and the withdrawal of all U. S. military forces. It called on the government of South Vietnam to release all political prisoners and asked all foreign powers to "cease military support of Indochina pending a peaceful settlement" in response to a U. S. withdrawal.

In another statement, the central committee said the World Council of Churches "continues to express deep concern for the unsettled situation in the Middle East." It renewed an expression of anxiety about the explosive situation which "continues to threaten the peace of the world."

"We reaffirm our basic attitude as expressed in Canterbury 1969 (at a meeting of the central committee)," it added, "and urge the churches to exert all possible influence for the imple-

mentation of the principles of that statement. We once more pray and express our eager concern for a just, speedy, and peaceful solution to this crucial conflict."

A statement on human rights called for a WCC consultation on how to relate standards of human rights to the cultural, socio-economic, and political settings of different parts of the world. The consultation is to be held before the end of 1974 in order that its findings can be utilized at the council's next assembly in Djakarta, Indonesia in 1975.

The committee said the participants should include men and women from various parts of the world with knowledge and practical experience of the application of human rights.

A Norwegian Lutheran bishop asked conference planners and the World Council generally to give attention to the abridgement of human rights in countries of Eastern Europe. The Rt. Rev. Bishop Kaare Stoylen of Norway said, "For the World Council of Churches, the problem until now has been how do we communicate to a broader public our concern for people suffering because of their political and religious convictions."

Referring to the attention given by the world press to the Lenten letter of Russian novelist Alexander Solzhenitsyn which was addressed to the Moscow Patriarch, Bishop Stoylen said he felt the letter would have been better addressed to Soviet

authorities. The letter was an impassioned plea for religious liberty.

"We shall have to raise the question of how the different member churches and the World Council of Churches itself support the oppressed ones. Too lightly do we forget that on this very day four years ago we saw what happened in Czechoslovakia. But the world keeps silent about the consequences and the trials going on now," said the bishop who with other Norwegian bishops last fall signed an open letter unable to practice religious liberty.

He expressed the hope that the WCC consultation on human rights would take up such questions.

The Council also endorsed a resolution previously transmitted to member churches by its executive committee asking them to urge their respective governments to take the occa-

sion of the 25th anniversary of the adoption of the universal declaration of human rights on Dec. 10, 1973 as their goal for ratification of the international covenant on economic, social and cultural rights, and the international covenant on civil and political rights.

In another action endorsing work by its commission of the churches on international affairs, the central committee adopted a statement supporting the United Nations and attributing its political weaknesses not so much to its structures as to national self-interest and unilateral and bi-lateral diplomacy. It urged member churches to give "steadfast and realistic" support to the international body. "By expressing the claims of justice, the churches can help the U. N. to become a more effective instrument for the protection of human rights," the WCC said.

"We hope to meet with the newly elected general secretary, Dr. Philip Potter," Cardinal Willebrands said. "We know him and we commit ourselves to him in the spirit of Jesus Christ." Potter was chosen as Blake's successor at the Utrecht meeting.

Cardinal Willebrands acknowledged difficulties and problems arising from growth in "number and intensity" of Catholic-WCC contacts. He said due attention will be given, hopefully in common with the World Council, to finding the best possible solutions.

"The hand of God has not been short," he stated. "He shall take us and carry us where we hope to stay together and to glorify him with one mouth and one voice."

Both cardinals spoke in English. Cardinal Willebrands cited the work of Roman Catholics in the WCC faith and order commission and the creation of SODEPAX — a joint committee on Society, Justice and Peace — as two forms of cooperation.

"We have many reasons to be grateful for the growth of our relations over the last seven years, even if we are not fully satisfied," he said, also noting growing cooperation in mission and evangelism.

"But more important than all of this is the fact that dialogue and cooperation between us have been sought and established not for practical reasons or for mere efficiency, but for Christian and ecclesiastical motives," the Vatican official said.

Cardinal Alfrink said that the "divine message will be incredible" if the church itself is divided as it seeks to preach "that God through his son wishes to bring together all humanity into one undivided fold.

"The church of Christ is disfigured because the robe of Christ is torn, the message of

World Council Meeting Hears Two Dutch Cardinals

★ Two Dutch cardinals visited the central committee and stressed that Christian unity is the will of God.

Cardinal Bernard Alfrink of Utrecht and Cardinal Jan Willebrands, president of the Vatican secretariat for Christian unity, were introduced by Eugene Carson Blake.

Blake stressed that he had invited the cardinals in their private capacities. He spoke warmly of both, but took care to point out that Cardinal Willebrands had interrupted a holiday to come, but not as head of the Vatican secretariat.

The central committee is the policy-making unit of the ecumenical organization which has 255 Protestant and Orthodox Churches.

"The unity of Christians is

not just a voluntary matter," Cardinal Alfrink said. "It cannot just be a hobby of a few idealists or of some unreal optimists. The unity of Christians is the command of the Lord himself, and is meant for all churches and for each and every Christian."

Cardinal Willebrands expressed his appreciation for the past, present and future general secretaries of the World Council. He mentioned the "understanding, patience and friendliness" of Blake, who will retire in October, in "all cooperation" with Roman Catholics.

He recalled the first period of WCC-Catholic contacts initiated by his fellow Dutchman, W. A. Visser 't Hooft, the first general secretary succeeded by Blake in 1966.

unity which she has to proclaim to the world in the name of Christ is deformed, for we show to the world a divided Christianity."

The unity of Christians will be a hopeful sign, "a sign of peace and a sign of a happy future," Cardinal Alfrink concluded.

Faith and Order Leader Stresses Quality of Fellowship

★ Lukas Vischer, director of the faith and order secretariat of the World Council of Churches, suggested that in the future the council "not be so exclusively obsessed with the structural question" of Roman Catholic membership.

Instead, he said, attention should be directed to "the quality of fellowship between Christians of the Roman Catholic Church and of our constituency."

He made the remarks in a press conference. Later, Vischer told the central committee, the policy-making unit of the organization that "only rash prophets" could expect early membership of the Roman Catholic Church in the council.

"Fat years? Lean years? How am I to answer the question?" the Swiss Protestant theologian asked. "Slowing down perhaps. But why should this necessarily mean that the time for harvesting is over. Perhaps this is, in fact, a time of ripening. Whatever the case, our task of sowing the seed cannot be made to depend upon the chances of success."

Vischer described the work of a WCC-Vatican joint working group, a women's ecumenical liaison group and SODEPAX, a jointly staffed and funded agency on development and peace.

Both the SODEPAX commission and its secretariat in Geneva have been reduced while the staffs of two parent organizations — the pontifical commission on justice and peace in

Rome and the WCC's commission on the churches' participation in development in Geneva — have been strengthened. This will make "direct collaboration really possible," Vischer said.

As to membership of the Roman Catholic Church in the world conciliar body, he said, "When all is said and done, the question of membership must be decided by the Roman Catholic Church; it is therefore natural that they should weigh the pros and cons in the light of their own conditions and not solely in joint consultations."

"The first talks in the plenary of the Secretariat for promoting Christian unity have already brought to light a series of questions requiring further clarification on the Roman Catholic side. Conversely, the World Council will have to ask itself how it can contribute to making the fellowship of the churches, which it claims to be, more complete and effective."

Dutch Roman Catholics were asked to keep the central committee in their deliberations and prayers in a pastoral letter from the Dutch bishops released on the eve of the meeting in Utrecht. Two Catholic delegated observers, both staff members of the secretariat for Christian Unity, attended the WCC sessions here. They were Fr. Basil Meeking of New Zealand and Fr. John Long of Brooklyn. Neither spoke during the discussion following Vischer's representation.

Cardinal Jan Willebrands, president of the Vatican's unity secretariat, and Cardinal Ber-

nard Alfrink of Utrecht later made brief addresses to the central committee in private capacities.

Nine Catholic theologians participate in the faith and order commission. Catholics take part in many World Council-initiated consultations and are expected to help in planning the WCC's fifth assembly, set for 1975.

It seemed clear from an address by Eugene Carson Blake, the council's outgoing general secretary, Vischer's report and the recent study paper from the joint working group, published in the July issue of *Ecumenical Review*, that for the time being the emphasis is off the question of formal Catholic membership. It is on collaboration and fellowship in a variety of activities.

In central committee discussions, Bishop J. W. Armstrong Cashel of the Anglican Church of Ireland said that the question of mixed marriages still remains a major obstacle to unity. He urged more WCC attention to this issue.

Prof. Basil Istravidis, representing the ecumenical patriarchate of Constantinople (Istanbul), pled for hope and patience in WCC-Catholic relations. He compared the present stage with that between the council and the Russian Orthodox Church before 1961, when the Russian Church became a WCC member.

ANGEL OF ANGELA DAVIS SEEKS NEW ENVIRONMENT

★ Rodger McAfee, the farmer who put up his land as bail bond for Angela Davis, has advertised for a job in another area, because he says he must find a sane environment for his family.

The man who identifies himself as a "humanitarian communist," placed ads in two northern California newspapers. He seeks employment as a milker or herdsman.

Peruvian Bishop is Ousted For Backing Indian Work

★ Catholic Bishop Julio Gonzales Ruiz of Puno, Peru, has charged that he was forced by the Vatican to resign his see earlier this year because of his "liberal policies."

He also charged that he was "condemned without trial and without previous notification."

The 49-year-old prelate, considered by his supporters to be the most progressive bishop in Peru, leveled his charges in an interview with the Catholic review, "Com." The social action journal, labeled by its critics as "radical," is published in Rome by Benedictine Abbot Giovanni Franzoni of St. Paul's Outside-the-Walls.

Bishop Gonzales was received in private audience by Pope Paul VI early last July. Later in the month the Vatican announced that the Pope had accepted the bishop's resignation.

The Peruvian prelate reportedly was under investigation during six of his seven years as bishop. A member of the Salesians of St. John Bosco (Society of St. Francis de Sales), he was consecrated bishop in 1959 at the age of 36, thus becoming one of the youngest Catholic bishops ever appointed in recent history.

A communique issued last April from the office of Archbishop Luigi Poggi, apostolic nuncio to Peru, and published in Lima, indicated that Bishop Gonzales had been interviewed as early as 1966 by the former nuncio about "confidential matters."

The archbishop's report did not specify any charges against Bishop Gonzales, but a Lima newspaper claimed the prelate was charged with activity that might be considered heretical, criticism of the Pope, and interference with religious congregations.

It was also reported in Lima that Bishop Gonzales' liberal ideas had caused problems for the Peruvian Catholic hierarchy.

Strong support for the ousted bishop was mustered by the clergy and laity of Puno. The city's mayor and the director of Puno's Catholic charities program asked Cardinal Juan Landazuri Ricketts of Lima to intervene "in the name of the people of Puno."

A Puno diocesan assembly has asked that instigators of charges against Bishop Gonzales be named and a listing of the charges be made public. Several priests of the diocese have alleged that five Peruvian archbishops unjustly instigated the prelate's removal.

In his interview with "Com" (short for "Community"), Bishop Gonzales said, "They — church authorities — condemned me without trial and without previous notification."

Speaking of his work in Puno, the bishop said he tried to bear witness to the Christian life through sacraments and prayer "and also by organizing co-operatives, literacy campaigns, elementary education programs, irrigation projects, and agricultural development."

He said the conservative clergy of Peru were guilty of racial discrimination against Peruvian Indians, and that Peruvian bishops had never visited his Puno diocese to see for themselves the work we were doing.

The bishops, he added, "have condemned my pastoral and social work . . . without ever having seen it, without ever having spoken to the people of Puno, without ever having asked the people if they were happy with their bishop or not."

Bishop Gonzales said he had even been accused, along with three priests in his diocese, of "organizing a rebellion."

"When I began studying sociology at Lima University in 1962-63," he said, "other bishops and all the conservatives laughed at me."

The prelate charged that his fellow bishops prevented him from getting a \$50,000-grant from Rome to help build a seminary for native Indian aspirants to the priesthood.

The bishops told him, he said, that they did not think "a mad bishop" could produce priests from Indians, "who live with the bottle and die with it." This was a reference to the problem of alcoholism said to afflict many Peruvian Indians.

Bishop Gonzales also accused the Catholic Church in Latin America of ignoring the people and choosing bishops without any consultation with the people.

As a result of such policies, he said, many men are leaving the priesthood. In Peru, for example, "there are only about 2,000 priests for a population of 14 million."

CHURCH AGENCY URGES RELATIONS WITH CUBA

★ The Council for Christian social action of the United Church of Christ has called on the U. S. government to restore full diplomatic relations with Cuba.

The council also said the government should "move as rapidly as possible" to encourage trade and communications between Cuba and the "democratic nations" and to remove restrictions on travel to Cuba.

Members of the United Church of Christ were urged as private citizens to "undertake travel to Cuba to visit church groups and to seek knowledge, understanding and friendship with our neighbors to the south."

EDITORIAL

Ecology and Ecumenism

ECOLOGY in the physical world is the equivalent of ecumenism in the moral and spiritual world, the secretary general of the United Nations' conference on the human environment said.

Sir Maurice F. Strong, a Canadian, addressed a special session of the central committee of the World Council of Churches.

He said that the challenges of contemporary environmental issues demand a new set of values and that since values involve religion — environment is the proper concern of churches.

Ecology shows "the inter-dependence of the moral and spiritual dimension of man's life with the material and physical," said Sir Maurice. "The new ecology must lead to new and larger concepts of ecumenism."

A native of Manitoba, the diplomat was head of the U. N. environmental conference held in Stockholm last June. He is the likely choice to head a proposed U. N. secretariat on environment.

Sir Maurice has been active in the World Council since a 1968 conference on world cooperation and development. He is a member of several WCC units.

He told the central committee that the current environmental crisis "has demolished the illusion that man can pursue his economic goals without cost to the natural environment on which his own life and well-being ultimately depend and without limiting his opportunities and impairing the quality of his life in social and spiritual terms."

While this illusion has been shattered, he added, the attitudes and habits that accompanied environmental exploitation, especially in industrialized nations, continue to shape lives.

He urged churches to help societies face up to the need for changes.

"A large, if not dominant, proportion of the instruments of power in today's world are in the hands of the white Christian world," he said. "We must believe that peaceful change is possible, though certainly it will be accompanied by political and social turbulence, conflict and difficulties."

Margaret Mead, anthropologist, cautioned against people blaming big business and government for the environmental crisis when their own consumer demands are the cause.

It is "easier to see the power company smoke stacks belching into the sky" than to be aware of one's own two air-conditioners and the vacuum cleaner, she said.

Dr. Mead appeared at a press conference during a meeting of the central committee. She is co-chairman of the North American section of a WCC study on the future of man and society in a technical world.

She said that new institutions on a global level are needed if environmental challenges are to be met. Dr. Mead called the "nation-state" inadequate in coping with modern problems.

The anthropologist, an Episcopalian, said there should be no polarizing issues in environmental questions since they effect everyone "and no one will be here to practice any values in two generations" if answers are not found now.

Fate and Destiny

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

ONE OF THE BEST STORIES I know as an illustration of fate is the very brief tale told by Somerset Maugham called *Appointment in Samarra*. It runs as follows:

Death Speaks

THERE WAS a merchant in Bagdad who sent his servant to market to buy provisions and in a little while the servant came back, white and trembling, and said, "Master just now when I was in the market place I was jostled by a woman in the crowd and when I turned I saw it was Death that jostled me. She looked at me and made a threatening gesture; now, lend me your horse and I will ride away from this city and avoid my fate. I will go to Samarra and there Death will not find me." The merchant lent him his horse, and he dug his spurs in its flanks and as fast as the horse could gallop he went. Then the merchant went down to the market place and he saw me standing in the crowd and he came to me and said, "Why did you make a threatening gesture to my servant when you saw him this morning?" "That was not a threatening gesture," I said, "it was only a start of surprise. I was astonished to see him in Bagdad, for I had an appointment with him tonight in Samarra."

That story is a beautiful example of what is meant by belief in fatalism. Turn and twist as you will, according to this theory, there is no way to escape what has been foreordained for you. As the song has it, "What will be will be."

Of course there are many varieties of such belief. Some people have held that all of us are unconsciously playing parts in a divine drama the whole of which has already been written by the deity. Our every gesture, every word, simply expresses what is in the divine manuscript and our feeling of free, self-originated action is an illusion. In this view everything without exception is controlled by fate.

Freedom Within Boundries

Other views allow from some free will within boundaries set by fate. It is not unusual, for example, to find Christians who believe in free will but who yet are convinced that the length of their life is foreordained by God. The relevant Bible text for fundamentalists is the sixteenth verse of Psalm 139: "... in thy book were written, every one of them, the days that were formed for me when as yet there were none of them." Similarly in Psalm 39 it is written: "Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live ..."

Passages such as these may lie behind the common expression among soldiers that a man dies "when his number is up". Such fatalism about death in time of great danger somehow eases the burden of personal anxiety.

But all views of fate are not religious. The most common kind of fatalism found in recent centuries grew out of past scientific theories in which the universe was interpreted as a vast cause and effect process in which every present event is the inevitable outcome of previous causes, and in the temporal sequence every present event becomes part of the constellation of causes that determine the events that follow. The simplest illustration of such mechanistic fatalism is a series of dominos standing on edge and so placed that each one in falling hits and knocks over the one next in the series. Once you have pushed over the first domino the fall of all the others in sequence is inevitable. Scientists who accepted the Newtonian model of the universe as a gigantic machine believed that everything that happens is determined by past causes. If they accepted the idea of a god at all, it was only to round out the neatness of their theory by supplying a "prime mover" — the finger that pushed over the first domino.

Many people I know tend to be theoretical fatalists in this sense. In theory they hold that the fate of the individual is predetermined by two classes of causes: heredity and environment. But their belief is only theoretical, for in practice they behave all the time as if they could determine their future by exercise of their own free choice.

It seems to me that there is some truth in fatalism, but not the whole truth. Fate, if you want to call it that, sets certain limits around our lives that we did not choose and can not change — the time and place of our birth, the particular heritage of our set of individual genes, a very large part of the environmental conditions in which we live our days. The existentialist psychiatrist Viktor Frankle calls such limitations our "destiny." They determine the possibilities open to us during our life time, but they do not control what we shall do within the limits of those possibilities. For example, a high level of intelligence opens the way to being a doctor, a lawyer, a dentist, a teacher, etc., but the choice between such options is not predetermined. It is up to the individual.

Personal Destiny

Such an understanding of destiny helps some of us to accept the wide varieties of roles played by men as something given in the nature of things and hence to be more tolerant of those whose values differ from our own. It also helps us to realize that each person who fulfills the possibilities of his own destiny is to be counted as worthwhile. We don't blame a frog for not being a turtle. Neither should we look down on a bricklayer for not being a theoretical physicist. The Creating Power provides for variety by the conditions of individual destiny and each of us is co-operating with the Power when we realize what values we can within the limits of our unique personal situation.

Such is the destiny of some people that they can only realize passive values rather than active values. They make their contribution through what they are rather than through what they do. A few of the most inspiring people I know are people incapacitated by accident, age or illness and who take a very difficult situation with such a shining spirit that inspiration and goodness radiates from them into the lives of all others around them.

Jesus of Nazareth did that. His destiny led him at last to death on a cross. He took a very tough

thing and made a triumph of it. Such a possibility is open to most of us within the boundaries of our personal destiny.

And, of course, it makes a real difference to accept the limitations of your individual destiny not as blind mechanical accident but as a gift from God, who will accept the value of our contribution within the limits laid upon us. This saves us from resentment, and it leads to a trust that can only be expressed in metaphor — that after this life the words "Well done" await those who accepted the challenge of their personal destiny and fulfilled its possibilities however large or small they seemed to have been in the eyes of men.

Those Who Mourn

By George W. Wickersham II

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

"BLESSED are those who mourn . . ." Why?

All sorts of people mourn over all sorts of things, often over things for which we wish that they would stop mourning.

Most of us are altogether too familiar with the perpetual griever, the mourner who bewails the loss of some loved one until it becomes a dominant personality trait. Not only is this trait totally self-absorbing, but also it tends to be destructive. There is nothing blessed about it. A parent, for instance, who continues to dwell on the loss of a child year after weary year invariably inflicts incalculable damage on the other children.

Then there is the man who mourns the loss of health. People soon learn never to say to him, "How are you?", for fear that he will tell them.

And the hapless lady who cannot get over some long-passed ill-fortune — she loves to tell you about the scheming sister who inherited everything, and tell you until you begin to understand why

I once went to comfort a widow who had recently lost her husband. Here I encountered still another example of mourning which hardly seems blessed. We conversed for some time about how much she missed him before I made the amazing discovery that I was talking about her husband, and she, her cat.

Blessed are these who mourn? I find it hard to believe. And shall they be comforted? These people are never comforted. That is the whole point of their mourning: it is entirely self-centered and carefully designed to attract attention and pity.

To be comforted is the last thing which they want.

What in the world, then, is the meaning of this enigmatic beatitude? Whether you translate it with the word, "blessed", or with the word, "happy", there is a great deal of mourning which is definitely neither.

What Mourning Is

WHENEVER we find a questionable coin in the treasury of the New Testament, we can often find an answer to that question simply by turning the coin over. The opposite question in this instance is, plainly, "What about those who do not mourn? Are they blessed or happy?" Instantly the thought of the cold and the self-concerned comes before us and we realize why those who mourn are blessed.

Your dissatisfied, your chronic complainers, your perpetual grieverers are not really mourners at all. Something happens to you, or to someone else, and they hardly notice it. Tell the man who is hipped on his health, for instance, about your own. See how far you get. Such people never truly mourn. Their entire attention is focused on themselves. The heart which appears to be warm is actually stone cold.

It is the old story — to which we are always returning in the New Testament. Jesus is dealing with love. People mourn because they love. It is a matter of compassion.

Do we have compassion or do we not? Do we see the poor around us: the poor, the problematic and the pitiful? Do we see people? I say that if we really see them, we mourn. But if we mourn, God is with us, because all compassion comes from him.

Criminals are to the point here, and the whole question of how society should deal with them. When we suffer a great and terrible loss as a result of criminal action, the initial reaction is bound to be "find and punish". For one thing, nobody wants to see the crime repeated. For another, anger enters, intense anger. This is only natural and, indeed, right. Any other reaction would, I think, indicate a lack of care.

St. Paul tells us, "Be angry but do not sin; do not let the sun go down on your anger . . ." In other words, get over it. To harbor one's wrath only indicates a lack of greater care, of wider concern, of broader charity. Besides, as St. Paul also suggests, a nourished grudge gives too much opportunity to the devil. We think of that unhappy man who dwelt on his feeling against the truck driver who carelessly ran over his son. He ate,

drank and slept on them until they destroyed his judgment. Ultimately he shot the driver to death. The devil had turned one killing into three.

The Real Question

Punish! Punish! Punish! — this is society's way of turning its back on the obvious problem: how do you rehabilitate criminals? This is the question. At least it is the question for those who mourn.

True mourners — those referred to, I believe, in the beatitude — mourn not simply the loss of their own, they also mourn for those who have become so callous and calculating that they can kill in cold blood. Compassion

Compassion? What is it worth? What can it do? Well, lives have been completely turned around by compassion. *Les Misérables*! The point being that the least that we can do is try.

Maybe it will fail. I am sure that failure will be our lot, and more than once. People are still people, and we are still people. But win or lose, we

will have been engaged in an endeavor which is worthwhile.

And this is what the pot boils down to. Do we give our lives to what we really respect, or do we fritter them away on this and that — on whatever happens to offer the most obvious rewards?

If we take what is quite evidently the nobler path, the path of patience and pardon — the way of compassion, there will be no obvious rewards. Believe me, we are going to mourn: mourn the griefs, the problems and the sins of our fellow men — and they are myriad. Yes, and we are going to mourn our own griefs, problems and sins — and they are myriad too. Mourning will be our daily diet.

But believe me also, before, behind, above and beneath us will be the Everlasting Presence: the Source of compassion. Inner strength will be ours. We will need no other reward, no further comfort.

Blessed are those who mourn, for they shall be comforted.

Czech Christian Peace Group Demands Nixon Remove Troops

★ The president and general secretary of the Christian Peace Conference have issued a public letter to President Nixon in which they demand that he end the involvement of American forces in the Vietnam war.

"As Christians, we demand in the name of our Lord Jesus Christ that you immediately stop killing people and destroying large territories," says the letter signed by Metropolitan Nikodim, president, and Karoly Toth, general secretary. "We demand that you withdraw all American forces from South East Asia."

The letter refers to Nixon's

religious associations — belonging to the Quaker tradition, attending worship services and sponsoring services in the White House.

"Therefore," it continues, "we reckon you cannot ignore the fact that not only the various Quaker meetings held in your country, but the greatest Christian organizations, are most decidedly against the weapons of mass destruction used by U. S. forces in Indochina. Unprecedented bombings of defenseless civilian population, of churches, schools and hospitals, the use of

napalm, of biological and even electronic warfare, have shocked and revolted all humanity to such a degree that it cannot be passed over."

The letter denounced American policy in Vietnam as "the greatest and most damnable crime, the most terrible genocide, a demonic and automated ecocide." And it says President Nixon bears "the greatest personal responsibility for these

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crimes considered by the whole Christianity as sins against God and man."

The Christian Peace Conference was formed in 1961 by the late Dr. Joseph L. Hromadka of Czechoslovakia and served for a number of years as a major agency for cooperation between churchmen in communist countries and liberal churchmen of the west.

However, a deep rift developed in the organization following the 1968 invasion of Czechoslovakia. Dr. J. N. Ondra, a Czech who was general secretary, was forced out of office, and Dr. Hromadka, who was president, resigned in protest. Metropolitan Nikodim of the Russian Orthodox Church then emerged as the dominant figure of the conference, and at its fourth assembly, held in 1971 in Prague, he was named president. Dr. Toth of Hungary is now general secretary.

NON-UNION LETTUCE PUSHED BY U. S.

★ Cesar Chavez, director of the United Farm Workers, and an agency of the Chicago Roman Catholic archdiocese have protested in separate actions the "promotion" of non-union lettuce by the U. S. department of agriculture.

Chavez, whose union is conducting a nationwide boycott of iceberg lettuce, said in a protest note to secretary of agriculture Earl Butz that the U. S. official had become "nothing more than an agent of the growers."

The U. S. plentiful foods program, which produces Spanish-language tapes and issues them to radio stations across the country, named lettuce as "food of the month" for August.

The union learned of the tapes through the Chicago archdiocese's Latin American committee which uses tapes on its regular program. The archdiocesan committee refused to use the tapes and sent a letter stating its support of the lettuce boycott.

Chavez, in his letter to Secre-

tary Butz, protested the "use of the power and influence of the U. S. in a deliberate effort to crush the union and our non-violent boycott of non-union lettuce."

He said "if lettuce has become plentiful, it is because many Americans of good conscience have stopped eating it in order to help the farm workers. Your action is an offense against both the farm workers and those many good people who support them."

"We do not expect or think it right that taxpayer's money — as much from our sweat as that of the growers — be used in an advertising and promotional scheme to fight our boycott," Chavez added.

The farm workers leader went on to note that "all farm workers are asking for are the same benefits other American workers take for granted — the right to bargain collectively, the right to have enough food to eat, the right to make a better life for their families . . . They are not asking the government to provide them with these things, but they do not expect the government to oppose them."

WCC RENEWES APPEAL FOR MORE FUNDS

★ The WCC policy-makers concluded their meeting with a letter to be sent to the member churches: "The church does not have to seek out where she can enter the battles of our times; they are raging through our own community." But despite deep alienation, "at least we can witness to our experience that there is in Christ that which binds us together despite ourselves."

The committee renewed an appeal to churches to set a target figure of 2 per cent of their regular income for development. Impact to date of the appeal was described as "limited but significant." The 2 per cent fund does not aim at "more monetary resources with old-aid mentality." It is intended for "human development" in all countries.

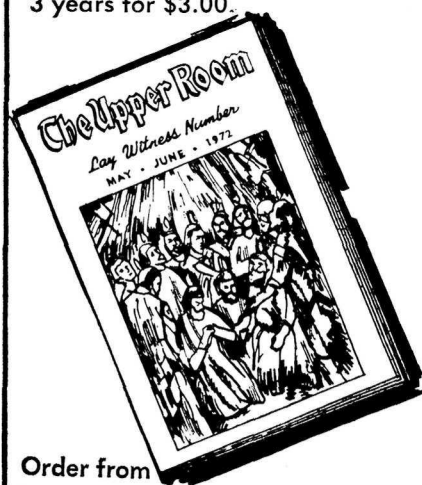


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