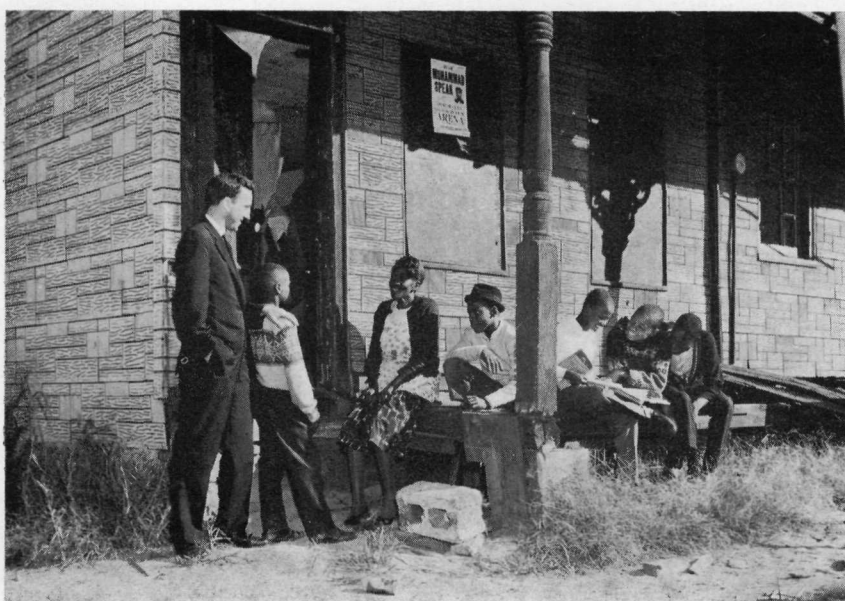


# The **+** WITNESS

DECEMBER 12, 1963

10¢



## BIG PROBLEMS BEFORE THE ASSEMBLY

BLIGHTED AREAS, like that pictured above, and Urban Renewal was but one of them. Migrants, Indian Work, Automation, Population Explosion, Disarmament were just some of the many problems delegates faced. Addresses and news are presented this week with more to follow next week

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## THE GENERAL ASSEMBLY OF THE NCC

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### In Leading Churches

#### NEW YORK CITY

##### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.  
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For Christ and His Church

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### HOLY MATRIMONY

By Hugh McCandless

### BISHOP PARSONS

#### ANTHOLOGY

Edited by Massey Shepherd

### SHALL I BE

#### A CLERGYMAN?

By Gordon T. Charlton Jr.

### THE PRAYER BOOK

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### THE WITNESS

Tunkhannock, Pa.

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### In Leading Churches

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Sunday Services: 8:00, 9:30 and 11:15 a.m.  
Wed. and Holy Days: 8:00 and 12:10 p.m.

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The Rev. Jack E. Schweizer,

Assistant Rector

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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

## FOR CHRIST AND HIS CHURCH

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

## Story of the Week

## President Miller Urges Assembly Delegates to Welcome Criticism

★ America is not suffering from a decline in morality but is being damaged by the fact that "our private and public morality, concern, responsibility" have not kept pace with the needs of the day, National Council of Churches President J. Irwin Miller declared at the opening of the triennial General Assembly.

Addressing some 4,000 delegates, visitors, consultants and observers from 31 Protestant and Orthodox member denominations — plus Roman Catholic and Jewish observers — the lay leader, an industrialist from Columbus, Ind., called for a new thrust of Christian witness and service individually and through church organizations.

"The single most dangerous characteristic of our present society," Miller told the first general public session, "seems to me to be that we are, in our fright, becoming a split people."

In addition to serious racial, economic and moral divisions in America, he said, extremism has flourished and "extremists attack not alone the ideas but the persons and characters of those holding different opinions about the policies we should pursue."

"The notion that our solutions are to be found in family fighting, in preserving advantage, in compartmented standards of behavior, in splits of

every sort," he continued, "these are fearful and sick thoughts."

Referring to the assassination of President Kennedy, Miller said that "like birds of ill-omen, all our fears, our unharnessed hates, our selfishness . . . have all come home in one dreadful act, and have forced us to our knees in shame."

He said that "if any of us thinks now to blame another, hoping thereby to distract himself from his own share of guilt, then our President has died to no purpose."

"The capacity for unreasoning violence lies in each of us, barely below the surface . . . forces which think forever to play on a man's fears or on a nation's fears are forces which will finally destroy both the man and the nation."

While the martyrdom of the late President has brought shame to the nation, he said, "it has also brought us a clear call to service and surely no society has ever needed more immediately and more urgently true servants of God."

He spoke pointedly to the need for churches and individual Christians to seal the "splits" in their relationship.

"We are exquisitely conscious that the church itself is split, and, being split, can scarcely hope to heal a split society," he said, adding that "when we speak one way and act another, when we profess one standard

for private behavior, and pursue another in public policy, then we have tried to deny God admission to the whole of our doings."

"We have split ourselves off from God, either by attempting to lock him permanently within church doors, or by asserting that his laws are not universal and that there are some areas of our lives where customs of our own making are more practical."

Miller cited the "great eloquence" of Christian acts and example but added that "Christian worship and Christian teaching must move men, too . . ."

Underscoring the theme of his address — "Servants of Our Servant God"—the leader challenged the assembly to "not hesitate to serve its Lord through speaking out as it feels called to speak, both to the churches and the nation . . . to be constructively self-critical, for it is only thus that a strong member for Christ may be forged."

## Welcome Criticism

Later in the week-long assembly, the outgoing president exhorted delegates not to shy away from criticism but to welcome it.

"Criticism can be a very good thing for the Council," he told the representatives from 31 Protestant and Orthodox communions, "if we respond to it properly."

He declared that during his term of office he had become vividly aware of criticism but



that he was convinced critics do a service to the organization.

Criticism, he maintained, "has made the Council the subject of national debate . . . made more people inquire seriously about what the Council is."

"If our critics are right," he said, "they have helped us — if they are wrong, they need our ministry."

He told the assembly that "too often we turn tail" in the face of criticism. He urged instead that "if there are elements of truth" in criticism that it should be admitted and be followed by corrective action.

Miller called for a strengthen-

ing of support of the NCC on the local level. Individuals and congregations, he said, too frequently thing of the Council as "they" or "those people in Heaven on the Hudson," a reference to the NCC headquarters building overlooking the Hudson River in New York.

"If the doings of the Council were irrelevant or ineffective, we would not be criticized," he declared, "we would be ignored."

He told the Assembly delegates that in his many trips he had found that "what the Council does and says makes an astonishing difference to people in this country."

## Indifference to Injustice Called Great Tragedy of Our Age

★ Sharp criticism of Christians who deny the beliefs they profess through indifference and inaction in the face of social injustice was voiced in major addresses before the triennial General Assembly of the National Council of Churches.

Franklin H. Littell, a Methodist professor of church history at Chicago Theological Seminary, told a plenary session that "the tragedy of our age has not been alone the persecution of the Christians: rather the real tragedy has been the indiscipline, the faithlessness, the open apostasy of millions of the baptized, which has made the triumph of anti-Christian ideologies possible in some areas."

And Robert W. Spike of New York, director of the commission on religion and race, addressing a dinner of the division of home missions, declared: "I personally know of men who are whizzes in Biblical studies in their Sunday school classes, who also head units of the white citizens' councils."

Both speakers discussed aspects of the ministry of the laity and both related the subject directly to the racial issue

— a concern that found its way into a majority of discussions at the assembly.

"In our own land, in the moment of truth put to us by the race issue," said Littell, "we face a crisis of paralleled proportions. There are powerful and well-financed unbaptized pressures seeking to compel the churches to apostatize, to betray the universal Lord of the universal church."

He said those who argued during Hitler's reign that the function of churches was to undergird the "German way of life" have their counterpart in those who today maintain that churches exist to support "the American way of life" or the "Southern way of life."

"Those who collaborated with nazism by limiting the claims of the gospel to a narrow range of privatized 'spirituality,'" he said, "have their counterparts among the American baptized who cry out whenever the word hits like hammers and burns like fire: 'Why don't the churches stay out of politics?'"

The professor said that the issue put "to all believing people by racism and other funda-

mental denials of the universal Lord of the universal church is not primarily the matter of simple justice or common decency . . ." but is "the matter of whether we are churches under orders or private religious clubs with purely human terms of reference."

"Our primary task today is the recovery of that emphasis upon a well-prepared and thoroughly disciplined membership, the renewal of our churches through new methods of lay stewardship and witness, the release of the frozen assets of the churches through the encouragement of the laity to be what he has purposed his whole people to be: apostles to the nations, servants to the peoples, freers of the captives, healers of the broken."

The word "must be translated out of the 'church language' into the vernacular and idioms of everyday life, of on-the-job decisions . . . into action in servantship in the world. Here the laymen, who are in the world and conscious of it have the definitive function."

### Race Issue

The racial issue, Spike said, provides an area where the validity of all lay movements can be tested.

"Somehow, our programs and study themes, our banquets and rallies, and yes, even our theological study groups seem a bit contrived alongside a movement where whole lives are demanded," he said.

The race commission leader praised the "freedom movement," singling out "the students — north and south" as the "real dynamos" of the campaign against discrimination.

"I suggest this is the surest place to begin to understand the lay mission in race relations — in the freedom movement itself, fed and nourished by the gospel, watered by the spirituals and hymnody of the Christian church."

He pointed out that he was not implying that "only Negro



freedom fighters qualify for the Christian mission in this crucial hour of destiny" but that the freedom movement spotlights "the essential characteristics" of the Christian mission in regard to race relations.

"The mission of Christians to the world always involves immersion in the human struggle," he said, "wading deep into the heart of the web of human sin, there to do the generally unpopular thing of standing by the side of the aggrieved, proclaiming God's justice as the Bible reveals it . . ."

Spike questioned the willingness of Christian laymen to face the challenges of the racial issue, describing the challenge as one of changing "the structures of society before our blindness leads us into disaster."

He noted that there has been a decade of "steady hoopla" about the renewal of the lay witness and that theological study has been cited as the key to renewal. And while stating that theological study should be encouraged, he declared that the "awakening that is needed among many laymen is the awakening to the fact that God is moving in these moments of history."

The "only kind of lay theology that is of any consequence," Spike said, encompasses personal involvement with immediate issues.

"How do we change this town where Negroes have dwelt in their own little enclave across the tracks for a hundred years?" he asked. "What are the responsibilities of my corporation in a city where gross segregation still prevails . . . what can I do about the lies that are circulated about Communist influence in the civil rights movement and even in the National Council of Churches?"

Spike, declaring that "the Christian view of life is being increasingly judged" by performance in race relations, said

that the "overseas mission of American churches begins in Mississippi and Chicago, and is rendered almost ludicrous if we cannot bring our faith and our talents to change forms of racism in either place."

And, he added, "the fate of the worldwide Christian enterprise" is deeply involved in the American racial dilemma. For this reason, he announced, he intends to ask — at the World Council of Churches meeting in Mexico City on world mission and evangelism, Dec. 8-20 — to

"ask for help from churches of other lands . . . in meeting our crisis."

"For years we have assumed that we have all the superabundance of resources which other churches need," he said. "Now we are in need — of personnel and funds to heal our wounds . . . The dike of delusion is being torn from America's shores. We are not some superpeople with a special kind of moral protection. The sea of trouble that engulfs the world, washes over us."

## Ministers Who Indicted Dallas Supported by Fellow Clergy

★ A Dallas Methodist minister, appearing on a network television news program, "indicted" Dallas in the slaying of President Kennedy.

The Rev. William A. Holmes said that "fourth-grade children in a North Dallas public school clapped and cheered when their teacher told them of the assassination of the President."

"Dallas is a city," the pastor of Northaven Methodist church said, "where many leaders and officials expressed anxiety and fear of an incident when learning the President's and Mrs. Kennedy's intention to be our guests."

"Dallas is a city where three years ago Vice President and Mrs. Johnson were spat upon and cursed by a seething crowd in the lobby of one of our hotels."

Dallas is a city where last month hundreds of our citizens continually interrupted an address by Ambassador Adlai E. Stevenson with intentional coughs, heckling, catcalls and Hallowe'en noisemakers. Upon leaving the auditorium Mr. Stevenson was struck with a sign and spat upon."

According to a tv spokesman, Holmes made his statements because of a previous tv program on which some Dallas leaders

discussed their city. The spokesman said the minister claimed that program had been a "white-wash" of "hate" groups in Dallas.

Following the telecast, several radio stations in Dallas denied the minister's charges that fourth-grade pupils had "cheered" when hearing of Mr. Kennedy's sudden death.

It had been reported, however, by a junior high school teacher, Joanna Morgan, that some students in her school learned of the President's assassination while changing classes and began running down the hall exclaiming, "We're free."

Miss Morgan stressed that "this was not the majority opinion by any means—it's just that this was some of the students' first reaction."

### Clergy Back Holmes

Eleven Methodist ministers issued a statement supporting Holmes.

In their statement the ministers urged a new climate in Dallas — one that would have respect and understanding for divergent views. They also said they "can document times over the exclamations of approval by school children at the death of President Kennedy."

"We believe," the statement said, "they reflect homes and community attitudes of disrespect for the office of the presidency and for duly constituted government authority."

"We believe that the Rev. Mr. Holmes correctly assessed the situation. We affirm that he does not stand alone, and add our voices to his appeal."

Meanwhile support for Holmes came from most members of his congregation and from 35 faculty members of Perkins School of Theology at Southern Methodist University, who endorsed the minister's comments in a resolution.

Mr. Holmes was placed under police protection when angry threats were made against him following his appearance on the telecast. He said he had received many telephone calls and messages congratulating him on his comments.

In Thanksgiving Day sermons other ministers spoke out against hate or intolerance in Dallas. They included James R. Allen, secretary of the Christian life commission, Baptist general convention of Texas; and William Elliott, pastor of Highland Park Presbyterian church.

Allen said that Dallas citizens worrying about their image can change it by improving their lives because "image is but the shadow of what we are." He said churches and other "opinion-makers" must share responsibility for whatever image Dallas has.

"Those of us who are concerned about the image of Dallas are correct in saying that this (the assassination) could have happened in any city," Allen stated. "The stigma of the deed itself cannot be laid at the feet of our city as if a collective will of our people could have wished it."

"However, something far deeper and more disconcerting is the fact that so many in our nation

were not surprised that it happened here. The ugly fact is that an atmosphere of hate had been sensed already by many of us."

Elliott urged his congregation to "summon the courage to speak out against untruths, malice and lawlessness wherever they rear their ugly heads."

"One of our dangers now," he added, "is that we will sink into the quicksands of morbidity and sentimentality and be paralyzed by emotional frustration."

### Bishop Issues Pastoral

Bishop William C. Martin of Dallas, also a Methodist, who had cancelled a preaching engagement for Nov. 30 in New Jersey because of what he called "the situation in Dallas", issued a pastoral that was read

in all the 89 Methodist churches in the county on December 1.

The letter urged all Christians to purge their lives of the "insane bitterness and hatred" which inspire such crimes as the assassination. It also declared that while it is "not the business of the church to foster partisan politics, it is the business of the church to deal frankly and faithfully with current issues, local and national, that involve moral and ethical principles."

Also 75 Methodist ministers of Dallas adopted a resolution at a meeting expressing "wholeheartedly our defense of our brother William A. Holmes and every other minister's right to freedom of the pulpit, to declare the mind and spirit of Christ in every area of human life."

## Theologically Educated Laity Urged at Episcopal Meeting

★ The pressing need for theologically educated lay men and women to minister alongside Episcopal clergy was forcefully stated at the end of the National Council Christian ministries conference, reported in part last week.

The 40 participants — leading clergy and laity from across the country — endorsed the idea of developing a more specialized ordained ministry and, at the same time, supported a build-up of lay ministry that could effectively bridge the gap between the secular and the religious in contemporary society.

The public image of the minister in society was a direct target for criticism. The Rev. Robert N. Rodenmayer, conference convenor and a former professor of pastoral theology at the Church Divinity School of the Pacific, Berkeley, Calif., said that "in the middle ages the priest was not liked but he

was needed" and declared that now the reverse is true.

However, an Episcopal layman from Duarte, Calif. — Donald H. Putnam, president of Giannini Controls Corporation — flatly repudiated that statement. He said that, in his experience, the ministerial image is a good one and one that people look up to.

General consensus, however, was that "the priesthood is an enabling society within society that exists to help people be themselves."

Turning to the general purpose of the church, Hershner Gross, vice-president of General Electric, Syracuse, N. Y., drew applause when he cited the need for the church to define its role "area by area so that its task can be clearly visualized." He stressed that the clergy should take the initiative in this direction and that more

(Continued on Page Sixteen)

THE WITNESS

## EDITORIALS

### Soul Searching Called for By Mutual Responsibility

Where is the money going to come from? This is a question floating around in many a bishop's mind (parish priest's, too) as the Anglican Congress Manifesto lies upon our consciences. Whatever else it means, the Manifesto is a call for an additional fifteen million dollars from the whole church over the next three years. And the major part of it is expected to come from the American church, we would venture to say.

Fifteen million dollars is a drop in the bucket these days of multi-billion dollar national budgets, and it will not go very far in a world where the population increase is leaving us behind. According to Bishop Bayne the five archbishops of Africa alone have already submitted a list of one hundred projects which of themselves will require capital costs totalling about \$4,500,000 and operating expenditures of about \$3,600,000 a year.

"This program in itself, in other words, would require all of the 30% increase in support asked in the Mutual Responsibility manifesto," to quote from Bishop Bayne's recent address in Montreal (Witness, 11/21).

Whatever our share of the fifteen million dollars, it should not impose too much of a strain on our own church, not when we take into account the huge sums of money raised in this country for schools, colleges, hospitals, and other philanthropic purposes.

But the sad truth is that it's not going to be at all easy to raise additional large sums in the Episcopal Church, at least this is our reluctant but strong guess. The push for more money has been on for some time all over this church, and we have the feeling the top has been reached for the moment. In diocese after diocese there have been successful capital fund drives, and in most instances the money raised is now largely spent and bishops are looking about wistfully for other sources of extra income for new work. Parishes have raised their sights and stressed stewardship with might and main, and the

budget of the National Council has climbed higher and higher. We are not at all satisfied with the per capita giving of Episcopalians, but we have the feeling there is not a great deal more to be gained from further promotion or new appeals, at least for the present time.

While we are looking at ourselves and stock-taking, yes, while we are seriously considering our mutual needs in the world-wide church, what of a thorough reappraisal of our own situation, of the monies we are spending on ourselves here at home? Are we deploying our resources wisely, effectively, and with Christian integrity? Does not the urgent need of the church to get a move on, to reach out far more widely, to evangelize the world as it was commissioned to do, — demand such a reappraisal and, in many cases, a drastic shift of emphasis?

Let us be specific. On the local level is there not a sinful waste in a good deal of our present-day parish structure and insistence on independence? We can point to many urban churches which are literally graveyards, as dead as any cemetery ever was, living off past memories and off funds out of the past as well, but stubbornly clinging to their autonomous status and defying bishops and diocesan committees who can see at least a dozen better uses for the real estate, man power, and capital funds now tied up in defunct situations. Surely some way ought to be and can be found to pry some of our local churches loose from their congregational selfishness and sentimentality, especially when it is at the expense of the effectiveness of the over-all church.

Sometimes, too, it seems to us there has been too much keeping up with the Joneses in the tendency for even relatively small churches to have a curate. In former times when a clergyman usually preached Sunday evening as well as morning and was also a doorbell-ringing pastor, assistant ministers were a rarity except in big city churches. But now-a-days with the Sunday night service long since gone and too many of our clergy sadly indifferent to general parish calling, to have a curate has become a kind of status symbol with some rectors. Where there is a genuine need, let us by all means have



two, three, or even more clerics on the job, but not otherwise.

Looking out beyond the parishes, we would hope every diocese might begin to survey its own set-up at headquarters. Everywhere we turn in this increasingly organized world bureaucracy is the order of the day, and how many of our diocesan departments seem to delight in adding staff workers and secretaries. As a result the church often appears top heavy and over-burdened at the top while it is thin and grievously lacking in adequate buildings and men at the grass roots level. Let every bishop, we would ask, every responsible diocesan department, assess its own administrative organization and, where necessary, do some much needed pruning.

We are bound to ask, too, how necessary are thirteen theological seminaries in this church of ours, each with its own complex of buildings, dean, and fund-raising personnel, and most of them with student bodies of less than 150. The optimum enrollment for a theological school should probably be smaller rather than larger, but four or five hundred does not strike us as too large. Why in the name of economy and academic proficiency (there are not enough first-rate scholars to go around) can there not be a merging of several of our seminaries? How can we afford the luxury of all these tiny institutions, most of them very small and provincial, little ecclesiastical hothouses, if the truth be told?

Finally, if we are to be consistent here and consider how we can use all our resources more effectively for the true work of the church out on the firing lines, the National Council itself must take a good look at its own operations. There is a sense of dissatisfaction down at the parish level with "281" or "815" as we shall eventually be referring to headquarters. Its budget constantly increases, it adds new personnel continuously, and how very little of its vast output is of any help or assistance to the average parish priest. Huge, fat envelopes crammed with costly printed matter cross thousands of clerical desks, and many of us question the necessity and value of much of it. We were told recently that as of last month the Department of Christian Education numbered fifty persons! Such was the "educated estimate" of a National Council member very close to the situation, and this figure shocks and disturbs us. This is bureaucracy with a vengeance, a half million dollars a year of it, and after more than a decade of experimentation and revision, still barely

30% of the parishes and missions of the church will have any part of the Seabury Series.

We don't begrudge a dollar for new work, advance work of any kind where the gospel is being preached and the church is bearing its witness. But we do question every other dollar spent for bigger office organizations and bureaucratic personnel. If we really mean business, if we intend to heed the Toronto Manifesto, let us, beginning with the parishes and then right on through every level of the church's life, appraise our structures and programs. Where necessary, let us do some weeding and pruning, even of a revolutionary kind. Let us give the priority to mission.

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## One Woman's View

By Barbara St. Claire

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Have you sinned, my son?

Do so no more,  
but pray about your former sins.

Sirach

Agonies are one of my changes of garments.

Walt Whitman

BECAUSE so much of our lives is the living out of the middle sized question, it is hard for us to conceive of our involvement in the great ones. The corporateness of guilt eludes us. In our sins, we kick the cat, we lose our temper, we cheat a little, we are as indifferent to our brother's anger as to his needs. Admittedly we are not good enough for heaven, but surely we are not bad enough for hell. Our affairs are not soul sized; they are middle sized. Yet, it was our part in the nightmare that began on Friday, November 22nd, that men who should know what they were talking about, talked about. Two of them were the Chief Justice of the Supreme Court, and the Presiding Bishop of the Episcopal Church.

What was the catalyst poured into the stew pot of our nasty small sins that resulted in Friday's assassination? What did we offer to the Devil for him to re-form into something else, to bring about so monstrous a perversion of the miracle of the loaves and fishes? It could have been indifference; we couldn't care less about so many things. We don't think over much about

the known psychopaths who walk our streets, or the ready availability of firearms, or the effect of our unbridled words. It is of middle sized sins, such as indifference, that eminent men spoke about after the event. Offer just a middle sized indifference to the Devil; he'll take it, and curse it, and when it reappears, it will have grown beyond recognition. There is a double devilishness in this process; indifference suffers such a change that, in good conscience, we can disown it, be indignant about it, be horrified by it, do anything about it but recognize it. So we seldom profit from the past, seldom feel compelled to pray about our former sins.

It wasn't until John Keats accepted life as both light and shadow that his poetry matured. To accept this fact is always a part of growing up. When agony hits, it's Job's question that naturally haunts us. Why did this happen to me? Paul Tillich, probing the riddle of inequality in his book *The Eternal Now*, suggests that for a Christian a rephrasing of Job's question is inevitable. Awareness of the injustice of the world, of birth deformities, of searing poverty, of unequal heritage and environment, prompts us to ask instead: Why did this not happen to me? Why did I escape? How is it that I am free of the burden so many others carry through no fault of their own?

Granted free will, why is it no particular problem for me not to kill? (It is fatally easy to forget that our moral code is inherited—implicit in our background. We took it up; we didn't make it up. We are the fortunate few.)

To such questions as these, there is no finite answer even for a Tillich to give us. There are hints. Christ gave us one when he told us not to judge if we wanted not to be judged. An honest answer to Job's question rephrased can't avoid self recognition in our outcast brother. To a degree, his punishment is for us. Who can swear never to have felt the same stirrings? Hatred and anger are endemic. It is conceivable that it is we, in our pride, who are the lost sheep of Israel.

If the corporateness of guilt eludes us, so must our unity of existence. The most damning word in our language is the word exclusive, yet it characterizes us all. On the level of separation there is no answer at all to the agony we put on like a garment.

There is no answer, anyway, satisfactory to our finite minds. Tillich sets out to explore inequality in its dimensions not to find a facile an-

swer, but to help us to live with it. Oddly enough, there is only one way, the way we've known about all along, without knowing about it. Simply that we are children of the same Father, that we are judged by the same Judge. Each agony of every individual is participated in by Christ on the cross. This is our unity, and our ultimate answer.

It's a mystery; it's the mystery that every church and mission must puzzle us with, or we are without hope, without anything left but television, a brand new car, plenty to eat, and the happy anticipation of a visit to the world's fair.

## Marines Get Pointers On World Today

By Paul Moore Jr.

*Suffragan Bishop-Elect of Washington*

WHAT AN HONOR to be present as the preacher on this occasion, because if you have ever been a marine you never lose the spirit of the corps. Imagine a lowly marine having the opportunity of telling everyone from the commandant on down where to head in! And there are certain sergeants and others whom I really wish were here, because I have a lot to say to them.

It is a difficult thing, a very complex assignment, preaching an honest sermon on an occasion which celebrates not only years of courage, loyalty and glory, but also years of efficient killing and destruction.

It is out of the substance of our lives together—our whole lives—that meaning to life is found. And here are some of the real and sometimes tearing problems of the life of a marine:

What about killing? What about the deliberate hardening of mind and spirit—running and screaming on the bayonet course, being taught to hate? What about the merciless discipline which seems to be necessary in the service, especially in combat? What about patriotism, when it goes on to blind nationalism?

These things seemed necessary in order to be able to be a marine. And the strange thing is that they often went hand in hand with a level of sacrifice and courage I have never seen in civilian life.

---

A sermon by an ex-marine given at Washington Cathedral at a service for the marine corps

I say that these things seemed necessary. The hardening process: Could tender American boys have endured without it? When they heard screams in the darkness, when their best buddy was blown to pieces, when even in sleep the nightmare guns were trained at you from the foot of your hospital bed?

Does this hardening lessen the guilt of casual killing, the state of mind to which death has ceased to have any real meaning?

Most men are forever wounded in spirit by this. It may come out months later in uncontrolled tears, out of the blue. Or it may come out in compulsive drinking.

It may result in a broken life.

I cannot say this is good. I cannot say it is excusable. All I can say is that at one time at least I shared in this and thought it necessary as a way of saving the world from something worse. And in a sense we all, civilians, women and children shared in this. But we cannot escape from the fact that it was the marines hands — your hands and my hands — which were bloody.

In the confusion of living in a world like this we can perhaps only come back again and again to the altar of God and ask forgiveness of him who also screamed in the darkness of Calvary and had nightmare visions on the cross.

### Once Quite Simple

FOR ME, many years back, it was quite clear. The United States was always right and I wanted to kill off the Japanese — called by less complimentary names.

But now, of course, I know and you know that it is not that simple. We are not always right, nor are our enemies (so short a time ago our friends) always wrong. Yes, we have a love of our country. I only pray that we who are civilians and marines in your private lives could fight as hard and sacrifice as much to make this country even more worth fighting for. Acting for freedom and security for everyone — protecting civil rights, urging tolerance, so that whatever sacrifices the marines must make will be made in truth for the finest way of life yet known to man.

For, our fight did not end at Hiroshima nor at the Yalu River, nor at the moment when the red hot iron of a bullet put us out of action. Our fight continues ceaselessly against the enemies of injustice within our nation and against hatred within our heart.

I am a priest now, not a marine — my work is

different. And I do not think the church can just bless the military establishment — even our beloved marine corps — casually. But I do think that the church can say to all men everywhere that our Lord is with them, and that he expects them to act according to their conscience. And we not only can say but know that God is a forgiving and loving God, who once shared and in a sense now still shares in all the sufferings, the doubts, and the complexities of life.

For life which is close to death and suffering is usually not a petty life. It deals with the elemental aspects of existence.

## Many Areas Covered By NCC Program

By Geraldine Sartain

TWO MAIN URGENCIES in the American churches today are unity and interracial brotherhood. They pace each other.

As the churches face the crises of a society in transition — and notably in racial relations — they are discovering an increasing need to counsel and act together.

As a result, their growing unity is reflected in the National Council of Churches which they set up in 1950 to carry out many joint tasks. Through the National Council, the 31 Protestant and Eastern Orthodox member communions can more effectively minister to man's needs, engage in the struggle for world justice and preach the gospel of Christ.

This growing unity is the chief accomplishment of the churches and the National Council, observable as the 1960-63 triennium nears its close.

Acting together, they can better plan the mission to 67 million rural Americans, many of whom find themselves in brand new defense industry towns — or to other millions in the blighted areas of our great cities.

In unison, they can better respond to suffering and the universal need for education, medical help and physical relief that calls them to mission overseas. So the National Council of Churches serves the 40 million church-goers of its member denominations globally through home and foreign missions, overseas relief, Christian education and evangelism.



## On the Home Front

DOMESTIC HIGHLIGHTS of the National Council's ministry include such items as:

- More than 13,000 uprooted Cuban refugees were resettled in new homes by last June.

- A handsome, new, 12-story Church Center for the United Nations, built by the Methodist Church and staffed by the National Council, inaugurating a Christian ministry to UN staff and delegates and an educational program.

- A history-making national conference on religion and race, held in Chicago, which in 1963 marked the first unified approach to the problem of racial justice by Protestants, Catholics and Jews.

- A ministry on wheels, operated by state migrant committees and coordinated by the National Council, carries education, worship, play and the warmth of community understanding to a quarter of a million deprived crop-pickers and their children.

- Ten regional conferences on a relatively new emphasis, long range planning, are helping churches chart programs for the realities of tomorrow.

- In one of the oldest continuous interdenominational projects, begun in 1919, the Council provides chaplains in 10 government Indian boarding schools. Twenty-three denominations cooperate in reservation mission schools and in other services.

- A Christian ministry in the national parks brings worship under the sun and the stars to several million summer vacationers and to some 30,000 resort workers in 37 national playgrounds, plus year-round ministries in seven.

- Sixteen denominations are engaging in a broad-guaged cooperative Christian education curriculum project to be completed in '64.

## Brotherhood in Action

THE MOST VIVID current illustration of cooperative planning and unity lies in the field of race relations now stirring the churches. The dramatic Chicago conference brought together for the first time top interreligious leaders including a Catholic Cardinal, a Jewish Rabbi, and the president of the National Council of Churches. Similar interreligious conferences followed in 40 cities across the country.

Thereafter, the National Council of Churches named 30 of the most distinguished religious, industrial, labor and community leaders in America

to a commission on religion and race. This commission is directly involved, with Catholic and Jewish leaders, in the civil rights struggle on national and local fronts.

Two years before this, United Church Women launched its nation-wide program, Assignment: Race, inviting twelve million Protestant and Eastern Orthodox women to join in combatting racial discrimination in churches, homes, schools and employment. The partnership of Negro and white women has already been remarkably productive of results in this united effort.

Training leaders for many activities is a Council task. United Church Women support training fellowships in Chile and Brazil and bring women from overseas to study social work, community development and the like. In the year 1962 alone, 300 leadership sessions reached more than 10,000 state and local leaders.

The Council also gives leadership to ten million young people through the United Christian Youth Movement.

## Christian Education for All

THE CHRISTIAN education division directs conferences, film-strip presentations, work-shops and lecture series on subjects ranging from family camping to the Christian faith. Among its many important conferences each year, its North American conference on the church and family life marked a first-time meeting of educators and churchmen with specialists from many fields to weigh problems of sex and marriage.

Through its three commissions—general Christian education, missionary education and higher education — the division is responsible for the stream of reports, monographs, manuals, study pamphlets and books pouring from its presses.

Among other significant activities, a five-year program of education for peace was initiated by the division of Christian life and work, which also sponsored national conferences on the churches and social welfare and on church and economic life and co-sponsored the racial conference in Chicago.

## On the Air Waves

POPULAR RADIO, tv and film programs reaching millions of persons are projecting a true image of the churches in action. The television program *Frontiers of Faith* has a distinguished history, and one of its series, *The Living Bible in Today's World*, marks the Council's first at-

tempt to use network tv for Bible teaching. Other network tv programs, *Directions '63* and *Look Up and Live*, are widely heralded.

Radio's *Pilgrimage* made a real record in dealing with contemporary issues, especially with its series on Communism versus Christianity, for which the National Council and the network received a Freedoms Foundation award. Several denominations are producing programs for syndication in cooperation with the Council's broad-

casting and film commission. The Protestant Hour, a syndicated weekly radio program, came to BFC in 1963.

These are a few of the many programs the National Council carries out for member churches in the U.S.A. Constantly drawing the churches closer together in a common ministry, they are the chief reason why the National Council of Churches has become a symbol of the churches' unity.

# THE CHALLENGE OF TECHNOLOGY

By Roger L. Shinn

*Professor at Union Seminary*

## THE CHALLENGE TO THE CHURCH BECAUSE OF WORLDWIDE ECONOMIC CHANGES IS PRESENTED TO THE GENERAL ASSEMBLY OF THE NCC

ALL OF US live in a world on the move. "Change," says James Reston of the New York Times, "is the biggest story in the world today." This is no time for people who are set in their ways or contented with the society of the past.

Technology is a major force — perhaps the biggest single force — producing change. Technology affects the ways in which we make our living. It influences the quantity of leisure and the uses of leisure. It reshapes the city and the countryside, and it revises the habits and thoughts of men.

The Christian church has a concern for technology and the new forms of society that it brings. There are religions that try to turn men's eyes from the moving, material world to an unchanging realm of the spirit. But Christian faith testifies that God acts in history, that he has entered into human life, that he calls us to serve him in this world where he has placed us.

D. L. Munby, the British economist, writes: "God is in process of transforming our economic order . . . . We can, and should, participate in that activity." Such a statement stands in the tradition of Moses, who answered God's call to lead a people out of slavery; of the prophets, who saw God's activity in the history of nations;

of Jesus Christ, who bade men understand the signs of the times and respond to God's kingdom in their midst.

God, however, is not the only power shaping our economy. Forces that neglect or oppose God are also at work, seeking their own advantage and harming human beings. Hence Christians face difficult decisions as they seek to live faithfully in our time.

Technology offers the human race opportunities never known before. We can end the age-old struggle against starvation and poverty. We can stop much of the drudgery, pain, and frustration that have haunted mankind. We can open up education, leisure, and enjoyment of the arts for all.

### Great Challenges

BUT TECHNOLOGY brings risks to match its opportunities. Technology combined with greed, indifference, and ignorance victimizes some men and threatens us all. It challenges the church to prayer, thought, and activity. Consider a few of the big questions Christians must lay on the conscience of men these days.

● What shall we do with our vastly increasing production? Shall we manipulate people, by the

arts of psychology and advertising, to consume more and waste more in order to keep the economy going? Or shall we find ways to direct our wealth to better education, cleaner cities, and fair opportunity for all?

● What shall we do with men who are displaced by machines? Thousands of unneeded farmers, miners, and railroad workers cause friction in the economy. More important, they know the personal despair of feeling unneeded. Technology suddenly makes useless skills that have taken years to acquire. It throws old men on the scrap heap, leaves young men unable to find work, crushes Negroes whose unemployment rate is twice that of whites. Frequently it opens up new jobs, requiring greater skills for those who can qualify. But too often we lack the combination of ingenuity and compassion to help people through the hazardous transitions of our day.

● What shall we do about the world's safety and hunger? Technology creates weapons that endanger the whole human race. Increasing the number of lives far more easily than the quality of lives, it crowds us closer together without teaching us how to live together. Population multiplies most swiftly where poverty is greatest, and 10,000 people a day — more than ever before in history — die from malnutrition.

● How shall we locate ethical responsibility in this highly organized world? Traditionally the owner of a business determined the ethics of

its operation. But when a corporation has more than two million stockholders, what is the role of these owners? When a factory automates and dismisses workers, does responsibility for this decision rest upon management, stockholders, or the competition that apparently requires the action? Shall the corporation assign some of its profits to helping the displaced workers? Or shall society simply trust the market to turn up new jobs? Or shall government act to give them some opportunity for employment? In questions like these, as truly as in old-fashioned questions of personal honesty, our society must work out the meaning of moral responsibility.

### No Easy Answers

THE CHURCH does not meet the emerging new society with ready-made answers for its urgent problems. In part the vocation of the church today is to trouble the conscience of society with persistent painful questions so that men in the seats of power cannot be complacent in their affluence. In part the church also has the vocation of seeking answers — answers that will require clergy and laity to join scientific skills and biblical insights.

Above all the church must ceaselessly remind society that the most fundamental issues of technology and livelihood concern not statistics of production and income but persons, created by God to live in responsible freedom and community.

## STABLE PEACE A NECESSITY

By Margaret Bender

*Executive of Methodist Women's Division*

### WHAT MUST BE DONE TO MAINTAIN PEACE

### WAS SUBJECT AT GENERAL ASSEMBLY

WHAT IF our civilization should come to the point of destroying itself without finding out whether its downfall was necessary or whether it had, almost within its grasp, the means of saving itself!

Faced by the clear knowledge that a stable peace is an absolute necessity for preservation both of our families and of the civilization that we represent, most of us have done little to secure that peace.

Why is this the case? For some of us the situation is so overwhelming that we shut our

eyes to it. Others take comfort in feeling that this complicated subject is properly placed in the hands of experts. Possibly some of us are even so absorbed with the comforts and pleasures of a gadget-ridden society that we are incapable of seeing the possibilities of disaster.

None of these views seems consistent with the Christian view of life and the clear obligations of Christians in this day. We find our hope in the knowledge that Jesus Christ is the lord of history. We know also that every human being has dignity and worth as an individual and that



this status carries with it a responsibility to work for those things which are explicit and implicit in the teaching of our Lord. When Jesus looked down sorrowfully upon Jerusalem and said, "Would that thou had known the things that make for peace," he was speaking to our age as well. It is important that we heed these words while there is still time, and commit ourselves individually and collectively as the church to an analysis of the things that can make for peace, and to work on them.

I believe that the best general listing of these essentials for peace in our day is in the preamble to the charter of the United Nations. The first sentence expresses the general objective:

"To save succeeding generations from the scourge of war . . . ."

The four essentials to this achievement are then clearly expressed in the two paragraphs of the preamble:

- To reaffirm faith in fundamental human rights, in the dignity and worth of the human person.

- To establish conditions under which justice and respect for obligations arising from treaties and other sources of international law can be maintained.

- To promote social progress and better standards of life in larger freedom.

- To ensure, by the acceptance of principles and the institution of methods that armed force shall not be used save in the common interest.

### **No Easy Achievement**

THIS BLUEPRINT should make it clear that there is no easy achievement of peace. One does not by proclamation "save succeeding generations from the scourge of war." It is a long process, and to be carried to a successful conclusion it must be understood by many citizens in many nations.

Because of the close connection that the contemporary world is seeing between human dignity and social progress I have rearranged the list so that these follow each other. It is important to remember that this is the list subscribed to by 111 nations that have during the last eighteen years subscribed to the charter of the United Nations. Let us examine each of these essentials for peace.

### **Human Dignity**

THE LESSON that the recognition and achievement of human dignity is the first essential for a peaceful world is written large today for all the world to read. Whether one looks at Luanda or Birmingham or Sharpsville, it is clear that there will not long be peace in any place where full recognition of human dignity is delayed.

### **Better Standards of Life**

OUR AGE is the first where it has been possible for all men everywhere to have an adequate standard of living. Even in remote parts of the world people who are hungry, ill-clothed and -sheltered, who are the victims of preventable illness, who are denied the benefits of education and whose life span is only half what is possible, know that they need not live this kind of life. There can be no stable peace until they enjoy the best possible in light of current scientific advantages and the "fullness of the earth."

### **Use of Force**

ARMED FORCE not used except in the common interest. We also need machinery for coming together and working out peaceful solutions to conflicts of interests. Some of it is referred to in the preamble of the charter; some of it is spelled out in the chapters of the charter itself; some of it has been painfully worked out in practice through the eighteen years of the U.N.; but the largest part of the task remains.

### **Disarmament**

WE ARE ACCUSTOMED to refer to the complicated process which the U.N. charter describes as "that armed force shall not be used save in the common interest" in one deceptively simple word, "disarmament." We have recently taken a small step in that direction in the signing of the nuclear test ban. The amount of work that was required to achieve this should bring understanding of the need for long persistent work on many fields. One part of this work in which we have been particularly deficient is that of plans for adjustment to a peacetime economy.

This may look like a hard list of things which we must do to achieve peace, but all of them are encompassable by a world that really decides to devote itself to them.

More important still, there is in this list something that every citizen everywhere can do about them. All that is needed is the understanding and the will.

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## The WITNESS

TUNKHANNOCK

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## EDUCATED LAITY

(Continued from Page Six)

emphasis should be placed on "matching the man to the job" rather than vice versa.

Mr. Gross further stated that the church's methods solving problems is not markedly different from methods employed by business and industry.

"One of the most successful ways to deal with all three," the Episcopal layman noted, "is to focus attention on the total job to be done." He added that, just as the church revolves around the concept of mission, so does industry and business.

Conference participants also took aim at theological education in general. Almost without exception they agreed that — if the priesthood and the ministry is to be exercised outside of traditional parochial

boundaries — theological seminaries must broaden their outlooks and encourage both lay men and women to expose themselves to theological education.

Along this same line, they also noted that contact between seminarians and lay persons in seminaries would strengthen and better prepare ministerial candidates for their roles as parish priests.

The Rev. Reuel L. Howe, founder and director of the Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich., declared that such contact would prevent many of the frustrations encountered by clergy in parish work since the clergy's main frustrations center around communication.

The clergy, Howe explained, "have the false concept of communication being a monologue that is perpetrated only through

the mouth. They don't realize that they must listen before they speak; they don't know how to use their ears before they use their mouths."

A second frustration for the clergy, he continued, is "people and their resistance and their tendency to distort." Howe said that church-goers both want and don't want to hear the word of God proclaimed and the priest himself both wants and does not want to proclaim the gospel.

He placed the blame for this resulting ministerial-congregational dilemma upon traditionally-structured theological education because the present trend of isolating seminarians leads to "a sense of strangeness" on their part when they leave the academic seminarian life, and take up ministerial functions.

The Rev. Donald E. Bitsberger, who is in charge of overseas missionary recruitment for the National Council's overseas department, pointed out that missionaries abroad face the same dilemma but "they



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### Praise for Pope

The big news at the General Assembly would have to have a Vatican City dateline. With the news of Pope Paul's plan to visit the Holy Land, leaders were unanimous in saying that the visit was of profound importance as a step toward Christian unity.

Archbishop Iakovos of the Greek Orthodox Church suggested that the Pope probably would visit Patriarch Benedictus of Jerusalem and possibly issue a "message for the Christian world" from there.

Bishop Pike told reporters that the Pope might also visit the Archbishop of Canterbury in England and even suggested that he might meet with church leaders in the United States.



## Bishop Mueller Elected

Bishop Reuben H. Mueller of the Evangelical United Brethren Church was elected president of the NCC and will serve for three years.

He has been head of the commission on union of his church and is an expert in the field of ecumenical relations.

He also told the press — possibly because of the Pope's startling announcement — that in the reconstructed NCC there will be a new division to continue the dialogue with Roman catholicism and other religious groups.

blame it on their change of cultures" rather than on an isolated seminary education.

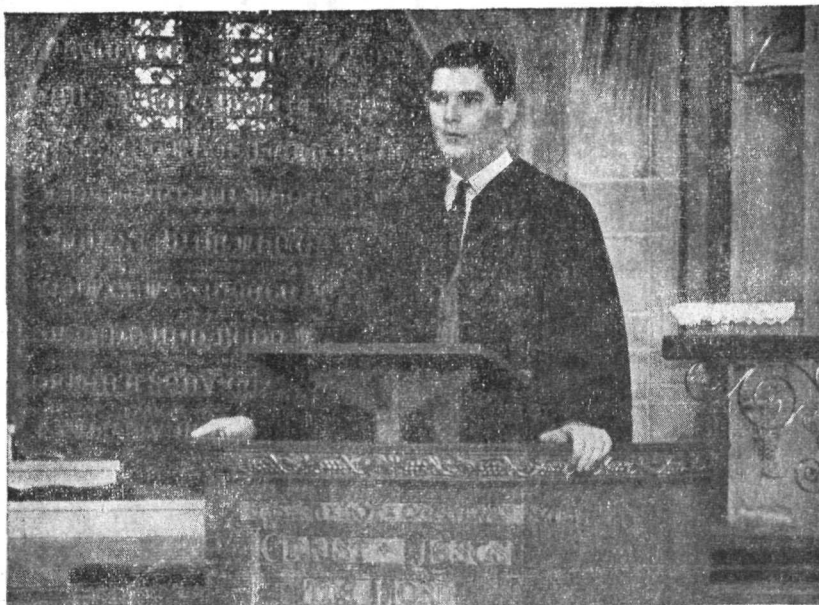
Two seminary deans were quick to point out that not only are the theological institutions willing to change but they are changing.

Dean John B. Coburn of the Episcopal Theological School in Cambridge, Mass., stated flatly that "theological education is the concern of the whole church, lay and clergy, specialist and non-specialist and must be related to the society of which it is a part."

He predicted that during the next decade seminaries "will be increasingly centered around a more flexible and individual pattern of study rather than having a set curriculum imposed upon ministerial candidates."

Dean Sherman E. Johnson of the Church Divinity School of the Pacific, Berkeley, Calif., cited the need for "less lecturing and more consultation." One of the primary things the seminary must learn to do, he said, is "to get the students out of the seminary and into the world."

"The priest who is shut off from his community is not useful; he does not touch the people where they live," Johnson said.



## ONLY AS GOOD AS HIS TEACHERS...

Quite a compliment! You see, we know his teachers. They and other equally talented professors staff our eleven Episcopal seminaries. Everything this young priest does reflects a bit of the wisdom, experience, and inspiration of these men.

That's why we so regret giving professors extra burdens. For many of them find that they must take on extra work to make ends meet, robbing energies that would be better spent on students. Some simply can't afford to raise and educate families on what we pay them.

To raise seminary salaries, we must turn to you and your parish. Unlike some denominations, we have no General Convention grants. And, at most, the student pays less than a third of the \$3500 it can cost us to have him in seminary for a year.

Why not send a special donation to a seminary. And ask your parish to do the same. Your gift will help us keep talented men on our staffs. It will also assure that when a new rector or assistant comes to your parish, he'll be a man as good as the best teachers.



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# NCC Study to Probe Prejudice In Religious Education Texts

★ An intensive research project to analyze religious education materials as possible breeding grounds for prejudice is being launched by the National Council of Churches.

The study, by the division of education and bureau of research and survey, will cover materials produced by as many Protestant and Orthodox denominations as are willing to cooperate.

Also to be included, according to Dr. Lauris B. Whitman, executive director of the research bureau, will be such Roman Catholic and Jewish material as is available.

Whitman announced that the project will be directed by Bernhard E. Olson, instructor and research associate for the past three years at Union Theological Seminary.

An expert in intergroup relations, Olson is the author of "Faith and Prejudice," published this year by Yale University Press, which reports findings from a seven-year study of Protestant textbooks.

The project, it was reported, will extend Olson's study, examining not only textbooks but all areas of communication between instructor and stu-

dents, including films and other audio-visual teaching aids.

The study will seek to determine the possible existence in educational materials of data tending to develop such prejudicial attitudes as anti-Semitism, racism or hostility between religious traditions, Whitman said.

Gerald E. Knoff, executive secretary of the education division, said preliminary studies have shown that many teachers are not aware of prejudices reflected in their teaching aids.

Pointing out that many editors and writers have expressed a willingness to cooperate in the project, Knoff said the study will not only highlight negative facets in religious education materials but will emphasize types of curricula free of bias influence.

Olson also will serve as a consultant to denominational editors, publishers and curriculum writers.

At present he is developing a manual for editors and writers on the way Protestants can improve interreligious understanding.

## THREE ARE ELECTED AS BISHOPS

★ Archdeacon Theodore Stevenson of Bethlehem was elected diocesan of Northern Michigan at a special convention on Nov. 19.

Dean Ned Cole Jr. of Christ Church Cathedral, St. Louis, was elected coadjutor of Central New York on Nov. 22. In a letter to members of the cathedral he said he will first visit Central New York and also confer with the cathedral chapter about work in St. Louis before making any decision.

Archdeacon George E. Rath of Millington, N. J. was elected suffragan of Newark on Nov. 23.

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12:30 Tues., Wed & Thurs., EP 5:15 ex  
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

#### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8:30, MP HC Ser. 10; Weekdays:  
HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;  
Int. & Bible Study 1:05 ex. Sat.; EP 3; C  
Fri. 3:30-5:30 & by appt.; Organ Recital  
Wednesday 12:30.

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.  
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

#### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.  
C Sat. 5-6, 8-9, by appt.

#### ST. AUGUSTINE'S CHAPEL

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Rev. Thomas P. Logan, (Priest-in-charge)  
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass,  
9 a.m. Morning Prayer, 9:15 a.m. Solemn  
High Mass, 10:30 a.m. Low Mass in Spanish  
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.  
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.  
Evening Prayer.

#### ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),  
EP 5:15; Mon. - Thurs. MP 7:45, HC 8  
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.  
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## - BACKFIRE -

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**G. Clayton Melling**  
*Rector of St. Thomas's,  
Mamaroneck, N. Y.*

The editorial on sponsors in confirmation in the issue of 11/14 struck a responsive chord here because we have been working on the same idea, but in a different manner.

When our confirmation classes begin, one of the first duties of our confirmands is to write their sponsors in baptism and tell them that training has begun, and the expected date of the bishop's visit.

About nine months then elapse, during which other material, such as the curriculum schedule, can be sent on to sponsors in baptism. This further includes invitations to be present at the confirmation service.

Our bishop confirms seated at the chancel steps. Although I present the class as a group, the individual confirmands are then brought forward to the bishop by one of their sponsors and are presented by name. Our bishops are gracious in also confirming them by a Christian name.

This is only another way of dealing with the same problem. Sometimes we have to find a child proxy sponsors.

**David M. Figart**  
*Layman of Briarcliff Manor, N. Y.*

In contemplating the tragic events of the past weeks one cannot escape the feeling that the church — due to the decline in its spiritual authority — has a grave responsibility for the present state of American morals. Dr. Ramsey, Archbishop of Canterbury, calls this "a time when the very existence of religion and belief in God is in peril." No doubt he had in mind — among other things — his own Bishop Robinson's "Honest to God", with

views which strike at the very fundamentals of the Christian faith, and yet, according to Dr. Gardiner Day, "have been taught in our theological seminaries for years."

We already hear talk of the "post-Christian era". We search for "myths" but are blind to mysteries. The sense of sin seems about gone, and God is vanishing in the space age.

The religion of President Johnson is outdated by modern theology. But God grant that his summons to a renewed faith will so arouse the churches and homes of this nation that we will recover something of the simple trust of our forefathers in the guidance and protection of the God they came here to serve.

**Katharine L. Powell**

*Churchwoman of Alhambra, Cal.*

I for one do not agree that a boycott of giving Christmas gifts will help the racial question of the Negro. God gave his only Son to teach us how to give love. Giving is the very principle of Jesus' way of life.

To me the trouble with Christians is they do not practice the sermon on the mount. Matt. V-44 says. "But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you, and persecute you."

Where is any indication of a boycott in this sentence?

To fulfill the sentence is not easy. I know from experience, but I also know it can be done.

I am a little surprised that

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THE WITNESS  
Tunkhannock, Pa.

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Rev. Martin Luther King, who I took to be a Christian, would back such a movement that would bring unhappiness to so many children black and white both.

I have never heard a satisfactory explanation of why God put Negroes in Africa—Chinese in China — Japanese in Japan — Indians of one kind in India and another kind in the Americas. This would seem to be segregation on a large scale.

I do not have a race prejudice myself — I have friends among the Negro race and get along in love with them.

The best Christians in action that I know are these active in the Moral Re-Armament Movement and Dr. Frank Laubach. So I know the sermon on the mount works for them and for me.

I retired last year and came to the Episcopal Home here in Alhambra and I am astonished at the lack of Christian spirit among many of the members here.

I can thank God I got an early Christian foundation in Annie Wright Seminary and St. Mary's School and have met up with M.R.A. and C.F.O., to keep me in the right way even though I make mistakes and often battle through the hard way of overcoming hurt feelings and resentments.

I am trying to live in his service.

### THE PICTURE ON THE COVER

★ The diocese of New Jersey has an important urban work under way in Camden. The picture is of the Rev. Donald Griesmann, rector of St. John's, who is in charge of the Community Center, visiting in the neighborhood.

There is irony in the smiling faces and the depressed condition of the house. The poster tacked on the boarded window reads, "Hear Muhammad Speak."



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