

The **+** WITNESS

JANUARY 6, 1966

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Story of the Week

Interreligious Clergy Group Backs Strike by Pickers

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

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

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

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

union of American Hebrew congregations.

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

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

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

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

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

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

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

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

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

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

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

Seek Help

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

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

Charge of Reds

Among other developments, the Kern County farm bureau board of directors unanimously passed a resolution asking that "all church groups and their governing leaders redefine their areas of responsibility so that their clergy will refrain from participating in social reform

activities in any locality that results in lawless, irresponsible action that endanger the life and/or rights of citizens."

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

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

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

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

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

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

New Phase

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

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

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

Urge Congress to Act

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

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

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

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

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

The churchmen urge:

- That the strikers continue their demands

- That the growers be urged to enter into negotiations with strike representatives

- That churches and synagogues all over the U.S. become involved in the strike through

personal participation, and donations of food and funds

- That California's Gov. Patrick Brown be urged to support state legislation to "ensure the right of collective bargaining" for farm workers there

- That President Johnson and Congress be urged to enact federal legislation extending the national labor relations act to include agricultural workers.

Theologian Urges Critical Look At Traditional Private Prayer

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pact Hitting Discrimination Adopted by United Nations

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

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

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

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

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

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

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

The third committee — social

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

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

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

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

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

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

Ambassador Willis expressed

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

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

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

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

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

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

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

(Continued on Page Sixteen)

EDITORIALS

A Danger Not a Nuisance

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

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

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

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

groups is in the millions. Their gnawing away at such perennial issues as the National Council of Churches and all its alleged malefactions is relentless.

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

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

Non-Christian Religions

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

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

“The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life which, though differing in many aspects from the ones she holds and sets forth, nonethe-

less often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim, Christ, ‘the way, the truth, and the life,’ in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself.”

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

LUX IN TENEBRIS

Alfred A. Gross

Executive Director, George W. Henry Foundation

BRINGING A WREATH TO THE GRAVE OF ROGER LA PORTE

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

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

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

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

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

Look at the Record

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

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

World Without War

THIS IS NOT the time to discuss the ethics of pacifism. That men of all creeds and no creed may hope for a world where war shall be no more

goes without question. But we live in a very practical world, and the pacifist's is a counsel of perfection. We have, alas, to burn our pinch of incense at the altar of Caesar; and we ask ourselves not what is the best, but what is the more excellent, way. There are those outside of the pacifist camp who have their doubts of the wisdom, not to mention the justice, of the war in Vietnam. The ordinary run of citizen is without sufficient information to make a sound judgment. It is difficult to believe that the government wishes only to walk the road to glory. There must be an opinion on the part of those with authority that we are seriously threatened, and that the resort to the use of force is necessary. The citizen is entitled to have the most absolute assurance that the government has not marched off on a military adventure for its own sake. When he condemns what is being done, he must base his case on something stronger than unsupported opinion. Only a fool would not resist to the uttermost the attempt to force freedom loving, sometimes lawless, Americans to live in a nightmare envisioned for us in the pages of "1984".

Walk in Darkness

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

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

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

Lived For Others

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

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

Doubtless there, Roger La Porte, who had found that the rigidities of the monastic life were not for him, shared the Catholic Workers'

sense of the brotherhood of mankind that made the use of force to attain national objectives unthinkable.

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

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

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

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

Very Final

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

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

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

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

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

say to them, *Dulce et decorum pro patria vivere*.

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

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

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

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

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

PECUSA'S PERSONNEL CHAOS

By D. Allan Easton

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

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

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

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

For obvious reasons such advertisements are inserted under the protective anonymity of box numbers so there is no sure way of knowing what response they elicit. It may be reasonably sur-

mised that it is small. Despite the publisher's assurance of results, when it comes to finding posts for middle-aged clergy classified advertisements are probably a waste of money.

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

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

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

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

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

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

Why Seek New Job?

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

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

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

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

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

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

Such feelings are wholly legitimate and often

entirely justifiable. When several of them combine, as may easily happen, the result is a degree of tension which may become well-nigh unbearable.

Nothing to Offer

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

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

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

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

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

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

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

Bishop Warnecke

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

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

After giving some details of what was involved in terms of human suffering, the bishop went on to add strongly: "this personnel chaos is a fes-

tering sore in the fair body of Christ which needs to be lanced and healed."

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

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

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

PRAYERS FOR NASTY PEOPLE

By David R. King

Assistant Minister, Grace Church, New York

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

An examination of our American Prayer Book

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

Limited Vision

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

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

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

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

For the Spirit of Forgiveness

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

For Petty, Poisonous People

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

For Disagreeable Neighbors

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

For Hateful Relatives

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

For Unscrupulous Business Rivals and Competitors

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

For Political and Social Extremists

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

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

For the Brutal

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

For the Underminers of Society

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

For National Enemies

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

For Enemies in General

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

A Reply to the Right

By Burke Rivers

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

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

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By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS
Tunkhannock, Pa. 18657

HIT DISCRIMINATION —

(Continued from Page Six)

third committee on social affairs.

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

GUT-LEVEL SET-UP FOR TWIN CITIES

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

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

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

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

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

The Eastern Orthodox As-

sociation of Minnesota is a participating observer, and ex-officio members are the Minneapolis council of churches and the Minnesota council of churches.

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

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

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

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

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

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

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

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

DESTRUCTION OF CROPS HIT BY STUDENTS

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

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

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

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

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

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

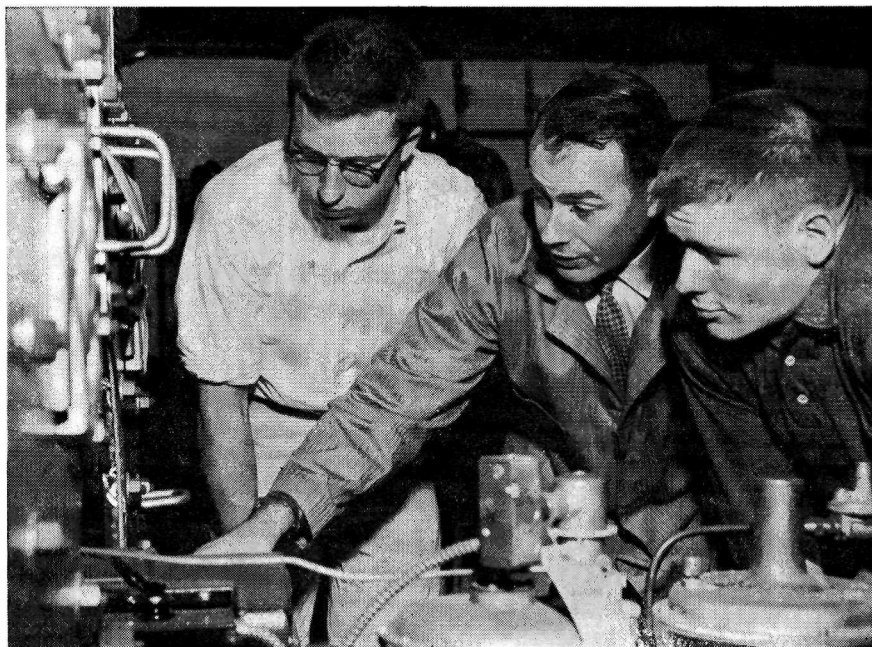
Also, student spokesmen said, the action would be communicated to the World Student Christian Federation and other student Christian movements.

RAYMOND MAXWELL TAKES NEW JOB

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

In this position he will work

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



Power for the Work of Church and Nation

To secure the means of closing the gap between college income and the actual cost of education is the immediate task of the Fund for Episcopal Colleges, the church-sanctioned representative of the eight colleges related to the Episcopal Church.

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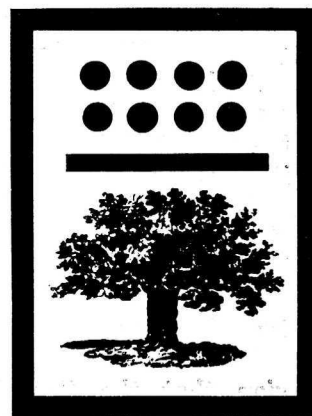
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APPRAISAL OF COUNCIL BY ARCHBISHOP

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

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

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

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

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

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

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

He said he had the impression that the Council "hasn't altered the dogmas of the

Roman Church, but it has shifted the proportion of the presentation of doctrine in such a way as to put greater emphasis on dogmas we share."

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

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

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

Disestablishment

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

Earlier, the archbishop had said he did not foresee disestablishment of the church within the near future, although he

said if establishment provides a stumbling block in unity negotiations it would go.

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

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

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

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

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

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- NEW BOOKS -

E. John Mohr
Book Editor

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

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

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

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

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

There is an interesting essay by Prof. Paul Fuhrmann on the French Huguenots, a community which, after the revocation of the Edict of Nantes, contributed a marvellous emigre leadership to Protestant countries, including the British colonies

in North America. Especially after the massacre of 1572, the French Protestants became increasingly hostile to the principle of royal absolutism, and thus sowed some of the seed which grew into the French Revolution. It is a mistake to imagine that all the ideas leading to the events of 1789 had Voltaire as their author.

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

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

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

Although the immediate authors of the American Declaration of Independence and the Federal Constitu-

tion were more Deist than Puritan, it is easy to recognize their heavy debt to Puritanism and to Calvinism.

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

— GEORGE MORREL

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

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

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

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

— LEE A. BELFORD

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

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

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

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

OSCAR F. GREEN

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

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