

# The **+** WITNESS

JANUARY 20, 1966

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## Story of the Week

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# Vatican Council is Challenge To People Throughout World

By **Claud D. Nelson**  
*Religious News Service*  
*Special Correspondent*

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

First let us look at Christian unity, since progress there is a condition precedent to much of the progress that may be made in implementing schema 13, the Church in the Modern World. Progress toward Christian unity depends in large part on the collective and separate responses of the more than 200 church bodies that work together in the World Council of Churches. Much is to be hoped from the consultations and recommendations of the joint working group authorized by the World Coun-

cil and the Vatican. It has already held two meetings, registering real progress. The world bodies to which it reports will necessarily move slowly: there is every indication that they will move.

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

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

to them. There is no intended implication here that to be outside the councils is to be outside the ecumenical movement.

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

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### THAT JANUARY WEEK

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

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

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

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

### Role of the Laity

Before looking at some aspects of the Christian task in the world it is well to consider what the Vatican Council said concerning the place and function of lay men and women in the church. It is obvious that the clergy cannot carry the whole burden, and were never meant to. It begins to be under-

stood, as the Eastern Orthodox have long known and recognized in practice, that laymen cannot make their proper contribution if they are relegated to fund raising and financial administration and other tasks that carry no necessary spiritual implications. Stewardship, properly understood, is of course full of spiritual implications, but this is not always recognized in practice.

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

We quote from section 33 of De Ecclesia:

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

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

### Church in the Modern World

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

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

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



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

### Answering Complaints

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

The constitution on the church in the modern world runs to 30,000 words. It and the record of discussions and sub-commissions related to it are still only a small part of the 27,000 or so pages which will constitute the written record of the council and preparations for it. This record will keep Christian scholars busy for many years. For the more immediate implementation of the practical

recommendations which must occupy both clergy and laymen and, to be effective, both Christians and non-Christians, we may perhaps confine our attention to the war on poverty and the struggle for world peace. Pope Paul has coupled these two tasks together in his speaking and they are indeed closely related.

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

### Banish Want

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

particularly in health, than their own native production of food.

### War and Poverty

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

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

The Vatican Council by overwhelming vote has enlisted the Roman Catholic Church on the side of human welfare and peace. There have been similar calls from other Christian bodies. As we achieve Christian unity we can respond better to those calls. As we respond

better to those calls we shall grow in our desire for unity and our achievement of it. The task of Christians and of all believers is to work for tolerance, understanding, cooperation in the spirit of each faith in its best moments: when we do, the world will respond.

hunger from the earth within the next decade."

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

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

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

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

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

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

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

## Bills of Religious Interest Before the New Congress

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

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

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

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

Also expected to command considerable attention again this year is Senator Everett M.

Dirksen's announced intention of permitting one house of bicameral legislatures to be apportioned on other than the "one-man-one vote" dictum of the supreme court. The bill is opposed by the National Council of Churches.

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

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

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

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

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THE WITNESS

# EDITORIAL

## Leave Well Enough Alone

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

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

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

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

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

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

We went to the shelf of diocesan journals, picked one with eyes closed, to see how this would work. It was New Jersey with five convocations, so there would be five bishops, in addition to a

diocesan and a suffragan in Trenton. Dr. Carpenter does not define "principal parish church" — communicant strength?; budget and how the money is spent? — there are of course many factors.

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

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

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

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

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

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

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

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

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

# THE FUNDAMENTAL THREAT TO PEACE

By Gardiner M. Day

*Rector of Christ Church, Cambridge, Mass.*

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

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

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

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

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

This has resulted in an entire change in the world situation. Until 1960 most of the con-

flicts in the international field occurred where the differing ideologies of communism and capitalism confronted each other face to face, as, for example, at the Berlin wall or at Quemoy and Matsu. Now the United States and Russia have learned to coexist despite their differences. Hence today there is a far sharper disagreement between Moscow and Peking than between Moscow and Washington.

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

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

### Why Revolutions?

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



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

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

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

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

Vietnam is a good illustration of this. No matter what government the country might have been under, Diem or Ho Chi Minh, or any other, if, since the Geneva 1954 agreements when France withdrew from the country, we had spent a quarter of the money we are now spending on

the Vietnam war in building up the country and putting it on its feet economically, the people there would not consider Communism as a philosophy or form of government. Vietnam with improved industrial, agricultural, educational and medical conditions might have become a place in which people of all Southern Asia would be eager to live.

### **Ideological Battlefield**

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

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

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

## **YOUR FREE TIME --- A CHALLENGE**

**By Paul Moore Jr.**

*Suffragan Bishop of Washington*

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

The blending of pleasure with social concern is fortunate, for if the dreadful puritanism, so deeply rooted in our culture, takes hold of our view of leisure, we will erect dreadful projects

to feel worthy about — dreadful and dull enough to assuage the guilt of having time, beautiful free time, on our hands. And in obeying the proverbs of childhood we will keep these naughty hands from satan's mischief and make sure that as many other hands as possible miss the fun, too.

To have a sound philosophy of leisure, even



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

### **Out! Ghosts!**

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

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

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

### **Joyous Worship and Love**

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

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

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

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

### **Building and Healing**

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

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

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

### **Sighted Rat, Subdued Same!**

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

Changed city governments have started from less.

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

### Fighting the Power Structure

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

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

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

I can think of no paradox more profound than the fact that spending time with the very old and sick or the emotionally disturbed, with cripples

of body or mind, is one of the most joyous of occupations because of the warmth of their response and because of the deep mystery of Christ's presence within them.

### Creative Free Time

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

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

## The Passing of a Pooch

By Wm. B. Spofford Jr.

*Dean, St. Michael's Cathedral Boise, Idaho*

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

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

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

That was thirteen years ago and, since that

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

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

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

Twice he was lost. Or better yet, he was left behind, since he knew where he was all right. The first time we had to drive thirty miles back into Maine to pick him up only to find him playing

delightedly with a black mutt he had found by the edge of a forest. The second time, he stayed right by the ice machine in the town in Oregon so that we could rescue him after we had, unknowingly, speeded fifty miles west. You know, it was sort of "Well, I knew you'd show up but I must admit you had me a bit worried for a minute."

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

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

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

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

## Traveling in Reverse

By Kenneth E. Clarke

*Rector of St. Thomas, Terrace Park, Ohio*

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

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

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

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

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

### Poisoning the Spirit

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

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

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

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

### Way of Release

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



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

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

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

So and so is such an aloof and cold person,

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## A Reply to the Right

By **Burke Rivers**

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

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

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

### Antithesis of Faith

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

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## An Open Letter to a Friend About the Holy Communion

By **Massey H. Shepherd Jr.**

*Professor at Church Divinity School of the Pacific*

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## BILLS BEFORE CONGRESS—

(Continued from Page Six)

sented by NCC have no religious proscriptions against union membership.

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

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

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

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

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

Rep. John L. McMillan (D-S. C.), chairman of the house district committee, recently renewed his opposition to home

rule, claiming there are a number of "Communist sympathizers" behind the measure. He commented: "Don't get me wrong — there's a lot of good and well-meaning people in it (the home rule drive), but a lot of people would just like to take the nation's capital over. Some of these are known to be Communist sympathizers."

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

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

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

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

As usual, numerous bills dealing with pornography will appear on the record, but again,

very little is expected to be done. Even church groups do not present a solid front on this issue, involving the question not only of morals, but constitutional questions of freedom of speech and press in relationship to the powers of censorship.

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

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

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

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

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

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

### RUSSIAN PATRIARCH SAYS U.S. TRAMPLES JUSTICE

★ Singling out particularly the United States, Patriarch Alexei of Moscow, head of the Russian Orthodox Church, ap-

pealed to all governments concerned with developments in Vietnam to show "true wisdom" and end the conflict there.

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

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

"The storm of war spares neither women, children nor old people. Buildings erected as a manifestation of the religious consciousness of the people of

Vietnam are being razed from the face of the earth. These tragic circumstances cannot but agitate mankind.

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

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

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

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

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

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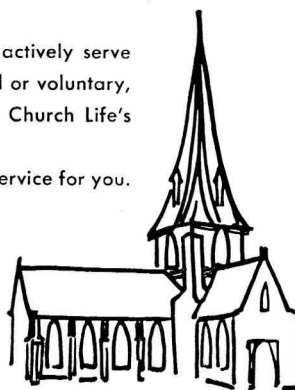
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POSITION IN CHURCH \_\_\_\_\_

### CHURCHES HAVE BENEFIT TO AID YOUTH PROGRAM

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

employment program in poverty areas of the city.

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

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

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

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

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

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

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

## DEAN LAWRENCE ROSE RESIGNS AT GENERAL

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

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

Following his retirement at the close of the current aca-

ademic year Dean and Mrs. Rose will make their home in Kent, Connecticut.

## BISHOP GONZALEZ OF CUBA DIES

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

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

## GARDINER DAY TO LEAVE CHRIST CHURCH

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

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

## SOUTHWEST SEMINARY GETS LARGE SUM

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

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

## NEW OFFICER AT WORK

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

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# Students Have Right to Protest Vietnam War Bishop Declares

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

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

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

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

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

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

Referring to elaborate churches, Bishop Corrigan said the church is wasting its resources by purchasing land and erecting impressive structures. Instead, he said, a church should rent space in a shopping center

or in a high rise apartment and use money thus saved for the people.

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

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

## Revolt of Youth

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

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

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

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

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

Methodists, he continued,

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

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

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

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

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

## EPISCOPAL CHURCH TOO SMALL

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

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



# - NEW BOOKS -

E. John Mohr  
Book Editor

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

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

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

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

The biblical images of family relations, fatherhood and sonship, of social life, city and king, of liberation, ransom and deliverance of the ordered life of the body, are among those which are used to reveal the

biblical answers to the great questions of human existence. Dr. Dillistone handles biblical material in a thoroughly sophisticated, and yet reverent, fashion. He sees in the truths represented by Trinity and Incarnation the heart and source of the kind of theology which is alive.

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

— GEORGE MORREL

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

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

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

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

— LEE A. BELFORD

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

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

This is one of the exciting works being produced today by Roman Catholic theologians who have been influenced to a certain extent by the revival of interest in biblical theology and in large measure by the new spirit of openness that is abroad within the Roman Church since Vati-

can Council II was planned for and executed.

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

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

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

— KENDIG BRUBAKER CULLY

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

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