

# The **+** WITNESS

MARCH 24, 1966

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## Story of the Week

### U.S. Foreign Policies Rapped At Conference on Peace

★ A draft position paper sharply criticizing U.S. foreign policy as an oversimplified and "ineffective" anti-Communist crusade was presented for discussion at a workshop session during the first national inter-religious conference on peace, held in Washington, March 15-17.

Among recommendations was a statement that the U.S. should give spiritual and material support to indigenous or revolutionary movements "directed against morally intolerable social conditions in any country" even while assuming the risk that such movements might come under Communist control.

Wherever such a movement does come under national Communist-control, the draft document said, "the policy of the United States should be developed without panic," keeping foremost in mind the welfare of the local people and promotion of international peace.

The document predicted failure for an American foreign policy which "takes as its standard the active hostility to a world-wide political movement, such as communism" without differentiating among the various kinds of communism in the world. These various forms point up "the radical weakening of the credibility of the Communist doctrine," it was stated.

Five of the country's leading religious experts in foreign affairs prepared the draft document.

The meeting, it was understood, was being closely watched by administration sources and the state department. It was originally expected that either President Johnson or UN ambassador Arthur J. Goldberg might deliver an address to the conference. Neither name appeared on the preliminary draft program, whose sponsors and speakers include religious leaders of major rank of the principal U.S. religious groups.

At a pre-Conference planning meeting in New York most of the co-chairmen met with Secretary General U Thant of the UN.

In listing recommendations for dealing with differing Communist regimes, drafters of the paper found the foreign policies of the Truman and Eisenhower administrations defective in that they revealed a gap between crusading anti-Communist pronouncements and actual policies, based on a program of "containment" followed by the government.

Under President Kennedy, the paper said, the "gap" started to narrow because of "the intellectual recognition on the part of the Kennedy administration that communism could no longer

be defined simply, as it could in 1950, as 'the spearhead of Russian imperialism.'"

The crusading spirit, it was stated, gave way under Kennedy to "a sober differentiating assessment of the bearing the newly emerged, different types of communism have upon U.S. national interest."

Under President Johnson, the paper continued, pronouncements and policies for the first time since 1947 are "very nearly in harmony: anti-Communist doctrine is in the process of becoming a program of military action.

"What the president has only implied, the secretaries of state (Dean Rusk) and defense (Robert McNamara) have clearly stated: We are fighting in Vietnam in order to stop communism throughout the world. And the president has stated with similar clarity that 'we do not propose to sit here in our rocking chair with our hands folded and let the Communists set up any government in the western hemisphere.'

"What in the past we said we were doing or would do but never did, we are now in the process of putting into practice: to stop the further expansion of communism on a global scale by force of arms."

This is a "momentous change" in policy, the paper observed, and one that confuses "the sphere of philosophic or moral judgment with the realm of political action." Therefore the policy is "bound to fail," it was

stated, because it oversteps the "narrow limits" defined by the U.S. interest at stake and the power available.

Three ways the policy oversteps these limits were listed: first, because "the resources of even the most powerful nation are limited"; second, because it sets in motion an "unending" chain in which "you suppress communism in South Vietnam and it raises its head, say in Thailand" and on and on, and third, because "local successes against a particular revolution may have to be paid for by loss of support elsewhere" in the world.

The paper continued:

"The only standard by which a sound foreign policy must be informed is not moral and philosophic opposition to communism as such, but the bearing which a particular communism in a particular country has upon the interests of the United States."

### Urge Policy Change

A "sound" anti-Communist policy, the document advised, would choose a different approach to Cuba "which is a military and political outpost of the Soviet Union in the western hemisphere" from that to North Vietnam.

Unlike Cuba, North Vietnam "maintains an uneasy balance in its dependence upon the Soviet Union and China, and would prefer not to be subservient to either," the paper said.

"It is our fear of communism that forces us into an anti-revolutionary stance per se," the paper warned. But, it continued, if the U.S. were willing to compete with the Soviet Union and China in the sponsorship of revolutions, with the knowledge that not all these revolutions would remain under American sponsorship, it would be following "the only" course holding a promise of some success.

"Such a policy," the paper added, "would make the highest demands on the technical skill, the moral stamina and the political wisdom of our government, but it is the only one that promises at least a measure of success."

U.S. reliance upon "a simple anti-Communist stance and its corollary, military intervention," it said, "is bound to corrupt our judgment about the nature and the limits of our power."

In its suggested discussion guidelines, the paper urged as a "central objective of United States foreign policy" the fostering of the internal liberalization of various Communist societies aimed at their "responsible participation in internal affairs."

It urged the use of "prudent and precise measures" appropriate to each particular situation rather than a doctrinaire anti-Communist crusade approach in the solving of existing U.S. conflicts with Communist regimes.

Stating that the U.S. should not panic at a Communist takeover of an indigenous or revolutionary movement, the paper urged a course of multilateral action to guarantee the neutrality and independence of a national Communist state. This might be in "the best interest" of this country, it suggested.

### Communist States

There are today four distinguishable different kinds of communism the paper said as it introduced its arguments against a "crusade" type of policy opposing a presumed world Communist monolith. Listed were: "a communism subservient to the Soviet Union" as in Cuba; "a communism subservient to China," as in Albania; "a completely independent national communism" as in Yugoslavia and "a communism that straddles the fence between the Soviet Union and China" as in Romania.

It is the "height of folly" intellectually and politically to deal with them as though they were all the same thing, the paper said.

The variety of Communist forms illustrates "the radical weakening of the Communist dogma" in recent years, the document said, adding that factors in this development are a loosening in "totalitarian thought-control" and the decline in the Marxist dogma in the economic sphere. Also, it was stated, the "national interests of individual Communist governments and movements" have begun to take precedence over the "solidarity of Communist philosophy."

"There are decision-makers and political groups in the free world that have not yet begun to confront the changing Communist scene in its full complexity," the paper commented.

### Pastoral Concerns

Because of their "pastoral concern for the whole of humanity" and for the growth of justice and peace among peoples, American religious leaders have "particular peace-tasks", the paper said. Because of U.S. religious freedom, it added, churchmen are a force which enjoys "a unique measure of credibility on the world scene."

The drafters of the document noted that they were seeking to provide "guidelines" for understanding the changes going on in the Communist world. Their foreign policy recommendations, the paper suggested, were aimed at the avoidance of escalating warfare and the building of peace.

### Permanent World Forum

Creation of a permanent world forum of the "value institutions" of mankind for a constant review of world conflict problems was proposed in another paper



entitled "Forms of Intervention: Moral Responsibilities and Limits."

Harold E. Stassen, past president of the American Baptist convention, was among panel discussants analyzing this paper which, at one point, was highly critical of U.S. military intervention in Vietnam.

Others on the panel of discussants were William E. Moran, Jr., dean of the school of foreign service of Georgetown University, Washington, and Gordon Zahn, of the department of sociology of Loyola University in Chicago and author of "In Solitary Witness."

The paper suggested that the peace conference itself could be seen as a forerunner of the proposed world forum. It urged that the forum be created at once, gathering together the "value institutions" which reflect spiritual, religious and philosophical ideas in societies of both east and west.

The paper urged the strengthening of the UN with observation and small-scale "standby" task forces "to seal off against military aid, invasion or infiltration the boundaries of a country in the midst of a civil war." These task forces would operate on "extremely" short notice at the start of a disturbance or uprising, it was stated.

In the realm of "cooperative intervention," the paper proposed the development of a whole series of "unarmed forces" along the lines of the peace corps and the food for peace program.

### Unarmed Forces

Unarmed Forces, said the document, could swing into action in such form as a "disaster corps" to rebuild cities hit by an earthquake or hurricane; a "conservation corps" to irrigate and reforest the Sahara Desert, or an

"air transport force" to provide cargo and passenger service in developing countries having no transportation.

An expanded information agency could, through radio or television, "activate the politically suppressed or excluded and the economically desperate" in countries such as Paraguay, South Africa or Albania, according to the draft document.

The paper concluded with this description of the proposed World Forum:

"Once constituted, the World Forum should make itself an independent center for the study of major conflict issues; should first gather and publish the facts in a given dispute and then where it can, propose a remedy. It may be that in a surprising number of cases wide agreement would emerge across the world as to what should be done: about apartheid in South Africa, about the distribution of income in Brazil, about the war in Vietnam, about problems of liberty and authority in Ghana . . ."

### The Popes

The paper cited the new thought generated by Pope John's *Pacem in Terris* encyclical and the slowdowns in the Vietnam war caused in part by Pope Paul's intervention. These, it said, are examples of the prestige and effectiveness of religious institutions in peacemaking.

"Where Popes at one time in history would have accepted and welcomed the use of war by Christians to advance the power of the faith, Pope Paul today, by calling and working evenhandedly for peace in Vietnam, has rejected precisely the notion that Christians can advance the faith by making war on atheists or infidels.

"He has in effect demanded

that the state stop justifying the war on a religious basis, and in that way he has taken a new step in freeing the church from the suffocations of establishment."

A world forum might seek to do jointly "what the Pope has so magnificently tried to do alone," the paper suggested, adding that it might be able "to 'intervene' in certain ways itself, to bring the conflict to an end.

"It could offer conciliation or mediation, it could supervise and certify elections, it could even — in an extreme situation of civil war, for example — provide men trained in nonviolence who would interpose themselves between the parties."

### Dubious Action

At the start of the paper, its writers, speaking as religious leaders, were critical of the justification of interventions — military or in national interests — in grandiose "religious" or ideological terms such as "to oppose atheistic communism" or "to turn back the forces of tyranny."

Religious people, therefore, have a responsibility to articulate their values "by using our means of spiritual appeal" in the peace task, the writers said.

"It is on these grounds," they wrote, "that we claim the right, and the responsibility, to speak in judgment on the forms of intervention used by various governments throughout the world in dealing with countries weaker than their own."

The paper, urged that "certain forms of intervention must be reviewed and authorized by mankind generally." It went on to the principle of the interconnection of means and ends, recommending that "the particular means used by the U.S." in intervening in specific con-

flicts "must be reviewed, and changes made."

U.S. military intervention, it said, was "dubious" in various ways in the civil war in Greece, in the Dominican Republic, in Vietnam and in the Cuban missile crisis.

### Vietnam Civil War

"In Vietnam," the document observed, "the military intervention of the U.S. on one side of a civil war has not slowed down (and indeed has probably speeded up) the military intervention of Communist governments on the other side; has not guaranteed the blessings of liberty either to the Vietnamese today or to their posterity but instead has strengthened an army and government that are not responsible to democratic controls and have frequently suppressed newspapers and repressed public dissent; and has involved the U.S. in uncontrolled bombings and burnings of civilian villages believed to be harboring the enemy, and in destruction of the 'enemy' rice crop in a way that only 20 years ago was considered by the U.S. navy itself to be a violation of the laws of war."

The authors of the position paper asserted that they were not suggesting that American military intervention in any of the recent crises in Vietnam and elsewhere "was the sole, or the major, evil.

"We are saying that in every case, a far better response to the situation would have been action by a wider international body that could have acted both to prevent or end any military intervention that had already taken place from anywhere else, and to prevent military intervention by the U.S."

### U.S. China Policy

The achievement of a viable relationship with China looms as "the single most important

problem" for U.S. foreign policy in the remaining decades of the 20th century. This was the view of a third paper presented for discussion.

It called for an increase in communication at every possible level between the U.S. and the Chinese People's Republic and the eventual seating of China in the UN.

The paper took issue with the U.S. administration's disavowal of the "assumption that the current war in Vietnam is really a war against China."

In reality, it said, "it is hard to escape the unvoiced impression that the American effort is directed basically against present or potential Chinese expansion by wars of liberation or infiltration.

"It is all the more necessary, therefore, that religious people should strive to reach through to the Chinese people and enlist their cooperation in efforts toward humanitarian goals.

"A basic assumption throughout should be that human nature and human institutions can and ought to change. Religious people should be sensitive to the possibility of desirable or needful changes."

The paper urged American leaders to withdraw "every provocation in actions" that will not endanger legitimate interests of the U.S. "or those whose security we are assuring" in their relations with the Communist Chinese.

"We won't know until we try whether our efforts will bring a favorable response," the paper advised.

Among steps which could be taken in moving toward goals of understanding and cooperation, the document suggested that American leaders could:

- Prevail on Nationalist China to withdraw its forces from the offshore islands and "end its military threats and incursions against the mainland"

- Promote communication, visits and exchanges with the People's Republic, "including clear invitations to the Chinese" to break through the wall of silence between the U.S. and China

- End restrictions on trade in non-strategic items and the "certificate of origin" system

- Support the exchange of knowledge in fields such as medicine, population control, soil and plant genetics

- Move to settle the international position of Taiwan, "mindful of the wishes of the Taiwanese"

- Cooperate in measures for nuclear and conventional disarmament

- Seek to remove U.S. opposition to China's membership in the UN.

"Religious organizations today are bound to try to seek ways of understanding and reconciliation with China," the paper said, describing western religious efforts to maintain communication with church people everywhere.

"Much as they deplore Communist excesses, American churchmen wish China and the Chinese well," it was stated.

(Those who were responsible for the drafting of the three position documents are named in the editorial on page seven).

### KEYNOTERS CRITICAL OF U.S. POLICY

★ President John C. Bennett of Union Seminary, in one of two keynote addresses at the conference, said that unless the momentum of the present U.S. foreign policy is checked "we may easily become its prisoner."

He called the policy "political idolatry", a condition "that is the greatest obstacle to the tolerance and humaneness" which are essential to decent relations among nations.

Rabbi Jacob J. Weinstein, the other keynoter, was equally critical of U.S. policies.

# EDITORIAL

## Religious Leaders Act on Peace

CHURCH PEOPLE are urged to give attention to the position papers presented to the conference on peace which are fully reported in our news pages. They were prepared by experts in three areas of national and international concern and will be discussed for months, not only by religious leaders but, hopefully, at the grass roots, with a fine opportunity in communities to set-up inter-religious meetings for the purpose.

Five of the country's leading authorities in foreign affairs presented an eight-page document entitled, "Confronting the changing Communist world:" President Stewart Herman of the Lutheran School of Theology; Rabbi Robert J. Marx, director of the Chicago Federation of the Union of American Hebrew Congregations; Prof. Hans J. Morgenthau of the University of Chicago; and two from the divinity school of that university, President Howard Schomer and Father John L. McKenzie, S. J., a visiting professor.

What to do with the Chinese People's Republic was the question raised in another paper, compiled for the meeting by Prof. Eugene Boardman of the dept. of Asian studies at the University of Wisconsin; Eugene Barnett, former general secretary of the national and international committees of the YMCA; and Father Joseph Sebes, professor of far eastern history at Georgetown University.

Entitled "China and the conflicts in Asia", the document was particularly timely since the Johnson administration indicated changes in its China policy just a few hours before the religious leaders opened their conference on March 15. Thus Vice President Humphrey was quizzed for an hour by newsmen on tv on March 13 when he revealed that the U.S. travel ban has been lifted to allow at least a few to visit China — scholars, medical men, newsmen. "This could be the beginning of a much better relationship," said Mr. Humphrey.

The day before, addressing 5,600 editors of high school papers attending a convention in New

York, the vice president declared — almost as though it was a new discovery—that the Chinese had contributed much to civilization.

"I am convinced that — despite the shrill anti-American propaganda which is carried on by the Chinese Communists — there is still much friendship there for us among the Chinese people," the vice president said.

"The people of China must not be isolated. We must take every opportunity to show our friendship for the Chinese people."

"We respect them and value their learning, their skills, their art and their many contributions to civilization. With the other people of Asia, I anticipate steadily growing friendship and co-operation."

Representatives of the U.S. government attending the peace conference — some, no doubt under cover — can report to their superiors that the more than 500 attending approve of this change and urge many further steps to improve relations with China.

A thorough-going plan to implement the findings of the conference was outlined in another document. Entitled, "Forms of Intervention — Moral responsibilities and limits," it was drafted by Rabbi Jacob B. Agus of Baltimore; Tilford Dudley of the division of Christian life and mission of the National Council of Churches; Arthur I. Waskow, resident fellow at the Institute of Policy Studies, Washington.

That the conference was inter-religious is attested by its co-chairmen: Roman Catholic Bishop John J. Wright of Pittsburgh; Dana McLean Greeley, president of the Unitarian Universalist Association; Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations; Presiding Bishop John E. Hines of the Episcopal Church; Methodist Bishop John Wesley Lord of Washington, D. C., and Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America.

Further reports will be featured next week. Meanwhile we urge a careful reading of the news about the three position papers beginning on page three of this issue.

# The gods Are Dead; God Is Alive

By Ethel Ruth Gandy

*Social Science Faculty, The University of Tennessee*

## IF YOU THINK GOD IS DEAD TURN TO AMOS AND HOSEA WHO HAVE MUCH TO TELL US ABOUT THE PRESENT WORLD SITUATION

THE PRESENT FUROR over "the God is dead" issue put forth by various theologians may be helpful in stirring up people to think about and discuss who or what they basically believe in. To many people God is dead, either because they have never encountered God or they have put their trust in lesser gods.

American Christians affirm a monotheistic religion; yet, in actuality our pluralistic society is polytheistic. Too often we affirm a belief in God, but demonstrate our faith in lesser gods. Many Americans worship — or give priority in worth to — the gods of money, material possessions, prestige, high status, success, democracy, education, science, and progress. These values are intrinsically good, but it is when we use them in our value system as the ground of our being that makes them become gods — and it is these gods that are dead in our society.

Why are many Americans rootless and hollow people? Is it because we have a high rate of mobility? Does our mobility and the loss of many primary group relationships leave us rootless and hollow in an impersonal urban world? Are we rootless and hollow because we have too much leisure time and do not have sufficient interests to use it creatively and constructively? Are we rootless because we are a people who are ignorant of and uninterested in the past and find our orientation only in the present and in the future? Are we hollow because we are a people who are more interested in busyness than in contemplation? Are we hollow because the gods we worship do not really provide a purpose for life and give life the depth dimension that God can give us? Unfortunately many people who are rootless and hollow often are either unaware of or are too threatened by their condition to really examine it.

### The Old Testament

AS I UNDERSTAND the current "God is dead" controversy, it seems that one facet of the movement holds that the God of the Old Testament is

incomprehensible to modern man. Does this concept imply that if the God of the Old Testament is incomprehensible to modern man that the Old Testament is to be deleted from the church's literature? According to surveys which have been made, the majority of the adults in this country say they believe in the Bible as the word of God; but most of these people rarely if ever read the Bible and most of them cannot even name the gospels.

The Old Testament is unintelligible because it is an unread book in our society. Then, too, the fact that the American people are not history conscious would increase their incomprehension of the Old Testament. The more awareness of the sense of history that a person has, the more comprehensible the Old Testament becomes and it is as relevant now as it has been in the past. It might be pointed out also that the more the Old Testament becomes comprehensible to a person, the more comprehensible the New Testament is too.

### Some Things Are the Same

THERE IS considerable parallel between our contemporary society and the period in the history of Israel during the ministries of Amos and Hosea.

Israel was a prosperous nation with both an affluent society and extreme poverty:

Woe to those who lie upon beds of ivory,  
and stretch themselves upon their couches,  
and eat lambs from the flock,  
and calves from the midst of the stall;  
who sing idle songs to the sound of the harp,  
and like David invent for themselves instruments of music;  
and drink wine in bowls,  
and anoint themselves with the finest oils, but are  
not grieved over the ruin of Joseph!"

Amos 6: 4-6



Hear this, you who trample upon the needy,  
 and bring the poor of the land to an end,  
 saying, "When will the new moon be over,  
 that we may sell grain?  
 And the sabbath,  
 that we may offer wheat for sale,  
 that we may make the ephah small and the shekel great,  
 and deal deceitfully in false balances,  
 that we may buy the poor for silver and the needy  
 for a pair of sandals,  
 and sell the refuse of the wheat?"

Amos 8: 4-6

Prosperous Israel had some of the same problems of our time in ignoring God and in human relationships:

Hear the word of the Lord, O people of Israel;  
 for the Lord has a controversy with the inhabitants  
 of the land.  
 There is no faithfulness or kindness,  
 and no knowledge of God in the land;  
 there is swearing, lying, stealing and committing  
 adultery;  
 they break all bounds and murder follows murder.

Hosea 4: 1-2

### Going to Church

Both Hosea and Amos had much to say about religious observances — people "flocking" to church as many people do today hoping that an old religious formula may be used to perpetuate a set of values which in application may deny God. Today we make gods of money, success, prestige, science, etc.; then, the people turned to many cultic forms of religion instead of the covenant relationship:

My people inquire of a thing of wood,  
 and their staff gives them oracles.

Hosea 4: 11-12a

Israel is a luxuriant vine that yields fruit.  
 The more his fruit increased  
 the more altars he built;  
 as his country improved  
 he improved his pillars.  
 Their heart is false;  
 now they must bear their guilt.

Hosea 10: 1-2a

Come to Bethel, and transgress;  
 to Gilgal, and multiply transgressions;  
 bring your sacrifices every morning,  
 your tithes every three days;

offer a sacrifice of thanksgiving of that which is  
 unleavened,  
 and proclaim freewill offerings, publish them; for so  
 you love to do, O people of Israel!

Amos 4: 4-5

The eighth century B. C. was a time of tumultuous international developments in the middle east. In a state of anxiety the government of Israel was making treaties and alliances with her neighbors seeking support in case of a "global war". Hosea speaks of the international intrigue of his time:

Ephraim mixes himself with the peoples;  
 Ephraim is a cake not turned.  
 Aliens devour his strength,  
 and he knows it not;  
 gray hairs are sprinkled upon him,  
 and he knows it not.  
 The pride of Israel witnesses against him;  
 yet they do not return to the Lord their God, nor seek  
 him for all this.  
 Ephraim is like a dove,  
 silly and without sense,  
 calling to Egypt, going to Assyria.

Hosea 7: 8-11

### Ages of Anxiety

Their age of anxiety has much to say to our age of anxiety. Ours may be an age of more complexity in machinery and cultural patterns, but both periods involved people in urban and rural settings. No matter how complex or simple the patterns of human relationships, in all ages man has the need to be loved and to love, the need to be accepted by and to accept other people as well as the need to accept himself, and the need to have a dialogue with his God.

The Old and the New Testaments are often incomprehensible to modern man because the Bible is an unread document and in our society there is a general lack of concern for deriving any relevance for the present from the past. In this kind of situation, man is likely to have a distorted image of God. Too often man put God in the image that he would like for God to be in. When God in man's image is powerless to give him the kind of security that man thinks he needs; then, modern man sees no relevance between his daily life and God. In such a condition, man is likely to experience an absence of God.

Not that God is absent from man, but that man's unawareness of a distorted image of God leads to his experience of the absence of God.

Whether modern man will recognize that his

gods are dead and that God is alive may depend on the degree to which the church is able to relate the situation of modern man to his predicament and the relevance of God to that predicament.

# THE MODEL PRAYER OF JESUS

By Robert Nelson Back

*Rector of St. Luke's, Darien, Connecticut*

## THE LAST OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEA- TURED IN NUMBERS DURING LENT

"OUR FATHER, who art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil."

The model prayer originally ended here. The final doxology, "For thine is the kingdom, and the power, and the glory, for ever and ever," does not appear at all in the Gospel according to St. Luke, and it does not appear in the best manuscripts of the Gospel according to St. Matthew. The doxology does appear, however, in later manuscripts of St. Matthew's Gospel, and it is incorporated in all the Gospels of St. Matthew that we use today.

"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." These words were added to the model prayer by pious men at least by the beginning of the second century. They were added to give the prayer liturgical overtones. The pious men who added this doxology to our Lord's Prayer did not make it out of whole cloth. They did not sit down in some quiet place and compose it. They had it right at hand. In the twenty-ninth chapter of I Chronicles is the record of the prayer that David used to bless the new temple at Jerusalem, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." A simple rearrangement of David's prayer provided the doxology for a liturgical ending to the model prayer.

"Thine is the kingdom . . ." The kingdom of

God is the people, living and dead, who worship God through Christ. We belong to the kingdom. The kingdom is within us and it is around us. Members of the kingdom are sustained, loved, and comforted by God. It is his kingdom — "Thine is the kingdom . . ." God's love envelopes all of us who live in his kingdom. He never forgets or forsakes us. A mother may neglect her child, but God never neglects us.

### Price on Our Heads

A MODERN PARSON tells of being stranded in a small town between trains. He went to the only building open, a postoffice, and to pass the time he leafed through the rogue's gallery that hung on the bulletin board. There were the kings and paupers of crime: the petty thieves and the grand larcenists. The faces reminded him of some of his own friends! And above the faces were the rewards: one thousand dollars, two thousand dollars, five thousand dollars. A price was placed on the head of every man. This is but a poor analogy to us, members of the kingdom — but it is an analogy. There is a price upon our heads; God has put it there. It is a price too high and reckless to imagine, the death of God upon a cross. But that is what God thinks of us, that is the price he places on us. He died for us. The paltry rewards of this world are not to be thought of with the same mind as the nature of the price which paid for us.

The members of the kingdom, you and I, are so esteemed by God that "he gave himself for us." And the members of the kingdom so esteem God that they show their love by their lives.

Members of the kingdom do not distinguish between sacred and secular. All life is sacred. Everything we do is done in the sight of God. It used to be said that Edwin Booth, the actor, ran his theater like a church. Members of the kingdom treat all areas of life as though they were sacred because they are. When a clergyman, afraid of the censure of his congregation, asked Edwin Booth if there were not a back door to his theater where he, the clergyman, could slip in unnoticed and watch the play, Booth replied, "There is no door in my theater through which God cannot see."

"For thine is the kingdom, and the power . . ." — the power. One of the attributes of God is omnipotence. Job says about him, "He is . . . so mighty . . . mountains he moves . . . he shakes the earth . . . he can forbid the sun to shine, he can seal up the stars; he spreads the heavens out . . . and stalks along their heights; he makes Orion and the Pleiades, the constellations of the south; he does great things beyond our ken, marvels beyond all reckoning."

This is God, the all-powerful God. If God should fail life would disappear, yet that is a contingency we cannot imagine. It is past our imagining because we cannot think of anything except in terms of God. We might as well try to imagine a fish that cannot swim or an eagle that cannot fly.

### Undergirds Everything

GOD'S POWER undergirds the world and the life he has created. Without him there is nothing, and nothing is a category beyond our capacity to understand. During the war between the states Abraham Lincoln suffered all kinds of abuse. When the northern cause seemed hopeless he was smeared and insulted far beyond decency's limit. A friend who loved Lincoln and was terribly hurt by his critic's barbs, said to Lincoln, "Why don't you resign and let them all sink or swim?" And the answer came back, not arrogantly but humbly, "If I resign they perish." God does not resign; if he did the people would perish. He sustains the world that he has created. His is the power which makes and keeps all of us. And when we are despondent or discouraged and remember the power of God, a power which can be ours for the asking, we lift up our hearts and give thanks to him.

"For thine is the kingdom, and the power, and the glory . . ." The glory of God is the luster of God, the splendor of God. His glory is evident

in the world he has created. Even the heavens declare the glory of God. The natural world is so remarkable that science and poetry together cannot tell of its wonder. The human body sings of the glory of God. A human hand, only one part of a complex body, is so marvelous that its contemplation staggers imagination. A hand made with thumbs and fingers so intricately devised that it can grasp a baseball bat or thread a needle, a hand so composed that fingers and thumb create gentle or vigorous tension capable of innumerable acts is nearly incomprehensible. No two hands are alike, even fingerprints are different. A human hand declares the glory of God.

### The Greatest Witness

BUT GOD'S supreme act in history, his giving himself for us men, is the greatest witness to his glory. The natural world and the human body tell of his splendor, but it is the souls of men, the most valued of all God's creation, that rejoice in his giving of himself "for us men and for our salvation." It was in Christ that God gave us a glimpse of his full glory.

John Masefield has a play called "The Trial of Jesus." One of the last scenes takes place in the judgement hall of Pilate. The crowds who wanted to crucify Jesus are gone. Pilate is gone. Only Pilate's wife, Procula, remains. She looks out a window past the city to the hill called Golgotha. She sees the three crosses embossed against the sky. As she stands there thinking Longinus, one of the soldiers who crucified Christ, comes in. Procula turns to Longinus and asks, "Is he dead yet?" The soldier shakes his head. Procula is amazed. Surely he is dead; he has been hanging there so long. The soldier says slowly, "No lady, he is not dead. His truth is let loose on the world now and neither Jew nor Roman can stop him."

This is the glory of God. He took a shameful cross and made of it a symbol of love. He took a broken body and made of it the hope of the world. God took man's most tragic sin and made of it a witness to his glory. Christ is not dead. His truth is let loose on the world. This is the glory of God.

"For thine is the kingdom, and the power, and the glory, for ever and ever . . ."

### Forever and Ever

FOREVER is limitless, but when we think of God we must be sure we set him within bound-

daries. Therefore, we say “for ever and ever.” There is no end to that. Infinity is beyond our reckoning. On my camera there is an indicator I must set before I take a picture. The indicator tells the number of feet I estimate myself to be from the subject I intend to photograph. The indicator begins at 1 1/4 feet and moves on to 15 feet and 50 feet. The final number is not a number at all; it is a symbol. It is an eight lying on its side. That is the symbol for infinity. When I want to take a picture of the horizon I put the indicator on that lazy eight. I am now prepared to take pictures of infinity. I cannot, of course, photograph infinity. I cannot go beyond the horizon. So mysterious is infinity we describe it with a symbol, a horizontal figure eight.

But God belongs to infinity. He is for ever and ever. He had no beginning, and he has no ending. He was and he is. “Before Abraham was

I am.” Overarching time and eternity is God. Men go mad contemplating eternity; they go mad because they are not equipped to think beyond time. Yet God is there in eternity, beyond time as well as in time, brooding over his creation, loving and sustaining it — “for ever and ever.”

And so the model prayer ends with one word: “Amen.” It means, “so be it.” We are staggered by the thoughts of eternity. “For ever and ever” are thoughts too much for us. The “amen” halts our mental wanderings and brings us back to earth. “Amen” — so be it. The prayer is ended, the devotion done.

Now having talked with God through the prayer his Son gave us we have work to do. The work is God’s work: moulding ourselves into more fit people to live in the kingdom in which he has placed us and bringing others into this kingdom. For unless we are missionaries we cannot enjoy the full benefits of God’s kingdom.

## GETTING OUT OF THE BOX

By **Kenneth E. Clarke**

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

### BETTY AND BOB FACE UP TO PROBLEMS COMMON TO US ALL

IF MY GUESS is correct most people would be inclined to say that St. Paul was too hard on himself and on others. We just can’t go along with him on this statement: “The good that I want I do not, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.” It’s too exaggerated, too sweeping, for certainly there were times when St. Paul must have done the good he intended and resisted evil. At least, we feel this is true of us, so we have reason to think it must have been this way for him, too. And then when he blames his predicament on sin, he really loses us. It sounds like a good way to get off the hook, but is it anything more than that? After all, what is sin anyway except a sort of boggy word?

Assuming that this does, in some measure, reflect our reactions I would like, for the time being at least, to suggest an alternative to St. Paul’s analysis of his condition and ours. Suppose, then, we put it this way: I want to do good and at times I think I am good, yet in spite of myself,

I often do evil and then I feel depressed — as if I really am evil. It makes me wonder if I am beside myself.

#### Betty and Bob

DOES THIS SPEAK to us any better? Have we felt something like this?

Take Betty and Bob, for example. You’ve never met them, for they aren’t any particular Betty and Bob. Still, you may recognize them or something about them as quite familiar. Their ten years of marriage certainly hasn’t been any picnic, but it hasn’t been all bad either. They have had their good times. Like the other night, for instance: Bob came home from the office feeling pretty grim. The boss had come in that day and bluntly announced Bob’s territory was to be increased without any raise in salary. Furthermore, he had told him he had to cart another one of those damn new recruits along and show him how it’s done.

He was fed up, ready to chew nails. And when he walked into the house, there was Betty



looking like a mess. Sometimes he thought she really was a mess. She started right in with a harangue about the kids. The school had called, she said, and she had to go to the office because Johnny was into it again. Why couldn't Bob take more interest in the boy? He never spent any time at home. It was the same old saw and he was all set to lash back. But, miracle of miracles, he kept quiet and actually listened. They even had a peaceful dinner. That evening he did spend some time with Johnny and later he told Betty about the business at the office. For once she seemed to understand. Why, he wondered, can't it always be like this? He resolved to try harder. Yet, just a couple of days later, he was lashing out at her again for being such an incompetent. He'd really hit below the belt, too, with that remark about her getting pregnant before they were married in order to escape that crazy house she grew up in.

Now, whether or not we can identify with Bob's situation, is not the point. The question is: Can we identify with Bob?

### What's in the Way?

CERTAINLY, as we have said, most of us believe we do some good now and then, or, at least, that good has been at work in us. We know this because of those special occasions when "self" actually didn't get in the way. We just reached out to someone else spontaneously. Duty didn't enter into it. As far as we can remember it wasn't anything we said or did, but we knew we were hearing and being heard; behold, it was good. But this is just what makes it so hard to understand those other times.

Why can't it always be like this, like that evening Bob and Betty got on the same wave length? What stands in the way? If all we need to do is try a little harder, as Bob thought, then why did his outburst follow so quickly upon his good intentions? Now in case you have formed the wrong impression, I want you to know that Bob really enjoys a good reputation. He is honest, hard working, and, as a matter of fact, some people think he is a bit strait-laced.

And why shouldn't he be? Everyone has been telling him to be good since the time he was a kid — first his parents, then teachers and ministers and even his employers. But where has it gotten him? He'd stayed pretty clear of the things that are generally called sins, but his relationships with people, and particularly his wife,

keep getting fouled-up. No one could say he hadn't tried. He really had, but if anything the situation was worse rather than better. Funny thing, he was looking at the paper the other day and all of a sudden it struck him that the cartoon he was chuckling over was an uncomfortably accurate depiction of his problems. What was he laughing at? It was one of those Big George cartoons which showed Big George towering over some little guy and belligerently saying: "If you'll just shut up and listen, I'll tell you how tolerance and understanding can solve everything."

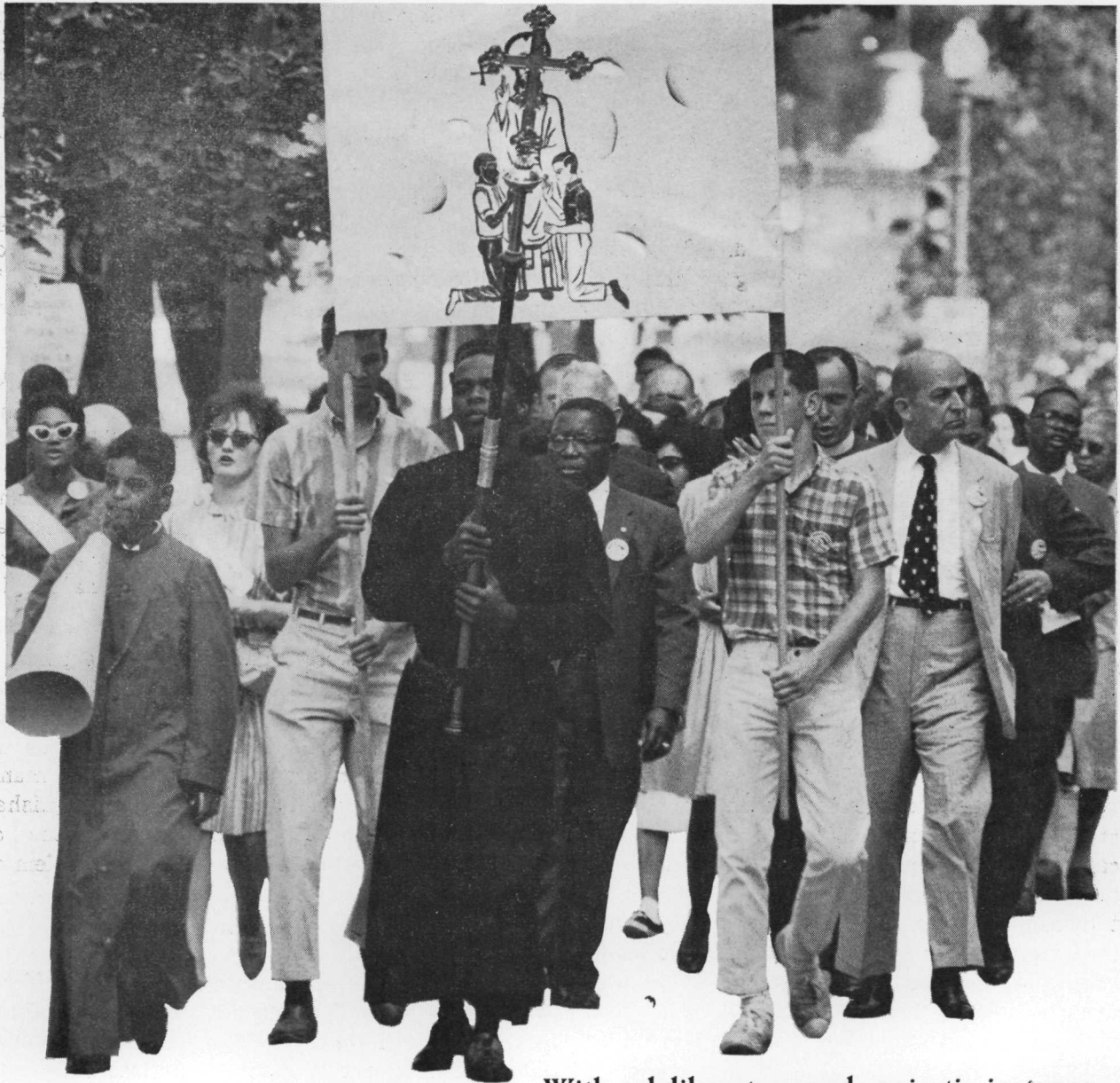
My God, Bob thought, I must often sound like Big George, for I'm always telling Betty to shut up and listen. Could it be that I have a Big George approach to life? Certainly he had told himself over and over again to be more tolerant, more understanding, yet it seemed that this had done more harm than good. Sometimes he thought that the harder he tried the nastier he was.

Bob, in other words, had reached the point of despair. Like St. Paul he was forced to acknowledge: "The good that I want I do not, but the evil I do not want I do." This surely is not, as we have indicated, an accurate statement of man's continual condition. It is rather the anguished description of the feeling and the experience of all who have wrestled deeply with the problem of sin.

### Root of the Problem

IF WE THINK of sin only in terms of its effects — sins — we will never get to the root of the problem, and if we try to deal with it in a moralistic self-help sort of manner our last state may well be worse than the first. Sin can not be manipulated; it must be faced. It can not be repressed; it needs to be redeemed. We have to know our ugliness before we can realize our glory, and we have to accept our helplessness before we can receive the help that is available.

Going back to Bob and his problems, I would say that the situation was most hopeful precisely at the point where he thought it was most hopeless. His hopelessness, the death of his pride, was what opened his eyes and ears to the gospel. No matter how he thought of it or described it, — labels are unimportant — he came face to face with sin — its ugliness, its pervasiveness and its insidious power over him. As long as he played along with the idea that he was a half-nice, half-mean kind of guy, he could not come to terms



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"All things betray thee, who betrayest Me."

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with the full power of sin over him. Nor could he render an honest judgment against himself.

The question is: Can any of us? And the answer is a resounding "Yes". It is the yes of the gospel — the good news of God's love which loves us in the midst of our very unlovableness.

It was because St. Paul knew and had experienced this love that he could say: "it is no longer I that do it but sin which dwells within me." Once again, this is not a worked-out, theo-

logical, completely logical sort of statement. It is rather an attempt to describe the feeling and experience of all those who have known the depths of the divine love and have come to accept it as the very ground and essence of their own being — the ultimate truth concerning themselves and the world.

In such lives sin is still operative, but its power is recognized, redirected and hopefully redeemed.

## Warning on Marriage Agreement Issued by Bishop Higgins

★ Episcopalians who make a pre-marital agreement to have their children raised in the Roman Catholic Church are subject to suspension from communicant status, Bishop John S. Higgins of Rhode Island has declared in a statement issued throughout the diocese.

Suspension would remove Episcopalians from "good standing" and bar them from receiving holy communion.

The statement, discussing one of the thorniest issues involved in the entire mixed-marriage question, reportedly was the result of several requests from priests to the bishop for specific guidelines in counseling members.

Entitled "On Mixed Marriages," the statement was given wide circulation through a directive that it be read at one or more "public Sunday services." Priests also were told to give parishioners, especially youth, instruction on the matter.

Bishop Higgins specified that suspension action would be at the discretion of local priests, who may then "refer the matter to the bishop for his Godly judgment."

In addition to addressing the clergy, the bishop advised parents in good standing in the church that they "may quite properly withdraw from all wedding arrangements if a son

or daughter attempts to make such pre-marital agreement."

Immediate reaction from several clergymen included general agreement with the bishop and comment that he "is not introducing new rules of procedure but is affirming what the canons have stated."

Officials of the Catholic diocese of Providence would make "no comment" on the statement, according to Msgr. Daniel P. Reilly, diocesan chancellor.

On a world-scale, the Rhode Island document called new attention to the March 22-24 visit of Arthur Michael Ramsey, Archbishop of Canterbury, to the Vatican. The Anglican leader has stated that his talks with Pope Paul would include both doctrinal and practical matters. It was widely agreed that the positions of the churches on mixed marriages would be a logical topic.

Bishop Higgins stressed in his statement that Anglicans "are members of the Catholic Church founded by Jesus Christ, and the sacraments they receive in baptism, confirmation and the holy eucharist are Catholic sacraments and true means of grace.

"They must, therefore, expect to be treated as members of the Catholic Church, but in any case they are bound to conduct themselves as such.

"Therefore, it is necessary to state once again, and clearly, that an Anglican cannot in good conscience surrender the obligation to supervise the Christian nurture of his children, nor may he make pre-marital promises, whether verbal or written, that appear to give the other party to the marriage sole charge of the Christian upbringing of their children."

The creed an Episcopalian recites, the bishop stressed, "proclaims quite clearly that he is a member of and believes in the Holy Catholic Church." Therefore, he added, to make a pledge describing himself as a "non-Catholic," as is required in mixed marriages by the Roman Catholic Church would be "an act of bad faith."

In regard to the Roman Catholic position, Bishop Higgins said that "contrary to the hopes of millions of Christians" the Vatican Council produced only slight modification of mixed-marriage procedures.

The pre-marital pledge remains "a principal point of tension for some Anglicans" whether it is in written form or made verbally.

Roman Catholic changes on mixed-marriage include a directive issued by the sacred congregation of the holy office last summer granting permission for the celebration of mass and the conferral of the nuptial blessing at mixed marriages.

Also, the non-Roman Catholic partner in the marriage is permitted to invite a clergyman of



another Christian church to offer a prayer, sermon or blessing in the home of either spouse immediately after the ceremony. But, it was stressed, there can be no renewal of consent — a second exchange of marital vows — on such occasions.

Bishop Higgins commented in his statement that because partners to a marriage are under “emotional duress . . . such an

apparent promise” to raise children in the Roman Catholic Church “is of no effect.”

At the same time, he added, even the appearance of making the pledge “dishonors an Anglican, and members of this church who make such a promise commit a grievous sin for they appear to abandon their God-given right and duty to take an active part in the Christian nurture of their children.”

## MANY EPISCOPALIANS AT CONFERENCE

★ Many Episcopalians attended the peace conference in Washington, most of them appointed by the Presiding Bishop, one of the co-chairmen.

In addition to the more than 500 appointed delegates, the conference attracted about an equal number of observers.

## LIVERPOOL DEAN PRAISES BEATS

★ Dean Edward Patey of Liverpool, home of the Beatles, said the mop-haired rock n’ roll quartet and their kind could very well be an antidote to juvenile delinquency.

In Montreal for a series of Lenten sermons, the dean said that at one time there were more than 600 beat groups in Liverpool alone. He said their existence showed a trend in which young people were doing constructive things rather than being spectators.

“The youngsters were so busy practicing on their guitars and fixing up the dilapidated trucks in which they traveled, that they had little time or energy left for fighting among themselves,” he said.

Dean Patey, former secretary of the youth department of the British Council of Churches, said Britain’s young people deserved praise for setting a trend, rather than simply following their elders, in entertainment and fashion.

The dean said some people might find their clothing and haircuts bizarre, but they were sedate compared with men’s styles in the 18th century.

He said for years the U.S. had set standards in popular entertainment and the British followed. Now the trend is reversed, he added.

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# Right-Wingers Try to Get Pastor Out of Rose Bowl Easter Service

★ A Hollywood minister who traveled to Cuba and made some controversial remarks on his return, including a call for resumption of U.S. trade with the leftist nation, charged that "right-wing pressure" has caused his elimination from the program of the Hollywood Bowl Easter sunrise service.

The Rev. J. Hugh Anwyl, pastor of a Congregational church, was slated to give the benediction at the annual event which has drawn up to 18,000 worshippers.

A British citizen who said his British passport made it possible for him to obtain U.S. state department permission to visit Cuba, he related the dropping of his participation in the service directly to a press conference and radio interview he gave after returning to Hollywood.

He commented that he has been accused of being an "atheist" and Communist sympathizer.

"I think it's both ludicrous and tragic that I had more freedom to express opinions in Cuba — I debated openly with Marxist students — than in Los Angeles," he observed.

Among his remarks after a one-week visit to Cuba via Mexico City, the clergyman called for U.S. trade with the Castro-dominated country "for humanitarian reasons."

He called trade embargos with Cuba "morally reprehensible, pragmatically futile and politically disastrous."

The incident reportedly had caused a split in the Hollywood ministerial association over what some members considered a rebuff from the planning committee for the traditional service. The ministerial group names the clergymen to take part in the event. The Rev. George

Api, president of the association, said that "some of our members are incensed . . .

"This is the first time anything like this has happened. We name the men and one of them is dropped with no opportunity to face his accusers or hear the accusation.

"It has about wrecked our relationship with the planning committee. We will have to see what we can salvage from it."

The president of the civic planning committee, Attorney Kenneth Younger, said, "I don't know who made the objections," he said, "but they were from laymen. They did not come from just one person, or two. It was a fairly wide base of objections."

Anwyl said that his visit to

Cuba was on behalf of his own congregation. The church has passed a resolution requesting the Los Angeles council of churches to investigate the incident.

## COMMUNISTS WINNING BATTLE FOR BRAINS

★ Archbishop Leslie Brown, until recently serving in East Africa, told an audience in London, that communists are out-doing churches in the educational field.

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**THE HUMAN CHURCH**, by William H. DuBay. Doubleday. \$4.50

Perhaps you recognize the author's name as that of the Roman Catholic priest who has been advocating a union organization for the clergy.

But don't let that put you off. Incidentally, he defends the union idea very ably in the last chapter of the book; and few of us can have an idea of what it's like to be a celibate priest on \$100 a month under a curmudgeon of a pastor. DuBay is also the priest who urged the removal of Cardinal McIntyre as Archbishop of Los Angeles for not speaking or acting during the racial crisis. And he has written here a book which I sat up late into the night to finish.

He is a radical one, true, and he makes many statements which are one-sided and extreme. For example, he goes in pretty strongly for this religionless Christianity school of thought, but it is in reaction to a Christianity much too lost and submerged in creeds and cults. For the same reason he seriously proposes that a congregation rid itself of the encumbrance and distraction of the church building. "The church in America has sold its birthright of freedom for a mess of pottage — the ability to raise funds, lay concrete, bless walls, and spread floor wax." And it's exciting to have a Roman Catholic quote scripture as DuBay does, pages of it, to support his arguments.

Here is indeed an angry young man, and yet so often one cannot but be in sympathy with him and with his concern that the church belongs out in the world where Christ is, that is, among the despised and rejected, with the Negro in his drive for equality, etc.

In his chapter on worship DuBay is particularly effective and exciting. Listen to this: "If a person wanted to fashion a form of worship depicting and honoring a remote and authoritarian God, he could do no better than copy the present Roman liturgy." And he is none too impressed with the modern liturgical movement which has introduced many changes in the mass, for the reason that these have been entirely imposed from above without the laity's having had any say in the needed reforms. Over against the freedom, variety and spontaneity of early Christian worship, he deplores the rigidity, the

standardization, the "idolization of cult" in the modern church.

As I read on I sensed that much of this was speaking to the rest of us too in other liturgical traditions. For surely in our own communion rite the central meaning is almost lost sight of, thanks to our too much praying and breast-beating.

On every page of this chapter on *Worship to Fit Our Needs*, DuBay has something interesting to say. He sounds like an Anglican of evangelical persuasion when he comes to penance and says plainly that private confession to a priest should be voluntary. "Auricular confession should be available for those who feel a need for it. The general confession and absolution at mass and other services should suffice for the sacramental needs of most people. The main burden of our penitential life should be in our private and family prayers where the forgiveness of God is also available."

Let me say here that these and other statements are taken out of a context in which the author ably defends his thesis, supporting it from scriptures and church history. Now and then I thought of some of those in our own church who have tended to imitate Rome in every possible way and deride whatever was Protestant. And now here is a Roman priest pleading for so much that the Reformation meant and brought with it.

Speaking of Roman Catholic argu-

ments for birth control, DuBay writes, "Natural law theory is perhaps the greatest stumbling block we have unnecessarily placed in our brother's way. This is nothing less than presenting as doctrine the teachings of man." Later we come upon this statement: "The ability — and freedom — to choose the time of conception does not take this prerogative out of the hands of God, but merely gives man a greater share in God's responsibility."

Several times I felt like cheering as I read on and on, but two questions grew in me. (1) How did a young man with these insights and beliefs ever get ordained in the Church of Rome; And can we not take hope that it could be so? (2) Is his a voice crying in the wilderness, or will he be heard? I suspect the answer is both Yes and No. No, not in a church where the Pope has just appointed a reactionary cardinal head of the birth control committee, but, Yes, because it is a church capable of producing a DuBay in our day and age.

— BENJAMIN MINIFIE

*Dr. Minifie is Rector of Grace Church, Manhattan, New York City.*

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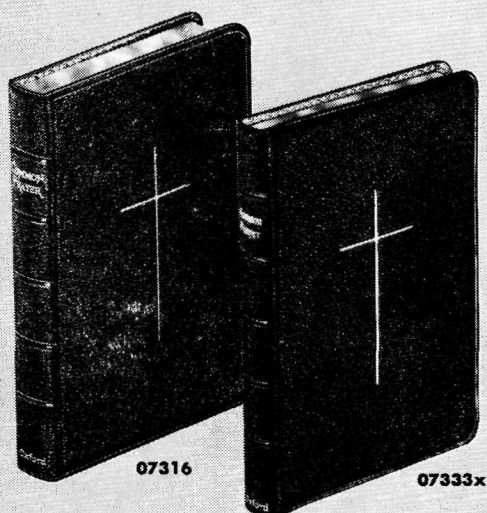
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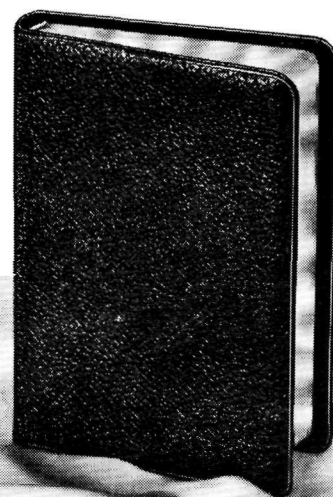
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