

# The **+** WITNESS

APRIL 28, 1966

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.

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## Story of the Week

### Christians from All Over World Discuss Justice and Peace

★ Solidarity and cooperation for justice and peace was the main theme of the meeting of the advisory committee for continuation of the work of the Christian Peace Conference, which had been invited by the ecumenical council of churches in Hungary to convene in Budapest. Almost 200 delegates, observers, guests and journalists from 42 countries gathered to discuss the gravest questions of the present times in the light of the incarnation of Jesus Christ, as an expression of God's solidarity with man.

In addition to the delegates representing practically all the continents, the meeting was attended by a number of observers: from the World Council of Churches and the Conference of European Churches (Nyborg), the World Presbyterian Alliance, the Swiss Evangelical Church Association, the Ecumenical Patriarchate, the World Federation of Free Christianity, the Lutheran World Union, the United Christian Missionary Society U.S.A., represented by a churchwoman from West Germany, the Evangelical Church in the Rhineland, the World Union of Baptists and others.

After the inaugural sermon by the Rev. Aruna K. Nelson of Ghana, an Anglican, and

the introductory address by the vice president of the C.P.C., Heinz Kloppenburg of the German Federal Republic, the gathering was welcomed on behalf of its hosts by the vice president of the C.P.C. and chairman of the ecumenical council of churches in Hungary, Bishop Tibor Barthá.

Several messages of greeting were presented, including those from the patriarch of the Russian Orthodox Church; the Christian and social association of the Roman Catholic Church in Poland; the patriarch of the Ethiopian Church; the Coptic Church in the United Arab Republic; the Oriental Orthodox Churches; the metropolitan of the Bulgarian Orthodox Church.

The main address on the theme of the advisory committee was delivered by the president of the movement, dean of the Comenius Faculty, Josef L. Hromádka. The co-reports, dealing with the main theme from the standpoint of different continents, having the task of showing what Christians in various parts of the world understand the concepts solidarity and cooperation to mean, were given by the dean of the Theological College in Bangalore, India, Russel Chandran, by Julio de Santa Ana of Montevideo, Uruguay, the metropoli-

tan of the Rumanian Orthodox Church Nicolai Corneanu, and the general secretary of the Christian Council of Churches in Sierra Leone, Mrs. Esther Coker who read the speech of Harry Sawyerr of Freetown, who could not be present.

Discussion developed around the speeches that were delivered, supplementing them by concrete remarks: Gerhard Bassarak of the German Democratic Republic on the question of European security; the Rev. E. Fergusson of Sierra Leone on behalf of the African subcommittee of the C.P.C.; Professor Ogawa in the name of the regional committee in Japan, and Metropolitan Nikodim of the Rumanian Orthodox Church. At the conclusion of the second day, the general secretary of the C.P.C., the Rev. Jaroslav N. Ondra, spoke, summarizing the tasks for the meeting.

The third day of the meeting and the morning of the following day were devoted to the work in groups, discussing the problems raised in the speeches and then preparing reports for the plenary session, that were drawn up on the basis of the work done by the five study commissions of the C.P.C. The groups also expressed their opinions on the draft resolution proposed for the advisory committee. The theological group was chaired by Professor Ioan Coman of Rumania, in the absence of

Professor A. van Leeuwen of Holland; the group on international affairs was headed by the Rev. Giorgio Girardet of Italy; that on the ecumene by Archbishop Alexi of the Soviet Union; the group dealing with economic problems and developing countries was chaired by the Rev. Richard Andriamananjato of Madagascar and that on the young generation by the Rev. Milan Opocensky of Czechoslovakia.

The closing plenary sessions were devoted to reports from the working groups and discussion on them, as well as to discussion on the final draft resolution.

### Preach in Churches

Ecumenical services were held in a number of Budapest churches: in the Orthodox Cathedral on Petofi Square, in the Reformed Church on Calvin Square and the Lutheran Church on Deak Square. In addition almost twenty church representatives attending the meeting preached in many places in Budapest and environs.

### Press Conference

A press conference attended by more than 40 correspondents from Hungary and abroad, and by representatives of various press agencies, was held. It was opened by Bishop Tibor Bartha; then information on the work and organization of the advisory committee meeting, and about the general activities of the C.P.C., was given by Professor Hromadka and general secretary J. N. Ondra, and also by Dr. H. Kloppenburg, who also spoke on the work of the C.P.C. regional committee in the German Federal Republic which, despite certain difficulties, is reaching broader circles of the church public. The main task of the C.P.C., said Dr. Kloppen-

burg, is to help Christians in the G.F.R. to take active part in attaining European security.

In the name of the African group, the Rev. T. Osei spoke, expressing satisfaction over the work of this meeting: "We have behaved like Christians and I am glad that I could attend this meeting."

The questions posed by the journalists were aimed chiefly at the main problems of the present time that had been discussed at the meeting—for example, its stand on the Vietnam problem, on the German question, on cooperation with non-Christian peace organizations, on the C.P.C.'s attitude toward the Catholic Church and on the future activity of the Christian peace movement.

### A Few Questions

Two basic facts had considerable influence on the choice and proposed solutions of the most urgent questions: on the one hand, the present international situation which — as was stressed several times — has definitely sharpened, and on the other hand, the broad attendance of delegates from all continents. The result was that a number of important problems appeared on the agenda and that there was a high level in content and objectivity of discussion in the groups and at the plenary session. A large number of delegates mainly from the developing countries, did not just passively listen to the speeches delivered by their brethren, but took active part and to a certain degree oriented the trend of the discussion.

A gathering of such a size was put to a test whether it could carry out in real life the theme of solidarity and cooperation, whether it could, despite all moot questions, continue in mutual solidarity, and

in solidarity with the sorrows of the world. The theological basis of the movement, given in Hromadka's concept of Incarnation has proved a good foundation, not just for academic discussion, but also as a reality of existence in which the movement is rooted, face to face with the world and from which we cannot be separated by the pressure of external forces. It was certainly a real proof of solidarity that a consistently maintained dialogue has been the method used in all the work of the movement.

Among the several serious questions, one of the most urgent of today's problems — intervention in Vietnam—logically came to the fore of the discussions of the advisory committee. The resolution of the committee expresses the conviction that the war in Vietnam can be settled only by political and not military means. The government of the United States, and a number of other governments of countries where Christians are living, should create the conditions for a peaceful solution to the Vietnam war and attempt to stop the bombing of both South and North Vietnam. On the basis of the Geneva agreements of 1954, which should be the basis for further negotiation, there should be a withdrawal of all foreign troops from South Vietnam.

### Atomic Weapons

The second sphere of urgent questions was that of not spreading atomic weapons. This is concentrated around the old-new slogan of multilateral nuclear force. True to its traditions, the C. P. C. took a decided stand against M.L.F. in its Budapest meeting.

Together with other matters, the representatives from developing countries brought new



views concerning the question of imperialism. This term is used as a summary designation for the attempts of people and groups who try, in their own interest and by means of economic, political or military measures, to get other people and nations under their domination, in direct conflict with the actual interests of these nations. This form of domination, as it was stressed in the report of the group discussing economic problems and the developing countries, cannot be concealed even as "aid" to these countries. Many more meetings will be needed to arrive at a more precise definition of the reality of imperialism, as well as deeper information and more penetrating studies, which can be made within the C.P.C.

The Budapest meeting of the advisory committee, which arrived at several firm and progressive positions which are reflected in the resolution, meant a further step ahead in the development of C.P.C. activity. It opened up new and important questions, which the gathering could only look into for the time being and which require long-range studies by the international commissions, by the regional committees and by individuals, before they can be answered.

As we have said, the advisory committee met at a time when the international situation was sharpening. And yet almost 200 people from 42 countries throughout the world, with differing political opinions and different confessional bases, could arrive at a consensus.

It was shown again that a patient dialogue is possible and effective, even in this divided world, among those who believe that the Lord of History is the Prince of Peace.

## What Makes a Good Church Paper Outlined by Catholic Editor

★ Editors of the religious press who yield to institutional interests and fail to report news in the framework of a disinterested search for truth were taken to task by the editor of a national Catholic newspaper.

Addressing the 50th anniversary convention of the Associated Church Press, Robert G. Hoyt, editor of the National Catholic Reporter, expressed hope that the ecumenical movement "will contribute toward the further growth of a free, responsible, candid and critical religious press."

The religious press in general, he told the predominantly Protestant organization, does not yet share the high ideal of existing to serve readers with all the truth they need "to live responsibly and choose intelligently." However, he observed, "religious journalism is progressing toward greater freedom rather than the reverse."

"When the interests of the church as an institution are at odds with the ideal of disinterested and objective journalism," he said, "then the journalistic ideal becomes secondary and the ecclesiastical interest takes first place."

Citing instances when Catholic publications have given inadequate coverage to controversial stories — and stating a belief that Protestant, Orthodox and Jewish publications have been similarly negligent—Hoyt said editors, publishers, reporters and readers all share responsibility for religious news coverage.

Church leaders, he declared, "have not been willing to grasp the lesson the secular press has

to teach, that honest reporting and objective criticism of their own policies and programs will serve the church better than the techniques of public relations."

He listed "institutional pride" as one of the reasons for the denying to the religious press the freedom it needs to serve the church.

This means, the editor noted, "that we Catholics, or we Methodists, don't want to wash our dirty linen where the Presbyterians or Quakers or the secular humanists can observe the operation. The result is that the linen stays dirty, because for some reason the kind of stains we're talking about don't wash out very well in our private laundries."

Another reason, he stated, is over-emphasis on high circulations. "Allied with this," he said, "is our pious belief that if we can just get a copy of our paper into the hands of the indifferent churchmen, somehow holiness will pour through his fingers into his heart."

"As a result, a great many religious publications depend for their circulation not on their merits, not on the service they offer to readers, but on extra journalistic methods and procedures which derive their effectiveness from the consent of the powers that be in the church."

"And when this is the case, the injunction of St. Paul to speak the truth in season and out of season gives way to the non-scriptural but sound platitude that he who pays the piper will call the tune."

Hoyt predicted that growth of a more ideal religious press will pay a price, but added: "I

am even more certain that if the churches draw back from freedom and honesty, they will pay a still greater price."

### Scores Gutter Press

Editors were warned of a current resurgence of an "ecclesiastical gutter press" which flaunts copyright principles and ethical considerations in the guise of attacking evils in today's church structures.

Without citing names, Alfred P. Klausler, executive secretary, said that a small reactionary wing in religious journalism is preying upon the anxieties of undiscerning laymen and is guilty of making unwarranted schismatic accusations.

Klausler suggested that publications victimized by the extremist element may wish to consider law suits for libel and copy-right infringement. He said that he knew of several member publications which have seriously considered such action.

In his annual report the executive said that material from leading religious journals is being "shamelessly photocopied" without permission to be run as the object of editorial attacks.

"There are attacks by Red-baiters, and both conservative and liberal publications have been the targets," Klausler said. "There is an utter lack of decency shown by this yellow press within religious journalism."

He said that although these attacks have adversely affected the circulations of some important religious journals, the aggregate readership of ACP member publications is believed to be at an all-time high.

Klausler estimated the current total circulation of the ACP's 172 member publications

at about 19.5 million, an increase of some 58,000 in the last year though five members were lost either because they dropped affiliation or ceased publication.

The executive secretary pointed out that though there have been net circulation gains. Protestant religious journalism faces several problems.

Warning that publications must avoid becoming public relations mouthpieces for their denominations, he commented: "Readers lose confidence in their church publication when it fails to present news objectively. Many times a denominational publication may gloss over unpleasant facts of church life. It hesitates to write about failures. It is more concerned about whipping up enthusiasm for fund drives or building programs."

On the positive side, Klausler noted that the religious press in the last year has courageously discussed many complex national, international and theological subjects. He cited that editors have been particularly objective in their full treatment of the "God is dead" issue.

He deplored the over-all religious and theological illiteracy of the American layman, suggesting that "we may be in the era of the 'cinematic personality' in which people obtain information through the moving image rather than lineal type and church publications may be obsolete."

He urged editors to study the secular press where "possibly the best religious communication is being done today."

"On the other hand," he added, "the religious press can still handle unpopular issues with a better perspective because it has less binding commercial ties than the secular press."

### Sees Improvement

A "coming alive" in the critical treatment of both social and religious questions has taken place in significant sections of the religious press in the last decade, an authority on church periodicals said.

Prof. Roland E. Wolseley, magazine department chairman at the Syracuse University school of journalism, said that while physical improvement — typography, format, art work — has been most prevalent, there has been notable progress in the quality of church publication content.

"In many of the Protestant magazines and papers of 1955," Wolseley said, "the principal topics treated were revival meetings, tithing, alcoholism, smoking, missions, anti-Catholicism, and travel in Biblical lands. . .

Stressing that there "still is a lot of dismal copy in a large number of religious publications," the professor at the same time added that "in 1955, the fog of dismalness was even thicker than it is now."

"I think the fog is being blown away slowly by such forces as the revolution of the Negro Americans and the reaction against American participation in the war in Vietnam."

### LAYMAN ADMINISTERS THE CHALICE

★ Brian Gardner, layman of Our Savior, North Platte, Nebraska, administered the chalice at communion services during Lent and Easter.

The Rev. Samuel R. Boman, rector, stated that it was done with the permission of Bishop Russell Rauscher, and was an experiment for a limited time.

Bishop Rauscher said, "The people in North Platte seem delighted with the plan."

# EDITORIAL

## Christians Look At Their World

THE WITNESS has just received full reports of the advisory committee of the Christian Peace Conference which met in Budapest, Hungary, and even though a great deal has happened in the world since, we think it worthy of attention.

First, it was strictly a gathering of Christians, and although other groups have got down to hard thinking on the state of our world and what to do about it, this was one of the rare occasions for church leaders from all over the world to do so. It was also significant that there were but two members from the U.S. among the 115 committee members present from 42 countries. Others were present as guests or journalists, arriving by way of Canada, West Germany, Switzerland, Lebanon, with only four traveling on U.S. passports.

Anglicanism, with our boasted forty millions, was represented by a sole person—the Rev. Paul Aestreicher of England. Four guests listed themselves as Anglicans, with all of them Africans.

Indeed it was one of these guests, Provost Aruna K. Nelson of Ghana, who in the inaugural sermon spelled out what he thinks the Christian Peace Conference wants the world to be:

"A world of happy and united people, a world marching together towards a richer and fuller life, a world whose children grow up to love and honor and serve one another in peace and harmony. This harvest of good and desirable things we know can never be fully reached unless we first love and honor God. We can only give and do our very best when our life is firmly based upon these eternal facts of God and his purposes for mankind. This is what we believe. This is what we pray God to help this Conference to achieve."

Solidarity and Cooperation for Justice and Peace was the theme of the five-day meeting, with the 48 page report presenting the addresses and comments which crystallized in the Resolution found in this number.

Heinz Kloppenburg of the Evangelical Church of Westphalia set the tone for the meeting when he said in an opening address: "We are here together with men of different continents who live among peoples of various political loyalties. And still we are one and united, forming a single family, and accepting a Single One and common loyalty. This is the loyalty to Christ and we pray that we can be his followers, which makes us a united family.

"Not an exclusive family, however. The solidarity of Christ and his condescendence is valid for every man. Our family is not exclusive, it is a 'family of man', the togetherness of all men who call themselves Christians, but even of those who still are not doing so. Our boundaries, therefore, are open always and we are ready to give account of ourselves to everybody. We understand the following of Christ, as an almost anonymous happening, and its criterion is a single word, peace, 'Frieden', 'Shalom', 'mir' and your Hungarian 'beke'."

If it is healthy to see ourselves as others see us, not a kind word for U.S. foreign policy was uttered during the entire meeting, with criticism ranging from "mistaken", "imperialist", "fascist".

Only one person from the U.S. is mentioned as having spoken in the entire report — Milton Mayer, a Quaker and retired college professor. Vietnam, he said, presented a serious problem and the Christian "way out must be the way of non-violent revolution."

The Rev. Richard Andriamanjato of the Reformed Church of Madagascar accepted non-violence, but added that he would agree only if the words "as far as possible" were included. As a member of the so-called developing countries, "nations are, unfortunately, forced to struggle hard — often with shedding of blood — for their freedom and a better world."

The Rev. Raoul Fernandez of the Presbyterian Church of Cuba declared; "I firmly believe and I should like to express with full responsibility that American imperialism is in most cases responsible for the tensions in the world today. The Congo, Vietnam, the Dominican Republic and all of Latin America are eloquent

witness to United States' claims to the right to subject nations to its rule. Latin America wishes to live in peace. We need to rebuild our society and our countries. This means years of intensive efforts and labor to achieve the dignified standard of living for all nations to which they are entitled."

Martin Niemoller of the German Federal Republic spoke of his visit to Southeast Asia and favored People's China in the UN and expressed the hope that Indonesia could be persuaded to return.

"I cannot very well imagine," he said, "that people would be found in Southeast Asia who would be willing to negotiate with the Americans. A sharp turning point has been reached and possibly we can get out of this serious crisis only under condition that the white foreigners leave these countries."

Henry Steele Commager, professor at Amherst, reviewed two books about Vietnam in the

March 13 Herald-Tribune. He concluded with this statement by Professor Staighon Lynd of Yale, which he calls "though extreme, is both eloquent and sobering."

"Vietnam, like Mississippi, is not an aberration. It is a mirror of America. Vietnam reduces to absurdity the rhetoric about American democracy and morality and lays bare the reality: a white nation bombing a colored people, a Christian country bombing a non-Christian country, a rich, highly developed nation laying waste the resources of an underdeveloped land. To the people of Vietnam, and perhaps of all Asia, this is indeed the reality. Will not history, too, record this as the reality?"

Extreme or not, after a careful and thorough reading of the 48-page report of the meeting of the advisory committee of the Christian Peace Conference, it can be said that close to 200 Christians from 42 countries agree.

## RESOLUTION OF THE COMMITTEE OF C.P.C.

THE ADVISORY COMMITTEE for the continuation of the work of Christian Peace Conference, at its meeting held in Budapest from October 13th-17th, 1965, considering the various-tasks and measures, resolved the points and matters to which it would like to draw the attention of all Christians and people of good will at the sight of the increasingly grave tension that determines the present international situation.

We have gathered as followers of our Lord Jesus Christ by the word of the gospel and the responsibility for the peace of the world as representatives or members of our churches in Africa, Asia, Europe, North and South America.

We praise God because he has made a covenant of peace in Christ, crucified and resurrected for the whole world, by taking upon himself solidarity with all men through Jesus Christ. He wants all men to be saved and to have the knowledge of the truth. This is justice, charity and mercy for all men. That is why Jesus Christ calls all men blessed who work for peace. Men who work for peace among men are called "Sons of God", brethren and sisters of Christ.

Our Lord Jesus Christ, the Son of Man and the judge of the world in his great address on

the last judgement (Mat. 25: 31-46) declares his solidarity with those who are in need of mercy, charity and grace: the hungry, the thirsty, the naked, the sick and those who suffer in prison, all who are deprived of their rights, the humble and those who suffer from tribulation. He expects that we shall live from his forgiveness and as his followers, should show the same solidarity.

Thus we cannot do otherwise than declare our solidarity with each and all who suffer because of men and those circles who out of self-interest oppress men and peoples by economic, political or military means and keep them under their domination, contrary to the interest of the men and peoples concerned. (That is what we have in mind when we speak of imperialism.) Our sympathy, support and prayers are with all those who suffer in this way.

### Vietnam

WITH DEEP SYMPATHY we are thinking especially of the sufferings of the people of Vietnam and of their struggle for freedom and self-determination which has lasted for almost 20 years.

We are troubled and appalled by the fact



that so far all appeals to stop intervention in Vietnam have been in vain. With grateful solidarity we think of all Christians, churches and people in the United States who incessantly demand the ending of intervention in Vietnam.

We are convinced that there will never be a military but only a political solution in the struggle for Vietnam. As Christians we appeal to the government of the United States, the government of many Christian people, to initiate the conditions for a peaceful solution in the war in Vietnam by once and for all suspending the aerial bombings of both North and South Vietnam. We ask the U.N. to urge the government of the United States in this direction and make contact with the National Liberation Front with the aim of achieving peace in Vietnam on the basis of the 1954 Geneva Agreements. On the basis of the Geneva Agreements the withdrawal of all foreign forces from South Vietnam could be achieved.

All our Christian solidarity is with the people of North and South Vietnam. We long to see the day when they can start the reconstruction of their war-ravished country in peace and without any foreign interference. Let us create a platform as broad as possible for the common action of all people who genuinely desire peace and justice.

We think with Christian solidarity of all men who suffer from the scourge of war as, for example, in the conflict between India and Pakistan. We also think of the peoples of Rhodesia, Angola, Mozambique, Congo, South Africa, the Dominican Republic and other states in South America who are fighting for their independence or whose existence is being threatened by bloodshed. (We also remember the Arabs in refugee camps.\*) In these countries a revolutionary process for putting an end

to social injustice, racial discrimination, hunger and the lack of freedom is going on. We Christians admit our guilt in the continued existence of circumstances which have led to revolutionary explosions. We have approved and justified such unjust conditions for too long. We must therefore help the oppressed to gain their rights. We recognize revolutionary movements leading to a higher humanity and to the applying of all human rights as being a part of the evolution of mankind towards real progress. We appeal to everyone to prepare and to open the way to justice without bloodshed.

### Disarmament

DISARMAMENT is still the most urgent task of our present day, owing to the stockpiling of armaments of mass destruction and their impending spread into the possession of other states. A total and controlled disarmament must be and remain the aim of all efforts for peace. We support all efforts being made by individual governments, the U.N., and all peace organizations.

In this connection we reject all such plans as the multi-lateral atomic force and similar plans which involve the spreading and joint disposal of nuclear weapons of mass destruction. This first of all concerns Europe because here they have not yet been able to eliminate all consequences of the second world war. As long as there now exists and will be demands for revision of existing frontiers in Europe, every forced re-armament and demand for atomic weapons in Europe means an increased threat to peace.

We, therefore, suggest the convening of a conference of European states—with the United States participating — which ought to deal most urgently with the various proposals concerning European security that have been put forward (non-aggression pact between the NATO and the states of the Warsaw Pact, the Gomułka-Rapacki plan) and the solution of the German question by a peace treaty.

### Peaceful Coexistence

THE WORLD needs a purposeful co-operation, based on solidarity, in order to maintain peace. We, therefore, agree that international co-operation within the framework of the U.N. must be expressed clearly.

The U.N. must become a gathering of all

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\* In the session of the working committee on October 18, 1965, it was pointed out very seriously that the brevity of this sentence may give cause for misunderstanding. The working committee declares unanimously that it is in no way meant in an anti-semitic sense. The C.P.C. is aware of its obligation to contribute, in Christian solidarity both with the Jews and Arabs, to peace between the Arabic states and the state of Israel. As Christians we recognize our obligation to do our best to secure and maintain peace in the Holy Land.



states in order to make the work of safeguarding peace efficacious. Therefore, we insist that at last the People's Republic of China should have its rightful place within the U.N.

We are convinced that a conference of all states of the world to discuss the burning question of disarmament, in which the participation of the People's Republic of China would be indispensable, could contribute fundamentally to the relaxation of tension and a peaceful future.

In view of the present world situation, we appeal to all Christians, all churches and all men to whom the winning, maintaining and assuring of peace and justice is an important matter.

We should unite our words and endeavours to put an end to all dangers and all hotbeds of tension. In solidarity, let us unite all our efforts with those who suffer from suppression and exploitation and who lack the necessary means to live a life worthy of man.

Let us create a platform as broad as possible for the action of all people who sincerely wish to obtain peace and justice. To our great joy, the aims which have been ours for a long time, found expression in the address of Paul VI at the General Assembly of the U.N. We are ready for co-operation in the service of peace and for the realization of peaceful coexistence. As we have said many times before, we would like to state that all Christians must co-operate for peace and reconciliation. We shall, therefore, be pleased if we, in our dedication to the cause of peace and justice, could find ourselves together in this responsibility.

Let us create the necessary conditions for an effective Christian influence on the international situation in order that we may live to see a peaceful development of the world.

While pursuing these our tasks, we trust in God and Jesus Christ, the Prince of Peace, for our own and for all men throughout the world.

## MINISTERING THROUGH WORK IN THE WORLD

By Sister Ann Patrick Ware

*Professor of Theology, Webster College*

ONE OF THREE ADDRESSES GIVEN  
BY WOMEN AT ST. MARK'S CHURCH,  
ST. LOUIS ANOTHER WILL FOLLOW

FOR ONE who has been a loud and hard critic of preaching, there is a certain poetic justice in having all my sins come home to roost in so public a fashion.

The ineffectiveness of preaching is, to my mind, largely due to the lack of a message — not the lack of something to be said, but the lack of someone to say something which he feels has to be said. This, perhaps, is the only connection with the topic given to me: the relationship of my work and the world.

All of us have to feel that our work brings something to the world that is needed, something valuable. My work is teaching. It differs from that of most teachers because it is Christian teaching. The students I teach are "in the world." So am I. Where else is there to be? And we are, both of us, in the same world which is Christ's world. Not the world that

was Christ's world when he was here. It is his today, for he dwells in it, acts in it.

What I teach is sacred scripture and theology. In this area it does not appear to me that it is possible or desirable for a Christian to take a neutral stand. Scripture is not something to be looked at, even in an academic setting, with a coolly objective eye. It is the word of God and, as such, it cuts—like a sword, a double-bladed one (Heb. 4:12)—into the stuff of our lives. One may, of course, not hear the word, or, hearing, turn a deaf ear; one may also speak words of his own and then mistake these words for the word of God. But if we listen to the word, accept it, all kinds of things become different for us. Some paths hitherto open to us are now closed; certain tactics are forbidden; certain deeds are of necessity. The word — if we let it — burns in our hearts so

that we must speak it (Jer. 20:9) no matter what the cost. Thus we are put in a position, a public position, of decision, loyalty, fidelity, commitment.

### The Sharp Cutting Edge

NOW it is this public character of having already professed something that demands of the Christian a serious thoughtfulness as to what he is about. Nothing is valued so much today as "openness," a readiness to receive and assimilate the ideas of others, to change one's own ideas on the basis of what one sees and hears. How far can a Christian change? To what extent is he "open," that is, uncommitted? What can be jettisoned as ancient and now unusable baggage? This is my own personal challenge as a Christian teacher; but it belongs, I know, to every Christian who takes faith seriously.

The dichotomy, then, is not between church and world. We are men who live and move in both arenas. The sharp cutting edge — the dichotomy — slashes between truth and sham, between service and selfishness, between love and caution, between salvation and security, between revelation and efficiency.

A Christian is one who takes the gospel seriously — or rather, he is one to whom it has been given to take the gospel seriously. All is given. This is what his baptism means: it is given to him to be no less than a son of God. This is what his sonship means: that the Son is one who has received all that his Father has and is. He, the Son, has nothing but what he has received and his mission is now to be given to others.

To be a Christian means to believe that you have been chosen to be this kind of son. The Christian doesn't believe it because it makes the best sense in the world, or because he likes it, or because it is practical. In fact, the risky thing about Christianity is this: if you live it, you may end up like Christ — murdered for your trouble!

The Christian, then, is free to take the revelation of God or to leave it. What he is not free to do is to tamper with it, to refashion it in his own likeness so that it ends up as soft, pleasant, sweetly reasonable, urbane, suave, acceptable. If he is to be faithful to his call as a Christian, he must receive his faith from the community — he professes the faith of the

community: this is what we do in our profession of the creed — he must stand within the community. He must, at the same time, manifest fidelity to what is personally demanded of him by the Father.

### An Exacting Critic

IT MAY BE that the demands of the Father and the demands of the community will be the same. In this case, he will be to the world a witness who is stern and at the same time comfortable, comfortable in the sense that within the community of faith he will not have to defy a pattern of mediocrity. But as long as our churches keep the face of middle class "morality clubs," as de Rougemont has called them, the Christian is more likely to have to stand even within the community of faith as an exacting critic. This is no enviable position.

When, for instance, are we going to see that the epistle, First Corinthians, chapter 13, is not saying mere sweet and beautiful things about love, but calling for heroic action that would bring men to stupefied attention, were they to see it lived? This kind of love — the kind we have already experienced from Christ — is not self-conscious. It doesn't tolerate a man's brooding over his rights, patting himself on the back, grudging someone else a word of praise even though it might be exaggerated or perhaps not even due. Why is it that we persist in acting as though there were only so much praise in the world, like so much cake, and for someone else to have a bit of it is automatically to mean that I shall have less?

### Real Charity

THIS KIND of charity trusts. It refuses to look at the stranger as a possible robber, rapist, murdered. How can I love another when all I see in him is a possible source of evil to me? And so we don't pick up a hitchhiker, we don't let anyone into the house to make an emergency phone call, we don't give a handout in the kitchen, much less in the dining room; if we respond at all, we hand out a bag and quickly close the door. Good riddance! This is what the Reader's Digest articles tell us to do, this is what every practical man knows ought to be done. Everyone knows how dangerous it is to lay yourself wide open. Woe betide the doctor who stops at the scene of an accident and later is sued for malpractice.

What I want to say is: yes, I know very well that this is what everyone is telling us to do. What I am not so sure of is that this is compatible with love. From everything I know about love, even under its most idealistic forms, it demands risks. This is exactly what it is all about. You do lay yourself wide open; you can, therefore, be violated. In fact, this is precisely what happened to the man Jesus, whom his contemporaries, after the tragic bloodiness of it was all over, confessed to be the Lord. Our notion of charity seems to be this: I will die for my neighbor, but do not ask anything less of me.

What then, is the gospel? What is the good news we have to spread abroad? Is it news that here's something practical to live your life by, a code of action that's efficient? Or is it truly a gospel of love, the good news that "Look, man, you're loved! I love you. I want your good more than my own." How we need to be cleansed and purged, shattered and rebuilt before we can love this way!

### Personal Call

THE BASIC FACTOR which can bring us to this kind of love is a sense of personal vocation. Not that vocation to be a Christian, which is somehow to have been brought in touch with the love of a Father, the emptying-out of a Son, the directing and inflaming pulse of the Spirit. I'm thinking of a vocation within a vocation — a word from the Father to me that is unique, completely personal to me alone; an invitation to serve my brothers — and so to serve my Father — in a way that is totally and only mine. And here it matters not where I serve. The wide world is our field of operation. What matters is that I serve as a reliable sign, a sign that doesn't lie, a sign that points to Christ's compassion, Christ's tears, Christ's indignation at what we do to one another because I am compassionate, I weep, I am indignant. This is why it is so important that the church be wherever trouble is because trouble shows human need and human need is the magnet of Christians as it once drew Christ, responding to human need wherever he saw it.

The trouble is — we don't really think we're that important. We do not think our single response matters that much; worse yet, we have no sense of having been considered that

important by anyone else. We don't really believe that we are worth more than many sparrows (Mt. 6:27; Lk. 12:7), that the hairs of our heads are numbered (Lk. 12:7). We refuse to believe that anyone can be that concerned about us. Any maybe this is the ultimate lack of faith: the inability to believe that anyone can really care like that. Or, to put it another way, the inability to believe that Anyone can really be more loving than we are. Let us pray:

O Lord, God of our life and of our hearts, try as we may, we cannot rid ourselves of ourselves. Only you can enable us to root out that selfishness, that desire to "get ahead," that ambition that makes us treat a brother like a rival or an intruder. Do make us, first of all, want to be changed, to be emptied. Then rush into our vacuum with your kind of love that we, like gift-bearers, may bring it to the disillusioned, the hardened, the skeptic, those in any kind of human need. We ask this gift in the name of him who is All-Gift, Jesus Christ, your Son, our Lord. Amen.

## Urban Opportunity

By Nathan Wright Jr.

*Executive Director, Urban Work, Diocese of Newark*

WE HAVE TENDED in recent years to see what is going on in our city churches as being related largely to specific places of localities. When we see a downtown church with a fine old building and a venerable tradition, including that of reasonably well-filled pews on Sundays or on great occasions, now finding difficulty in maintaining its past prestige — or even its mounting mortgages for repairs — and increasingly netting smaller returns in attendance from ever more magnificent public relations and acts of expertise, we tend to think of this as almost solely due to conditions relating to a particular kind of locality or place. This, we have tended to say, is the inevitable plight of a church located in the city.

But the crucial point about what has been going on in our cities, and which has been missed not only by the church, but also by other institutions including most notably our schools, is that urbanization is more to be related to processes than to places. The shifts

and dislocations which mar and mark our central cities are simply symptomatic of changes and adjustments in a way of life which is coming to characterize the entire world in which we live. We have been faced — in the areas of employment, population residence, population growth, technology, and in all of the areas of learning and of human relationships — with adjustments of such a staggering nature these past thirty years as to be described best, not so much by the word “change” as by the words “discontinuity” and “dislocation.”

Former perceptions of our world and of human life have changed throughout our world. But in our central cities where men, women and young people have most evidently and most precipitously been cut loose from their former moorings of both social and philosophical control, tradition — which has been the ark upon which religion for agelong generations has cast its lot — has been swept away. Moreover, the process of the erosion of past value constructions which is going on in our central cities is making its steady and certain way toward our suburban communities and our countrysides.

All of which suggests this: that our work in our inner cities must take into foremost consideration the fact that a creative coming to grips with their deeply written reality factors may provide a laboratory experience from which we might learn lessons vital to the salvation and preservation of our churches in other areas not yet so clearly hurt or disfigured by the forces of urbanization change. Our inner-city situation, in this view, would be considered to be perhaps the most advantageous focal point — not for simply doing things — but for serious, scholarly, reflective and mature priestly and pastoral involvement. This thus could conceivably redound to the good and gain and glory of the church in our times.

### New Challenges

THERE IS NOT only the problem of the identification of process as over against places, but also that of agreeing upon purpose before the funding or undertaking of programs. Underlying every decision which we make in life are presuppositions of some kind. The critical qualitative difference in any program — and always providing an unmistakable index as to “success” or value — is the specific purpose to which it is addressed.

Critics of our federal welfare policies, for

example, no matter what their political persuasion, tend to be of one mind in terms of an awareness of the band-aid implications of so much of our public assistance programs. Programs aimed at more than amelioration have not been devised to the extent that most of our citizens would like. Yet self-generating programs designed at a rectification of conditions, of setting things right and making benighted men and women and young people become what they should be are fraught with upsetting social consequences. If there were fewer poor or fewer jobless persons, the relative economic stake of all of us would be adjusted or made different in some degree. The consequence of this seeks avoidance; thus the perennial human bent is toward the fullest betterment of the conditions of human life as may be consonant with our own stake or position or security being unchanged.

It is a universal law of life that we cannot bring about any critical or creative change in the lives or lot of others without ourselves being changed. Thus it is in our theological approaches to problems such as are represented by our inner cities — where new and different people live; where the problems of want versus over-abundance and of injustice, apathy and exploitation, albeit simply or largely by complicity, are to be evidenced — that we adopt postures which appear to be self-preserving but which are, in actuality, self-defeating. It is easier to adopt an ameliorative theological stance rather than a truly redemptive theological stance.

### New Theology

THUS all throughout the church there is, in reference to our city ministries and churches, a new “Christ the Servant” theology being developed which is marked, incidentally, by certain elements of truth. It assumes that the church, as the body of Christ, is in the world, as the one who serves. Stopping at this segmental approach to Christian purpose, it has tended to alter what ideally are laboratories for authentic and reflective pastoral and priestly learnings for the benefit of the whole church, and to make of them outlets for the expression of what amounts to a kind of stoically-conceived noblesse oblige.

It represents and is represented as charity, the drink of cold water and even the pouring of the precious oil of spikenard. Yet the Christian



end and purpose — in the sure and certain direction of which our every plan and program must be framed and set — is that of the redemption and fulfillment of human life, the making of it into what in the mind and plan of God it was created ideally to be. "That where I am, there ye may be also," said Jesus. "And I, if I be lifted up, will draw all men unto me." The divine will and purpose for all of life is no less than its sharing in the glory which pertains to the life of God.

Thus we are never called — in terms of end purpose or goal — to make things better, but to make things right. At the center of the Christian life there is ubiquitously and inescapably the cross. It may be painful for us to bypass an act of apparent kindness in order to bring about a basic cure. Yet it is no less than this that we may most often be called upon to do. The Christian purpose is growth, that men may grow up unto the measure of the stature of the fullness of their life in Christ. So in our concern for our inner city churches we are to do always and only those catalytic and enabling things which make for growth in those whom we would serve. We have to avoid programs of service which must be repetitious, which deal with children of new people rather than create resources for adults to continually assist their own children, programs which call for continual aid rather than become self-generating and self-sustaining.

They may fulfill our felt need to serve but not fulfill the need for the furtherance of growth into self-sufficiency on the part of those whom we would serve. The only truly creative service which can be given to our cities is that which by definition creates and is designed to bring life to its maturity, self-sufficiency and flower.

### Redemptive Purpose

AGAIN our major central cities in America will progressively be peopled over the next twenty years and more with people who are poor and with people whose skin color is different from our own. We cannot win them by being kind to them. We cannot have priests from the American majority group deal acceptably and creatively, for example, with those who comprise our major minority, unless their purpose to develop a two-way street by which access to and from the minority community — in terms of residence, professional acceptance and oppor-

tunity, employment and the availability of every other relationship — is made abundantly clear. Programs designed to be nice to people who are different from ourselves and whom we do not accept in every respect to be worthy of what we are and have, or even more, cannot be true to the Christian redemptive purpose.

Our cities, our urban ghettos, our churches in our central cities and our whole urban way of life are not to be ameliorated. They are not to be given the easy relief which is symbolized most often by the sympathetic but uncritically examined bestowal of largesse. The seemingly more difficult, and yet infinitely more rewarding task involves several ingredients.

It involves a looking at the issues apparent on the urban scene as symptomatic of our times, thus affording us in microcosm a picture of the perplexities which will increasingly confront our entire world. The alternative task involves also such a re-examination of not only what we do upon the urban scene, but of all that we do elsewhere in terms of Christian purpose, as will give promise of what may be no less than personal and corporate renewal within the whole life of the church.

### Greatest Resource

WHAT ABOUT the price of funding an approach to urban work which sees process and purpose as key elements?

The greatest resource which any institution has — and which is far better than gold because it may produce not alone the needed monies but even more the continued support and leadership needed for the institution's flowering — is the intelligent and knowledgeable commitment of what dedicated few or many which must stand at the center of any truly vital enterprise. Any church, in our cities or elsewhere, which has a substantial core of people who sense deeply that it is they who are the church, is a church which is rare and rich and real!

The philosophers have been telling us for quite some time what the economists and politicians have long known, that the central characteristic fact of our age is that of community. Man needs community to find the fulfillment of every aspect of his life. In our churches we must learn again what the ancients knew and what the men of public life have rediscovered, the fact that only in and through and as community can we become what we must be.



Finances are incidental to any project. The basic ingredient needed in our city churches—large and small, rich or poor — is the development of devices for the pre-involvement in their every concern of a community of souls who, as “members one of another”, and aware of their corporate life in Christ, know that it is they who are, indeed, the church. No less than this is needed in all our churches. But on the city scene, where problems are seen to be the most acute, there the church is in the greatest most urgent need for the recovery of the sense that it is very Christ existing as and for community.

### Capacity For Service

OUTSIDE RESOURCES, in this view, can only serve in a catalytic way. They can be utilized for those enabling tasks which may assist parishes and new groups to whom we owe a shepherding outreach both within and without the church in creating those centers of community whereby shared assessments of goals based upon local resources may point the way to the one purpose basic to every Christian endeavor, that is, the growth into greater capacity for service on the part of those who represent our urban concern.

Outside assistance may serve to help local leadership identify and develop local stewardship resources — including for our inner-city churches perhaps, that resource which may be involved in a new relationship to noble but burdensome old structures! — It may assist in developing and furtherance of programs of many types aimed at the renewal and regeneration of the many communities in miniature again both within and without the church in our cities as elsewhere, which are so necessary, if the church in our day is to become what God wills that it may be.

Those who are concerned for urban work in our churches will assist in every way in those enabling functions which make for growth and fulfillment in the church's life as a whole, and in its communities, and this in terms consonant with the spirit and needs of our age.

The church on the urban scene, freed from the illusion that cultural accommodation may sustain the church's life, and that of its constituencies, may serve as the crucial vehicle in the church's contemporary need and quest for regeneration.

### Main Thing Needed

THIS CANNOT be done alone by what some see as an increased interest in liturgical renewal by our so-called urban churches, although doubtless it is true that worship, however central to the church's life, when couched in 18th or 19th century terms cannot speak with the most clear and compelling meaning to the life of man in our day.

The regeneration of the church or the revival of urban churches cannot be done alone by good stewardship, by the best insights in group dynamics; not alone by prayer, by study and fasting, nor yet alone by an evangelistic or ultra-social witness drive. All these, in their way, are, assuredly, aspects of the needed composite renewal of the church's life.

It is our conviction that the church on the urban scene, brought as it has been to extremity, may afford the most ready and advantageous circumstance in the church's life for the application of the breadth of vision and wisdom needed for authentic re-discovery, creative re-direction and depth of re-dedication which should ensue.

Urban work should then be construed to be no novelty, nor passing fancy but rather to be the church's potentially strategic opportunity to meet — with a patience born of skill and a wisdom rooted in reflective judgment — the new challenges of the urban day which is at hand.

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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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# Delta Agency Buys 400 Acres To Aid Negro Home-Building

★ About 100 impoverished Mississippi Negroes — many of them participants in the late January protest “live-in” at Greenville air force base — expect soon to start building their own homes on land they have purchased.

A spokesman for the Delta Opportunity Corporation—formed largely through efforts of the National Council of Churches Delta Ministry—said that after four tries the corporation has purchased 400

acres of farm land 10 miles southeast of Greenville.

To be held in trust by the “Poor Peoples’ Fund,” a unit formed out of the “Poor Peoples’ Conference” which staged the air base demonstration to dramatize the Negro’s drastic unemployment problems and housing needs, the land was purchased for \$160,000.

An anonymous Northern donor provided the necessary \$70,000 down payment, the spokesman said, and the remainder will be repaid by the Negroes at the rate of \$10,000 per year.

The fifth purchase attempt was successful, it was reported, after four other prospective sellers turned down the Negro group’s proposition.

Thrown into near destitute circumstances as a result of automation and acreage allotment cutbacks which have drastically reduced plantation jobs, the Negroes have been living for several weeks at the Delta Ministry’s Mt. Beulah conference center at Edwards, Miss.

The Delta Opportunity Corp. spokesman said that prospects for purchasing of the 400 acres have been brightened by the fact that portions of the plot not needed for housing can produce a soybean crop worth \$20,000 annually, a “conservative” estimate.

The group also has applied for and hopes to receive a \$500,000 office of economic opportunity grant which will pay for not only housing materials but the wages of a construction engineer, plumbers and carpenters. In large measure, the Negroes will build their own houses.

It was pointed out that the “Poor Peoples’ Fund” participants were not among the Negroes who raised and lived in a “tent city” in a Wash-

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ington, D. C., park during and shortly after the Easter holidays.

The group, the spokesman said, did not feel that participation in the Washington demonstration was "appropriate" at this time.

By building their own com-

munity on the purchased land, it was stated, the Negroes hope to help acquire their own "economic and political toe-hold" in the state.

"They don't want to leave Mississippi," the spokesman said. It's theirs as much as the whites."

## Blake Halts Poverty Meeting When Dissidents Protest

★ Shouting that they are tired of resolutions and a lack of action, "pussyfooting" and people who are "all smiling and juicy," a handful of delegates to the annual citizens' crusade against poverty broke up a conference of the group.

In the process, they sent poverty war chief Sargent Shriver hurriedly away after he doggedly went through what was to be the principal speech of the conference. As it turned out, the dissident force had the most effective, if not the final word.

In essence, the hecklers charged that Shriver can't possibly speak with conviction on something he has not or is not experiencing. In short, their

reasoning was that unless one is poor, he can hardly be an effective spokesman for the poor.

"How can he speak of rats and roaches when he doesn't live with them?" one reasoned.

The citizens' crusade is the combined effort of some 100 religious, labor, civic and other

organizations across the nation pledged to launch a private campaign against poverty, coordinating their efforts where in agreement with government policy. Several leading churchmen are among its officers and committeemen.

It was Eugene Carson Blake, general secretary-elect of the World Council of Churches, who called the conference to an abrupt halt after the booing and disorderliness, which sent Mr. Shriver away, continued late into the final afternoon session.

A pivotal expression in the protest, one shrouded in controversy even in the office of economic opportunity, which administers the poverty war, was "maximum feasible participation of the poor." The dissidents made it clear they do

### MIRACLES

*Edited by C. F. D. Moule,  
Professor of Divinity,  
University of Cambridge*

In most of the recent books on miracle, little or no attention is paid to the comparative study of ancient writers on the subject outside the Bible, or even to a comparative study of the Old Testament alongside the New. This book is a step in such a direction. The papers are philosophical, biblical (both Old and New Testament sources and viewpoints explored), historical (especially in the writings of the early Church), and literary (especially ancient literature — Herodotus, Plutarch, Josephus).

Contributors: C. F. D. Moule, G. F. Woods, M. Hesse, J. P. Ross, Barnabas Linders, A. H. McDonald, B. S. Mackay, J. P. M. Sweet, G. MacRae, M. E. Glasswell, G. W. H. Lampe, E. Bammel, M. F. Wiles. \$6.95

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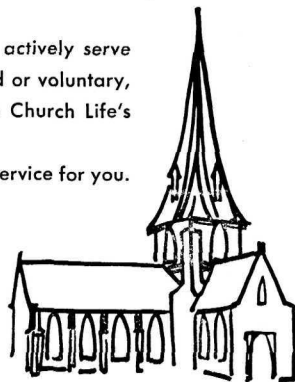
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not think the way the poverty war is being run or the way the citizens' crusade is set up that the government or the private groups are following this dictum.

Notwithstanding repeated calls in the government and through private agencies, such as the crusade, for such maximum participation, many in government circles believe it to be a fiction to think that because a man is poor he is better qualified than anyone else to administer aid to himself if it is provided.

The climax of the convention came when a few delegates who had eaten elsewhere converged on the luncheon at Washington's plush International Inn, where Mr. Shriver was speaking. Nearly 800 were dining, about one-third of them designated as in the "poor" category. They were from Ap-

palachia, Harlem, the slums of Washington and Philadelphia, Watts in Los Angeles and many other places where poverty prevails.

"He's being heard," they interrupted as Shriver was talking. "How come we're being denied the right to speak?"

"Shriver tells us what has been done — why doesn't he tell us what hasn't been done?"

Federal anti-poverty personnel, lawyers for the poor, welfare workers, union leaders, and churchmen looked on in disbelief as Washington youths wearing "Rebels With a Cause" shirts, California grape pickers wearing "Huelga" (strike) buttons and others, Negro and white, took over the floor.

The action was only symptomatic of the activity of the night before. In a conference that lasted into the early hours of the morning, numerous of the "poor" delegates echoed

the sentiments of Mrs. Elsie Grant of New York City, and called for operative control of the Citizens' Crusade for themselves.

Mrs. Grant said: "The people at the Office of Economic Opportunity think they're doing us a favor. They have forgotten about government of, by and for the people."

The treatment afforded Shriver was too much for Bayard Rustin, Negro civil rights leader. He left the meeting under the protest that "no logical discussion" could be held in "this atmosphere." He expressed deep regret at the treatment afforded Shriver.

Blake and Walter Reuther, president of the United Auto Workers, which is underwriting the crusade's efforts, said that no matter how much in sympathy they are with the complaints of the poor, they would not accede to the demands of the dissidents with regard to control of the citizens' crusade.

Blake, though he maintained that the outburst by no means meant that the citizens' crusade was bowing out of existence, warned the would-be bolters: "There won't be anything left to take over when you take over."

He called the meeting to a halt when it became evident that the long list of resolutions the conference leaders wanted to present for passage would only result in further disorder. The resolutions asked for greater participation by the poor in the poverty campaign.

Almost to a person, the poor delegates, not all joining the more raucous crowd, were in agreement that the federal program has raised their hopes, but present practices and few tangible results are causing disappointment. Riots could result unless the tenor of the campaign is changed and its impact is felt more effectively.

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# - NEW BOOKS -

E. John Mohr  
Book Editor

*ROME: OPPONENT OR PARTNER?* by Rudolf J. Ehrlich.  
Westminster. \$5

So much progress has been made in the direction of Christian reunion during the past three or four years that one wonders what still stands in the way. Dr. Ehrlich, a Reformed minister who studied at Montpellier and at New College, Edinburgh, insists that the main barrier remains: the divergent understanding of the Church's power and authority. Karl Barth, for example, still views the Roman Catholic Church as a false church which cannot be recognized by Protestants (p. 209)! The author welcomes the ecumenical "dialogue" of today, but holds that the differences must be examined "from a truly theological instead of a merely historical, psychological, or emotional point of view." Here the two churches "remain opponents and adversaries" (p. 286). And so we are back where we were! That phrase, "merely historical", lets the cat out of the bag — a scrawny, mangy, wild-eyed beast let loose from the dark ages! What else do we have but history? The purely theoretical, speculative, logical, rational deductions and inductions of theology, cut loose from history and historical data and records, is a fantastic dreamland!

The book is a thorough examination of two eminent Roman Catholic theologians, Louis Bouyer and Hans Kung, especially the latter's study of Barth. But for my part, our author only shows the hopelessness of the purely theological approach to reunion. Unless we can live, work, and pray together, and learn to trust one another — which surely is something "emotional" — there is no use our raking over the dying embers of Calvin and his opponents. And of what value is an "ecumenism" that neglects — or purposely disregards — historical study, and especially modern biblical research? Better the freedom of the rolling hills than a narrow, crowded corral where the sheep are doomed either to starve or to suffocate.

— FREDERICK C. GRANT

Dr. Grant, Professor Emeritus of Union Theological Seminary, New York City, is the author of "Rome and Reunion", Oxford.

*CHRIST IN CHRISTIAN TRADITION: FROM THE APOSTOLIC AGE TO CHALCEDON* (451). By Aloys Grillmeier, S. J., translated by J. S. Bowden. New York: Sheed & Ward, 1965. \$8.50

There can be no doubt that this book is a work of first-rate importance, and that for at least two reasons. For one thing, it deals with a central and crucial question; that of the genesis, the character, and the meaning of the church's traditional confession of Christ. Starting with the literature of the New Testament itself, the author surveys the development of Christian teaching about Christ up to the point of the conciliar Definition of Chalcedon—the document which has become the touchstone of christological orthodoxy for east and west alike. He thus provides the reader with an insight into the problems, the thought-forms, and the motives which jointly shaped the church's classical christology.

But the value of this book does not reside in its subject-matter alone. There are available to the reader other treatments of this theme, shorter or longer, more or less tendentious. But there are none which can presently lay claim to the combination of qualities which mark *Christ in Christian Tradition*: the completeness with which the author covers his ground, and the meticulous learning which he brings to his task. Fr. Grillmeier is a master of the literature — and it is an extensive one — which has been produced in the past forty or fifty years on the development of christology in the early church and the patristic era.

His book thus makes available to its readers the fruit of the researches of a great number of specialists whose contributions have hitherto hovered in the limbo of learned monographs and scholarly journals. This material Fr. Grillmeier has synthesized into a connected and constructive account of the developments which led up to the conciliar Definition at Chalcedon; and his account itself is a major contribution to the understanding of the ideas which he treats. If only for this reason, there can be no doubt whatever that the book will stand for some years as the accepted general work on patristic christology.

This, needless to say, does not mean that the book is without questionable or debatable elements. Like all works which attempt to survey so extensive a field and to synthesize so great a mass of material, the author inevitably takes definite stands on issues concerning which the last word has not yet been said. Not

everyone will share Grillmeier's distaste for Bultmann's reconstruction of New Testament teaching on the subject of Christ. Not everyone will be happy with his criticisms of Martin Werner's account of the development of christology in the first and second centuries.

I myself find his speculations about the christological origins of Arianism doubtful to say the least, and others may be dissatisfied with his analysis of Nestorius' failure to arrive at a solution of the problem of the unity of Christ. But in spite of the existence of such grounds for possible disagreement with Grillmeier, his book can only be regarded as a remarkable achievement. The author picks his way through a veritable morass of data and conflicting opinions with caution, circumspection, and a sure instinct for probabilities. He is not the man to resort to oversimplification; yet he succeeds in casting an admirably clear light on the logic of patristic christology.

Grillmeier's success is due in no small measure to the fact that he is not engaged in grinding contemporary axes. He does not use patristic christology as a straw-man to be demolished in the interests of a "modern" outlook; nor, on the other hand, is he concerned to establish it as a bulwark against the encroachments of new ideas. His interest and his method are those of an historian, whose primary concern is to illuminate the thought of the men whom he studies by depicting it against the background of the problems and preconceptions of their own times. The result is a work which goes further than most to counteract prevalent misunderstandings of patristic christology, and to call attention to the enduring importance of the problems which the Fathers sought to solve and the methods which they employed to solve them.

Prospective readers should be warned that *Christ in Christian Tradition*, while by no means an obscure book, is not meant to be scanned lightly. J. S. Bowden's translation from the original German is ably enough done; but there can be no doubt in the reader's mind that the original *was* in German — and Fr. Grillmeier does not tax himself to write for a popular audience. But these are minor difficulties in a work of great merit and relevance — one which anyone who proposes in future to discuss christological problems must have studied with care.

— RICHARD A. NORRIS JR.

Dr. Norris is Assistant Professor of Church History at Philadelphia Divinity School.



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