

The **+ WITNESS**

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Story of the Week

Church and Society Conference Calls for Changes in WCC

By Arthur E. Walmsley

Executive Secretary, Division of Christian Citizenship, Executive Council of Episcopal Church

★ Geneva — For two weeks, upwards of four hundred distinguished representatives of Churches in over eighty countries have been meeting for a World Council of Churches Conference on Church and Society. The conference stands in succession to the Stockholm Conference on Christian Life and Work of 1925, and the Oxford Conference on Church, Community, and State of 1937. But this was a conference with a difference. The west was in a minority position, and the Latin Americans, Asians, and Africans spoke loudly and clearly to the conference. And the fact that over half the delegates were laymen from the fields of government, economics, business, sociology and education gave the theological statements a more issue-oriented, more contextual quality than one is accustomed to expect from these gatherings. The voluminous reports from the conference — over 150 pages in all — were not written, as one delegate put it, in “that peculiar dialect called World Councilese.”

From the beginning, the conference had a new look which reflected its strongly lay and

international character. As Dr. W. A. Visser 't Hooft, (the retiring general secretary,) pointed out in his opening statement, earlier ecumenical gatherings on social problems have concentrated on the issue of economic and social justice within the nations. “We have come to see far more clearly that the crucial issue now is that of international economic justice.” The conference, which was called to consider the role of “Christians in the Technical and Social Revolutions of our Time,” was asked to concentrate on the problem of overcoming the “chasm between increasingly affluent nations and nations threatened by poverty and famine. We know that the hopes we entertained concerning the rapid closing of the gap between affluent and non-affluent societies are not being closed. We know that unless a profound change takes place in the thought and action of the developed nations the world will become increasingly divided between a northern part getting richer than is good for its soul and a southern part which will continue to be plagued by poverty and probably even by widespread and acute famine.”

The big issues in Geneva, which have dominated the corridor discussions as well as the speech-making and the formal

workshops, are for the most part a reflection of the growing gap between the developed and the developing countries — not only in standard of living and economic life generally, but in political and social thinking. Asians and Africans talk about the creation of their own economies, with neither capitalist west or socialist east as a model. The conference was startled at one of its early sessions by a speech by a young Nigerian barrister, Bola Ige. After attacking the United States and Russia for “arrogating to themselves the monopoly of directing the future of the world and of other nations,” Ige suggested that Asians and Africans now look to the Chinese People's Republic as “that which symbolized the best among themselves.” “China,” he said, is “nationalist, militant, economically free and at the same time unyielding in its commitment for the freedom and full emancipation of the nations of Africa, Asia, and Latin America.”

Among the Latin Americans, one of the key problems is the relation of the Church to the political and social revolution confronting the world south of the border. Second to Bola Ige's speech, the most controversial address at the conference was probably that of the Rev. Richard Shaull, professor at Princeton Seminary and for many years active in the Student Christian Movement of Brazil. Shaull's speech, a theological justification for revolutions and

Geneva Wrap-up

THE WITNESS carried its first report of the WCC conference on Church and Society in the July 21 issue. The number for August 4 devoted half of its pages to the conference. This issue features reports by a distinguished number of Episcopalians, all of the accounts written in Geneva as the conference came to an end. There are repetitions of news printed in the two earlier numbers. We allow them to stand, first because we do not edit the articles of invited writers and, second, because the events reported bear repeating. There is also an inconsistency in reports about the number attending the conference. Dr. Fletcher's figures are based on the delegates elected by the participating Churches throughout the world. Fr. Walmsley's "upward of 400", which we reported in previous issues, includes those who were invited to the meeting as experts in various fields.

for Christian participation in revolutionary movements, was hotly debated, but it clearly reflected a militancy in the political realm which strong segments of the Conference supported. Father Camillo Torres, the Colombian Roman Catholic priest who left his orders to join the guerrilla underground in his country and was killed in February of this year, seems well on his way to replacing Bonhoeffer as the martyr of Christian activism in the social order.

It would be impossible to digest the conference findings at this point; indeed it has been impossible in these last days of the conference for the delegates even to read the barrage of paper fired at them. Debate in the conference assembly has

been surprisingly irenic. Even a debate on Vietnam was moderate, almost restrained, given the intensity of feeling against the United States position. To a considerable degree, the lack of sharp exchange reflects the complete domination of the conference by non-westerners.

Whereas the report of one of the four sub-sections of the conference dealing with technological and social change clearly outlined the American free-enterprise position as one of the options today held by Christians, there was little doubt, either in the section or the conference as a whole, that most of the world — Europe, the socialist block, all of the developing world — regards this position as either quaintly anachronistic or downright un-Christian. The fact is that Americans and their west European allies rarely took their case to the floor in the final debate, and almost invariably failed to carry the day when they did.

Civil Rights and War

Two U.S. problems loomed large at the WCC conference on Church and Society which closed July 26 — civil rights and Vietnam. During the first week of the conference, riots in Chicago and elsewhere were the main news from America. Dr. Martin Luther King was scheduled to be the conference preacher at a service on Sunday, July 17, at the church made famous by John Calvin, Geneva's Cathedral of St. Pierre. King never left the U.S. His efforts to restore peace in riot-torn Chicago forced a last-minute taping of his sermon, which was played to a congregation of 1000 in the Geneva church while the pulpit stood empty as a visual symbol of the American racial crisis. King's sermon and the cathedral service were telecast over Eurovision to millions in western Europe (Witness 8/4).

In the second week of the conference, the propaganda battle over the trial of American airmen by North Vietnam shared headlines with news of fresh riots in Cleveland, Jacksonville, and New York. These events weighed heavily on Americans at the conference, who already found themselves under considerable pressure, particularly from representatives of the developing nations.

Americans Send Wire

A meeting of the Americans held on Friday, July 22, to discuss U.S. followup of the conference soon turned into one aimed at finding some independent actions which might be taken by the Americans present. After long debate and a second meeting which ran far into the night, three actions were taken.

Seventy-five people signed the following telegram to the President.

"Meeting with four hundred leaders from Asian, African, European and Latin American countries at the World Council of Churches' Conference on Church and Society at Geneva, Switzerland, we the undersigned Americans are more keenly aware than ever before of church and world criticism and anguish over United States involvement and escalation of conflict in Vietnam. The current episode involving American prisoners should not be made the occasion for any acts of reprisal. We are also calling upon the government and the people of North Vietnam to urge that captured personnel be treated according to standards set up by the International Red Cross. We deplore any suggestion that we lay waste the cities of North Vietnam. Acts of vengeance are abhorrent to Christian conscience and inimical to national and world interest."

At the request of the meet-

ing, Dr. Charles Willie, professor of sociology at Syracuse University and this coming year visiting lecturer at Harvard Medical School and the Episcopal Theological School, made a plea on behalf of Americans before the assembly the next morning for delegations of Christians to visit the United States to interpret to Americans the anguish of their brethren overseas about continued escalation of the war, and the rupture this is bringing about among Christians. His request was incorporated as one of the conference findings addressed to the member Churches of the World Council.

A third action was a plea to the National Council of Churches and its member denominations to step up their efforts within the United States to interpret the growing separation of the U.S. from world opinion, and to follow up the conference with actions beyond the usual study guides and reports coming out of such meetings.

Urgent Aggression

★ A number of developments presage changes in the role of the World Council in the life of Church and world. One of the most intense debates during the closing plenary sessions centered on a report of the working group on "the Church's action in society." This report called for the WCC to consider taking "immediate and effective steps to express the concern of the Churches for international justice." While acknowledging past activities in areas of world relief, international affairs, and social studies, the recommendation clearly calls on the WCC to set up a more aggressive social action effort in the international field. Underlying the concern, in part, is Asian and African resentment that there is no non-western staff member of the Council's Commission of

the Churches on International Affairs.

This impatience with present WCC social action structures closely parallels the controversy which erupted this past winter in the National Council of Churches over its Department of International Affairs. The Churches seem to be saying that no longer will detached "study" conferences suffice as the pattern of ecumenical leadership in social affairs. Involvement of U.S. churchmen in the civil rights struggle and of the young leadership of Churches in the developing countries in their revolutionary social and political movements has produced a new dialectic within ecumenical circles. With Eugene Carson Blake soon to succeed Visser 'T Hooft as General Secretary of the World Council, one caught a glimpse at this Church and Society meeting of the new patterns which the ecumenical movement must undertake.

March of Protest

Another expression of the same uneasiness with long-established "study conference" operations was a challenge put to the meeting by a group sparked by the handful of youth delegates to the conference. In a petition addressed to the conference steering committee, they asked for a symbolic march from WCC headquarters half a mile down hill to the U.N. headquarters at the Palais des Nations. There, leaders of the conference would report to spokesmen for the international political community on the Church's concerns and the conference's findings in matters of international peace and justice. When the issue ultimately was debated by the conference, it lost by a narrow margin. After long debate, the proponents decided to march as individuals, not as officially representing the meeting. Altogether about

250 people joined in the march and assembled outside the gates of the Palais where prayers were said and a statement of conscience read in seven languages. A token demonstration at best, the march nonetheless highlighted the tension between pronouncements and action which ran throughout the meeting.

Changes Ahead

Theologically, the conference said very little which is new. This was not a meeting of theologians so much as a dialogue between theologians and laymen active in public affairs — with the laymen doing most of the talking. In his closing remarks, M. M. Thomas of India, chairman, observed that it was just a beginning in the effort to bring the gospel and the Church into a real encounter with the struggle to humanize the world. Quite obviously, the patterns of Church life will need to change if the Church is to "provide a home for the human spirit" in a world of technological and social change. The conference gave Mr. Thomas and Bishop Mosley of Delaware, the co-chairman, a standing vote of thanks for their competent and patient direction of a meeting which clearly will have major impact on the future of the World Council.

DELTA MINISTRY PUTS UP HOUSES

★ Twenty-five pre-fabricated plastic houses have been set up on the 400-acre plot of land purchased last April by the Delta Ministry program for dispossessed Negro plantation workers.

Negroes who have been living at the Mount Beulah conference center at Edwards, Miss., have begun moving into the new houses. Each house costs \$600 and encloses 320 square feet of floor space. Large families will occupy two of the structures.

WCC Criticism of Vietnam War Hit by White House Secretary

★ On the CBS radio network's "World of Religion" broadcast, White House press secretary Bill Moyers gave an exclusive interview to CBS news White House correspondent Robert Pierpoint, summarizing President Lyndon B. Johnson's position on the World Council of Churches condemnation of United States Vietnam policy. Text of the Moyers-Pierpoint dialogue on July 28 follows:

PIERPOINT: Bill, the President has been rather tough on his Vietnam critics in recent weeks. I wonder if you could tell us what his reaction to his critics and the clergy has been. Specifically, I'm thinking of the highly critical statement issued by the Geneva conference of the World Council of Churches.

MOYERS: He felt that criticism was one-sided. He understands why men of the cloth particularly condemned aggression. But condemnation of aggression, in his judgment, ought to take into account that the other side is the provocateur of aggression in South Vietnam. The other side has employed tactics of terror and subversion, murder and kidnapping. It is not the United States that has been the instigator of the violence . . . or . . . perpetrator of the aggression. And he thinks that statements like that issued by the Geneva conference are generally very one-sided.

Q: Does the President feel that the Geneva conference would have looked better if it had condemned both sides in the use of aggression?

A: A minister of the gospel, a man who claims to be upholding the viewpoint of the Almighty, ought to be very unbiased and very objective. The Geneva conference would

have spoken with a more effective voice if it had been equally critical of both parties in the Vietnamese conflict.

Q: The World Council of Churches is made up increasingly of countries east of the iron curtain and of the newly emerging countries many of which are anti-colonial. Do you think that this may have had some influence on their heavy criticism of the United States?

A: I don't think so. It could have been a factor but I doubt seriously it was a significant factor. I think that the most important criteria that the Geneva conference adopted was simply a general hostility to war on the part of clergymen. Unfortunately, in this case, there was a lack of acquaintance with the facts in Southeast Asia. I think that too often clergymen express opposition on the basis of a moral principle without regard to the facts involved and I think that happened in this case.

Q: You don't think then that their criticism was particularly political, or politically inspired?

A: I think it was religiously inspired but it turned out to be politically adapted, and politically relevant in this case.

Q: Bill, there were 73 Americans attending that Geneva conference who wrote President Johnson advising him of church and world criticism and anguish over "United States involvement in and escalation of the conflict in Vietnam" — that's a quote from their letter. What was his response?

A: Well, once again he felt that they presented a distorted viewpoint. Why don't they get anguished and critical over North Vietnamese communist

involvement? Why don't they get upset as the President suggested last week when the Viet Cong attack an American hospital with mortars — wound several of our men? Why don't they get upset and anguished over communist guerillas in the south who kidnapped the innocent civilians of the villages of South Vietnam and murdered their families? This business of anguish shouldn't cut just one way, it ought to cut both ways and involve all parties. The President feels strongly that ministers and clergymen have an obligation to stand as prophets and judges but their judgments ought to fall not unilaterally but multilaterally on all the parties responsible.

Q: This is perhaps an unfair observation, but you seem to be saying that both sides are guilty and therefore the clergy should condemn both sides. Is that really your view — do you feel the United States is to some degree guilty?

A: No, I don't want to imply that I feel that both sides are "guilty" — I don't think that's the appropriate word. Both sides are involved in the use of force in South Vietnam to redress the balance of power and the church has traditionally stood in opposition to the use of force as an instrument of national policy. If, condemning the use of force by one side, the church refuses to condemn the use of force by the other side, then it has fallen into the trap of partiality that I do not think the church can tolerate in this day and time.

Q: Recently, two highly respected Protestant publications — "Christianity and Crisis" and "The Christian Century" have both severely criticized the bombings of Hanoi and Haiphong. What is your reaction, not to the fact that they are

(Continued on Page Fifteen)

EDITORIAL

The President Challenges WCC on Vietnam

FOLLOWING the preponderance of thinking in Christian circles throughout the world the Geneva conference on Church and Society adopted a resolution condemning "the massive and growing American military presence in Vietnam", declaring that there was no justification for the presence there or "the long and continued bombing of villages in the South and of targets a few miles from cities in the North."

Presiding Bishop Hines was one of the 73 American participants addressing a message to President Johnson saying that they were "more keenly aware than ever before of Church and world criticism and anguish over United States involvement and escalation of the conflict in Vietnam" (Witness, 8/4).

There is not much ground for optimism that President Johnson will heed these voices. Indeed the conference had hardly adjourned before the President had his press secretary, Bill Moyers, on the CBS radio network to brand his church critics as one-sided, uninformed and partial. The dialogue between the secretary and the CBS reporter is printed verbatim in this issue.

As his position has been eroding he has been driven more and more into irrational jingoism. Each step of the escalation of the war was supposed by him to be a step toward peace. As each step has failed his desperation has grown. Yet he cannot bring himself to see the fallacies of his position — one of these being an inability or unwillingness to perceive that the struggle in Vietnam is a revolutionary conflict both within South Vietnam and between the Vietnamese in the north and in the south. He can only conceive of this as "foreign aggression", and by this definition the invasion of the Confederate States by the Grand Army of the Republic was also a foreign aggression.

Given this kind of misconstruction it is not surprising that Johnson fails to see that the "boys" in Vietnam are the victims of his own folly, and of not any indifference on the part of his opponents at home and abroad. Everybody is out of step but Lydon. Hence he uses

the "boys" as a foil in a vain attempt to make his critics seem less "patriotic" than himself.

A recent poll purports to show that 85% of American people approve of the bombing near Hanoi and Haiphong. Why? The same poll showed that they have been led to believe — 86% of them — that the bombings will speed the end of the war. This is merely another indication that large numbers have been trapped into accepting the fallacy that a revolutionary struggle can be handled by sufficient military operations.

The general bankruptcy of Johnson administration policies is seen in its inability to determine its own destinies. Although the Ky clique maintains its power by Johnson's sufferance he is its unwilling captive. Johnson started out by saying that he sought neither invasion of North Vietnam nor a massive land war on the Asian continent against China. Yet this is precisely what Ky is now seeking to bring about — and if he did Mr. Johnson, not having the statesmanship to avoid the predicament, would then be led to plead with the American people to "support our boys" after they have been led into the trap.

All this could be avoided if the Johnson administration could bring itself to do what it says it wants to do — negotiate for an honorable peace — instead of seeking merely to negotiate an abject surrender of a large segment of the Vietnamese people and its subjugation to a military clique.

The U.N. secretary general, U. Thant, on July 16 reiterated the three points he believes would create an atmosphere for negotiation:

1. The cessation of the bombing of North Vietnam.
2. The scaling down of all military operations by all parties in South Vietnam.
3. The willingness of all parties to enter into discussion with those who are actually fighting.

Is Mr. Johnson really as patriotically concerned with the welfare of American "boys" as he would have people believe? Or is he as much concerned with a vain attempt to prove that he was always right, at whatever cost to American blood and resources? If the former is the case he need but order his boy Ky to get negotiations under way or get out of the way for someone who will.

NEW FORMS OF COMMUNITY

By Margaret Mead

The American Museum of Natural History

ADDRESS AT THE CHURCH AND SOCIETY CONFERENCE SPELLING OUT IMMEDIATE TASKS BEFORE US

IT IS THE WAY of those who follow the Judaic Christian path to be troubled, to search in the sky and in their own hearts for signs and portents that all is not well. Such exercises of furious and exacting imagination are then often followed by long periods which some call stagnation and apathy, and others call betrayal when the flame of religious witness burns very low, the young men who should be seeing visions go elsewhere and the life of the Church gives little light to the world like a light under a basket. We are just emerging from such a period when it has seemed that the Churches were powerless to wrestle with the new forces of world wide revolution, instant communication among all the people of the world, forms of warfare that threaten the whole of mankind, and powers from science which seem to give secular man incalculable capacities either to destroy the world or to make it anew.

With these earthshaking changes, a new sense of helplessness, of humility, of being strangers in a world too large to love, has fallen upon many of the Churches, and from this questioning now comes a new vigor and a new determination. From this sense of weakness, of ignorance and humility, of reaching out for every kind of help, there can come the strength which will make the Christian Churches of this world a mighty force to temper and bind the destructiveness of the winds of change, and find a true shelter for man within the storm that has been released, not by wickedness and sin, but by knowledge that we do not know how to use.

Millions of people die today where hundreds died before, of hunger, in massacres, of diseases that could be cured, in wars that we have not learned to prevent. The measure of misery and the dangers to man have multiplied a millionfold, but these millions who suffer do not challenge our Christian compassion, do not brand us as

sinful, more than the unanswered cry of needless suffering of a single child. What they do challenge is our understanding. The Christian message has slumbered, locked in ancient and loved institutional forms, while the residue of ages of faith has provided secular man with a conscience to question what is happening in the world, but with neither grace nor faith effectively to cope with the new dangers and the new possibilities.

Christian History

THIS CONFERENCE is a momentous stirring of a new form of Christian responsibility, as Christians from every continent, from every kind of old and new society, of every race, many variants of formal faith and practice, men and women, old and young, gather together to ask: what is our place in this new world? It is the more momentous because it is not a conference only of those who have dedicated their whole vocational life to the Church, but of laymen of many kinds, and of laymen with the kind of competence that the theologians and the ministries once treated with tolerant love, at best, with disdain, at worst.

The fact that I stand here at all — speaking to this plenary session — is a measure of new forms of participation in a pluralistic and secular world. For I stand here not only as a layman—we are not quite sure of the advisability of the word laywoman! — but as a social scientist, asked to bring what I have learned from the secular study of mankind, of a life time spent studying the lives of people who have been cut off — until very recently — from the great central movements of history, and so can teach us not to confuse that period of history which we value because it is the period of Christian revelation, with the whole history of mankind.

In the two thousand years of Christian history, we have seen a steady stream of discover-

ies and inventions that have altered the face of the earth and man's life upon it. We have substituted the nation for the tribe, the city state, and the empire, and now we are in the process of trying to invent the structures that will bind the nations safely within a world order of law, through which the love of man for man can be expressed. We have learned to plant and to reap, so effectively that it is possible for one man to feed fifty, even a hundred others, and feed them well.

We have invented machines that dehumanized men, in factories and mines, and now we have made new inventions that will make it possible to invest men with a fuller humanity than they ever had before. There were many things which we could only do — during former centuries of the Christian era — on a small, and symbolic scale, washing the feet of a few beggars, binding up the wounds after a battle we did not have the understanding to prevent, feeding a few orphans and closing our eyes of necessity to the thousands just over the mountain and the sea for whom we could do nothing. All of these things men can now do on a world scale — thanks to the growth of human knowledge.

Gifts of Science

SCIENCE has given to us human ways to make the deaf hear, the lame walk, to feed the hungry, and to make it possible to think of men as brothers — to know that they are brothers, not only to the eye of faith and the heart of love — but because we belong to one species among the creatures of the earth, and because now, in this modern, intercommunicating world, we can see and hear each other, half a world away and also meet together in this room, and know each other for neighbors within the human community and brothers as the children of God.

The significance of this conference is that it is an attempt by Christians to come to grips with the results of the scientific and technical changes in the world, not only with the will and the spirit, but with our minds. If this conference becomes only a sounding board for expressions of dire need by peoples caught at different periods in the world-wide changes that are going on, and a reciprocal and sentimental expression of sympathy from those who watch political revolutions from arm chairs beside comfortable fires — it will have failed.

We need to go out of these meetings newly fired with a sense of what needs to be done in the world, ready to search for understanding of how to do it. The political situations of many of our members call for drastic action: a new value scale of the dignity of each individual and each group, of all nations and all races, of the possibility of treating women as persons, of the new rights of young people in a world in which they are more at home than their elders, is spurring the peoples of the world on. In all of these causes, zeal without knowledge, has become a sin.

Fruitless Effort

THE FORM of sin changes through history, it is fruitless and wanton to accuse the men of the past, without either the opportunities of the knowledge of the men of today, of failure. That they did not wholly fail is testified to by the fact that we are here today, in new conditions, asking what can we do. The sin today,—which, it is true, the Christian Church is in grievous danger of committing is the sin of ignorance where knowledge is available, of failing to seek for more knowledge now that we have the means of seeking it, of failing to believe that the truth will make us free.

One task of the Church, the task of stewardship, is, as it has always been, to cherish and protect the lives of men and the life of the world. Today, it is possible to do this, as never before, and it is possible to fail altogether, not just for a decade or a century, but for all life on this earth forever. The scope of our responsibility has broadened to include a world of billions, a physical world which we have the power to devastate and render uninhabitable, and moral and ethical problems of personal life, of new and terrible proportions. If we cringe before these immense new powers of man, if we escape into our churches and chapels and comfort ourselves with our own private faith, we will indeed have betrayed the Lord who said: feed my lambs.

Responsibility to Know

IT IS NOW the task of the Churches to know, to know with precision and passion, what is known; about the organization of nations and the growth of international institutions that can insure peace and order, about the need and the ways in which the population explosion can be curbed before it plunges mankind into famine;

about the economics of the modern world and the limitations involved in different kinds of markets which make either poor people, poorer, under private capitalism, or poor nations, poorer, under state monopolies.

It is the task of the Churches to know that the forms of family life, appropriate for scattered agricultural and pastoral peoples with a high infant death rate, are out of date and terribly dangerous. It is the task of the Churches to know the difference between the industrial revolution based on limited power and brutalizing work, and the new scientific revolution, which can free men from being slaves, but involves new risks for men as individual persons.

It is the task of the Churches to know that our land and air and water are being polluted, wasted, and irreversibly damaged, and that this need not be. All over the world, people are suffering, starving, bruised in body and spirit and it is no longer necessary that this should be so. In the past, the Christian could pray for peace, he could die at the stake for his beliefs, he could sell all of his goods and give to the poor. With such acts earlier Christian built a climate of opinion in which today we can organize for peace, create a world of law in which men are free to think and to choose, and work towards the knowledge of how to feed all the hungry.

The World Today

A SECULAR WORLD means a world in which the pursuit of knowledge and the application of knowledge are both specialized tasks. A secular world means a world of organized political authority. A secular world means a world in which there is never only one answer to any problem, but diffusion of vocation and responsibility creates openness and the possibility of change. We have that world. The question is what are we, the Christian Churches of the world, going to do to cherish it. So God loved the world . . . Can we choose to love it less.

This conference is only a beginning. It has many old uncompleted tasks such as the reaffirmation that we are the keepers of those who live nearby, of the young, of the poor, and the leprived at our very doorstep, such as the abolition of any denigration of another because his skin is dark — or light, such as learning to treat women as people — with not only souls,

but minds. But the circumstance that the old tasks are incomplete is no excuse for not undertaking the new. We cannot stop at underlining those things that we could have done and did not, long ago, or even a quarter of a century ago. The uncompleted business of yesterday must be absorbed into the business of today and tomorrow.

One Community

AS WE LOOK at the changed and changing world in which we live, and realize that the whole of mankind is now one community, the life of each individual and each group given meaning by that realization, we realize also that the Church must change as the world around it changes. In the past, we have had three principal forms of Christian community: the all embracing Church which contained the wise and the foolish, the devout and the frivolous, old and young, rich and poor, educated and uneducated, the frightened and the brave.

By its all-inclusiveness, the Church became also almost identical with the society within which it existed, sharing the virtues and vices, the prejudices and biases, the injustices and the cruelties of that society, even while carrying forward the continuing message of the Christian gospel. And within this Church which became coextensive with whole communities, there have been two forms of special dedication, the monastic religious order, self selected from each generation, drawing its strength from its separation from the world, and the sect, in which a group of people originally aflame with a new vision, drew apart and imprisoned their children within narrow walls in a vain attempt to keep the original vision.

These old patterns are no longer enough. The Churches must be shaken loose from their imprisonment within the archaic forms of a vanishing society, and establish new forms of face to face community, within which children can be reared in an experience of faith, and men may learn neighborliness in the world close to them, so that their imaginations can extend it to the four corners of the earth.

And we need wholly new forms also, in which men and women of every calling can form new kinds of association within which they can strengthen each other against the temptations that the new knowledge give. As we learn to know what is known and demand that what has not yet been discovered, there will be great

temptations to use the power given by knowledge, both of natural science and of the sciences of human behavior, irresponsibly untempered by humility. Given freedom and individuality within the Christian faith is an open ended secular society, there is need also of the discipline of new structures within which to exercise the new knowledge.

Difficult Task

THERE HAVE BEEN ages and places where Christian witness meant to withdraw from the world, there have been other ages and places where witness meant suffering and dying, there have been others when deeds of helpfulness, caring for the orphan and the widow, the sick and the stranger, were principal tasks. Today, above all else the task of the Church is to understand what is happening, to use with wisdom and dedication all that is known, and to demand that all that is not known, but can be known, that is needed for the safety and well being of man, be pursued until it is known. It is only very recently that we have been asked, in fact as well as in the vision, to include all men as those to whom we become neighbors. Only by recognizing how hard it is to do this so suddenly and how urgent it is just because of the suddenness, can we hope to build a world in which the people of each nation are the keepers of the people of each other nation. With knowledge and no faith, we may well see a world destroyed. With faith and no knowledge,

we may still see a world destroyed. With faith and knowledge bound together, we can hope to cherish and protect the lives of men and the life of the world.

In particular we need immediately to support the application of all existing knowledge to:

- the cause of world order, international law and world-wide institutions
- the establishment of food banks around the world to guard against famine
- application of known methods and continued research on methods of conception control to bring the population of the earth into balance
- interim measures to bridge the gap between the richest and the poorest countries
- the equalization of opportunity for racially and socially deprived peoples within all nations
- purposeful controlled planning of our growing cities
- opportunities for youth to participate responsibly in the modern world.

And, as a conference we need to say:

We know that we do not know.

We know that much that we need to know, is or can be known,

In the name of our belief that man relates to God through his fellow-men

We humbly declare that we will seek the knowledge that will make it possible for us to become, in fact, as well as in aspiration, our brothers' keepers.

WCC LEFT --- RIGHT TENSIONS

By Joseph F. Fletcher

Professor at Episcopal Theological School

AS AT ALL earlier meetings of the World Council of Churches, people from Western Europe outnumber other area delegations. But this time they have, by a rough count of the participants list, only 92 as against 69 from the U.S. and Canada. But more significant by far is the increase of "non-Western" forces: 56 from Africa, 49 from Asia, 48 from Latin America, 36 from Communist countries, 13 from the Near and Middle East, six from "downunder" (Australia and New Zealand).

Box score: 167 from the capitalist west, 166

from the "mixed" or "third force" countries, and 36 from communist lands.

Furthermore, more than a third of the participants are lay people, not ordained clergy but representing scientific, labor, business, and other occupations.

This ecumenical gathering, on "Christians in the Technological and Social Revolutions of our Time," is far and away the nearest to being truly ecumenical in the precise sense of worldwide. It is far more so than the earlier gatherings on social problems at Stockholm in 1925

and Oxford in 1937. The "third world" (a poor label) of underdeveloped countries, as represented by African, Asian and Latin American delegates, has been heard loud and clear! They are speaking for a social ethic which discounts both the capitalist and socialist ideologies in their traditional, doctrinaire forms, and for an ethic which we might call a "capsoc" or mixed structure of economics and politics.

There is little that is complimentary about the American policy on foreign fronts, as it affects the masses of people in the world. They appreciate America's technology and scientific innovation, but along with that goes a strong condemnation of our presence and practice in Vietnam particularly, and of our failure to recognize the claims of participatory democracy in the way we distribute aid and assistance.

Left — Right Tensions

MANY TIMES American delegates have tried to introduce motions putting forward "considerations on the other side of the question" but they never get into the adopted resolutions.

In many ways the Latin American churchmen have proved to be nearest in language and doctrine to the classical Marxists — much more so than the Africans and even than the delegates from Communist countries (Russia, Poland, Bulgaria, Hungary, Czechoslovakia, Rumania).

One spokesman for the socialist countries, known through the worldwide Church, is missing: Joseph Hromadka of Prague. His role

seems to be maintained this time chiefly by the Metropolitan Nikodim of the Soviet Union.

What is clear is that the left-right tensions which have disappeared from the American Church discussions of social ethics since world war two have widened and proliferated and intensified throughout the rest of the world.

However we may interpret the different sections' findings when we see the final conference report — on economic morality, responsible government and statecraft, international relations, socio-cultural policy — they have been drafted after thorough debate and often sobering candor. They are sure to be an eye-opener to many American Christians.

The full Episcopal Church delegation is here — Bishop Hines, Bishop Mosley, Charles Willie, Margaret Mead, Joseph Fletcher, Myron Bloy. Arthur Walmsley and Daisuke Kitagawa have been invaluable staff workers. Gerald McWorther of Chicago, young Negro militant leader and Episcopalian, is here from the National Opinion Research Center.

Bishop Mosley as Vice Chairman of the whole conference has shown lots of quiet wisdom in his handling of precedural and planning problems. He is slated to produce the earliest document coming out of our work — a short account of the conference suitable for study and action purposes.

A full dress report is hoped for by November. In the meantime, the task remains to get an understanding and knowledge of what happened here to the parish and diocesan and regional life of the Churches.

IMPRESSIONS OF THE CONFERENCE

By Charles V. Willie

Associate Professor of Sociology, Syracuse University

THE WORLD CONFERENCE on Church and Society was a wonderful experience primarily because of the kinds of people invited to participate. While agenda and conference structure are important, they cannot compensate for the kinds of participants. They were lively, of all races, sexes, ethnic groups and of many age levels who were personally and deeply involved in their societies at local and national levels.

Participants were from the developed and the developing nations, the east and the west, the

north and the south. Associating daily, for two weeks, with persons of such diversified backgrounds was a death-dealing blow to parochialism. But nationalism did not give in easily. It continued to insinuate itself into the debates in plenary sessions on the final reports about

- economic and social development in a world perspective
- nature and function of the state in a revolutionary age

- structures of international cooperation
- man and community in changing societies.

A Uniting Influence

IT WAS CLEAR that the Christian religion is a uniting influence across racial, ethnic and cultural categories. It was equally clear that the nation-state and the spirit of nationalism which it engenders is a divisive influence among people with a common religious commitment.

While the conference tried to focus upon those things which unite us in a responsible society, it did not come alive until those political and economic circumstances which divide us were discussed. The initial conference speakers dealt with the revolution in technology that is upon us. But the participants were more interested in the political and economic revolutions of our times.

A working group of experts which considered potentialities of the contemporary technological and scientific revolution acknowledged the fact in its final report by stating that "political power plays a crucial role in determining the pace and purpose of technology." So the glamorous topic of technology became secondary to the discussion on political and economic developments.

W. A. Visser 't Hooft, general secretary of WCC, called upon the conference in its opening session "to deal with the fundamental issues rather than any specific problems which are problems of today." But the conference was a run-away meeting in this respect. It had a sense of urgency and ignored the call, concerning itself with issues like Vietnam, Rhodesia, China and other contemporary topics like the proportion of current gross national product of developed nations that ought to be transferred to developing nations.

Calling Names

THE PAROCHIALISM of nations throughout the world was most evident in our lack of appreciation of the insulting connotations of the names we call each other. For example, we soon discovered that the words "developing" and "developed" were preferable to "poor" and "rich" nations or "undeveloped" and "mature" nations. We learned straightaway because the participants from the developing nations told us with certainty and feeling how they felt. We learned that the split between nations of the north and nations of the south probably is as

significant as division between the east and west which occupies so much of our attention in the United States.

Death of Old Patterns

THE CONFERENCE pointed toward the death of our old patterns of "overseasmanship." The developing countries are concerned with obtaining power rather than receiving charity. Moreover, the developed countries have much to learn from the developing countries. But this conference demonstrated that they are not aware of their need to be forgiven for past colonial or imperialistic activities and to be received as partners in building a world community.

We were told that power is an essential ingredient of a world community and that the Christian ought to learn how power is used for the welfare of each person and that failure to understand power and its proper use is failure to understand ways of building a world community.

Out of Contact

WE LEARNED that the people of the United States are out of contact with much of the world because we have not talked with others and heard what they have to say. The old pattern of sending persons into the field to dispense "charity" to the developing countries on our terms is over.

The developing nations at the conference said something like this; "We are now independent; we see that we cannot go it alone, but we will have nothing to do with neo-colonialism; we need your help, but we also have something to give to you. Our culture is much older and richer than yours, although we have not developed the technology that you have. We want to join with you in an interdependent enterprise; it is to your advantage to work with us; if we fail it will not be only our failure but also your failure. Our unstable conditions due to our undeveloped economics threatens not only our own existence but the existence of your nation; now we are truly interdependent — we want to be a part of the community of nations, but if you do not help us . . ."

Economist Barbara Ward of the United Kingdom reminded the conference that 18 percent of the world has 70 to 80 percent of the world's resources. She further said there is an obligation to transfer wealth from rich to poor nations. And she concluded that "we are not going to solve anything in this world unless we have

some sort of community." It seems quite clear her remarks about a world community involved sharing world resources.

Church and Community

THIS CONFERENCE caused me to wonder whether we are moving in the right direction among our Anglican Churches. This conference on Church and Society indicated that we need nation to nation assistance and interdependence, much more than Church to Church aid throughout the world and that a Church cannot prosper apart from its community.

Finally, a deep impression derived from this

conference was that one of the greatest contributions of the United States to the world community is its respect for diversity of opinion and behavior. The freedom to think and express oneself in a way that might differ from the position of one's government or Church was a refreshing witness of the Americans who participated; this witness unlike the conformity exhibited by some delegations from other great nations.

The benefits of this freedom were available for all to see and in the long run may be a more useful contribution to the world community than our elaborate technology.

THE BOOK OF CATHOLIC WORSHIP

By William B. Schmidgall

Director of Music, Episcopal Theological School

PRAISE FROM AN EPISCOPALIAN FOR A BOOK MANY CATHOLICS DISAPPROVE

SOMETIMES big things move more quickly by the informal route than through the officially marked channels. Such is the case of the Book of Catholic Worship. It is an unofficial publication whose purpose is to help Roman Catholic laity "take part fully, actively and meaningfully in the services of their parish or community". It is a work full of merit and it should succeed in its purpose.

It is divided into five large sections: Masses for the major seasons (Temporal Cycle); Masses of the Saints (Sanctoral Cycle) Common and Votive, Hymnal and Service Music; The Psalter and Biblical Canticles; the Sacraments; parish services and prayers. The book is easy to use, attractive and informative.

The new liturgy of the Vatican Second Council transfers a lot of participation to the laity. One cannot be but amazed that such a clear and concise job has been done by the editorial committee, in view of the complexity of the material, choices of translation, and the multitude of new departures. You end up holding a book about the size of the music version of Hymnal 1940, in which Psalter, hymnal and worship material for the people are combined.

Episcopalians should be partial to the choice of hymns. There are one hundred and one of

which more than two thirds are taken by permission from Hymnal 1940. Specifically there are the words and music of fifty-two hymns, and music of nine, and the text of one. Beside these, there is F. Bland Tucker's paraphrase translation, "Master of eager youth". For people who don't like the third stanza of "Rise up O men of God" there's a nice solution in this hymnal. Instead of

The Church for you doth wait
Her strength unequal to the task
Rise up and make her great . . .

A new stanza:

Rise up O men of God
The Church for you doth wait
Sent forth to serve the needs of men
In Christ her strength is great.

Speaking of translation, it is pleasant and much clearer to see the Introit called "Entrance Song", the gradual, "Song of Meditation and Response", and offertory, "Song at the preparation of gifts".

The Agnus Dei is translated "O Lamb of God who take away the sins of the world". "Take" is singular and that's all there is to it, even if it is a trifle upsetting.

However, in "Glory to God" (Gloria in excelsis) qui tollis becomes "You, who take away the sins of the world, have mercy upon us, . . . you, who sit at the right hand of God, have mercy" Consequently some have criticized this new liturgy for terse translation. But these are the only "you, who's," and if the comma is observed, it seems to come out alright.

Service music is provided for singing antiphons, the components of the Mass and Psalms. It is the intention of the book that the congregation sing the antiphons, but the choir sing the Psalms. Perhaps this is a good solution, for the meantime, at least, that the congregation alternate between Psalm verses with the repetition of the antiphon. Otherwise, the service music seems to be so written as to encourage maximum congregational participation.

The section on the Sacraments was very interesting to this reviewer in the view of the projected revision of our own Prayer Book. In particular, each sacrament is introduced by a concise statement of its meaning. One would hope our own Standing Liturgical Commission might consider a similar procedure. In a way, we have done this for Matrimony, by the declaration of intention required to be signed by the bride and groom. To quote one sentence from the Liturgy of the Dead; "We do not, as

Christians, have some special knowledge that the world lacks; we have only a belief that God is love and that in this love we shall rise to new life".

Of special note in the section on "Parish Services" the Service of Christian Unity follows the structure of the one prepared each year by Catholics and Protestants for the Octave of Christian Unity. And, praise be, there is a service for the Visit of the Bishop, with this brief introduction: "The Bishop is the sign of the unity of the Church in his diocese. He is sent by the Father to serve his family, to teach them, to give witness to the Gospel and to be their high priest. Between each Christian and his bishop there is a close bond, which the sheer size of today's dioceses often obscures. Thus the visit of a bishop is a particularly important event in the life of a parish, and the service should make clear this close tie between the bishop and the faithful".

In all, this is a very important publication in the history of the liturgical movement. Its editors are to be congratulated for a worthy and obviously carefully done job. The whole Church should benefit by their labors.

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DIALOGUE ON VIETNAM

(Continued from Page Six)

criticizing the bombings, but that so many outstanding Protestants and other Christian leaders and publications seem to be opposed to U.S. policy in Vietnam.

A: Let me point out first, Bob, that the President has had many expressions of support from many churchmen in this country. Not all churchmen by any means are opposed to what we are doing in Vietnam. Many of them, understanding the nature of the kind of communist threat we are trying to turn back in South Vietnam, have written to express their support. Many magazines, publications, broadcasters in the field of religion have upheld our policies there. Now this doesn't mean

that our policies are any more or less right than they were before. But I am simply saying that not all clergymen are against United States policy in South Vietnam. Those of us who are in the government . . . don't like the expenditure of lives or treasure or resources in South Vietnam but we have a responsibility — and the President feels that he has a responsibility — for the security of the nation, for the commitments that this nation has made to Asia that lead to the policies out there. But it doesn't mean that he likes war any more than any respected world religious leader today.

Q: Bill, it does seem that with so many religious leaders and religious organizations involved in opposition to the war in Viet-

nam that this may be the largest single group opposing it — would you agree?

A: It seems to me that it's the largest organized group in this country. Now I don't think the church should abdicate its responsibility to hold men in public life to a very, very rigid standard — nor do I think the church should relax its opposition to force nor should the church retreat from the constant questioning of public policy, constant leveling of moral judgments upon what we do. I know that the President feels that the church could do that more appropriately if it were more informed and impartial in its judgments. I think that, too often, and I know the President feels this way, too, that men of the cloth

issue pronouncements from a lofty, moral perch without analyzing the specific facts in context. And this leads them sometimes to say very noble things that have little relevance at the working level.

Q: Bill, as a former minister yourself, do you find that the background, the training in religion that you've had — that your own faith makes you question more severely the use of force in Vietnam and elsewhere and does it have an effect on U.S. policy?

A: Well, my training was particularly in ethics in society at large and in the question of what we should be — against what we are. And we ought always to be better than we are. We ought always to be striving for world peace, where force is not the resort of men who follow reason. I deplore war. I feel deeply about it. I know the President does, too. His mother was a great influence in his life. She was a Baptist of really profound conviction. The use of force is always the last resort. It's always the least desirable course of national policy. We wish we didn't have to use it. But when other men are attempting to take an independent nation over by the use of force — when these men, in this case the North Vietnamese, refuse to listen to reason, refuse to sit down and talk about peace, when they continue to prosecute the war with vigor and resources, when they continue to press their design on others — the use of force becomes a necessary although undesirable instrument of national policy. And in this case that is what the President is doing. It does not relieve us of listening to our consciences—and thank God that the President and those men who are making policy regarding Vietnam do have consciences. They are disturbed. They are troubled by it. They

don't sleep well at night because we're fighting a war in South Vietnam. I've seen, in the last six weeks, the President draw closer to his family, closer to things of sustenance and encouragement to him, that indicate to me that this is troubling

him. And as long as one's conscience bothers him, you always escape that kind of self-righteousness that leads policy to be rigid and inflexible.

PIERPOINT: Thank you very much, Press Secretary Bill Moyer.

Negro Church Leaders Issue Statement on Black Power

★ Black Power was dealt with in a statement issued by the National Committee of Negro Churchmen, over the signatures of 48 leaders from all parts of the country.

The following seven Episcopalians were among those signing: Bishop John M. Burgess, suffragan of Mass.; and the Revs. Quinland R. Gordon and Leon Modeste of New York City; Kenneth Hughes of Cambridge, Mass.; David Nickerson of Atlanta, Ga.; Henri A. Stines of Washington, D. C. and Nathan Wright of Newark, N. J.

Alarmed over a "fundamental distortion" in the controversy over "black power", the statement calling on the government "to make the rebuilding of our cities first priority on the nation's agenda."

The document, formulated by a group convened by the National Council of Churches' commission on religion and race, declared that the "black power" theme is "not new on the American scene" and is not expected "to come to a definite end" in the present discussion.

At the same time, it was pointed out by the spokesman for the Negro clergymen — Benjamin F. Payton, Jr., director of the NCC race unit — current controversy over the term points up the "gross imbalance of power and conscience between Negroes and white Americans."

This situation, and the resul-

tant distortion of the "black power" term, he said, is responsible for the "widespread, though often inarticulate assumption that white people are justified in getting what they want through the use of power, but that Negro Americans must, either by nature or by circumstances, make their appeal only through conscience."

Meeting in the Bethel African Methodist Episcopal church in Harlem, the representatives of some 10 million churchgoers unanimously adopted the statement. During their day-long deliberation, the tenseness of the situation was emphasized by a picket-line thrown up a few blocks away by a group called "Negro Women Enraged" around an army and air force recruiting office. They urged Negro men not to join "whitey's racist war."

At the churchmen's meeting, which was led by Sandy F. Ray of Brooklyn, president of the Empire State Baptist Convention, participants agreed that "we are sitting on a powder keg" and called for greater identification between Church leaders and Negroes in rebellion against "hopelessness" and desirous of "black power."

Payton, in his discussion of the statement, noted that while there are obvious differences among civil rights groups about tactics to achieve racial equality, they are basically in agreement as to the objectives of "a

good life" and "opportunity" for all Americans.

The clergymen's statement, calling for support of civil rights leaders and urging governmental strengthening of civil rights laws, declared that the group could not agree with "those who say we must cease expressing concern for the acquisition of power lest we endanger the gains already made . . . If these gains are real gains, then they will withstand the claims of the powerless for more power."

Payton maintained that the real causes behind the riots are not in the ghettos but are lodged in "the failure of this country to take seriously the needs of its citizens."

"Remedying the fate of our people together in our cities must be given first priority in the use of our resources," he said. "It is more important than who gets to the moon first or the war in Vietnam."

The clergymen's statement, which said that "we are in deep need . . . come and help us," appealed for governmental concern from local to national level and called on "new and deeper commitment" by business, industry, religion and labor.

In seeking "black power," the statement said, Negroes should be seeking power to use in "creative ways" which will take them beyond "reconciliation" with whites to a new cooperative position with other power groups.

Payton and the Rev. Nathan Wright Jr., director of urban work of the diocese of Newark, differed in assessing how far the churchmen wished to go in their support of "black power."

"We are not here to disassociate or to associate ourselves with black power — we're not here to take sides," Payton said. "We have made very clear our support of our civil rights leaders. We don't believe this is the

heart of the matter. It is the use or misuse of American power, the interpretation of the issues surrounding black power."

Wright observed: "We are not here to disassociate ourselves from black power. We want to make it emphatically clear that those disinherited, who live in misery, that their cry is a legitimate cry. It is a natural and inevitable expression of the bitter anguish within themselves."

"What alarms us," observed the Rev. W. Sterling Cary of Grace church (United Church of Christ), Manhattan "is the linking up of black and power in the mind of the public . . . We are as concerned with the Negro in the ghetto as communicating to the white liberal. We want to tell the Negro at

the bottom of the pile that the Church is with him."

"If anyone turns the quest for power," Ray observed, "into an end in itself, it can turn on those who seek it."

Among the communions included in the committee representation were several Baptist conventions, the African Methodist Episcopal Church, the A.M.E. Zion Church, United Presbyterian Church in the U.S.A., Episcopal Church, Christian Methodist Episcopal Church and United Church of Christ.

Other clergy at the press conference panel were the Rev. Gaylord Wilmore, New York City, of the commission on religion and race of the United Presbyterian Church; the Rev. John W. Williams, of Kansas City, Mo., of the National Baptist Convention of America, a



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former vice-president at large of the National Council of Churches, the Rev. Arthur S. Jones, African Methodist Episcopal Church, of the board of directors of the Greater Philadelphia Council of Churches;

Also, Methodist Bishop Noah W. Moore, Jr., resident bishop of the South West Area of the Methodist Church, of Houston, Tex., and Methodist Bishop Charles F. Golden of Nashville, Tenn.

SCHMITGALL JOINS E.T.S. FACULTY

★ The Rev. William B. Schmitgall is to become director of music at Episcopal Theological School next month.

Presently rector of St. Stephen's, New Hartford, N. Y., he is an authority on music and has been secretary of the joint commission on music for a number of years.

He is a frequent contributor to the Witness — turn to page 14 for his latest.

CHOOSE NOT TO RUN IN CALIFORNIA

★ At the special convention on Sept. 13 to elect a diocesan for California, three have asked the 22-member nominating committee to withdraw their names: Bishop Paul Moore, suffragan of Washington; Bishop Stephen Bayne, head of the overseas department; Dean John Coburn of Episcopal Theological School.

Seventy names were submitted to the committee which, in five meetings held since June, narrowed its recommendations to eight — plus the three who have withdrawn.

Three are presently suffragan bishops: Richard Millard of Calif.; John M. Burgess of Mass.; C. Kilmer Myers of Michigan. Others are Dean George M. Alexander of the School of Theology, Sewanee, Tenn.; the Rev. Morris F.

Arnold, director of the urban pilot program of Southern Ohio, who is on leave as rector of Christ Church, Cincinnati; and three rectors in the diocese: John B. Haverland, Redwood City; Lesley Wilder, San Mateo; John R. Wyatt, Menlo Park.

PRAYER AMENDMENT OPPOSED BY PB

★ Presiding Bishop John Hines has voiced his opposition to the prayer amendment proposed by Senator Dirksen. His view, presented in a letter at a hearing in Washington, is that the amendment "would more than likely become a formalism which would likely militate against the very things the very amendment apparently seeks."

Clifford Morehouse, president of the House of Deputies, however took issue with the anti-amendment testimony presented by David Hunter, Episcopalian, who testified on behalf of the NCC of which he is deputy general secretary. Morehouse stated that Hunter's view might be that of the general board of the NCC but "it does not necessarily represent the view of the member Churches of the NCC and, I suspect, that it by no means represents the opinion of a majority of the lay members of those Churches."

He added that to his knowledge no national Episcopal body had taken any "official action one way or another" on the subject of voluntary prayers in schools.

Hunter however in his testimony referred to a resolution passed by the executive council of the Episcopal Church which said that it was their "considered opinion that amendments to the constitution which seeks to permit devotional exercises in our public schools should be opposed."

Morehouse, when this resolution was called to his attention,

said he had not been aware of the action.

TRINITY PARISH ELECTS BUTLER

★ Dean John Vernon Butler, of the Cathedral of St. John the Divine, has been unanimously elected rector of historic Trinity Church, New York.

Elected at a special vestry meeting of the parish, largest in the Episcopal Church, he will take office Nov. 1.

Canonical consent to Dean Butler's resignation from the cathedral was given by cable by Bishop Horace W. B. Donegan of New York who has been vacationing in Madrid, Spain.

Bishop Donegan affirmed the election "reluctantly" and with "many deep thanks" for Dean Butler's service at the cathedral since 1960.

In his new office, Dr. Butler will administer a parish of almost 5,000 members who attend both the mother church in the heart of Manhattan's financial district and six affiliated chapels around the metropolitan area.

LABOR SUNDAY MESSAGE

★ The 1966 Labor Sunday message of the National Council of Churches asserts that any talk of human work being abolished in the near future is "pure fantasy." It therefore urges proper training of workers to meet needs of the technological age, and renews appeals for wages which provide an adequate family income.

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- NEW BOOKS -

E. John Mohr
Book Editor

LEVITICUS, A COMMENTARY
(*Old Testament Library Series*),
by Martin Noth; trans. by J. E.
Anderson. Westminster. \$5

DANIEL, A COMMENTARY (*Old
Testament Library Series*), by
Norman W. Porteus. Westmin-
ster. \$4

Westminster's (and SCM's) "Old Testament Library" continues to make available in English translation volumes from the justifiably famous German series that includes von Rad's *Genesis* and Weiser's *The Psalms*. These are not exhaustive technical commentaries. They aim primarily to uncover the theological significance of the texts, although they seek to do this in the light of the best technical scholarship.

Noth's interest focuses on the history of tradition, and he devotes this commentary to the life and history of Israel's cult as they are mirrored in Leviticus. An understanding of the Old Testament must involve understanding of Israel's worship and cultic institutions, and this book will aid in such understanding.

Porteus' commentary is one of the very few on Daniel of recent vintage. As unread among non-fundamentalist Christians as Leviticus, Daniel is important in understanding the Judaism out of which Christianity arose. This book will serve as a good introduction to Daniel, and, like Noth's, merits a place in every library for students of the Bible.

— HARVEY H. GUTHRIE, JR.

Dr. Guthrie is Professor of Old Testament, Episcopal Theological School.

FOREIGN POLICY IN CHRISTIAN PERSPECTIVE, by John C. Bennett. Scribner's. \$3.50

Christians are not the only American citizens who are disturbed by the current foreign policy of the United States, especially as it is evidenced by the conduct of the war in Vietnam, and the reasons advanced for its steady escalation. And there are not a few who call themselves Christian who call for a military decision in the conflict—meaning that the U. S. should use all possible and available means to bring it to a speedy victorious conclusion — at once, if not sooner.

To clear away some of the confusion, and to let some of the heat out of the turbulent emotion which causes patriotic pride to try to simplify matters by labelling as Communist any and all who refuse our enlightened "way of life", whether

imposed or "freely" given, John Bennett has written this unusually cogent book. It can only help to clarify the Christian ethical position in the troubled area of foreign policy, not that the choices to be made will be easier, but that they may be made with fewer illusions about the world and a clearer understanding of its people, whether they seem to be for or against us.

This book is not primarily about the Vietnam war, however, except as it is one of the problems of foreign policy which most urgently demands resolution. Bennett has much to say also about the interests and power of nations, the nature of the "cold war", and the ethics of force in a nuclear age. He is unequivocally clear and convincing in making the point that Communism does change, and that a state which allows its foreign policy to be determined by the illusion that it does not chooses a course that is bound to be self-defeating.

He argues also that it is both wise and Christian that China be admitted to the United Nations, taking the risk that she too will change in due course as have other Communist countries. There is more, much more, for Christians who want to be realistic in these matters and for critical non-Christians who may be surprised to learn how closely they see the world and its woes from what is really a Christian perspective.

— ROSCOE T. FOUST

Dr. Foust is Director of Special Services, Seamen's Church Institute, New York City.

ARISING FROM THE PSALMS, by Dewi Morgan. Morehouse-Barlow. \$3.75

Described as "one man's thoughts about some of the psalms" this easily read but thoughtful work sets out the author's findings that the desert poetry of the psalms sheds light on a wide list of topics — matters as diverse as meditation, the population explosion, the sacraments, modern loneliness and boredom, Christian unity and nationalism — but mostly his concern that readers should see the goodness and glory of God in the discoveries of science just as the psalmist saw them through his more limited vision of the natural world.

Morgan, who was for some years press and editorial secretary of the S.P.G. and has been a parish priest since 1962 in London's newspaper district, contrasts the medieval period, in which theologians neglected to check increasingly elaborate abstractions against concrete evidence, with the work of contemporary scientists, through which the hand of God in his creation is again seen.

— E. JOHN MOHR

LIFE IN CHRIST JESUS: REFLECTIONS ON ROMANS 5-8,

by John Knox. Seabury. \$1.25

Frequently I am asked by my students, "When we get out in our parishes, how are we to use all of the knowledge of Holy Scripture which is made available to us here at Seminary?" This is not an easy matter for a teacher to speak to in the absence of the concrete parish situation. Those, however, who read carefully these reflections on Romans 5-8 will have, at least in part, an answer to their question.

Sometimes, also, students find it difficult to understand just how it is that preaching can be — and in this reviewer's opinion should always be — at the same time an exercise of instruction. But again, to read these reflections will be suggestive. One can teach, and challenge to decision, and inspire all in the same breath.

What did St. Paul mean when he wrote these chapters? And what do his words say to us now? These two are the same, and yet not the same because inevitably the Pauline idiom has to be translated to meet those presuppositions and circumstances which differ from generation to generation. Chapters 5-8 of Romans are St. Paul's chief description of what it means to be "in Christ". And Prof. Knox's consideration of the highlights of these chapters is a lesson in relevant biblical scholarship to us all.

This would be an excellent book to use as a basis for one's daily meditations.

— O. SYDNEY BARR

Dr. Barr is Professor of New Testament, General Theological Seminary.

THE PROUD TOWER by Barbara W. Tuchman; Macmillan, \$7.95

There is, perhaps, no greater reading joy than to discover history well-written and vital. The author, who became famous for her *Guns of August*, dealing with the world war number one, turns her talents to the three decades which led up to that debacle, whose consequences haunt the world still.

Dealing with the Hague disarmament conference; the rabid imperialistic drive of the United States at the turn of the century — and it is a story which should prick a lot of our contemporary pretensions; the Dreyfus affair in France; and lots more, it gives great help in letting us know how we got to the scary sixties of the 20th century.

— WM. B. SPOFFORD JR.

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

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