

The **+** WITNESS

JANUARY 12, 1967

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Story of the Week

Vietnam Statement Gets Coverage Because of Good Handling

Special to The Witness

★ The strongest statement issued to date by an interfaith religious team questioning U.S. Vietnam strategy was handled in a most effective and efficient way by the division of peace and world order, general board of Christian social concerns of the Methodist Church. In one of the most effective displays of Church public relations and research during the year, the church statement became a national document because of thorough organization and bold imagination.

The originator of the toughly worded statement was Herman Will Jr., the associate general secretary of the Methodist board. Will was deeply moved by untruthful and contradictory statements which he saw on tv by representatives of the Johnson administration and which he later read in the press. After consulting his superior, A. Dudley Ward, general secretary of the Methodist board, Will drafted the letter, which we reprint on page 8 in this issue. The Methodist officials then started to obtain the signatures of leaders from other religious groups and these men in turn contributed ideas as to wording.

On Wednesday, December 21 the Methodist officers realized that if their communication was

to become something more than another letter to President Johnson, to be politely filed and ignored, they needed public relations and research assistance. They asked Episcopal layman Frederick H. Sontag of Montclair, N. J., public relations and research consultant, to join their team. On Thursday, December 22 the letter by the 11 religious leaders was tested by Sontag on Washington political leaders and newsmen. It became clear that the statement aimed for President Johnson was not easily translated into layman's language for news use. Accordingly, a firmer three-page press release was prepared the following day to accompany the three-page letter to President Johnson.

Also, those contacted in advance about the letter expressed concern that no Roman Catholics had been included among the signers and editors. Sontag urged the Methodist officials to obtain at least one Roman Catholic co-signer while he privately talked with Roman Catholic contacts as to their reactions to the letter. The Roman Catholics felt that they could have participated if they had been asked earlier and been able to contribute their thoughts to the draft. They also felt that their Church was somewhat less ready than others to participate

in such forceful language about such a difficult problem. A respected Roman Catholic priest, the Rev. Philip F. Berrigan of St. Peter Claver Church, Baltimore, Maryland, became a co-signer of the letter at the request of the Methodist leaders and the statement moved as a joint interfaith document.

As Capitol Hill was closing down for the Christmas holiday on Friday, December 23, it was remarkable to behold a full crew of clergy, mimeographers and secretaries working into the evening putting together 800 copies of the open letter to the President. Key newsmen were alerted in advance of their taking off for the holidays that the statement had been issued for Tuesday, December 27 use. A poll of key press men showed that the original release date of Monday, December 26 would have cut press coverage by three-quarters. As Washington and New York were getting ready for an 8 to 12 inch snowfall, copies of the statement with the release and personal transmittal notes by the top Methodist officers were dispatched throughout the country.

Ward, who is regarded as one of the most open-minded and active Church social action executives, approved the plans of his associates for a full scale round-the-clock Christmas holiday effort to distribute the release and letter. While other headquarters were closed and inactive, the Methodist building proceeded full steam in getting

Mass Press Coverage

★ Both the Associated Press out of New York and the United Press International out of Washington carried major stories about the 12 clergy on Vietnam statement. The result: A mass of clippings from Maine to California. As the radio wires of both services also carried news summaries of the statement, Methodist sources and Frederick Sontag may have produced bigger coverage than many national Church meetings. The public and news media are hungry for meaningful statements about the war, and hopefully in 1967 Church men and women will produce a lot of them for guidance of the American people and the world.

the Church leaders statement into the hands of key men and women around the country. The Rev. Rodney Shaw, associate director of the division of peace and world order, for example, was making telephone calls and addressing envelopes at 5:30 a.m. Sunday morning, December 25, while most of the nation was asleep. Key newspapers such as the New York Times, the St. Louis Post Dispatch and others were hand-delivered copies, the snow storm notwithstanding, by Shaw and Sontag. A Methodist clergyman, the Rev. Richard Heacock of the Methodist United Nations mission, flew to Austin, Texas, to make sure that Texas churchmen and the Texas White House press corps had the full text of the churchmen's call for reexamination of U.S. actions in Vietnam. When the snowstorm grounded the package of releases for the New York press which the Rev. Christopher Schmauch, director of the New York Methodist peace division, was going to distribute on Monday, December 26, the letters and releases originally intended for nearby

New Jersey and other Church leaders were taken out of their envelopes and driven to New York for press use by Sontag.

News men were pleased, fascinated and amazed at the professionalism of the interfaith operation. One religious editor stated, for example, "This release is clear, blunt and to the point. We can run a story on this. Unlike some Church council statements, it does not say 'On the one hand this, on the other hand this', leaving the true meaning of the statement a mystery to us and to our readers."

On Sunday, December 25 and Monday, December 26 inquiries about the story were placed with some key individuals around the country and Sontag was in New York watching the story move after Shaw had personally handled a safety backup distribution to key Washington news sources. Herman Will had recorded a six-minute radio commentary which was put to network use on the Mutual Network in 30-second segments. Monday night, December 26, was the hour of decision and the NBC-TV Huntley-Brinkley program used the story at 7:15 p.m., CBS-TV's Walter Cronkite used it at 7:18 p.m., and ABC-TV's Peter Jennings used it at 7:24 p.m. A 100% score on tv was a tipoff that the Church leaders thoughtful, blunt statement was making an impact.

National Impact

As the first editions of the New York Times and the New York Daily News rolled off the press, their well written stories strategically placed early in the papers indicated that the daily press recognized the significance of what now had become 12 Church leaders speaking out to their fellow Americans. Tuesday morning, December 27 showed again that the story had made a national impact, with

front page coverage in the Newark, N. J. Star Ledger, the Wall Street Journal, the St. Louis Post Dispatch, and page 2 of the Philadelphia Inquirer, etc. Sontag, who had been tipped off by a friend at the New York Times that they had major news from Hanoi breaking through assistant managing editor Harrison Salisbury's presence in Hanoi, had been able to tie in the churchmen's statement with the Vietnam stories moving as the Christmas weekend ended. These major news stories of Salisbury's out of Hanoi added considerably to the validity of the points made in the Church leaders' statement.

Cooperation

The Methodist officials who permitted the use of Methodist communications facilities and authorized the necessary manpower had proven again a unique function which Church councils often have difficulty in effecting by permitting a group of concerned Church leaders from various groups to co-operatively bear in on one of the most important problems facing the country. As was the case with the clergy position on Selma-Montgomery, the Methodist board of Christian social concerns had proven to other religious organizations that it could use the abilities and facilities of 20th century public relations and research to drive home the spiritual message about Vietnam which otherwise probably would have been lost during the holiday period.

In contrast to the extensive, thoughtful coverage received nationally by the 12 leaders' statement, a good telegram by four St. Louis church leaders — Joseph Cardinal Ritter, Archbishop of St. Louis, Episcopal Bishop George Cadigan, Methodist Bishop Eugene Frank and the Rev. Paul McElroy, president of the Metropolitan Church Federation — urging Presi-

dential action on deescalation, National Liberation Front representation, and bombing cessation, received practically no press and public notice.

Not everything was perfect, however. Not all the letters were completed, not all Church leaders could be serviced and Frederick Sontag especially needed tv film footage. But overall, in a dignified, forceful manner the Church leaders were making clear their concern about Vietnam. Dr. Will and his associates even took care of the small amenities which are so often neglected. State department press officer Robert McCloskey, who was mentioned in the release, was given the courtesy of an advance copy and Fr.

Berrigan, as the last signer, sent a special delivery letter to the President, adding his name in writing to the original list rather than having it come through a press release. Also, interested newsmen were kept informed at home over the holidays as to the reaction to the story.

For those who look ahead to 1967 and the need for Churches to be a vital part in the resolving of the problems of Vietnam, civil rights, the war on poverty, etc., the Methodist board of Christian social concerns and an Episcopal layman showed that where there was a will, certainly results could be obtained to support the Church's teaching.

indifference toward suffering outside the U.S."

He said, "I go to Hanoi with great sorrow and reluctance. I believe it is a tragedy that four elderly men find it necessary to travel so many miles to enter this besieged city, especially in 1966, but I go on this mission of justice with pleasure."

Muste, who was expelled from Saigon by the Ky government last April after staging an anti-war protest, along with five other Americans, outside the U.S. embassy, said "my position is not pro-Moscow, pro-Peking or pro-Hanoi, but anti-war and pro-mankind."

Asserting that the U.S. is "the greatest obstacle to peace today," he said "there is a need to make Americans and the world realize this. If this trip is the last thing I do in my life, I shall be content."

Bishop Reeves said he believed that the presence of the U.S. in Vietnam and Southeast Asia increases the feeling of hostility of non-white people toward whites.

He said he had joined the group "to assure North Vietnam that there are many British citizens who deplore the support of the British government for American policy in Southeast Asia."

Pastor Niemoeller, who has long been a campaigner in Germany for peace in Vietnam, said the group was seeking to find a "catalyst" in Vietnam as was found for the Churches. "Our basic purpose," he said, "is to learn the facts, to learn by what means the North and South can get together and end this abominable war."

Muste, who had been scheduled to appear in New York January 3 for a hearing on his arrest December 15 with 63 other peace demonstrators, said the state department in Washington had told him he did not

Peace Mission to North Vietnam By Four Aging Clergymen

★ Four elderly clergymen, pausing in Paris briefly to change planes on a long flight to Hanoi, told newsmen they were on a mission of "peace and sympathy."

Two Americans were in the group. One of them, Rabbi Abraham L. Feinberg, 67-year-old honorary rabbi of Holy Blossom Temple in Toronto, Canada, served as spokesman.

"Although we are of different confessions," he said, "we are united on the principle that this absurd, criminal and cruel war should be ended."

His companions were the Rev. A. J. Muste, 82, of New York, pacifist leader; German Pastor Martin Niemoeller, 75, one of the presidents of the World Council of Churches; and the Most Rev. Ambrose Reeves, former Anglican Bishop of Johannesburg.

Rabbi Feinberg commented that while Francis Cardinal Spellman of New York might

have said during his Christmas visit to Vietnam that "we are waging a holy war in Vietnam," Richard Cardinal Cushing of Boston had pointed out that disagreeing with American government policy was "morally permitted."

The rabbi, who once served synagogues in New York and has been active in the Canadian peace movement, said "I find it impossible to accept that the cause of democracy should be defended by an arrogant dictatorship (Saigon) which would not stand one day without the support of American soldiers and money."

Declaring that "a success of arms by the Americans would not constitute a moral victory," he said his group wanted to work for the reestablishment of "human sentiments between the Americans and the Vietnamese people."

Rabbi Feinberg deplored what he said was a rising "wall of

qualify to have his passport validated for travel to North Vietnam.

However, he added, "I let the state department know I was going, and I don't expect any trouble."

Pastor Niemoeller was due to leave Paris for Hanoi with another group of Germans, among them Fr. Georg Huessler, a journalist and secretary general of the Roman Catholic Caritas organization. He will act as interpreter for the group.

The first group accompanying Rabbi Feinberg was due to reach North Vietnam January 2. The two groups will be there together January 5-9, and the special group of four clergymen will stay on for at least 12 more days.

The four clergymen said that they did not know yet where they would go in North Vietnam but hoped the Hanoi government would not treat them "too royally" as they wished to live under the same conditions as the North Vietnamese people.

The churchmen are members of the international volunteers for peace in Vietnam and were chosen for the mission on the basis of their ages, careers and experience. Last August the volunteers sent its first letter to Hanoi requesting permission to send a mission there. It received an affirmative reply in late October.

CANADIAN BISHOP CRACKS DOWN

★ An Anglican bishop has tightened controls over all public clerical activity in his diocese following a controversy sparked by the radio and television appearances of a priest.

Bishop Godfrey P. Gower of New Westminster has forbidden his clergy to engage in any ecumenical exercise, liturgical experiment, appear on radio or television, or make any state-

ment to the press without first obtaining his approval.

The order climaxed a two-month controversy over the activities of the Rev. Jim McKibbon, rector of St. Anselm's Church, Vancouver. Bishop Gower issued the restrictions at the end of a meeting of the congregation, which he had called to take a full review of McKibbon's ministry.

Despite a strong attack by the bishop on McKibbon, 200 parishioners voted during the meeting to retain him as their rector.

The 33-year-old cleric, early in November, was an outspoken participant in a radio open-line series discussing the "New Morality" and the "Death of God."

Immediate cause of the bishop's action against McKibbon, however, was a liturgical experiment, "psychedelic worship," which he co-sponsored with the minister of nearby University Hill United Church in late November.

The service, parts of which were carried on tv, featured swirling lights, electronic music, poetry readings and a go-go girl dancer. It was an attempt, according to its sponsors, to reproduce the consciousness-expanding experience of LSD without actual use of the hallucinatory drug.

During the meeting of the St. Anselm's congregation, Bishop Gower assailed McKibbon's handling of his ministry.

He said the rector's appearances on radio and television had been in poor taste and that he had neglected fundamental parish duties such as visiting the sick. Bishop Gower also indicated he was concerned with the doctrinal position McKibbon revealed in his radio talks.

"I'm not a hard man," Bishop Gower told the congregation. "I

do not wave a big stick, but this has got to be a different ministry than what it has been."

Following the meeting, McKibbon said he would obey the bishop's order, but only under certain conditions.

"My concurrence with the bishop's request for censorship authority," he said, "will depend on how stringently the bishop exercises this authority."

The bishop's order reportedly was stirring unrest among some clergymen in the diocese. The Rev. William Mundy, rector of St. Francis-in-the-Wood, commented that he would be forced to leave the diocese if the directive was enforced.

"It—the order—would interfere with freedom of thought and cripple anyone in a position of moral leadership," he said. "This was not a condition of my licensing or employment and would not be a good thing for the Church. Every minister in this modern age must think for himself and know where he is going. Christ was always in the front lines and we should be looking for areas of controversy and change. Even parishioners resent interference from a central authority."

CHURCH PENSION FUND COMMITTEE NAMED

★ Presiding Bishop John E. Hines has named a committee to review the work and role of the Church Pension Fund. The committee was appointed at the request of the Pension Fund's board of trustees and has already met twice.

The chairman is John E. Fey, president of the National Life Insurance Company, Montpelier, Vermont.

It is expected that the committee's report will be completed by mid-1967 and transmitted through the Presiding Bishop's office to the General Convention.

EDITORIALS

Seminaries and Money

THE EPISCOPAL CHURCH has never truly accepted responsibility financially for normative theological education in the United States. We have done so overseas, establishing and supporting seminaries in many countries. Scholarships and aid are available in our own land for certain special groups of theological students. There is a token \$100,000 annually in the national budget for scholarships and grants.

But on the other hand, the seminaries have been remiss in their own sphere of responsibility. Consider the incredibly low level of Episcopal seminary fees and compare these with the present charges of colleges and universities. The tuition fee in most of our seminaries is \$350 a semester, or \$700 annually! Additional fees for board and room are equally unrealistic and far below true cost. Few colleges have fees less than double these charges. Many colleges triple this amount. If the tuition fee alone were doubled, seminary operating income would jump by over three quarters of a million dollars a year. Even at this new level, such an advanced fee would not begin to approach the cost of the education given.

It is piously argued that theological education somehow is different. We are told that we need men for the ministry and that low fees encourage men to enter the seminaries. We are also told that if the fees were increased, seminarians would only ask their home parishes and their bishops to pay the increase. That's the point! Law students, medical students, engineering students, find personal resources for their professional education. So should seminarians! To set a better standard in this matter might improve the type of man considering the ministry. It might also be well if men did work to earn their seminary costs for a year or more after college. This would increase their maturity and give them a taste of responsible lay life.

The argument is used that medical and law students can afford to go into debt for their education because later they will recoup this expense through high professional income. Clergy obviously cannot do this. In a sense, this is true. But two wrongs do not make a right.

Adequate clergy salaries are the answer, and perhaps honest economics in seminary education might lead toward this.

The practical problem at the moment is the fear of any single seminary to advance its fees while the others do not. Each seminary feels that if it were to do this it might lose enrollment. The seminary deans meet at this time each year. A recommendation from the deans of our seminaries to their respective boards of trustees would do much to solve this situation.

Presbyterian Gagmen

THE PRESBYTERIANS are having a tussle among themselves. It is over their new Confession of Faith which is meant to up-date the historic Westminster Confession of 1647. For some ten years committees and commissions have been at it, working on a modern, contemporary statement of faith. The resulting declaration, finally passed at the General Assembly last May, seemed a triumphant achievement. A great Church was getting on with the necessary job of producing a confession in the idiom of the 20th century. It had come out of great travail, out of the meeting of numerous and divergent points of view. Now it had found general acceptance and awaited only the ratification of the individual presbyteries.

At this late date a newly-formed Presbyterian Lay Committee, headed by a board of wealthy Church members, has suddenly come to the fore with the determined purpose of killing the "Confession of 1967." Their action will inevitably cause serious strife and division in the Church.

The committee claims to be unhappy about certain statements in the new Confession about the scriptures, statements we find entirely unobjectionable and in line with the findings of modern scholarship. However the real crux of the matter is given away when the committee quotes with disapproval such sentences as these from the Confession. — "... the Church labors for the abolition of all racial discrimination. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize

their fellow men, however subtly, resist the Spirit of God and bring contempt on the faith which they possess The Church is called to commend to the nations as practical politics the search for cooperation and peace A Church . . . that evades responsibility in economic affairs . . . offers no acceptable worship to God."

Say the directors of the Presbyterian Lay Committee to this, "Protestant denominations generally have limited themselves in their jurisdiction to ecclesiastical and spiritual subjects." They would have Church members act according to conscience and competence in economic and political matters "as individuals, but not under the dictates of the Church."

Back of all this we cannot help but see again the false insistence that the Church — through its pulpit and through committees and commissions — shall speak generally, abstractly, even platitudinously, but never specifically about the social issues of the day, issues of life and death.

Back of it too is the old heresy that religion is a private and personal matter and must never get mixed up in public and social concerns.

It also reflects the conservatism of successful business men who tend to oppose any change in the status quo. If they but knew it, they would have the Church reduced to the muzzled, irrelevant role Hitler and Stalin allowed it in the 1930s.

It is all very sad and unfortunate.

LETTER TO PRESIDENT ON VIETNAM

URGE ACTION NOW FOR PEACE TO RESTORE FAITH IN U.S. GOVERNMENT AND ITS LEADERS

THROUGH this open letter, we protest in moral indignation against the policies and practices of the United States government and its military forces in the war in Vietnam.

In May, 1965, in a meeting with a churchmen's delegation, Secretary McNamara deplored the tragic toll of the war and asserted that the United States only sought to hit steel and concrete in bombing North Vietnam and not human bodies. However, the moral principles which seemed to govern United States policy in May 1965 have apparently been discarded. Of course, transportation centers are still the target, but it now appears it is excusable to hit those in or near residential sections of Hanoi, even if many civilians may die.

The heartless war in the South continues with U. S. and South Vietnamese forces matching the terror and assassinations of the Viet Cong by killing somewhere from two to five civilians for every Viet Cong guerrilla or North Vietnamese regular. Any moral superiority of purpose the U. S. may possibly have had a few years ago has been obliterated by its cruel use of indiscriminate weapons and overwhelming firepower.

Recently, the National Council of Churches

Triennial Assembly indicted the U. S. government for its lack of candor in regard to the Vietnamese war.

In their handling of the bombing of targets near civilian residential areas in or near Hanoi, United States government spokesmen have proven themselves guilty again of lack of candor. At first, there were quick denials that U. S. planes had damaged residential sections; then came later admissions that such might have happened incidentally.

Next, we were told that the attacks were on targets about five nautical miles from Hanoi. Then, under questioning, a spokesman said the targets were five miles from the center of Hanoi and that no one really knows whether this is in or outside the city. Still later statements affirmed that the targets were outside the city limits. Whether some damage to residential areas within the city was done by North Vietnamese anti-aircraft fire is really a separate and different matter.

Mr. President, it was pitiful to see Mr. McCloskey on television attempting to defend the indefensible. We urge you not to allow any government spokesman to be in such an embarrassing and difficult situation again.

There is only one course of action that will be effective in doing this. That is to abandon the cold and callous calculations of the hard-line "realists." Such "realism" disregards the deepest feelings of human beings, flaunts world opinion, and uses casuistry as it pays lip service to morality.

There have been repeated warnings against escalation from such bodies as the Synagogue Council of America and the National Council of Churches. Yet the United States continues to escalate the war in Vietnam. Secretary Rusk has argued that such escalation is only in response to escalation by the other side. This excuse can hardly be used any longer in the face of the huge U. S. forces and fearful military power being used at an accelerating pace in Vietnam. Nothing the other side has done even approaches this rapidly increasing military commitment of the United States.

In a recent book, *The Politics of Escalation*, a curious parallelism was revealed between peace moves and military action in Vietnam. The authors hesitated to charge the responsible U. S. leaders with a deliberate intent to undercut peace efforts. However, after Ambassador Goldberg's constructive speech in the United Nations General Assembly, after agreement on a few days of holiday truce, and after Pope Paul's proposal for an extension of the truce from late December through early February, what do we see? What appears to be another U. S. step in military escalation: the bombing of targets very near civilian areas in or near Hanoi. It is bad enough that this action may have sabotaged a longer truce. It is worse that the chance of getting negotiations under way during a longer truce may have been lost.

Worst of all, Mr. President, is the fact that the actions of our own government now clearly appear to contradict your own words as its chief spokesman.

How can your call for negotiations and a peaceful settlement be taken seriously when the U. S. forces in Vietnam escalate their actions at a time like this? The world looks upon this latest step as an act of bad faith. This is serious, Mr. President, but not nearly as serious as the lack of trust in your own leadership which is spreading through the American body politic.

Only you can stop this, Mr. President, and in only one way. Let the United States on its own initiative act for peace without requiring

any prior commitment or act by its adversaries and thus prove our sincerity beyond any doubt. We welcome the letter of Ambassador Goldberg to Secretary General U Thant requesting him to take whatever steps he considers necessary to bring about discussions with North Vietnam on a cease-fire. We suggest that further action should consist of United States acceptance and implementation of the three points of the Secretary General, the first of which is a halt to the bombing of North Vietnam. The opportunities for peace in Vietnam are slipping away rapidly but all are not yet gone.

We petition you, Mr. President, to act now for peace and restore our faith in our own government and its leaders.

Respectfully submitted over the signatures of Herman Will Jr., Washington, associate general secretary of the Methodist board of Christian social concerns; Philip F. Berrigan of St. Peter Claver Roman Catholic Church, Baltimore, Md.; Episcopal Bishop William Crittenden of the diocese of Erie; Edwin T. Dahlberg, Chester, Pa., former president, National Council of Churches; L. Harold DeWolf, dean, Wesley Theological Seminary, Washington; George M. Docherty, pastor, New York Avenue Presbyterian Church, Washington; Rabbi Maurice N. Eisendrath, New York, president, Union of American Hebrew Congregations; Dana McLean Greeley, Boston, president, Unitarian - Universalist Association; Methodist Bishops A. Raymond Grant of Portland, Oregon, and John Wesley Lord of Washington; Rabbi Jacob J. Weinstein, New York, president, Central Conference of American Rabbis; A. Dudley Ward, Washington, general secretary, Methodist board of Christian social concerns.

About the Holy Communion

Massey H. Shepherd Jr.

*Professor at Church Divinity School
of the Pacific*

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THE WITNESS

TUNKHANNOCK, PA. 18657

HOSTILITY: THE INEVITABLE NORM?

By Bardwell L. Smith

*Associate Professor of Religion and Chairman of the
Asian Studies Committee at Carleton College*

REFLECTIONS AFTER A TRIP TO MANY TROUBLE SPOTS BY A SCHOLAR WHO IS ALSO AN EPISCOPAL PRIEST

A FIVE MONTHS TRIP took me to Japan, Southeast Asia, India, Ceylon, Pakistan, and the Middle East. The impressions of such an experience are, of course, legion and kaleidoscopic. While doing justice to their diversity in a few paragraphs is admittedly impossible, the overwhelming impression was one of sustained discouragement. Though not entirely unrelieved, the weight of evidence was so heavily on the side of unending strife, the continued erecting of barriers, that discouragement was hardly an inappropriate reaction. Three instances of this picture come to mind most vividly.

The most graphic instance is the situation which still exists between India and Pakistan. The much-heralded "Spirit of Tashkent" has yet to prove itself. The persisting Kashmir problem is a political and social distillate of religious and cultural animosity going back several centuries. Distrust stemming from this is built into the very fabric of present relations. In over two months spent in India and Pakistan I failed to hear — with a handful of exceptions — any but words of distrust and mutual recrimination. At the slightest pretext, invectives fly and the atmosphere is poisoned anew. Understanding the history of this helps; knowing the reciprocal breaches of agreement adds a touch of realism to one's appraisal. But, the discouragement which mounts as one observes and listens to the bitterness taking shape is oppressive, to say the least.

It is all the more oppressive because one is constantly aware that neither nation can afford the dissipation resulting from this bitterness. The problems of India, alone, are staggering. Her own lack of unity issues in ceaseless dissension. Regional loyalties continue to transcend national allegiance. Language barriers sustain lack of communication. The worlds of Tamil, Telugu, Hindi, Bengali, Malayalam, Gujarati, Marathi remain king in their own backyards, not to mention Urdu, spoken by the Muslim.

The problems of India are familiar enough: too many mouths, too little food, lack of leadership, corruption in office, continuing rigidities within the social structure. The catalogue is endless. The death of Nehru three years back merely unveiled the immensity of the crisis.

After listening to Indians discuss their problems, one finds himself repeatedly asking the question: "Where in the midst of all this do you see signs of hope?" One reaction to this question came from a person who expressed he would be surprised if India did not turn communist in the next five to ten years. To which another Indian — a student in Calcutta — remarked with tongue in cheek: "Yes, and if she does, it will set back the communist movement 25 years!"

In the midst of India's grimness there exists humor, remarkable frankness, and unquestionable vitality. But, the problem of morale, the losing of hope in the midst of struggle, is central to its task. The animosity existing between India and Pakistan is a classic instance of men engaging in abstractions and of stereotypes being perpetuated — to the detriment of each other, the compounding of misunderstanding, and the failure of achieving — even imagining — new realities.

Different Religions

A SECOND INSTANCE of a similar phenomenon exists in the barriers and chasms too often separating men of different religions. While the Hindu-Muslim antagonism is clearly one example, in recent months my primary experiencing of this was in Ceylon. There, one quickly becomes aware of the ease with which men of one religious community continue to caricature the religion of others. While repeated caricaturing goes on between Tamil-speaking Hindus and Sinhalese-speaking Buddhists, one cannot be in Ceylon long before sensing the hostility towards Christians.

In part, this is to be expected as a people and a culture reject various elements of a former colonialism. But it goes deeper. The hostility is directed not so much against Christianity as against Christians whose image of Buddhism has been derogatory and monolithic. If, in the process, the colonialists' religion is deemed suspect too, the Christian should hardly be surprised. A long history of understandable resentment is only now being expressed in the open.

In this so-called age of dialogue, one sees therefore a continuing perpetuation of abstractions as men look at each other across religious and multiple other lines. Though no less true of Buddhists, Hindus and Muslims, as of Christians, this is small consolation. While men are hopefully becoming more aware of the necessity for informed and gracious dialogue, we have hardly begun to scratch the surface. The damage already done is immense. The misunderstanding between people of different religions is incalculable. Time alone will hardly heal the divisions which still exist. It will merely provide the opportunity. Unless this opportunity is seized, the abstractions will proliferate, the animosities will deepen.

Mainland China

A THIRD INSTANCE of abstractionism is that existing between the United States and mainland China. There is no need to elaborate upon the frozen and pathetic — though understandable — images which Peking has of America and its people, images bearing small resemblance to reality. In order to understand these, however, one must re-read Chinese history following the mid-nineteenth century to grasp the whys and wherefores of Chinese wrath. A sensitive reading of this period by Americans and their policymakers should make it more possible to see our own contribution to China's resentment, to her present intransigence.

The subject of Vietnam need be mentioned here only in passing. It can be argued, for instance, that, while our involvement in Vietnam may reflect a kind of realistic necessity, our policy since 1950 towards the Peking government has been rigid, even sterile. By protesting that our presence in Vietnam is related to continued Chinese aggression, we ignore all approaches to Peking except those which treat her as inevitable aggressor. Our image of Peking is not so much realistic as fixed. The pres-

ent stalemate with China has existed for more than sixteen years. The changes which have occurred during this time, let alone the intrinsic merits of seeking a new relationship, make it essential for us to proceed in new and untried directions, directions which are realistic yet flexible, cautious yet imaginative. The task of imagination is not to abandon realism but to supplement it with constant efforts at the possible. An ancient Chinese saying is not without its relevance at this point: "It is by not believing people that you turn them into liars." While belief should not become naivete, neither should disbelief rule out new possibilities.

In looking back upon this five-month trip, I experienced the same kind of sensation one has from reading the *Oresteia* by Aeschylus. The basic question raised by Aeschylus in that trilogy is whether a resolution is possible to the seemingly endless chain of vengeance, retaliation and bloodshed. And, behind this question is, of course, the larger one of what kind of a world it is in which we live. Is it a world and cosmos which provide no surcease to this chain of events, indeed, no meaning to the struggle itself? In the process of posing that question a number of others come to mind, with which I shall conclude. None of these recommend concrete policy alternatives; they simply suggest a mode of approach by which such alternatives might be sought.

Beyond Abstraction, Imagination

THE QUESTION raised here has appeared in one form or another throughout these remarks: Is not a crucial ingredient of our continuing divisions the failure to see beyond prefabricated images of other men? Poverty of imagination compels men to fall back upon sterile — often fallacious — images which in themselves distort reality by making one blind to possibility and fixed in distrust. When failure of nerve characterizes a generation, it is not unrelated to the impoverishment of its imagination.

On the domestic scene, for instance, how little imagination it takes to call a Negro a "nigger", a civil rights worker a "beatnik communist", a Martin Luther King an "Uncle Tom". Or, in the contexts at hand, no greater imagination is called for when Muslim slanders Hindu, when Indian berates Pakistani, or, indeed, when Christians label Buddhism as pagan idolatry. If significant understanding is to occur between nations and religious groups, the

temptation to view other men through stereotypes must be resisted.

Beyond "Realism", Experimentation

RELATED to abstractionism is unquestionably the practice of justifying lack of experimentation — akin to lack of imagination — on the grounds of "realism". Again, this is no reference simply to Vietnam; the incident is far wider. Lack of experimentation is policy frozen by fear. It is courage transformed into prudence. It is the attempted arresting of time. The state department has no monopoly on this. My question is whether experimentation — in the area of national policy — need be a departure from realism? Indeed, it could be a case of greater, not lesser, realism, of discovering new realities through the imagination, of seeking for various ways in which these might be approximated. This is not the abandonment of caution; it is rather caution intent on discovery.

Beyond Enmity, Reconciliation

THE ALMOST automatic product of abstractionism is the hardening of lines between peoples of different camps. Frozen images undermine the possibility for relationships of trust. Expectation shrinks, rendering reconciliation inconceivable. Opposing sides consider themselves as trespassed against, viewing the other as embodiment of evil. One is again in the world of Aeschylus, the same world as today's. Again, one's question reverts to the imagination. How

in the midst of difficult and very real antagonisms can men expect authentic change if they are more committed to enmity than to reconciliation? Who, after all, is our enemy? More often than not, it is ourselves.

Beyond Despondency, Hope

AS DESPONDENCY is not something which can be wished away, so hope is not something for which there is no basis. In fact, the most natural fruit of creative imagining is realistic hope. As I pointed earlier in discouragement to the barriers sensed during my brief time in Asia, I could also point to ways in which I experienced barriers being transcended, distrust giving way to openness. Hope is by no means a final product, the end of a line. It is more a disposition of spirit which sees beyond barriers, which in the process creates possibilities. Hope is all too aware of the abstractions by which men characterize each other, yet it urges the imagination to look again.

Hope does not easily forget the painful experiences which have led to positions of realism, yet it bids the future to experiment in ways not attempted in the past. And, hope is hardly blind to the enmity flourishing within the world, yet its commitment to reconciliation prompts men not to accept hostility — indeed, the seemingly endless chain of vengeance, retaliation and bloodshed — as the inevitable norm.

MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

**THE FAMED PADRE OF WORLD WAR ONE
WROTE THIS SHORTLY BEFORE HIS
DEATH. IT IS REPRINTED FROM TIME
TO TIME AT THE REQUEST OF MANY**

I LOVE the Church of England, and above all things, I love the Communion Service. Every Sunday morning, since I was a boy of fourteen, I have gone to church early and, kneeling at the altar rail, I have taken into my hands a tiny piece of bread and have drunk a sip of wine, and then gone back to my place and prayed God to make me a better man and help me to help the world.

As I sat recently in a train, with Old England

flying past me like a moving show, I noted every now and then the slender spires or strong, square towers standing up like fingers pointing to the sky. I remembered that for a thousand years or more the bells from those spires and towers of England had called men and women to come and do this simple thing — take the bread and wine. I asked myself the plain question: "You do it. Why do you do it? What does it mean to you?"

The first answer that came from the very depths of me was just this: "I want to be good. I want to be a decent man and it helps me to be that."

But why does it help me? What is there in it? And I answered: "Because of Him. Because of Jesus of Nazareth." He was the best that ever was. To be good means to be like Him. On the night before he died He took some bread and broke it, and gave it to His friends and said: "Do this in remembrance of Me." And ever since then people have done that and remembered Him. It has helped them as it has helped me.

It helps to remember Him. All Christians are agreed about that. Roman Catholics, Anglicans, Free Churchmen — they are all agreed that it helps to break the bread and drink the wine and remember Him.

But is that all there is to it? Is it just a service of remembrance of that glorious person who lived and died long years ago? Is He dead? I mean by that, is He just a hero of the past like Socrates or Plato or Julius Caesar? Is He just a great and good man who is dead?

Well, all Christians are agreed about that, too. They all keep Easter Day, and believe that Jesus Christ is alive. They all hold, and always have held, to the belief that Jesus Christ is alive in a special way peculiar to Himself. He is alive, near, powerful to help.

That says some of it, but not all. There remains a mystery, something that I feel very deeply and am inwardly certain of, but can neither prove nor explain.

Some people do not like mysteries, and will not have them. I am sorry to differ, but life and death are mysteries; all the world is full of mystery. I cannot think about life at all deeply and escape from mystery.

The Living Christ

THE MYSTERY of the living Christ is just one of many, and perhaps the greatest and loveliest of all. It is the bedrock of my Christian faith that Jesus Christ is alive in a way peculiar to Himself. Now, if being alive means anything, it means being able to communicate with living persons. There are many means and ways of doing this, but whatever method we adopt, whether it be talking, writing, signalling, telephoning, telegraphing, there is one thing in common between them all. They need the body, your body and mine.

I use my tongue to speak; you use your ears to hear. I use my hand to write; you use your eyes to read. Whatever way my living spirit communicates with your living spirit, it must use the body.

Now, on the night before He died, Jesus of Nazareth said a strange thing about that bread which He broke, and bade us to break in memory of Him. He said: "This is My Body."

What did He mean? That is what all the argument is about. What did Jesus of Nazareth mean when He said about a piece of bread: "This is My Body"? Perhaps we shall never understand all that He meant. For my part, I am sure that He did not mean: "Watch Me. I am now going to turn this bread into My flesh as I once turned water into wine."

I am sure that He did not mean that then, and I am sure He does not mean that now. What I believe He meant was this: "I am going to die. My Body will not be here any longer. I shall not be able to use it as a means of communicating with you. I shall not be able to use My tongue to speak, My hands to touch, My eyes to look at you. But when you do as I bid you, when you take bread and break it in remembrance of Me, I will use the bread as a body, I will use it as a means of communication with you.

"When I speak with My body, look with My body, touch you with My body now, you know that My living spirit is with you. You know that I am here. When My body is gone, and you meet together out of love for Me, and take bread and break it in remembrance of Me, you can be forever sure that My living Spirit will be with you. You can be as sure of My real Presence with you as you would be if I came and laid My hand upon your heads."

Means of Communication

THESE ARE ALL PART of one great mystery, the relation of the living spirit with the material body and with material things. How the spirit of the sculptor gets into his statue, how the spirit of the painter gets into his picture, and the spirit of the singer into his song, no one knows. But they do. How the Spirit of the living Christ gets into the bread we break in remembrance of Him and the wine we drink at His command, nobody knows, but it does.

I believe that He, the living Christ, takes the bread we break and offer, takes it now, will take it next Sunday morning, and makes it a

means of communication with me. The bread will remain bread and the wine wine, but they will be used by Christ, Who is alive, as a means whereby He can do two things: make sure that He is there, and inspire me with His spirit.

I may come and get no good. When He was on the earth, lots of people came and got no good. They saw His body, but there was nothing in it for them. They saw nothing but a common carpenter, an imposter, or a man gone mad. But He was there all the same. Lots come now, and see nothing but nonsense, superstition, common bread and wine. But I believe He is there, all the same.

There is a great dispute as to "how" He is there, and men are arguing themselves into a fog about it. But it is all foolishness. Nobody knows how He is there. They use long words, and say you must either believe that there is transubstantiation or no transubstantiation. Well, what does that jaw-breaker mean?

Transubstantiation means changing the substance. We use the word two ways. You ask me: "What is glue?" and I might say: "It is a sticky substance." Or, you might ask me: "What did your mother say in her letter this morning?" and I might say: "I cannot remember the words, but I can give you the substance of it." That is to say, the meaning or the sense of it.

Now, it is in the second way, not in the first, that we use "substance" when we say that the substance of the bread and wine is changed in the Holy Communion. The bread and wine are the same substance to look at, or to touch, or to analyse chemically, but the meaning, or the sense, of them is changed. They mean the living spirit of Jesus Christ. That is what they stand for and convey to me when I kneel and take them in my hands.

I might pluck a rosebud off a tree and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it to me, and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it me.

Why Reservation

I WILL GO to the altar next Sunday morning and take bread and wine, and it will be bread and wine, and a great deal more. The substance, the meaning or the sense of it, will be changed because He gives it me. He gives it me. That is the root of the matter.

Now, just one word about the question of Reservation, which arises out of and is bound up with that of the bread and wine as the Body of the living Christ.

For more than a thousand years, both before and after the Reformation, it has been the common custom to keep back, or reserve, part of the consecrated bread and wine in case any sick or dying person wanted to make his Communion.

Out of this ancient custom there arose in later times the practice of saying prayers and having public services with the bread and wine so reserved as the central point of worship, and also of carrying the Reserved Sacrament, as it is called, in processions.

This later practice was forbidden in the Reformation, and is forbidden absolutely in the revised Prayer Book. A small body of extreme Anglo-Catholics want to preserve it, but the great body of Churchmen only want to keep the ancient custom of reserving Communion for the sick and dying.

When I was a parish priest, I did this as a matter of course, and never thought anything of it. It will be a tragic pity if passion and prejudice deprive us of this beautiful custom of keeping part of the Holy Feast for the sick. Only a few extremists want more. Let us in charity agree to keep the old and forego the later practices.

Let us have done with disputes. It is easier to argue about Christ than to love and follow Him, but that is the only way to live.

MEANING OF THE REAL PRESENCE is available as a tract at 25c for a single copy and \$2 for ten. The Witness, Tunkhannock, Pa. 18657

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By John Pairman Brown

*Professor of Christian Ethics and New Testament
at Church Divinity School of the Pacific*

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Josef Hromadka Cites Growth Of Dialogue with Communists

★ An Eastern Europe Protestant theologian said in St. Paul, Minn. that officials of some Communist countries are beginning to look to religion for help in solving some of the human problems that confront them.

They are beginning to realize that problems like juvenile delinquency, divorce and suicide must be tackled in a deeper dimension than that afforded by a socio-economic orientation of orthodox Communism, according to Dr. Josef L. Hromadka of Czechoslovakia.

Speaking at Macalester Presbyterian Church, he reported that the new Marxist interest in the contributions religion can make to Communist society has led to a "dialogue" between Marxists and Christians.

This "dialogue," he said, is underway in countries like Czechoslovakia, Hungary and Romania — but not in the Soviet Union itself. There, he said, neither the Church nor the Communist party is ready for conversations.

Answering questions of twin cities area clergymen and college and seminary teachers, Hromadka said atheistic propaganda in the Soviet Union intensified when Khrushchev headed the government. He said the new Soviet leadership is "more open" to the Church.

Dr. Hromadka said the rigid Stalinist doctrine of Marxism doesn't exist any more in his own and some other Communist societies. Marxists, have gone back to the original dialectical method of Lenin which is "much more pragmatic and dynamic."

He said Communist officials are now beginning to deplore

the "lack of devotion and responsibility" in their societies and are beginning to ask whether they have to rethink their concept of man. Christians have a duty to "speak relevantly and usefully" to the Communists about the human problem, the theologian stressed.

Hromadka, who once taught at Princeton Theological Seminary, said Czech officials formerly watched pastors to see whether they engaged in any "anti-revolutionary activity." Those pastors who were removed from their parishes have returned, he said. The number of books the Churches can print is one of the few remaining restrictions against religion in Czechoslovakia.

He added that he felt the climate in the U. S. toward him had changed a great deal since he was last here. Two persons handed out anti-Communist literature to Macalester College students who heard an earlier morning chapel talk.

Hromadka, founder of the Prague Christian Peace Conference and winner of the 1958 Lenin peace prize, was asked about the war in Vietnam.

He said he found it "depressing" that the "richest and most powerful nation in the world was waging war against the poor countries of Asia," and termed the war an obstacle to bringing the east and west together.

Hromadka reported that until 1961 he had "good contact" with Christians of China who were represented at the 1961 Prague Peace Conference by Bishop K. H. Ting who is head of the Nanking Theological Seminary. Since then, he said, he has had no contact with them.

He said Chinese Christians criticized his peace conference for being "in the hands of the Soviet revisionists." And they claim that the World Council of Churches is the tool of the United States capitalists, he noted.

Communist China

Hromadka said U.S. Christians "should do everything possible" to get Communist China into the "family of nations."

World peace will not be secure so long as China is isolated, he warned.

The Czech theologian is in this country on a tour sponsored by the Fellowship of Reconciliation, a religious pacifist group, and the U.S. Committee for the Christian Peace Conference.



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AMERICAN CHURCH LIFE DECLARED VITAL

★ The "keenness and vitality" of church life in the United States was praised by Bishop John Moorman of Ripon, in a report on his recent visit to North America.

His included the Caribbean island of Tobago. During that time he delivered four lectures on the Vatican Council and ecumenism at the Seabury-Western Seminary; two more lectures, among others, at Trinity College, Toronto; received a doctor of letters degree at the Roman Catholic University of St. Bonaventure, Buffalo; and visited his diocesan "namesake town" of Ripon in Wisconsin.

In giving his impressions of

America, Bishop Moorman wrote: "There is a certain keenness and vitality about Church life there which is very refreshing. The Episcopal Church is only one among many, and has none of the established status and prestige of the Anglican Church in this country.

"It is not very large, but is surprisingly influential. It is very much aware of its responsibilities as part of the whole Anglican communion, and is far more ready than we are to give help where help is needed. I got the impression that the Church there was more energetic, generous, and outward-looking than we are.

"Perhaps as a result of this keenness their churches and col-

leges are very anxious to do well and have everything of the best. While we tend to be proud of our past, our ancient churches and traditions, they are much more conscious of the present and are proud not of what they have inherited but of what they are doing."

Bishop Moorman described Tobago as a poor country, one having a very high unemployment, and a high birth rate that brought children for whom there is very little future.

"This," he added, "raises the whole problem of race relations, of segregation and integration, of color problems, and so on. We have not got these problems on any very great scale in this country; but in the world as a whole they are becoming extremely serious.

"One of the saddest sights we saw was the crowds of little black boys in Tobago, so cheerful and innocent, for whom the future is so dark.

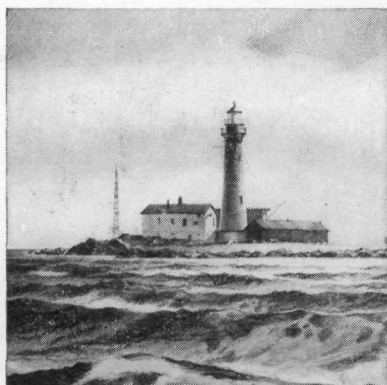
"What can the Church do about this? What is Christ, who 'had compassion upon the multitudes,' saying to us today?"

ECUMENISM HAS SHOWN LITTLE PROGRESS

★ Australia's only national daily, the Australian, has charged in an editorial that the message of ecumenism "does not seem to have penetrated the fortresses of the major denominations—the Catholics and Anglicans."

"There are a few examples of practical ecumenism — the Inter-Church industrial chaplaincies, the Canberra inter-church planning group — but there is very little of essential dialogue among Catholics, Anglicans and other Protestants," it said.

"Bleak testimony to this is the fact that the joint working group, set up by the Catholic Church and the Australian



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A Call to Clergymen ---

VIET-NAM:

THE CLERGYMAN'S DILEMMA

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January 31 — February 1, 1967 — Washington, D.C.

Dear Friend:

Scripture warns that "where there is no vision the people perish." The failure of vision regarding Viet-Nam is a blindness to realities no less than to ideals. The threat of this moment is a preoccupation with the enemy that destroys our society's power to understand itself or its foes. In such a time leaders in the religious community of this nation must risk the displeasure of the powers that be in order to challenge dogmatisms that imperil ourselves and our world.

We want you in Washington with us on January 31—February 1 to gain new insight for local involvement through workshops, to meet with both elected and appointed government officials, and to stand with members of all faiths in a vigil for peace.

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Council of Churches nearly a year ago, has not yet met.

"Its members haven't been able to agree even on an agenda."

The Australian said there is "much ballyhoo about ecumenism being a 'grass-roots' movement. Yet when the recent Church and Life Movement took place, large numbers of Anglican and Baptist clergy in Sydney refused to let their parishioners partake in the lay discussion groups.

"Yet in Tasmania there was hardly a group which did not have Catholics and Anglicans—due solely to the enlightened leadership of the Most Rev. Guildford Young, the Catholic archbishop, and Bishop R. E. Davies, the Anglican bishop.

"Does ecumenism mean Bishop Muldoon having tea with the Methodists and (Anglican) Archbishop Loane meeting Cardinal Gilroy for a few minutes—or does it mean something more costly, the lowering of doctrinal barriers, the price of which is too high for most conservatives of all faiths?"

The editorial said that the Vatican Council "showed clearly that all Christian Churches are united on basic fundamentals—but too many are still fighting the wars of the Reformation which should have been settled once and for all 300 years ago."

RUSSIAN BAPTIST ASKS PRAYERS TO END WAR

★ Moscow radio, in a program beamed at the United States, carried a message from one of Russia's top Baptist leaders urging prayers for an end to the war in Vietnam.

The message came from the Rev. Alexander Karev, secretary general of the All-Union Council of Evangelical Christians (Baptists), who called the Viet-

namese conflict "this greatest tragedy of our time."

After extending traditional Christmas wishes to U.S. Baptists and Americans in general, Mr. Karev said: "The words of peace still remain a wonderful prophecy, a dream of a world without weapons or wars.

"But it depends not only on statesmen to make the dream come true; it depends to an even greater extent on the

people, and on us Christians and the Churches.

"While we Christians sing about peace on earth during this Christmas season, the angel of death will continue to strike in Vietnam, killing the young and the aged.

"Even more tragic is the fact that it is Christians who are sowing death in Vietnam, Christians who sing of peace on earth and goodwill to men."

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--- BACKFIRE ---

Benjamin Minifie

Member of Editorial Board

A young woman who lives nearby sent me a poem the other day. It is by Martha Baird and is entitled, *We are Responsible, or Napalm*. Its theme is the horror of dropping jellied gasoline bombs on people, the indescribable horror of the effects of it on flesh and blood, the appalling moral horror of using such weapons. It says we are "the only country that was ever responsible for dropping napalm on people."

I feel as troubled as my young correspondent does. But I wonder what means, if any, are more moral or nice in modern warfare. Yet jellied gasoline is particularly grim and ghastly, a terribly cruel thing to inflict on human beings. How do we justify it?

This morning's newspaper speaks of religious communities in this country, both Jewish and Christian, becoming increasingly uneasy about the immoral way this undeclared war is being waged — our bombing of villages and cities, the destruction of crops, the countenancing of starvation . . .

I rejoice too that Pope Paul does not agree with Cardinal Spellman. The Cardinal is for victory, the Pope is for peace. Victory in Vietnam, it appears, can be achieved only by the destruction or the near destruction of a nation and people far, far smaller and weaker than America.

We are Responsible

To drop napalm on anything that lives
Is felt by some to be a crime
As hideous as any that was done
By Nazi Germany.
Lord Russell says that we Americans
Must bear responsibility for what
Our leaders do,
Just as we said the German people
must
For theirs. We could afford

To think in those terms then.
Now times have changed, and we
have changed the side we're on,
And we don't like to think of these
things now.
But just the same, what's true is
true.

Some people do not know what napalm is.

Jellied gasoline, it sticks
To everything it touches, and it burns
What it is stuck to: living things.
The pilots of America, in planes,
Are high and mostly safe as they
Fly over a small Asian land
And drop napalm where they are told.
They know it falls on people, and
it burns,
With pain that's terrible and slow,
From outside in.
They know what they are doing, and
They keep on doing it.
What do you think it does to them?

In the state of California
With its sunshine and its beaches,
There are factories for making this
napalm.
People work there for a living
And they make it.
They know what they are making,
They know what it is used for.
And what do you think this does to
them?

Then there is the Dow Chemical
Company.
It is composed of people.
They own the patent on the formula
for napalm.
They supervise its manufacture,
And sell it to the government for
profit.
They make a lot of money
Out of slowly burning Asian people
And animals, houses, buildings,
bridges, and trees.

The United States of America
Is the only country that was ever
responsible
For dropping napalm on people.
Maybe other countries would do it
if they had a chance,
But we are the only country that
has done it.
We are responsible.

— MARTHA BAIRD

Jean Sims

Churchwoman of Merion Station, Pa.

I heard a clergyman and two earnest laymen talking as I walked through the parish house. They were saying that young people today will not accept pat answers.

This started me thinking about what young people today will accept. For instance:

Young, middleaged and old people today will sit down be-

hind the steering wheel and turn on the ignition. They accept the fact that the engine will turn over, the fact that if they set the transmission into R and step on the accelerator the car will back out of the garage. But not one person in a thousand knows how this happens. And if that engine doesn't turn over — wow.

Even a baby can turn on a light switch. Certainly no teenager is going to say "I won't accept the fact that the light is on until I understand it. I will follow the electric wire to the meter, and I will then follow that wire to the utility pole, thence to the electric company and on back to wherever electricity is produced. Then and then only will I accept the fact that the light is burning."

A teenager will turn on the shower and use it. How many will follow the water pipes to the reservoir before doing this?

On the way home from church I brought up these points to my sixteen-year-old who said "That's why I don't like these discussion groups. I am willing to go along with the millions of Christians who have been fooled for two thousand years!"

Cars, electricity and pure — I hope — water are miracles which we use all the time without knowing exactly where they come from and how. Why is it so easy to accept them and not others? Because we realize Somebody knows how they arrive?

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