

The **+** WITNESS

FEBRUARY 9, 1967

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Story of the Week

MRI -- Most Reverend Institution Let the Spirit Flow Free!

By Robert L. Curry

Headmaster of Lenox School

★ The foliage in the Berkshire hills was spectacular last fall! As I drove to a soccer game with my colleague of twenty years standing, we enjoyed every tree, stopped to buy a basket of apples, and as we have been doing for two decades at Lenox, we talked about boys.

The soccer game was played below where we stood as spectators, so that we looked down on the field, and early in the game I suddenly realized that I was not as concerned about the game as I was in what I saw as our team.

There was "black power" from Gambia and Senegal in West Africa. There was a ranking student from Hong Kong. A boy from Ethiopia who on this day showed himself as a true descendant of the Lion of Judah. There was a young lad from Brazil, aggressive and a block-buster with the wonderful name of Jeronymo. There was a young Christian from Tokyo sent to us by one of our missionaries. There was an American just back from three years in India where his father was with the transportation corps of the army, and now on his way to Vietnam . . . the fastest boy

on the field. There were two Jews, a Christian Scientist — glad he suffered no injuries in any game—or did he but only we would think so — two Muslims, Roman Catholic, Anglican, United Churchman, and Nothing.

There were the sons of doctors, a clergyman, advertising executives, an engineer in research, businessmen, merchants, plumber—perhaps even a candlestick maker. One assistant coach is from India, with a sharp western sense of humor, and letting the officials know how poor they are — in India if the officials make an error in the view of the spectators they see to it that the official ends up in the hospital — and sure that we would win all our games — we nearly did.

As I looked down on this collection of young men forming themselves into the strongest soccer team we have seen in school history, I saw myself back in Toronto at the Anglican Congress, hearing the Archbishop of York reading the MRI document — either before or after Robert Young read it — is Ronald Reagan an Episcopalian also I wonder. What I heard in Toronto after cutting through all of the long words, was people — involvement with people — persons-to-persons. I did hear about money which in

my conference group we tried to eliminate, but the Archbishop of Canterbury put a quick end to any tampering with this document from the Metropolitans — where does power lie in the Anglican Communion?

I found myself thinking about the General Convention of 1964 in St. Louis. Two weeks of pulling-and-hauling. MRI? There was a layman, as I remember, who is attorney for the Atlantic Coastline Railroad, who raised the House of Deputies out of its fractiousness for a few moments with his address on MRI which had to do with people-to-people, but which quickly disappeared in the clatter about how to organize it all, and then drowned by an incredible speech from a member of the other House.

It is now 1967—soon another General Convention in Seattle.

Suddenly after nearly two years of silence from "815" the presses start to pour out "Projects for Partnership"; a report from the MRI commission created by General Convention; all of it mailed first class.

What is happening? One of our graduates, young Bill Spofford out in Idaho, writes in the Witness that Public Relations must have its day for an accounting is just ahead in General Convention — Program and Budget.

I read about how much the Church is yet to raise, how much we need before Seattle,



THE 1966 SOCCER TEAM AT LENOX SCHOOL

what the Church can select in the way of Projects. None of it rang a bell. Why?

I took another look at these kids and their coaches on this soccer team. There is an answer to be found here. These lads are not concerned with institutionalism. They are concerned with one another to build a team to win games. Every one is important to this project. Each knows that he is cared about and in turn is expected to care for others, and this is the key to the fulfilling of human needs — involvement with others who care and for whom I can care. When we raise this up to the degree of perfection, we find none other than Jesus Christ standing in front of us.

New York reports when last I read the statistics that we had only raised last year as a Church some \$600,000 toward the two million General Convention voted.

How does New York know how much has been raised even in terms of dollars and cents, to say nothing of personal involvement of persons with persons, and how do you put a price tag on this?

On our soccer team — and we are a school of the Episcopal

Church — are four boys receiving everything — tuition, board, room, books, supplies, clothes, medical insurance, college application fees, spending money — name it and we pay for it. Total price? \$11,000-\$12,000.

Our MRI master who is a science master and a Muslim — \$5000. Our MRI master last year from Tonga — \$4000.

But as we watch that soccer team with its coaches, we don't see dollar signs — we see people who can work and play with one another, build a team where each is for all and all are for each, and you come out with a group of youngsters who can build a tomorrow with one another, for they have already done it at this level.

We should not be primarily interested in the Most Reverend Institution; we are interested in More Real Interdependence between people.

FLORIDA TO SEEK 1970 CONVENTION

★ The convention of the diocese of Florida voted that its delegates and Bishop Hamilton West have authority to invite the 1970 General Convention to meet in Jacksonville. This resolution passed with great enthusiasm after a committee reported on the feasibility of

Jacksonville hosting the Convention.

The most historic event of the convention was the passing of two resolutions to permit women to become members of the Convention, officers of the diocese, and to become members of vestries and mission boards. The resolution to allow women to be delegates passed in a vote by orders with 37 to 11½ in the lay, and 75 to 8 in the clergy order.

The convention voted that the next one be held on a weekend in order that the delegations may "be both fuller and more representative of the breadth and depth of the membership of the parishes and missions which comprise the diocese." The Convention also resolved that the chairman of each department of the diocese is requested to study the Principles of Church Union and their implication for the work of his department and to report his findings to his department

A NEW BISHOP FOR CUBA

★ Archbishop Howard H. Clark of Rupert's Land, Primate of Canada, went to Cuba to take part in the consecration of a successor to the late Bishop Romualdo Conzalez-Agueros.

The Canadian primate also will act as convenor of a metropolitan council set up to keep the diocese of Cuba in communion with the 19 autonomous Churches that make up the Anglican communion.

Cuba is a missionary district of the Episcopal Church of the U.S. since 1901, but communication between the island and the U.S. has been difficult since the 1961 crisis when diplomatic relations were severed.

Election of the new bishop is expected at a diocesan convention Feb. 3-4 in Havana. Consecration will follow the next day.

Church Leaders Discuss Need For Meetings with Communists

★ Little doubt that Communism is changing in many ways and places, or that Christianity needs to respond to the changes, was left in the minds of 80 churchmen who studied the situation in Washington, D.C.

In the inter-church conference to view the changes and their meaning, most of the variety of experts who spoke agreed to the need for Christians to be willing and prepared for dialogue with Communists.

Participants from across the nation were mostly Presbyterians, Episcopalians, Roman Catholics and a score of Methodists—theologians, professors, chaplains and social action leaders. The session was sponsored by agencies of their Churches.

They spent most of the time listening to and questioning men whose positions in government, education or religion have given them considerable direct contact with Communism, in Russia and China as well as with the movement in other countries. Several had experienced Communism as prisoners or internees.

The strongest plea for Christian-Communist interaction came from Markus Barth, professor of New Testament at Pittsburgh Theological Seminary, who spoke of their "unconditional need to get together." He pointed to three alternative kinds of dialogue, and to possible dangers in each:

● A sort of "hatchet war," in which each party takes up only the things "we dislike and call so stinking they're not worth discussing" and which he said is "normal for Marxists as for rightists" and is used by

Radio Free Europe, John Birch Society and others.

● A meeting of "pure and beautiful souls which may be found on both sides," in which the ideals of each side are isolated and the acts committed are forgotten. He said this could lead to "respect and even mutual admiration" but it also might lead to finding a "common, deep concern for the poor and needy," in opposition to apathy and nihilism. While they were reaching agreement, Barth added, "there might be assembling in the street those who don't believe in it—hawks, refugees, veterans and others who have seen how dreadful the totalitarian state is," whether Communist or Christian.

● "Mutual confessional" on "let's be honest with each other" terms. In this, said Barth, Christians should acknowledge the wrongness of "trying to graft God onto science and technology," of making Christianity into a system of ideals, of "an alliance with the ruling classes which was a prostitution of Christianity, a blessing of the status quo," of trying to "bottle and label" God's revelation as a past event. At the same time, Marxists would need to confess "neglect of the young Marx," a neglect of humanism for naturalism, having understood man too much as producer and consumer and not as individual, having considered religion too much in out-dated terms, such as "opiate of the people." This type of dialogue, Barth warned, might accomplish "nothing but mutual exhibitionism" unless there were forgiveness as well as confession.

Reviewing historic encounters

between Christians and Communists, Charles C. West, professor of Christian ethics at Princeton Theological Seminary and a former missionary to China, urged the need to "focus on confrontations of the two humanisms, that they might seek correctives for each other."

Belief that "revolutions always return to reality" and that openings for communication will gradually be increased was expressed by the Rev. John Cronin, associate director, department of social action, U.S. Catholic conference. He said the Churches and parties are "moving from denunciation and persecution to at least the beginnings of dialogue." The Churches are moving, he said, because Christians "cannot return hatred, denunciation and rejection" and because of "worldly wisdom based on history's showing that the true needs of men will overcome false ideologies."

Though the conference stressed information rather than methodology, its participants were urged to study to become better informed about Communism, to develop skills for meaningful dialogue and to expand their contacts with Communist individuals and groups. This came from Herman Will Jr., executive of the Methodist division of peace and world order, a conference sponsor, who said that the talks should also include American atheists and agnostics and Christians who live in Communist lands and are already engaged in dialogue.

Other sponsors were the National Presbyterian Center, Washington Cathedral and the Bishop's commission on ecumenical affairs of Washington's Catholic archdiocese.

Other speakers included Daniel N. Jacobs, professor of Eastern European and Soviet

government, Miami University; Walter Allyn Rickett, professor of Oriental studies, University of Pennsylvania; Eric Willenz, special assistant in intelligence and research on Communism, U.S. state department; Helmut Sonnenfeldt, chairman, division of research and analysis for Soviet Bloc, state department;

Herbert Dinnerstein, professor at Johns Hopkins University; Andrew Gyorgy, professor of Sino-Soviet studies, George Washington University.

Coordinator for the program at St. Albans Episcopal Church was the Rev. Rodney Shaw of the Methodist division of peace and world order.

PROGRESSIVE ACTION IN VIRGINIA

★ The diocese of Virginia put itself solidly behind the movement for renewal in the Church at the annual council, Jan. 25-26.

Meeting in Arlington, Council voted resolutions memorializing General Convention to make changes which would up-date the Church.

At the same time, delegates passed overwhelmingly the second reading of a canonical change which now permits women to serve on vestries. Women have served as delegates to council in the past.

The vote was clergy 112-14; lay 121-72.

Other resolutions ask General Convention to remove barriers prohibiting women from serving as deputies to General Convention; to re-apportion itself by method of proportionate representation (10,000-1), thus reducing the House of Deputies to about 475; to let bishops approve lay people to help with the administration of Communion; to allow other translations of the Bible to be used for the communion propers and other Prayer Book services; to speed up revision.

UNITY SERVICES IN BROOKLYN

★ In the interest of ecumenicity, the Protestant and Catholic churches of the Fort Greene and Brooklyn Heights areas of Brooklyn joined in services of unity and mutual worship.

The first service was held on January 15th at the church of the Messiah and Incarnation. The second service took place at the Roman Catholic Pro-Cathedral of St. James.

Processions of the clergy and choirs of all faiths featured these ecumenical services.

Theological Colleges in Canada Inadequate Declares Report

★ Some Canadian theological colleges have grossly inadequate libraries, are guilty of shoddy training, maintain impractical and wasteful systems and pay sub-standard salaries, according to the Rev. C. E. Feilding, professor of moral theology at Trinity College, University of Toronto, and formerly professor at General Seminary, New York. He recently completed a three-year study of ministerial training for the American Association of Theological Schools.

Feilding predicted that changes in Canadian theological education "are bound to come about."

He held that some Anglican, Baptist, Lutheran, Presbyterian and United Church of Canada schools are lowering educational standards to retain some students, adding that some candidates who fail are ordained.

Feilding said Canada's 23 theological institutions have only 667 students, yet there are 123 full-time instructors, plus many part-time personnel. The ratio of teachers to students is about 1 to 5.

He cited one college — St. John's, Winnipeg — which has only seven students and another — Bishop's, Lennoxville — which has nine.

The Anglican clergyman said instead of 23 theological col-

leges there should be but five, each linked with a major university. Not one of the 23 was large enough, he claimed, to provide adequate education for future clergymen and none was on a par with other professional schools in Canadian universities.

Of his own denomination, Feilding said fewer than half of future Anglican priests will have college degrees.

"Too much theological education still assumes that all we need is the correct faith — as it was interpreted yesterday — and the capacity to shout louder to people who are no longer within earshot," he said.

He charged that Christian Churches have become ingrown and preoccupied and evade the responsibilities of the world — housing, poverty, employment, welfare legislation, civil rights, world hunger, the population explosion, war and peace.

His report also said there is disenchantment with theological education as it is today because much of it is forgotten after graduation and contributes nothing to the daily practice of the pastoral ministry.

Feilding warned that Christians would not stand for "a bumbling pastoral ministry, uninformed by sound learning, educated casually, if at all, without supervised pastoral practice."

EDITORIAL

Long, Hard Road of Anguish

THE POSITION PAPER of the executive committee of Clergy and Laymen Concerned about Vietnam is by all odds the best so far produced by a religious group. Ever since the U.S. took its first step by sending "advisors" to Saigon, many pronouncements have been made by the World Council of Churches, the National Council of Churches, the Roman Catholic bishops, various Jewish groups, among others.

None of these, in our judgement, have spelt out the actual situation as clearly as does this agonizing cry. We commend it for careful study and appraisal — and, more importantly, as the document itself urges, for action at all levels of life, international as well as national.

And there was action and not merely words in Washington during this mobilization. We will have one or more by-lined accounts next week, but as we go to press with this issue we can report some of the things that add to the significance of the event.

- The largest group of clergy and lay leaders ever to assemble about the Vietnam war met to seek and exchange information and plan individual and joint religious actions. Coming from 40 states, several thousands preregistered for the mobilization. Chartered airplanes from at least 10 different cities, as distant as Los Angeles and Portland, Oregon, brought religious leaders from the major faiths to meet with national legislators and other religious officials.

- They conducted a silent vigil in front of the White House. Among those prayed for were Americans in Vietnam, officials who have the responsibility and burdens of office regarding the war, the people of North and South Vietnam, and others affected in the U.S. and abroad by the current Vietnam struggle.

- A document was delivered to the White House on behalf of interfaith religious leaders and members by a committee composed of the Rev. Robert McAfee Brown, Palo Alto, Calif.,

Rabbi Robert Lewis, Los Angeles, and Monsignor Thomas J. Reese, Wilmington, Del. Recently an interfaith group has been working coast to coast soliciting constructive ideas and religious viewpoints for the interfaith religious statement.

- The clergy and laymen then walked from the White House to the Capitol for a series of Congressional visits. They went to obtain from members of Congress further insight into recent Vietnam war actions and plans and strategy for the difficult months ahead. In addition, the religious representatives shared with the Senators and Congressmen their deep and urgent concern for the need of constructive thought and actions regarding the war.

- A joint service of interfaith worship was held. This was one of a number of prayer, communion, silent meditation and joint religious sharing services which were held from the beginning to the end of the two-day mobilization.

- Workshops about Vietnam and the local congregation, Vietnam and community action, and Vietnam and public officials was held at numerous Washington religious centers.

- Congressional reports were given by Senator Eugene McCarthy (D., Minn.), Senator Wayne Morse (D., Ore.) and others.

Those taking part reads like a "who's-who" of religious leaders. Among the Episcopalians were Bishop Paul Moore of Washington, Bishop Butterfield of Vermont, Bishop Stokes of Massachusetts, Bishop Marmion of Southwestern Virginia, David Hunter, deputy general secretary of NCC. Also of the ten churches where workshops were held, four were Episcopal: St. John's — well located a stone's throw from the White House — Epiphany, St. Mark's and St. Paul's.

Just the beginning we hope — in any case the Rev. Richard Fernandez, the executive head of the national organization, announced that over forty local committees of Clergy and Laymen Concerned about Vietnam are already organized in approximately thirty states.

VIETNAM --- THE CLERGYMAN'S DILEMMA

A POSITION PAPER PREPARED BY THE
EXECUTIVE COMMITTEE OF CLERGY AND
LAYMEN CONCERNED ABOUT VIETNAM,
DISTRIBUTED AT THE WASHINGTON MOBILIZATION, JANUARY 31-FEBRUARY 1, 1967

A TIME COMES when silence is betrayal. That time has come for us in relation to Vietnam. As members of American churches and synagogues, we voice not only our own convictions, but seek also to articulate the unexpressed fears and longings of millions of Americans.

The Old Testament forbids us to prophecy "smooth things," and in the face of any evil, the mandate of Albert Camus is laid upon all men, whether religious or not, that they "should speak out, loud and clear, and that they should voice their condemnation in such a way that never a doubt, never the slightest doubt, could rise in the heart of the simplest man. That they should get away from abstraction and confront the blood-stained face history has taken on today."

Our share of responsibility for that blood-stained face haunts us today and prompts our outcry. We confess that we should have spoken sooner and with clearer voice, but we do speak now, hoping it is not too late, adding our voice to the voice of Pope Paul, the World Council of Churches, the Synagogue Council of America, the National Council of Churches, the National Conference of Catholic Bishops, and other religious bodies, in urging a reappraisal of our policy in Vietnam.

Our allegiance to our nation is held under a higher allegiance to the God who is sovereign over all the nations. When there is a conflict between those allegiances, the priorities are clear: "You shall have no other gods before me." "We must obey God rather than men." Each day we find allegiance to our nation's policy more difficult to reconcile with allegiance to our God.

Both the exercise of faith and the expression of the democratic privilege oblige us to make our voices heard. For while we speak as members of religious communities, we also speak as American citizens. Responsible expression of

disagreement and dissent is the lifeblood of democracy, and we speak out of a loyalty that refuses to condone in silence a national policy that is leading our world toward disaster.

We speak in full awareness that no easy answers are available. But we believe that issues must be pressed and questions forced, if new answers are to be forthcoming. For the old answers no longer satisfy us.

The Ongoing Anguish

NO ONE PLANNED the type of war in which we are involved. It has slowly escalated from one small move to the next small move, each presumed to be the last that would be necessary, so that now we find our nation able to offer only military answers to political and human questions. We sympathize with the dilemmas that face our President and Congressmen in dealing with a situation all decent men abhor. But a recognition of past mistakes does not entitle us to repeat and compound those mistakes by continuing them on an ever-widening scale.

We are unable to support our nation's policy of military escalation, and we find those to whom we minister caught as we are in confusion and anguish because of it.

● This anguish is based first of all on the immorality of the warfare in Vietnam. We add our voice to those who protest a war in which civilian casualties are greater than military; in which whole populations are deported against their will; in which the widespread use of napalm and other explosives is killing and maiming women, children, and the aged; in which the combatants are systematically destroying the crops and production capacity of a country they profess to liberate; in which the torturing of prisoners by both sides has been a commonplace.

All who believe that man is made in God's image must be horrified by such crimes com-

mitted against God and man. There is guilt on all sides in such a war as this, but the guilt is ours far more than we have courage to admit. We can only tremble at the thought that God is just.

● Even those of us who recognize that sometimes evil must be done lest greater evil prevail, feel a sense of anguish in the inconsistency between our stated aims and the consequences they produce.

Our ongoing escalation, far from bringing the war closer to an end, serves rather to increase its duration and intensity.

Our bombing of the North, far from bringing our enemies to their knees, serves rather to strengthen their will to resist us.

Our military presence in Vietnam, far from stemming the tide of communism, serves rather to unite more firmly those communist societies which might otherwise develop separate destinies.

Our widening military involvement, far from demonstrating to the world our firmness and resolve, serves rather to make the world suspicious of us and fearful of our use of power.

Our unilateral action in Vietnam, far from strengthening our influence among other nations, serves rather to jeopardize new alliances we might be creating.

At home, we find the war threatening the very goals we claim to be defending in Vietnam. Programs to help members of minority groups realize their own human dignity are jeopardized if not destroyed. A spurious type of patriotism is challenging the right of dissent and the open debate of public issues. Financial and psychological preoccupation with the war is destroying creative plans to alleviate poverty, overcome disease, extend education, replace city slums and exalt human dignity. We grieve over lost opportunities that may never be reclaimed.

Many of us are called upon to counsel young men of draft age who in conscience question our presence in Vietnam. The moral dilemma they face is part and parcel of our own. Their anguish is frequently motivated by a high patriotism that forces them to challenge, often at great personal cost, policies they believe will stain their nation's honor. How can we counsel them to participate in such a war as this? When they decide that they cannot condone the war by their personal involvement, we must support them in that decision.

● Our anguish is deepened by the discrepancy between what we are told by our government and what we discover is actually taking place.

We are told that the other side gives no indication of desire to negotiate, and we then discover that such indications have been given, but that we have responded either with rebuff or military escalation.

We are told that our nation is prepared to negotiate with all concerned, and we then discover that certain of the combatants will not be welcome at the conference table.

We are told that certain cities have not been bombed, and we then discover that they have been.

We are told that civilian targets have been avoided, and we then discover that they have not been.

Such actions not only play into the hands of those who distrust us, since they can consistently discount our word, but the continuous discovery of discrepancies between our nation's word and deed has already shaken the confidence of our own people in the word of their government. We fear both the immediate and long-range consequences for our nation of this increasing deterioration of trust.

This, then, is our ongoing anguish: a crisis of conscience concerning what we do know, and a crisis of confusion concerning what we do not know.

The Need for Clarification

THE PUBLIC DEBATE is forcing us to choose between wrong alternatives in Vietnam. Consequently, agreeing with the American Roman Catholic bishops that it is "our duty to magnify the moral voice of our nation," we ask for clarification of the real alternatives.

The choices usually presented to the American people are three:

● We could escalate rapidly and "win the war" in the foreseeable future

● We could withdraw our troops and accept defeat;

● Since to most Americans these alternatives are unsatisfactory, we must continue our present course, i.e. gradually escalate the war until the other side capitulates to our increasing pressure.

We believe the realistic alternatives are closer to the following:

● We can continue to fight a hard, bloody, increasingly bitter and frustrating war for

many years, a war we can conceivably "win," but at the price of destroying the land and people we presume to liberate, of sacrificing more and more of our own young men to death, of widening the probability that other nations will enter the conflict, of engendering increasing hostility against ourselves throughout the rest of the world, and of emerging at the end with no "victory" worth what it has cost.

● We can commit ourselves unequivocally to seek now rather than later for a negotiated peace, realizing that history does not present us with easy choices and that the road to such a peace would be long and torturous. Just as there has been frustration and heartache in our gradual escalation, so too there would be frustration and heartache in the development of new initiatives leading to a negotiated peace. Just as the risks of extending the war are great, so too the risks of seeking new initiatives for negotiated peace are great.

But confronted by such a choice, we believe the American people will choose the path of initiatives for negotiation, and that the risks involved in such a choice are well worth taking.

And so we put these questions to our government:

● Will you help our nation confront the choice between the expansion of a war no one can "win" without destruction so terrible as to negate its stated aim, and the immediate pursuit of a negotiated peace no one can "win" in the conventional sense?

● Will you make clear to all that we are not trying to win through negotiation what we have been unable to win through military might, and that we seek a peace without victory — a peace that can come only on terms agreeable to all at the conference table?

● Will you make more credible use than has yet been made of international agencies that could help us find ways to initiate negotiation?

Preconditions of Negotiation

THE POSSIBILITY of negotiation will depend in large part on how such questions are answered. Many in our nation already feel that all efforts toward a negotiated peace have been made by us, and that any further initiatives must come from the other side. But certain preconditions that seem indispensable to negotiation are not yet present in our policy, and with-

out them other nations can hardly be expected to take seriously our intent.

● The first precondition is implied in our questions and involves an assurance from our government that we are genuinely ready to negotiate, and that we are not merely trying to win diplomatically what we have not won militarily. There will be no reason for response from the other side unless we indicate a willingness to seek peace without prior assurance that all details of the peace will follow our desires.

● There must be some action by our government to lend credibility to our willingness to negotiate. It is increasingly clear that one indispensable prerequisite is our willingness unconditionally to cease the bombing of North Vietnam.

We are at an impasse. We have said we will not cease the bombing until there is a sign from the other side of willingness to negotiate, and yet when such signs have come we have ignored them. They have said they will give no further sign of willingness to negotiate until we cease the bombing, and yet when we have briefly ceased the bombing, no sign has come.

There is no way beyond this impasse until someone takes a fresh initiative. We, as the stronger nation, have both the obligation and the opportunity to take that initiative.

The initiative must be unconditional. Having ceased the bombing, we must be prepared to wait until the other side responds. We have no reason to expect that a response will come soon, for it will take time to gain credibility for our intent. In the interval, while diplomatic channels are explored, we will call upon religious leaders in other countries to intercede and urge that positive response be made.

● If we truly do not intend to dictate the terms of peace in advance, then we cannot exclude from the conference table any who are involved in the present struggle. Our nation must accept the National Liberation Front as a partner in the peace talks in its own right. The previous assurances of our leaders have failed to state this clearly.

● Other conditions are desirable, such as a de-escalation of the ground war to a degree commensurate with the protection necessary for those already there. But since the destiny of all nations is involved in a negotiated peace, we must not seek it unilaterally, but must ask the full cooperation of all agencies designed to

deal with international tensions. These must include an increasing role for the United Nations, and a recognition of the potential role of the International Control Commission in reducing ground hostility by providing an international presence under cover of which foreign troops might ultimately be withdrawn from Vietnam.

Although we address these appeals particularly to our own nation, we are fully aware that negotiations involve more than one participant, and we lay the seriousness of our concern upon all men everywhere to offer further help in transforming possibilities into realities.

Recommendations for Further Action

THERE ARE FURTHER STEPS that Americans can take to indicate our desire to play a creative rather than destructive role in the future of Vietnam.

- Our Congressmen will shortly begin debate on an appropriations bill. Their response to that bill will say much about our true intentions in Vietnam. We urge that additional time be allocated for a careful estimate of the costs of the war by a number of congressional committees, such as the joint economic committee, the ways and means committee, the education and labor committee, the judiciary committee and the foreign affairs committee, in addition to the appropriations committee and the armed services committee, to determine what costs are necessary to maintain the current level of military operations; to finance new stages of build-up and escalation; and to provide the type of military and civilian security that would be needed during a period of prolonged negotiation. In this way, members of the Congress can choose the type and degree of military operation they wish to support.

- We ask the Congress to re-examine the international agreements to which the United States is pledged. To an unprecedented degree, today's world order and human life itself depend upon the exercise of constraint in the conduct of foreign affairs. The origin and conduct of the war in Vietnam must be examined in this light. Particular attention must be focussed on the destruction of civilian life and property, the use of gas and other chemicals, and the treatment of prisoners of war. Our country must pledge itself anew to conform policy and practice in Vietnam to international law, as embodied in the several agreements of Geneva and

the Hague, the Nuremburg judgments, the charter of the United Nations, and other such documents. The abandonment of constraint leads our country and the world down the path of brutalization and destruction.

- Our religious bodies must assume a particular responsibility for prisoners of war in both the north and south. We call upon international religious agencies to take the initiative in developing effective programs for speedy repatriation and human treatment of prisoners, with special attention to nutritional and medical needs. Under no circumstances can our nation condone brutal treatment of prisoners on the ground that the other side does so.

- We must immediately support efforts to insure that victims of bombing and terrorism, particularly those who have been burned by napalm, are given proper hospitalization wherever adequate facilities are available, including the United States. We welcome the formation of the Committee of Responsibility that is working to this end, and urge governmental support for its efforts.

We urge all religious organizations to follow the example of the World Council of Churches in arranging special offerings for the relief of all victims of warfare in Vietnam, whether in the north or south, to be administered through the International Red Cross or similar agencies.

- At such time as negotiations have begun, further creative opportunities should be opened up for both the public and the private sectors of our nation. There will be need for the development of a genuinely representative government in the south. Members of our Congress and our legal profession can offer their services, under the auspices of Asian members of such bodies as the International Parliamentary Union, for whatever counsel the Vietnamese desire in the development of a constitutional assembly.

Those with special skills in such fields as education, land reform, housing, nutrition, medicine and job training can be prepared to help in Vietnam during the long and involved period of negotiations. The resources of various Catholic, Protestant and Jewish relief agencies can be coordinated for these and other ventures, and we urge foundations to support extended opportunities for service in these areas.

We are eager that many of our citizens pledge themselves to acts of mercy and rebuilding and reconciliation. These are a particular American

responsibility because of the deep measure of American involvement in acts of injury and destruction. But such acts will have enduring meaning only when our nation has pledged itself to seek negotiated peace in more courageous terms than have yet been undertaken. Otherwise we will appear to be using small gestures of creativity to excuse massive acts of ongoing destruction.

Other projects should be initiated even as negotiations proceed, and we urge that further suggestions be sent to Clergy and Laymen Concerned About Vietnam, 475 Riverside Drive, New York, New York 10027, for appropriate implementation.

In all such ventures, however, there is a danger to which Americans must be particularly sensitive. We must not seek to export the American way of life, or impose an alien culture on the Vietnamese. By insisting that our help be channeled through international agencies, we can clarify our desire to serve only as others choose to use us, and not as we dictate. We must convey by word and even more by deed, our desire to let the Vietnamese be the arbiters of their own destiny, and insist only on such international controls as will temporarily be needed to insure that injustices are prevented or properly rectified.

Our Ongoing Responsibility

WE KNOW that millions of Americans share the anguish we express, and endorse the alternatives we propose. If they have been silent heretofore, we plead with them to speak up now, and pledge them our support. If they have spoken earlier and felt no resonance of public response, we plead with them to speak again, so that together we can create the new ground swell of public outcry that will force a reappraisal and a new direction.

We reaffirm our own responsibility to urge that new direction. We pledge to lay this burning concern upon the consciences of our religious bodies, through our local congregations, our denominational agencies, our councils of churches, and our involvement in civic groups, so that increasing pressure can be brought to bear, through the pulpit, the public forum, the mass media, and the ballot box, upon those in public life who make our policy decisions.

As we face a difficult and dangerous period in the history of man, we remember that our task is not to assign blame for the past, but to

accept responsibility for the future; not to cast the stone of condemnation, but to offer the helping hand of reconciliation; not to proceed self-righteously and vindictively, but to walk humbly and repentently.

We who are so deeply involved in the immensity of the present war, must have the courage to initiate the steps that will lead to peace. If we do not take those steps, we firmly believe that God will judge us harshly, and will hold us accountable for the horror we continue to unleash. But if we do turn about, if we seek to undo whatever measure we can of the wrong that has been done, then we also firmly believe that as we walk that long and hard and often discouraging road, God himself will be with us, to guide and chasten and sustain us, and that he will deign to use even us in restoring some portion of the divine creation we have so grievously misused.

ARE CHRISTIANS ANTI-SEMITIC?

By Benjamin Minifie

Rector of Grace Church, New York

IN COLOSSIANS we read that in Christ one becomes a new man, a new man where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.

The claim is being made here that all the old barriers and divisions between peoples, particularly those arising out of racial and national differences, are abolished in Christ. He is the archetype of the new man, he gave himself and died for the sake of all mankind, in him the ancient walls of separation are broken down once and for all.

Saint Paul is saying that this is the way it ought to be with us who look to Jesus as the author and finisher of our faith and have been made members of his body which is the Church. You and I are to partake of this new manhood in which the old animosities based largely on differences of language and color and geography and age and so on have been overcome. There is one God and father of all mankind, and we are one in him who shows no partiality, as the Book of Acts tells us. We are also one in

Christ who came for Jew and Gentile alike as the Epiphany story of the wise men from the east reminds us.

But can we honestly say it works that way, that in general Christians and Church members are conspicuously free of the stubborn prejudices which have long possessed the family of man? It seems to me that one is always running into judgmental statements about people of another race or nationality, yes, among his Church acquaintances and friends. These other people are judged in the mass and found wanting; Negroes do it with Caucasians, and the latter do it with Negroes, Christians with Jews and vice-versa, Americans with Germans or Russians or members of some other national community.

The Worst Obscenity

SOMETIME AGO the Rev. Howard Moody, a Baptist neighbor and friend, wrote a very telling article on the subject of obscene literature. There has been much concern about this matter of the lewd and prurient in magazines and in the theater of the 1960s. However, Mr. Moody's point was that there is a much more serious kind of obscenity which we ought to be concerned about, the kind that uses a derogatory epithet when referring to a fellow-human being of another color or creed. To speak of a black man or a white man or a Jewish man or any other kind of man, using one of those belittling, denigrating, cruel name brands or labels, — yes, this is the worst obscenity. This is to treat a person as a thing, a thing of contempt.

I'm afraid we Christians must confess that we haven't succeeded too well in dealing with the intolerance and prejudice which are so commonly manifested wherever differences exist between groups of people. The new man in Christ Paul wrote about, in whom the ancient fears and separations have been overcome, is much too rare. Somehow, it seems to me, the gospel has not changed and transformed us sufficiently in this respect. Is it because we have not heard it? Or is it that it has not been spoken eloquently and decisively enough among us? Or is it that resistance to and resentment of difference is so inherent in us that it is not easily eradicated? At least one gets a negative impression when he reads the record of the past with its national wars and racial superiorities, particularly on the part of the white man, and as he hears his con-

temporaries express their beliefs and opinions.

And yet, as the chaplain of Yale once put it, God has a quarrel with us here. The whole logic and the thrust of the gospel of Christ are against our exclusive ways, against whatsoever separates us from our fellows. And the record has its positive side. It is William Wilberforce, a devout evangelical churchman, who is given chief credit for the abolition of the slave trade in England in the last century. In South Africa where apartheid is a national policy and millions of people are denied equal treatment because of their color, there have been Christian men like Alan Paton and Trevor Huddleston and Archbishop de Blank who have paid dearly for standing up vocally and bodily against the inhuman and unjust consequences of apartheid.

St. John's Gospel

WE ARE SPEAKING here of a very broad subject, and as we've intimated bias and prejudice can take many forms: national, religious, racial and otherwise too. To focus a bit I am tempted to narrow this down to one of the oldest expressions of it and one which we Christians have much to answer for — and that is anti-semitism, anti-Jewish prejudice.

Western history has never been without this. It has led to ghettos and massacres and exile in countries as different as Spain, England, Poland, Russia, and in this century to the unbelievable extermination camps in Germany.

We speak of it rightly, not only because it can and has resulted in such dreadful evil and is contrary to the new life in Christ as defined by Paul, but also because it is said to have religious roots.

For example, there are passages in the New Testament, particularly in the Gospel of St. John, which might be called anti-semitic. Jesus' opponents, those who resist and plot against him, are always referred to as "the Jews." They are the villains of the piece, which is to forget that Jesus himself and all of his original followers were Jewish. The problem here is that the Gospel of St. John was written comparatively late, when the Church's Jewish membership had largely disappeared because, as Joseph Klausner, the Jewish New Testament scholar, admits, the apostolic Church had become almost entirely a Gentile movement. There was tension and misunderstanding over this and it is reflected in St. John, in the indiscriminate reference to "the Jews" as Jesus' enemies. As we have said, he himself and all

his original disciples and followers were also Jews.

Bases of Anti-Semitism

ANTI-SEMITISM derives too from the crucifixion of Christ. Over the centuries Jews have been condemned as Christ-killers, and only recently did the Roman Catholic Church finally remove the false and horrible term "deicide" from some of its official statements about Jews.

The true teaching, of course, is that all men share in the responsibility for the death of Christ, that it is the selfishness in each of us which brought about the tragic event on Calvary; it is the disobedience and rebellion of the race. And to blame a 20th century Jew for the crucifixion of Jesus makes about as much sense as holding a modern Greek responsible for the execution of Socrates more than 2000 years ago.

I submit that we of the Church need to take a look at our preaching and teaching of the gospel. Unwittingly sometimes in Sunday School manuals, in careless generalizations about the Judaism of Jesus' day, etc., we have been guilty of fostering anti-semitism, prejudice against our Lord's own people.

However, I have the sense that the roots of present-day anti-semitism are scarcely religious any more. It is, or it seems to me to be so, based more on two things which have always been with us, and one of them we have already referred to — this deep prejudice we all seem to inherit toward persons or people markedly different from us in speech or dress or color or creed or in some other respect.

Jeremiah tells us the other birds attacked the bird that was speckled, yes, because it was different, it was speckled. Such prejudice has been defined as dislike of the un-like. And the Jew has insisted on maintaining his identity, in not being absorbed and melted down in the common pot, in cherishing the ways and traditions of his fathers for many generations. And why should it be otherwise? This is his right and privilege. Must we have a society of absolute sameness and uniformity? However, sadly, there is that in the ego of man which tends to suspect and resent his neighbor who is different. If I read the New Testament aright, this is one of the things which Christ came to overcome in us and to transform.

THE OTHER THING which lies back of much anti-semitism is sheer covetousness. Thou shalt

not covet, says the commandment, but how many people do, covet particularly the success of others who become easy scapegoats for their own failures and frustrations.

I am always riding with Jewish taxi cab drivers in New York. One of our mail carriers is a Jewish man with a quick wit. For repair jobs I often go to a Jewish tailor who operates from the most modest of shops. In other words Jews are as varied and different economically and occupationally as any other people and yet they are also, if I may generalize for a moment and it is always false to do so, they are a conspicuously gifted, intelligent, enterprising people. As Reinhold Niebuhr wrote in one of his last books, "for fifty years I have been having a love affair with Jews, for their philanthropy, their zeal for education, for schools and colleges of excellence, their interest in and support of the arts, their good citizenship, their passion for social justice."

Covetousness, envy, jealousy are deadly sins, and the Jew has been a convenient target for them, particularly among those who feel they have been denied and cheated out of the good things of life and cannot believe that perhaps they themselves may be somewhat responsible.

The New Man

A GROUP of psychologists at the University of California found that the typically prejudiced man is insecure, unloved and unloving, rigid, conformist. That sounds as though it were pretty hopeless. How can you change such people? What can we do about all the sick ones? Yet I am a firm believer in the power of an idea to work revolutionary changes, that is, an idea, an insight, a conviction, that really captures a man's soul and takes hold of his heart and mind.

I know it has been this way with me. I beg of you to ponder that verse of Paul's, to mull over it, to take it deeply and sincerely unto yourself for it is close to the center of the gospel:

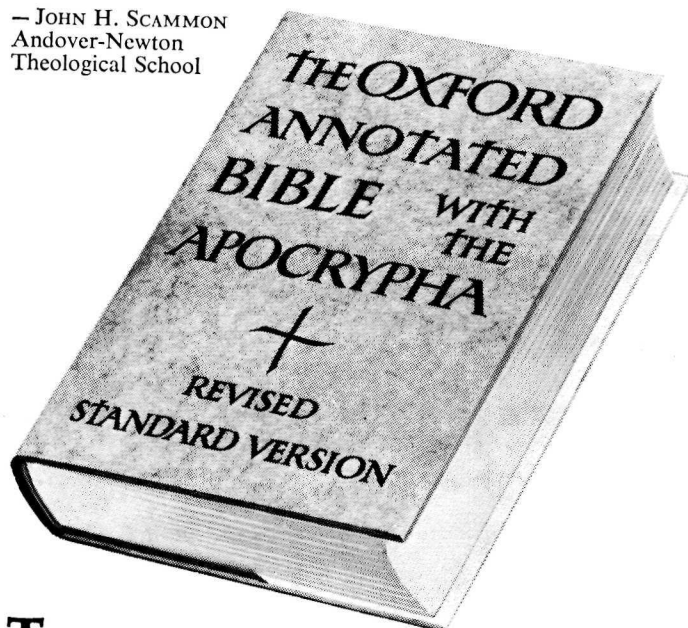
"Lie not one to another, seeing that ye have put off the old man with his deeds;

"And have put on the new man, which is renewed in knowledge after the image of him that created him:

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all."

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spokesmen said they hoped the requests would meet with success. But they said protests would be held if their requests were rejected.

The organization has started a series of "Meals of Reconciliation" aimed at drawing attention to the program and to raise funds.

Considerable debate is building over whether it is constitutional to prohibit religiously oriented groups the right to exercise their religion in meeting humanitarian needs.

WISCONSIN COUNCIL BACKS MIGRANTS

★ Delegates to the Wisconsin Council of Churches assembly adopted a resolution supporting collective bargaining for migrant farm workers and calling upon Churches to participate in organizing boycotts against growers who refuse to recognize collective bargaining.

The assembly also supported efforts of the National Farm Workers' Association of California to achieve recognition of collective bargaining rights.

The resolution was adopted on a show of hands after brisk debate which found one group opposed to a boycott on moral grounds. Others argued that the church was compelled to take a positive stand on the side of justice for farm workers.

"The Protestant Church has lost many blue collar workers because for many years it sided with employers against unions," said the Rev. Lowell Messerschmidt of Madison. "We will alienate the migrants in the same way unless we adopt this."

They are our Brothers

A NATIONAL CAMPAIGN TO HELP CIVILIAN VICTIMS OF THE VIETNAM WAR

"I have seen my faithful burned with napalm. I have seen the bodies of women and children blown to bits. I have seen all my villages razed. My God, it's not possible."

These words of a Catholic priest in Vietnam eloquently describe the human agony of the Vietnam war. It is a war in which there are an estimated five or more civilian casualties for every military casualty . . . where the napalm victims arrive in batches and one finds children, burned head to foot, treated with only vaseline . . . where only the walking wounded reach the overcrowded hospitals. The others die on the way.

As a national gesture of compassion for the anguish of the people of Vietnam, The Fellowship of Reconciliation — a voluntary organization now in its 51st year — is sponsoring "THEY ARE OUR BROTHERS . . . A National Campaign to Help Civilian Victims of the Vietnam War." The purpose of the campaign is to raise funds for the purchase and shipping of desperately

needed medical and other humanitarian aid for the civilian victims of the war throughout Vietnam. It is meant to speak across the battlelines a word of reconciliation and brotherhood.

You can help by giving generously out of your own resources and encouraging others to give.

You can help by making "THEY ARE OUR BROTHERS . . ." serve as a means to focus community attention on the war and the need to end it. Materials and information for local projects are available on request.

You can help by writing for our special report, "They Are Our Brothers Who We Help," and ordering additional copies for distribution through churches and community groups.

You can help by acting now. Just check the ways in which you wish to help in the coupon below and mail it today to: *Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960.*

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A free copy of the 24-page report, "THEY ARE OUR BROTHERS WHOM WE HELP," will be sent to all who respond to this appeal. Additional copies: 10c each, 50c for 10 copies, or \$4 per 100. To order, list quantity here:

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THE WITNESS

- NEW BOOKS -

E. John Mohr
Book Editor

THE ART OF BEING A SINNER,
by John M. Krumm. Seabury.
\$3.50

Although this engrossing and very readable work by the chairman of the editorial board of *The Witness* is the Seabury book for Lent this year its contents will be as persistently relevant as the reality with which it deals is enduring. It is precisely Dr. Krumm's point that though the subject of sin has long been widely eschewed — except in enforced liturgical recitation — the evidence of its existence is there for all to see. This avoidance is due either to a superficial understanding of the doctrine of sin, or to an inadequate appreciation of the Christian doctrine of man as a valid description of human existence.

The book explores various facets of the subject in terms of biblical theology and classical theologians, and relates these to questions and answers in current literature, theological and other.

But the recognition of the reality and horror of sin, sins, and sinners is a precondition to a greater end which Dr. Krumm does not neglect when he writes movingly on deliverance, the cross, and the new life.

THY KINGDOM COME, by John E. Hines. Morehouse-Barlow. \$3.95

The many people in the Church who may never have the opportunity to see and hear the Presiding Bishop preach have the good fortune to do the next best thing: read sermons of his which convey the charm and urbanity attending his witness to the gospel. For Dr. Hines this is not a set of propositions once for all delivered to the saints. Rather it is the watershed of insights and experiences revealing the work of God in man.

This is preaching from a broad base — the New and Old Testament figures, Thielecke, Edward Murrow, Beethoven, Goethe, Pascal, Jonathan Edwards, Alexander the Great, Bonhoeffer, Wagner, Niebuhr, Camus, and Greek mythology all of these reveal something to Bishop Hines, and through him to a congregation. He is perceptive, sensitive, and sophisticated.

But he sees the New Testament message as a simple one: "When you are called to this Christianity, forget your own certainties and your

own doubts. Forget the persistent temptation to anchor yourself to a platform of moralisms, for such a platform will be a snare and a delusion. Forget your own achievements and your self-importance, certainly, your own failures, as you come to him. For, absurd as it may seem, nothing is demanded of you. No leak-proof metaphysics about the nature of God; no goodness in yourself, not even your being religious or moral or wise. What is demanded is your being open; open and willing to receive what is offered you: the new persons, the freedom of an absolute bondage, a bondage of love and justice and mercy and truth as it is manifested in him whose yoke is easy and whose burden is light."

KEY WORDS FOR LENT, by
George W. Barrett. Seabury.
\$1.65

This is a new paperback edition of the book Dr. Barrett wrote before he was elected bishop of Rochester. The key words are repentance, obedience, commitment, grace, suffering, freedom. Bishop Barrett's treatment of them is a response to Paul Tillich's declaration that the great words of our religious tradition cannot be replaced but that "there is a way of discovering their meaning, the same way that leads us down into the depth of our human existence. In that depth these words were conceived; and there they gained power for all ages; there they must be found again by each generation, and by each of us for himself."

Dr. Barrett gives helpful assistance in this quest with thoughtful interpretation, illumination, and illustration. When these words are used as slogans, or cliches, or as fetters, as they often have been, they falsify truth. When they are used to reveal the reality underlying them as Dr. Barrett does, they convey the power which Tillich believed they possess.

TRANSFIGURATION, by J. W. C. Wand. Morehouse-Barlow. \$2

The author of the Archbishop of Canterbury's book for Lent, formerly Bishop of London and now canon of St. Paul's Cathedral, here presents a scholarly, but not technically difficult study of what it was that happened when Jesus was "metamorphosed", a word translated as "transfigured" when it appears in the gospels, and as "transformed" in Pauline literature.

Dr. Wand carefully analyzes the gospel records, various interpretations, and the idea of transfiguration itself, reminding the reader "that

none of the biblical history is just plain history, if by that we mean a mere recital of events as they actually happened", that even "the New Testament is not intended to be a mere record of facts" but that throughout "there is a theological purpose": "that ye may believe". "This approach to facts," says Bishop Wand, "expecting them to disclose an inner meaning, fits in very well with what we have come to believe about symbols. A symbol is not just an object in itself. Nor is it a phantasy of something that has no real existence. It is an object that points beyond itself to some reality, which but for it might never have been noticed."

Wand concludes with a discussion of the concept of continuous transfiguration as seen in Pauline and Johannine literature and in Teilhard de Chardin. The Archbishop of Canterbury provides a foreword.

LENTEN PRAYERS FOR EVERYMAN, edited by Marion J. Hatchett. Morehouse-Barlow. \$2.50

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Mr. Hatchett, who compiled this anthology of poems and prayers, drew from a wide range of sources, beginning with the *Didache*, of perhaps 110 A.D., to Walter Russell Bowie. The selections are arranged by topics, in turn assigned to weeks in Lent.

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