

# The **+** WITNESS

AUGUST 3, 1967

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



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

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## Story of the Week

### Clergymen and Laymen Discuss Causes of Riots in Newark

★ An ad hoc committee of more than 100 Christians — largely clerical and about two-thirds white — pointed up a rift between opinions of citizen groups and statements by city and state officials on the cause of the riots in Newark, N. J.

The meeting was called by Frank A. Pehrson, executive of the United Presbyterian synod of New Jersey and president of the New Jersey Council of Churches; Bishop Leland Stark of the Episcopal Diocese of New Jersey; Duane Day, state executive of the United Church of Christ; and Methodist Bishop Prince A. Taylor of the New Jersey area.

The clergymen who spoke at the meeting almost unanimously pinned the cause of the rioting to poor living conditions in the city, and said it was not the fault of only "criminal" elements. The riots caused 26 deaths — all but two of which were Negro — more than 1,200 injuries, and millions of dollars of damage.

Governor Richard J. Hughes has termed the riots an "open rebellion" and "criminal insurrection." Newark Mayor Hugh J. Addonizio has said the tensions which broke into the race riots had been "fueled by a rash of wild and extremist statements," including some by

workers in the city's anti-poverty agency.

The ad hoc committee will continue to meet and discuss the situation bi-weekly, "for at least the next three months." But Day said he would be "terribly surprised" if the committee did not become an action group.

While no official statement on the cause of the riots was issued from the committee's first meeting, it was evident where the speakers stood.

Ulysses B. Blakely, associate executive of the synod for the Presbytery of Newark, said there is a ghetto situation in Newark, despite declarations and promises of assistance to non-whites by both the mayor and governor.

Newark's educational system was labeled "horrible," by Blakeley. "No one will deny that," he said. "The board of education has not really been interested in educating the people of Newark, especially since Newark became 51 per cent Negro."

The Presbyterian executive cited an attempt to have Wilbur Parker, a Negro with college degrees, appointed secretary of the board of education over the mayor's recommendation of James Callahan, a white man with a high school diploma. He said the matter was not solved

when Arnold Hess, the present secretary, decided not to resign.

"There were a number of appointments later, but each one took a white man and moved him to a higher post and placed a non-white in his place," Blakeley said. "It was evident Newark was ready to pop."

Bishop Stark said the riot was "not unexpected. We wouldn't have been surprised if it had happened two years ago. Conditions in the central ward — the Negro section — have been incredibly bad."

"There has been unemployment, bad housing, poor education, crowded conditions, and then the fact that 46 acres of Newark land are being made available for a new medical school with apparently inadequate provision for relocation of those living on the land," the bishop declared.

Day, the United Church of Christ executive, said he believes "only the blindest interpretation of the riots can place the blame on only criminal elements, as the mayor and governor have tended to do."

The Rev. Joseph L. Roberts Jr., pastor of the Elmwood Presbyterian church in East Orange, N. J., expressed concern about what he called "unrealistic welfare laws."

The dean of Trinity Cathedral, in whose cathedral house the meeting was held, said the "horror felt by the people" at what the snipers and looters were doing was balanced by

"the widespread, indiscriminate use of arms."

Dean Ledlie I. Laughlin Jr., said "people felt they were disgraced by the looters and snipers, and at the same time were being treated as though they were looters and snipers."

The clerical concern about alleged police brutality was echoed in a statement by another group formed by 60 civic leaders. That "committee of concern" charged that a "large segment of the Negro people is convinced that the single continuously lawless element operating in the community is the police force itself in its callous disregard of human rights." The group called for an independent commission to investigate the charges.

### Bishop Stark on Sin

Bishop Stark said that "unfortunately there seems to be quite a bit of evidence of police brutality. But we must remember," he cautioned, "that there was frenzy, brutality, and hatred on both sides."

"You might say this is evidence that the doctrine of original sin has not been repealed," the bishop commented.

All of the criticism was not directed at city officials, however. The Rev. C. Lincoln McGee, pastor of Trinity Presbyterian church in Montclair, N. J. told the meeting that when he and other Negro clergymen walked the Newark streets during the riots, they were asked where they had been when the people had been charged excessively for food and rent.

"We are great ministers. We are great preachers," he continued. "But we are so concerned about our hotels for saints that we are not reaching things outside. We are not even talking their language."

The Rev. J. Wendell Mapson, pastor of the predominantly

Negro Mt. Calvary Baptist church, said he felt the meeting should have included persons from the ghetto area, "those who have been hurt." But he emphasized he was not opposed to the meeting.

The only Catholic speaker at the meeting — although there were other Catholics present — said "we have all sinned by our negligence." Fr. Daniel Downey of St. Mary's church in Newark told of efforts made by the church in the area of housing.

Suburban clergymen at the meeting seemed to agree that their congregations, for the most part, "have no idea of the situation." The Rev. Daniel K. Sullivan, rector of Grace Episcopal church in Nutley, described the mentality of his parishioners as frightening. "They have no realization of what the situation of the Negro in the ghetto really is."

The Rev. Ronald Englund, pastor of the First Lutheran church in East Orange, said the tendency among whites is to feel "all Negroes are rioters, criminals." Another East Orange clergyman, the Rev. Orrin F. Judd of the Central Baptist church, told of a "sense of bewilderment" among both white and Negro members.

Leaders of Protestant denominations in the state drafted a pastoral letter on the riots.

### Pastoral Letter

Addressed "to our Christian brethren," the letter stated "the claim of Christ on our lives compels us to speak" of the riots in Newark and nearby towns and "of the future, that lies before us."

The signers said they "share in anguish" that people in New Jersey cities and towns and in the nation "should be so torn by hatred and distrust." Exploring "riots and violence" they added, "We likewise de-

plore the conditions which make for riots."

They then listed as those conditions poor housing, inadequate schools, limited job opportunities and corridors of public influence and power which are "closed for large segments" of the populace.

Asserting that the "non-white American bears the brunt of these conditions," the clergymen declared: "When any people are hemmed in by physical and social circumstance for long, it is to be expected that they will seek ways of making their frustration and anger felt. It is from this perspective that we view the Newark riot."

### Admit Own Guilt

The signers admitted the guilt of "placing ourselves, our own comfort, desires and needs at the center of our being," and shunting aside the desires and needs of "our brothers."

"The Church is guilty of sin as it has concerned itself for its own life," the letter continued, and then called for "daring commitment" to seek "justice and opportunity for all." It warned against returning to "previous patterns of behavior" as order is restored to the communities hit by riots.

God's revelation in Christ "makes clear" the standard of behavior for God's people is "one of self-giving, self-sacrificing love," the letter stated in outlining its two-pronged appeal for help.

It called for money to "purchase food, to meet emergency needs where only money will help, to send children and young people to camp, to meet medical needs, human needs."

Contributions, it said should be sent to the Greater Newark Council of Churches.

The second need the clergymen wrote, is for lawyers to "volunteer to handle many of the problems which have



arisen . . . to engage in factual and legal research relating to civil and criminal proceedings." Contact with the Newark Legal Services was recommended.

### ESCRU Statement

A rundown of events from the start of the rioting on July 12 was released ten days later by the Rev. Ivan Backer, chairman of the Newark chapter of the Episcopal Society for Cultural and Racial Unity. He was assisted by Frederick H. Sontag, Episcopal layman who is consultant to the national board of the organization. The document concludes with suggestions "culled from many people and they are made in retrospect to the actual events. They are offered not in criticism for what was not done, but in the hope that they may be helpful in similar situations in the future."

● The fuller resources of the entire diocese could have been mobilized:

The women of the diocese could have collected food to have it in the city on Saturday, July 15, when it was first needed

Volunteer lawyers, doctors and nurses could have been secured earlier

Some responsible diocesan committees could have been convened

The mailing list from the Newark Churchman could have been utilized as a channel for communication, even though it cannot be used for fund raising.

● A communication of some kind needed to be shared with the people of the diocese on Sunday, July 16, while the riot was still in progress. Suggestions for special prayers, hymns and liturgical resources could have been made.

● Teams of priests from the suburbs could have done the following:

Minister to the wounded in hospitals

Be present at the armory to act as chaplains to the men

Be present at several police stations and fire houses as observers

Establish liaison with key government offices, community and civil rights organizations

● Some priests who were on vacation could have been asked to return. This is particularly true of the canon on the Cathedral staff who is a Negro.

● A statement about the riot from the Church's point of view could have been placed in the newspaper as a paid advertisement.

● Clergy in the city would have found it useful to be equipped with a small transistor radio, powerful small flashlight, protective helmet, and a camera to record evidence.

### BLACK POWER CONFERENCE

★ The black power conference, meeting at cathedral house, headquarters of the diocese of Newark, was attended by over 700 Negroes from all parts of the country.

The Rev. Nathan Wright Jr., director of urban work for the diocese, was chairman, but the diocese was not a sponsor.

It was a closed-door affair, with reporters barred, so that news sources were full of "according to one report", "it is alleged", etc. No attempt is made here therefore to present a report of what actually happened at the July 21-24 sessions.

A press conference was held following the meetings when Wright stated that "the unity of black people" had been demonstrated. He also said that his role in the affair was "consistent" with his ministry, but that it was not an official diocesan action. "I make no reports to my department," he declared.

### YOUTH BLAMED FOR DETROIT RIOTS

★ Churches in Detroit moved quickly to bring both immediate and long-range aid to the victims of the riots. Clergy also declared that they had done much to alleviate conditions that many believe are behind riots there and elsewhere.

But following the outbreak that ripped the city, religious leaders admitted that they had been unable to accomplish one crucial task—reaching a small minority of the black community which now appears to have no means or desire for communication.

The Rev. Robert L. Potts, Negro rector of Grace Church, said that a neighborhood organization had tried to change things. "In our efforts," he declared, "we couldn't reach the young, the disenchanted. These are the untouched as far as the community is concerned. It is the young cats that are doing this, but they are getting support from some older guys."

### BISHOP PIKE TO HAVE SECOND DIVORCE

★ Bishop James A. Pike and his second wife, Esther, in a joint statement, announced that they had reached an agreement on a divorce.

The suit was initiated by Mrs. Pike on the grounds of mental cruelty. Through his wife's lawyer, the bishop said that he would not contest the suit.

Separated since Jan. 16, 1965, the couple's joint statement said that their domestic difficulties were "personal."

The statement continued, "It is with regret that we announce the institution of legal proceedings to dissolve our marriage. This action is not taken in contemplation of the remarriage of either party; outside factors beyond the control of either of us have contributed

for some time to our drifting apart, though we have earnestly sought a solution and although we retain respect and affection for each other."

The couple has been married 23 years, and they are the parents of four children. One of their two sons, James A. Pike, Jr., 20 committed suicide last year.

Bishop Pike was also divorced from his first wife. That divorce was sanctioned by the Church through an annulment.

## LAMBETH CONFERENCE TO STRESS RENEWAL

★ Relations with the Roman Catholic Church, including the question of the papacy and the episcopate, will be a dominant aspect of the work of subcommittees of the Lambeth Conference, to be held in 1968.

Discussions at the assembly will be carried on in 32 subcommittees dealing with three main areas of the Church's renewal — in unity, in ministry, and in faith.

The Lambeth Conference is a purely deliberative body, which meets in private and has no synodical authority or legislative powers. But as its decisions represent the considered opinions of a majority of Anglican bishops from all over the world, they carry great weight.

Of the nine subcommittees dealing with renewal in unity, one will deal with the principles of union, a third directly with Roman Catholic relations, and a fourth with relations between Anglicans and the Eastern Orthodox Church.

Topics for the nine subcommittees on ministry include the diaconate, women and the priesthood, and laymen in mission, society and Church. The largest number of subcommittees will deal with the Church's renewal in faith, and will in-

clude a Christian appraisal of the secular society and the technological society and theological topics.

Authors of preparatory papers for the conference include the Archbishop of Canterbury; Sir Kenneth Grubb, chairman of the house of laity of the Church Assembly; Canon Bernard Pawley, acting chairman of the Archbishop of Canterbury's commission on Roman Catholic relations; Canon Eric James, director of the modernistic "parish and people" group; and the Scottish Episcopal Bishop of St. Andrews, John Howe.

Archbishop Ramsey will open the assembly in Canterbury Cathedral July 25, 1968. Other preachers at the Lambeth Conference — which is expected to draw 500 bishops — include Archbishop Leonard James Beecher of East Africa, and Metropolitan Hiyarindu Lakdasa Jacob De Mel of India.

A new feature of the 1968 gathering will be the presence of 24 prominent churchmen to advise the bishops in their deliberations, and the attendance of observers from other Churches.

## BUFFALO CATHEDRAL SPONSORS SERVICES

★ St. Paul's Cathedral, Buffalo, as part of its 150th anniversary, welcomed Canadian Anglicans and the congregation of Holy Mother of the Rosary Polish National Catholic Cathedral to special services on two successive days.

Canadians and Americans saw their flags carried side by side in the processional and heard new challenges to their religious and national lives. Bishop Lauriston L. Scaife of Western New York and Bishop Walter E. Bagnall of the Diocese of Niagara took part.

The service with the Polish

National Catholics marked the first time that two congregations of the denominations had ever worshipped together, according to Bishop Scaife and Bishop Thaddeus F. Zielinski of the Buffalo-Pittsburgh Polish National Catholic diocese. However the two denominations have had intercommunion for 20 years.

Together, the two bishops celebrated the eucharist, blessed the people and administered communion. Bishop Zielinski called the intercommunion agreement "much more than amiability or courtesy, far more than a deeply grounded Christian friendship but rather a privilege freely granted by each of our Churches." He said the agreement does not require the acceptance of all of each other's beliefs and ways of worship but does imply that "each believes the other to hold all the essentials of the Christian faith." The guiding spirit is the Christian principle of unity in matters that are essential, freedom in matters that are not and love in all things, he added.

At the service with Canadian Anglicans, Dean Samuel J. Wylie of General Seminary said that "in Canada's next 100 years the clergy's role will be not so much as preservers of the Christian style of life inherited from England and France but as apostles pioneering on new frontiers as evangelists and innovators."

## MERRITT WILLIAMS TO RETIRE

★ Dean Merritt F. Williams has resigned from Christ Church Cathedral, Springfield, Mass. as of September 1. He told his congregation that he has Parkinson's disease and "that a clergyman's normal duties are particularly vulnerable to the action of this ailment."

# EDITORIAL

## Executive Council Qualifications

EPISCOPALIANS are asked to send in their suggestions for those to be nominated for important offices in the Church at the General Convention. The request is made by Clifford Morehouse, president of the House of Deputies. His communication we make our own, with the suggestion that you either act at once or save this page for use before the first of September.

The election of proper persons to function on behalf of the General Convention in its recess is one of the most important actions of each General Convention. To assist them in their decisions both Houses of the Convention appoint nominating committees. Moreover, open hearings are held during the course of the Convention, at which additional names can be suggested and individual candidacies supported.

Of the various groups to be elected, none is more important in its impact on the life of the Church, than the membership of the Executive Council.

In Seattle, the Convention must elect three bishops, three presbyters, and five laymen, in addition to six women — who will be nominated by the Triennial Meeting of the Women of the Church. Of this number, one bishop, one presbyter, and two laymen, who, when the size of the Executive Council was increased in 1964, were elected to three-year terms and are eligible for re-election.

The nominating committee of the House of Deputies, whose convener is the Very Rev. Almus A. Thorp of Bexley Hall, Gambier, Ohio, has proposed a series of qualifications for membership on the Executive Council, with the hope that any person elected would possess at least three, and that the whole group to be elected

would fulfill all, of the qualifications which follow:

- A broad understanding of public issues
- Tested ability to give consistent leadership
- Marked theological acumen
- Experience in ecumenical work
- Competence and experience in voluntary-agency program-development
- Familiarity with governmental processes and experience with the processes of Church government
- Competence in communications, social action, or community-development
- Capability in matters of financial management.
- Willingness to travel and speak publicly on behalf of the work of the Church

The committees welcome suggestions from the Church at large. Proposed names of presbyters and laymen should be sent either to Dean Thorp or to the temporary secretary of the Committee, Mr. Angus W. McDonald, 156 Market Street, Lexington, Kentucky, 40507; names of bishops should be sent to the Rt. Rev. Robert L. De Witt, 202 W. Rittenhouse Square, Philadelphia, Pennsylvania 19103.

Other significant nominating committees are those for trustees of the Church Pension Fund, Rt. Rev. Harry Lee Doll, 105 W. Monument Street, Baltimore, Maryland 21201 and of the General Theological Seminary, Rt. Rev. Lauriston L. Scaife, 1114 Delaware Avenue, Buffalo, New York 14209 and Rev. John Clinton Fowler, 500 N. Wilmot Road, Phoenix, Arizona 85711.

Now speak, or else hereafter for ever hold your peace.

# POLLUTION: --- A NEW MORAL PROBLEM

By Michael Hamilton

*Canon of Washington Cathedral*

## IT IS CLEAR FROM PAINFUL EXPERIENCE THAT CONTROL MUST BE APPLIED

WHEN JEREMIAH inveighed against the Israelites for defiling the land of Palestine into which they had come, he did so because many of them had turned from the worship of Jahweh to the worship of Baal, the God of the Canaanites. This idolatry was described as a defilement of the land. There was an immediate connection in the minds of the Jews between man and his environment, a relationship of responsibility between man, God, and the natural world which God had created for man's welfare. To sin spiritually had the effect of defiling the good earth. To misuse the land was an offense against God.

Pollution, of course, was an ancient problem. Before the Israelites lived in their tents and developed a meticulous sanitation code for both religious and health reasons, pre-historic man had smoke problems when he lit bonfires in his cave. In the middle ages in London, there were restrictions on the burning of some kinds of fuel and in 1306 a coal merchant was hung for violating them. In our century it has been the poor, living on the other side of the tracks, who were exposed to pollution and the suffering it causes. Today it is an issue for all of us.

Now why should one presume to write on pollution? It is not the gospel message, for it is about the salvation of our bodies, not of our souls. A lecture could be delivered on this subject by a Jew, a Moslem or a twentieth century Humanist which would include most of the material I will be using. The Church has no answers to the technical questions involved, and no priest is given scientific wisdom on this matter because of his ordination. These arguments to my mind are strong and I have no wish to discount them. However, there are compelling reasons which, I believe, occasionally justify a minister writing on this kind of topic.

Firstly, because decisions which include elements of moral responsibility as well as technical choices have to be made. Secondly, because God is concerned about the health of man, as

Christ clearly showed in his healing ministry on earth, and we as churchmen should share that concern in relation to the hazards of pollution. Lastly, when we preach the gospel, we should also teach the attitude toward nature which is reflected in that gospel. Jesus himself was a good Jew, and it is from the Judeo-Christian tradition that I shall be writing.

If these arguments are persuasive, then pollution rightly claims our attention. And if we are to be involved, we must also be informed. Because it is a relatively new problem it is not wise to take this knowledge for granted, so bear with me as I outline the essential aspects of a disaster that may come upon us.

### Control is Possible

THE PRIMARY CAUSES of air pollution are industrial smoke and gases, automobile and heating furnace exhausts. These urban phenomenon are often aggravated by a climatic condition, as in Los Angeles, which keeps the warm soiled air on the ground level rather than permitting it to rise up or be blown away. Unless curbed these sources of pollution are going to increase. The need for electric power in America for example, will at least double in the next decade. In addition to these major origins of pollution there are a host of less important sources such as cement factories, paper mills, dry cleaning plants, restaurants, and the uncontrolled burning of refuse in dumps. This last pollutant happens to be a major, not a minor, source in Washington, D. C. Finally, there are such natural sources as pollen, soil dust, volcanos and forest fires.

The good news is that there are means of controlling nearly all of these problems. Controlling in relation to this subject means not eliminating pollution completely, but making significant reductions which will negate the present dangers. We can trap the smoke so that the particulates are not dispersed into the atmosphere. Pittsburgh is an excellent example



of a city that cleaned itself this way. The fire at the Kenilworth refuse dump in Washington, could and should be put out, and the refuse transported elsewhere for land fill, or disposed of in a modern incinerator. One can also neutralize the ill effects of most of the chemical gases. It is technically possible to remove a good part of the poisonous sulphur from coal, but so far it has not been deemed economically feasible. The solution of building high smoke stacks so that the sulphur is dispersed by the air currents over a wide geographical area only distributes the health hazard to ones neighbors, and can hardly be considered a friendly solution.

Industry as a whole, in spite of the exhortations of some of its leaders, has only spent a tiny fraction of its income on research and control machinery, and has resisted state and federal moves to develop legislation that would enforce standards of control. On the other hand, when legislation has come into being many firms like Kaiser's Steel Foundry, California, have done an excellent and effective job of control.

### Cause Many Deaths

THERE IS a need for legislation as more and more citizens are beginning to realize in quite personal terms. The damage to agricultural crops, to farm animals and wild life, to buildings and indeed to everything that is exposed to smog, is extensive and increasing. It is estimated, in a 1966 report of the department of health, education and welfare, that air pollution does material damage of over 12 billion dollars a year. But this figure hardly reveals the personal suffering involved. The discomfort of city smogs is the experience of us all, but do you know that the rate of death by emphysema in the United States has increased ten times since 1950? This disease involves the gradual destruction of the hair-like tissues on the walls of the lungs, and the medical evidence that this is caused by air pollution is overwhelming. If you live in an urban area you are twice as likely to contract it than if you live in a rural region.

Information is accumulating that other kinds of diseases which affect the respiratory system, bronchitis, cancer and asthma, are also related to pollution. When air pollution reaches a high concentration level, the old and weak are quickly affected. In 1948 in Donora, Pa., there was a six day calamity in that small community which caused 20 deaths. In 1952 it is estimated that

there were 4,000 extra deaths in a smog period in London, and in 1953 in New York, an unexpected 200 deaths during a similar episode were discovered afterwards by statistical research. The situation is getting worse as the cities grow bigger, and our responsibility to take preventative measures becomes much greater when we realize that our children's lives, even more than our own, depends upon what we do.

### Prevention is Expensive

LET ME TURN now to the subject of controls and the factors that bear on the development of legal instruments to achieve them. Bear in mind that the technology of control, with the exceptions of diesel engine exhausts and of the sulphur content of coal, are largely available. Why are they not used? Because it costs money. Industries do not wish to invest the capital because it raises the price of their product. If one company does apply controls and a rival does not, the company that has shown civic responsibility loses out in competition. And if a whole national industry cleans itself, it may be at a disadvantage in international sales. The only answer to this unfair domestic situation is for legislation to apply to all companies in an industry. But what about a company that has deliberately built its new plant in a relatively low populated area where its emissions would be absorbed into the atmosphere without severe damage to the immediate region, should it also have to hold to the same legislative standards as applied to a competitor in an urban area? What about the company with old equipment, should it be obliged to invest in new and expensive control machinery?

There are no easy answers to these questions, but in spite of the difficulties, it is clear from increasingly painful experience, that control must be applied. It is also becoming obvious that, without major citizen support, municipal and even state governments are not strong enough to write legislation which would coerce industry. What local elected body would dare threaten the income of its inhabitants by passing laws which would cause the town industry to lose money, or possibly close up and move away? State laws by themselves are also inadequate because air pollution pays no attention to state boundaries or differing state standards. Lastly, as was evidenced in auto-exhaust controls, industries would prefer to adjust their production to one federal law than to fifty dif-



ferent state requirements. So, while local legislation is useful to supplement a basic federal standard, the case for federal controls is clear on a number of pragmatic grounds.

Since public law 159 was passed in 1955, and the clean air acts of 1963 on, it has been federal money that has supported the major research, and through hearings begun to alert the public to the dangers. As a result of the 1966 amendments to the clean air act, all 1968 model cars will have to conform to standards affecting crank case and exhaust emissions. The major legislative step required now is the establishment of national standards which define minimum clean air, or provide fixed limits to pollutants emerging from each industrial process. I believe the American citizen is willing to pay an estimated \$20 a year extra in order to gain healthy air and fresh water. If this is so, neither industry nor Congress has a moral right to block such a legitimate request. Their responsibility is to find the best means of implementing it.

#### Other Problems

IT IS NOT FEASIBLE here to do more than mention some other important problems of pollution, both of them originating in contemporary technology. I am referring to the disposal of radio-active wastes from atomic power plants, and the pollution of the outer atmosphere by man's rockets and space craft. They will become of increasing importance and deserve careful and imaginative attention. Atomic plants have an obvious advantage over coal and oil burning furnaces — as far as we know they do not cause major air pollution. However, the production of uranium for use in power plants is a hazardous enterprise. Preliminary news stories and medical reports suggest the high incidence of lung cancer among our uranium miners is caused by excessive radiation. If this is true, then the state of safety regulations, or their lack of enforcement, is a national disgrace and should be remedied immediately. Afflicted miners and their families must be given at least monetary compensation.

#### Contaminated Water

THERE IS of course one other major pollution problem — the contamination of our waterways, lakes and the sea around us. Everyone living in cities is aware of the lack of clean air, the existence of polluted water is less widely recognized, though the situation is in some ways more serious. The air can be rendered fresh

again in a relatively short period of time — it just takes money and the will to effect it. However, many of our lakes and rivers have accumulated refuse on their beds which cannot be removed, and the fish and vegetation that have been destroyed cannot be revived as a fresh wind brings new air. We have a backlog of damage estimated at about 20 billion dollars — if such matters can have a meaningful price tag.

The long standing causes of water pollution are human sewage and industrial wastes. There are no technical difficulties involved in the treatment of sewage so that the obnoxious elements are separated and disposed of in a sanitary fashion, and yet today large quantities of sewage are dumped directly into the rivers and lakes from towns and individual residences. Many more municipalities give only primary and inadequate treatment to their sewage, simply because it is less expensive. By the same token, there are means available for the processing of industrial wastes of all kinds which, if taken, would insure that our waterways are kept clean. Some factories who draw on rivers for cooling purposes return the water at such a high temperature that it kills animal life in the vicinity. It is estimated that at least 50 million game fish were destroyed between 1961 and 1964 because of this exposure to hot water.

The business, legal, financial and technological factors which surrounded the issue of air pollution are also present in relation to water contamination. Civic groups like the Isaac Walton League have been of great benefit in coordinating political pressure to achieve legislative standards. The water quality act of 1965 provided for a system of surveillance of inland waters and funded the research to ascertain quality controls. Later amendments gave grants of up to 55% of the cost of improving or constructing sewage treatment plants which were to be over the next few years. This promise of financial aid has in effect just been broken by the administration's proposal to cut appropriations for these grants. Goodness knows what confusion this is costing local authorities whose budget plans included substantial federal aid!

#### Vexing Problems

HAVING ATTEMPTED to give an outline of the problems involved, let me also share with you illustrations of some bizarre and complex aspects of the subject. Consolidated Edison of New York is the major power company that

provides electricity for that city. It uses soft coal with a high sulphur content which it imports from Venezuela. In spite of production improvements its plants are still major contributors to New York air pollution. If it were to raise its consumer rates and buy better quality coal, trade with Venezuela would decrease, and that country's economy would be endangered. The stability of the government of Venezuela, which is presently friendly to the United States, would then be affected. Incidentally, all the power companies could not switch to good quality coal even if they wished—there isn't enough available in the world.

When the 1968 cars come out with control devices, city air will improve. However, this gain will be lost in a few years unless much more effective devices are invented. The reason is that the increase in the number of cars will outweigh the decrease in individual car emissions! If electric battery operated cars replace the present internal combustion types, that would sound like a solution. Can you guess what the catch is? It is because each car would have to be plugged into an electric outlet at night to be re-charged, and we are back again to the problem of controlling the pollution from the electric power plants!

A petroleum refining plant in Southern California refused to introduce local air pollution controls. An indignant citizens group organized the return of thousands of that company's gasoline credit cards. The company invested in new control machinery within a few weeks!

Finally, there is a river in Toledo, Ohio, called the Maumee which is so contaminated that in 1962 there was a fire on it!

I shall close by making some recommendations, things we can do to redeem this tragic situation, acts of civic responsibility which also have religious dimensions.

- We must change our way of looking at the world around us. Air and water are in limited supply. We live on a small planet and our survival depends upon our willingness to adapt our community life to the reality of those limitations.

- Since pollution can no longer be considered a nuisance to be endured, but is rather a deadly evil, we must understand the problem, be willing to spend money to combat it, and join civic organizations which lobby for the necessary coercive legislation.

- Men like Senator Edmond S. Muskie from

Maine, and Representative John A. Blatnik from Minnesota, who have done so much for the cause of combating pollution on the federal level, must be given national recognition and political support. If equally farsighted state and local elected officers and legislators bring in needed reforms, their leadership must not also cause them to lose their jobs.

- We must address ourselves to the problems related to pollution. If all the technical, financial and political aspects of pollution were resolved, and the disastrous growth in world population not also reversed, we still will have failed.

In conclusion, I believe the attitudes which undergird our most profound understanding of these issues come from the Judeo-Christian heritage which enjoins us to be unselfishly concerned for the welfare of our neighbor, and to avoid defiling the good land which God has given us.

## Lots of Work in Seattle

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

THIS IS no ordinary summer in the life of the Episcopal Church in Seattle, because many of us are occupied in final preparations for General Convention in September.

Having been through this job of playing host to the entire Church in San Francisco in 1949, I know whereof I speak. So the let-up in normal parish activity will be replaced by special tasks in planning to be invaded by over 10,000 Episcopalians in mid-September.

Much of this preparation is already completed by the excellent and efficient team headed by Willard Yeakel, the Rev. Lincoln Eng, and Canon Kenneth Snyder. Their office in the basement of diocesan house hums with the activity of a command post co-ordinating and needling—the work of many committees.

The task of a local committee is primarily one of logistics: seeing that visitors are housed and fed; arranging for meeting places not only for the big gatherings but for every committee; having everything ready at the right place and time; providing transportation; equipping and furnishing the Arena, Opera House, Playhouse, and Exhibition Hall for special uses; assigning

guest preachers; providing space for exhibits; securing and training ushers, choir, and altar guild and so on. As a case in point, consider the planning time, materials, and people involved in communicating 10,000 people in twenty minutes at the U.T.O. Eucharist in the Coliseum! Yet, preparation for all of this was 70% complete by June 1 and by June 30 we were in full readiness for the event.

As the Cathedral Church of the host diocese, we shall have our own special involvement on the periphery of the main events. This will be particularly the case in the week prior to the formal opening on September 17 when other organizations and groups of the Church will hold their meetings. These include the Daughters of the King who begin with an evening eucharist and supper on September 10, the Church Periodical Club with a corporate communion and "brunch" in mid-week. On Friday evening September 15 the synod of the eighth province meets at the Cathedral.

The inaugural eucharist for bishops, deputies and delegates to the Women's Triennial will require two services at the Cathedral on the morning of Monday, September 18. Lay readers and the altar guild will hold corporate commun-

ions later that week. Since many of these events involve breakfast, lunch, or tea not to mention altar preparation and ushering many in the parish who want to help will be needed here in addition to volunteering for duty under the "main tent".

Sunday worship at a cathedral during General Convention is always a great experience. On September 17 at 10:30 our former and much loved diocesan, Bishop Bayne, will be the celebrant and preacher. Then on Convention Sunday, September 24, for the first time in our relatively brief history, the Archbishop of Canterbury will celebrate and give a brief sermon at a choral eucharist at 8 o'clock. He is honoring us in keeping with his policy of celebrating at the altar of the cathedral church whenever he visits a diocese. At the service of Morning Prayer at 10:30, one of the distinguished leaders of our Church, the Bishop of New York will be the preacher. These will be great and memorable services with capacity congregations. It will be thrilling to have a part in them.

Therefore we have plenty to plan on our own. We will of course want to take in many of the big events at Seattle Center, but our part is a big one in itself. We'll need you in September!

## LOVES, LOVE AND THE TRINITY

By George F. Tittmann

*Rector of St. Mark's, Berkeley, California*

**LOVE WILL ALWAYS THINK CRITICALLY  
ABOUT THE SYSTEM IT LIVES IN, WHETHER  
ECONOMIC, POLITICAL OR RELIGIOUS**

WE DON'T really have time these days for little questions. There are so many big ones we are faced with — and in new ways, under terrific pressures. Would it be worth our while to spend a few moments getting perspective on such a question as this

What is love?

Is love really possible?

Where does it come from?

Just how this is connected with the meaning of the Trinity we'll deal with in a post script.

The true size of such questions is not really clear until we get past the subject of our many

human loves. In their many forms, they are with us in every breath, at every turn of life, behind every headline.

One of the first facts we might note is the poverty of our language. In English, the one word "love" means so many things. The Greeks had five words. Ours we modify rather clumsily, as "love of country", "love for children", "lover's love" and so forth. But let's meditate on these for a start.

**What Love Is**

LOVE is the affection of friends. Certain kinds of intimate conversation are possible with cer-

tain persons. We enjoy activities together, such as sports. There is a certain "extra" to an office relationship, or we share vacations together; we may even lend and borrow money for hard times, take each other into our confidence in matters of home tensions, career decisions.

Love is that complicated force which both binds and destroys families. It runs from extremes of great self-sacrifice to blind and obsessive possessiveness in the relations of parents and children, among brothers and sisters. We need it, lean on it, cannot do without it — and at the same time suffer from it some of the most ambivalent frictions we ever know.

Love is that engulfing, consuming rapture and agony which is powered by our sexuality. It makes fools out of the wise, gods and goddesses out of the most ordinary human clay. It builds empires and brings ruin, founds incredibly happy families and smashes them after decades of stability. It gives wings to the soul, forcing the first great break with egotism in the young, while it blinds common sense and can twist every value out of shape. It can make every ordinary thing incandescent with sheer beauty, and convince the sanest mind that life is hell.

Love is the power behind all progress, ambition, self-control. Raw love, in the sense of yearning desire, is what makes us move, sustain interests, concerns, curiosity. It is always partly turned inward for self-advantage, but without that, all existence would be a listless, silent, sleeping survival — little more.

Just to play with alliterations there is parent-love, playmate-love, puppy-love; partner, patronal, phallic, patriotic, professional, passionate love.

The subject is limitless. Popular songs, the songs of the populace, the singing of just people, is saturated with love; for in its myriad forms, it is love which gives life and grief, and without love we cannot imagine just what it would mean to be.

### Our Collective Life

BUT ALL THIS is what we think about and hear anywhere. What is it about love which ought to preoccupy us here? It is not so much love that is, as the kind of love that ought to be — love we need more of and do not have where we need it. What kind of love is this? This might be worth spending time on.

What we mean is a love which doesn't have

the price tag of self interest — that's asking a lot — love as something which seeks to minimize contentiousness, frictions, which gets behind hates and fears both in its origins and its object; love which is not so much a static goal, or a substance, as a way of doing things; an atmosphere of will, a working attitude which affects how we do whatever we do.

This kind of love will be governed by fair play in dealing with others, going to every length to be above-board, hear the best of another's views, listen until he's done. It will try always to deal directly with the adversary, never content to avoid the disagreeable meeting face-to-face—at least once. It will control its gossip with kindness. It will be patient, waiting for response and not act on conclusions which have not been shared fully. It will never take vengeance; love is what stops the cycles of revenge. It will be open to those beyond the beloved in-group, to include neighbor, and stranger, the unlike and the unloveable. Perhaps above all, this kind of love will be humble in the presence of hatred, opposition, the enemy — for he is at least intensely concerned for some kind of truth, and in his criticism of us he is always at least half right.

But we are so far only dealing with individual love, person-to-person love. That is very important. But it leaves out the immense realities of our collective life. For we are immersed in each other — nowadays in a global, instantly-communicating neighborhood. Searching for a love which applies only to individuals is for those who think they can afford to be private and live in a protected cocoon.

What happens when the killing decisions about power have to be made? How does love come in here?

It is always possible to play the pacific role — the detached, pure-hearted martyr who withdraws in protest. This can be cowardly, or it can be giant-sized heroism—depending on what goes on in the heart. Love can drop its hands to its side and be hurt, or leave the scene which it deems hopeless. Yet, that can be true love. This we must never forget.

But if love is to take its place in the maelstroms of power and try to be responsible, its role will be other — and excruciatingly delicate. In the real world love has no easy task.

If there is to be war and the obscene wastage, the hurt and outrage and mess, then love will



try for all kinds of pitiful but enormously important mitigations, modifications, softening restraints in weaponry, humane treatment of prisoners, paying costs itself to avoid total carnage. It will try to keep wars small and short. It will always remember the needs of the future and look beyond the armistice. It will beware of vengeance — always, always beware of vengeance and its satanic momentums. It will do what can be done — suffering when that is too little — to maintain the human sense, the feel for the larger scene. In a final outrage of all logic love can even kill without hate — and this is both the last refuge for sophisticated evil and the last stand of love's total immersion in life.

And if there be, short of war, the heavy policing and repression of anarchy, love will keep on working against the causes of the riot, to meet the needs of revolution. It will use bridges of personal acquaintance from class to class, race to race, region to region. It will sense its shame in connivance with wicked, secure sectors of society, and keep order only that a better society may come. It will honor the protest which restrains savagery. And it will take no vengeance, ever.

Love will always, think, think — think critically about the system it lives in: whether it is really adequate and reformable or antiquated and useless. And this applies to any system — economic, political or religious.

It is love which does this thing of fantastic difficulty. And whenever it is done, it is love which is at work.

### New Kind of Love

IS LOVE really possible — this greater kind of love? If so, where does it come from?

Enter now the world of the New Testament. It is not a make-believe world. It is one in which men and women just like ourselves go their ways, think their thoughts, bump into difficulties, make their choices, and decide what's worth dying for — just like our world. These writings were not put down by men detached from life, under some kind of spells in holy rooms. They reflect what were found to be working truths about what people go through just being people.

One way to hear their message — doubtless there are other ways — is as one long proclaiming that a new kind of love had been let loose among men.

From Mark's table-fellowship unity between Jew and Gentile, to Paul's hymn of praise to the divine love in I Cor. 13; from Matthew's Sermon on the Mount to Revelation's picture of the new heaven and earth; from Luke's parables of holy altruism to the arguments in Hebrews about the atoning sacrifice which changes everything about the universe, to John's Jesus saying in his last breath that the work of the divine love has been finished on the cross — it is all about this new order of things in which the Almighty had given a new kind of love into his world.

Through Christ's deed we now have not only the example of love, but the change in the structures of existence which make it possible. In the presence of the Holy Spirit in the holy community it is given and refreshed under every conceivable condition of man. The structures of anti-love have been broken and defeated; the resources for love within the human arena have been organized through baptism and eucharist to be carried out into the flesh-and-blood world where sin still holds terrible sway.

It is all so great, so different, so long hoped-for! The language of these writers refers again and again to a new start for the whole of creation, new life from the dead, the new birth into the order of things which was all along meant to be.

In letter after letter, the conclusions point to what this new love looks like in practice and how it is to be applied in all the thorny problems of living.

### Three in One

WHAT HAS all this to do with the Trinity — God who is three-in-one, one-in-three? From this experience of the new kind of love, it follows rather logically:

It is God in the midst of Christians, the Church, who is doing this work of creating and feeding love; it is none less than he himself — in this special mode called "Spirit". And what he does there is different and distinct from the experience of any other group or any other relationship of men, — and yet, there is but one God.

It was God in Jesus of Nazareth who made this love possible, conquering anti-love by his reversal of lovelessness on the cross; and it was done there and there alone and no where else; and it could only have been done by God himself



in some mysterious unity with the fully human Jesus, — and yet, there is but one God.

And the one God rules — in the pattern of crucified-resurrected love, like a suffering, infinitely caring parent — all the galaxies, eras, fates and fortunes of civilizations and individuals, the Father of all creation, — and yet, there is but one God.

If this is what you have experienced to be true, what else can you say, but Father, Son, Holy Spirit — one God?

By way of a practical afterthought, what occurs to every one must be added: Is there this special love in the Christians?

How do we Christians prove the Trinity? By argument? Its intellectual rationale is mathe-

matical nonsense. No, only by whether, in all the jungles of human lovelessness, we are indeed the special receivers, givers and rejoicers in love.

Is this love evident through Church history in its mission around the globe, in this nation, in local churches, in your life and mine?

If not, our Christian forebears were kidding themselves, and the Trinity is a fool's formula. Or, if not, they knew something we have yet to discover.

But if so — "Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen"

## Peacemaker Role For Refugees Urged by British Journalist

★ The Middle East refugee could become the "peacemaker" in the recent clash between Israel and the Arab states, British religious journalist Cecil Northcott suggested in Chicago.

"Israel and Jordan now have the opportunity of the centuries to make a peace constructed on an act of statesmanship and humanity," he said.

Claiming that neither Israel nor Jordan "want" the refugee, he pointed out that leaders of both countries are "troubled about the swollen masses of refugees who ebb and flow between the two countries."

"The refugee could become the peacemaker between the two countries. Israel and Jordan need to find a common cause in order to discover each other's worth, and in planning for the refugee they have a ready made cause at hand."

"During these twenty years," he said, "a new nationality has grown up on the borders of Israel and Jordan. Sometimes called Palestinian Arab, and sometime the Arab Refugee he

is nevertheless a permanent political person in Middle East affairs."

Northcott suggested the Gaza strip could become a "permanent home for the Arab refugee."

"Israel has already shown, in areas like Nazareth, that the Arab can become a welcome and useful Israeli citizen," he said. "This re-settlement of Christian Arabs is an often ignored example of how religious and cultural barriers can be surmounted."

"Let Israel and Jordan combine their political and economic intelligence in making the Gaza strip a permanent home for the Arab refugee. They could be assured of immense international goodwill and assistance."

"Let the Sinai Peninsula — transformed by modern ingenuity — be a new land of hope. Instead of the refugee being a symbol of hatred and enmity between Israel and Jordan, he could be a symbol of hope, cooperation and brotherhood."

Northcott is in the U.S. as a visiting faculty member of

Garrett Theological Seminary's summer school in Evanston.

He asserted that "the future happiness of both Jew and Arab" depends on successful handling of the refugee problem.

"The Israeli-Arab war was a dispute fundamentally about people and their right to live. The community of 200,000 Arab refugees is at the heart of this dispute. The war was fought over their living bodies."

"All the voices of humanity," he concluded, "now call for some strokes of imaginative statesmanship not only to prevent another war but to provide for the constructive creation of peace."

### AN OPEN LETTER ON JERUSALEM

★ Bishop W. Appleton Lawrence sent us an open letter addressed to Christians of the western world, written in Beirut, Lebanon, on June 26, 1967. The writer is Nancy Nolan Abu Haydar who, with her husband, were in Jerusalem for ten days after the Israeli occupation of the Jordanian Old City. The couple had been engaged in research on malnutrition among Arab refugee children.

The document, which was received after our center pages were off the press, was sent to Bishop Lawrence by his daughter, Nancy, whose husband is president of a prep school in Beirut which is a feeder for the American University there. The bishop's note says: "Nancy says this letter is of course slanted in favor of the Arabs but she thinks her friend is a reliable observer and certainly would not twist facts, and as so much news is slanted the other way that I hope the Witness can use it."

The letter by Mrs. Haydar had previously been circulated in Canada by Bishop Henry Hunt, suffragan of Toronto, and was printed in newspapers of that city. In his covering letter to the papers, Bishop Hunt said the war demonstrated emphatically the superiority of the Israelis in preparedness, resolution and military strategy.

"Great respect and admiration will be accorded Israel if, in its new strength through victory, humanitarian principles of justice, mercy and human rights are carefully observed in the treatment of the defeated, and the religious rights and traditions of faiths other than Judaism are recognized and honored," Bishop Hunt wrote.

He said he was sending the American woman's letter to newspapers because of what he called a dearth of direct news from Israeli-occupied Jordan.

Mrs. Haydar's letter reads in part: "Today, Jerusalem (Jordan) is an occupied city, ruled over by an enemy determined to irrevocably change its physical appearance and break the spirit of its people.

"The Israeli authorities made absolutely no attempt to find or provide any kind of alternate housing for any of these people. Similar upheavals will follow in rapid succession until pressure of world opinion forces Israel to

act in accordance with basic humanitarian principles.

"Still more terrible than such forced dispersals is the immediate danger of starvation which faces the 30,000 people who live within the old walled city of Jerusalem. We have, with the help of friends, canvassed much of the old city population and have neither talked to nor heard of anyone who has received food from the Israeli authorities, in spite of the announcement in the June 12 issue of the Jerusalem Post saying that 'thousands of loaves of bread and bottles of milk' had been distributed free of charge to the residents of the old city.

"All attempts of the Red Cross and its Moslem counterpart, the Red Crescent, to give material aid to the population of occupied Jordan have been ignored by the Israeli authorities. A Red Cross unit trying to enter the West Bank of Jordan across ruined bridges over the river was fired upon by Israeli soldiers. At the same time, all efforts by the people of Jerusalem themselves to organize relief have been thwarted.

"The Church of St. Anne, whose crypt marks the birthplace of the Virgin Mary, has been virtually destroyed, and the Church of the Nativity was damaged.

"The desecration of Christian Churches, especially the Church of the Nativity, and the Church of the Holy Sepulchre, of which we know personally, includes smoking in the churches, littering the churches, taking dogs inside."

The letter claimed there had been deliberate bombing of Bethlehem and Jerusalem hospitals, destruction of clearly marked ambulances, strafing of doctors retreating on foot from an army hospital, use of napalm bombs on retreating soldiers and civilians. Mr. Haydar also said terror tactics were

used, including a threat of gas in Bethlehem and the kidnapping of children from the Old City.

The alleged tactics were calculated to "drive people out of their homes and country. And the wide-scale, organized looting of stores and homes are some of the other terrible things which we have seen ourselves.

"It should be stressed that all of these things are being done by Israeli army personnel, many of them officers."

Copies of the letter have been printed by Don R. MacNeil, a Toronto missionary in the Middle East for 15 years.

The ambassador of Israel to Canada, Gershon Avner, denounced the letter, calling it "close to willful atrocity-mongering."

## CHURCH OPENS DOORS FOR COMMUNITY USE

★ Epiphany, Detroit, like a growing number of churches throughout the U.S., has opened its doors to community organizations this summer, including a pilot UAW-CIO factory training program.

The church's parish house also provides office space for a county welfare worker and is a base of operations for a neighborhood organization dealing with delinquents.

Rector of the parish explained that the summer program resulted from a two-year study by the vestry. The vestry concluded, he said, that "since the facilities were located in a community where its use is sorely

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## No August 10 Issue

★ We are on our every-other-week schedule for the summer. The next number will therefore be dated August 17.

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needed, the church has a Christian responsibility to share them.

"If the church facilities could be used for the collective good of all the church's neighbors, they should be used in a way the people themselves wish to use them."

It is not the first time, however, that Epiphany has invited the neighbors to use its facilities. In 1963 it was the initiating center for an anti-poverty campaign, and has cooperated with other community betterment organizations.

Lay officials of the congregation support the effort. Chairman of the Epiphany building house committee Harold Hammond said: "It is to our neighbors that we wish to witness for Christ and the church. The parish hall and its use gives us a common meeting ground, and therefore an opportunity to make this kind of witness."

The church treasurer, John Pomm, said: "These are the kind of things the Christian church should be doing in our kind of neighborhood."

The church, which has been integrated for more than a decade, is made up largely of older whites — 65 per cent — and younger Negroes under 20 years of age — 30 per cent.

"Given this population makeup," the rector said, "the variety of problems is unique."

## THREATEN QUAKERS WITH PROSECUTION

★ The treasury department has recommended that the justice department prosecute the crew of the Phoenix, a small ship which early this year carried medical supplies to Haiphong under the aegis of an independent unit known as a Quaker Action Group.

While neither of the departments would do more than verify that the prosecution re-

quest was made, the action stems from what the treasury considers a violation of the trading with the enemy act.

In times of war, no one is permitted to trade with the nation's enemies. While the U.S. is not technically at war with North Vietnam, the law's provisions have been revised to apply in this conflict.

The mercy shipment by the group of Quakers was made after a number of warnings by the treasury department that such action would be in violation of the law.

It has been a long standing practice of many Quakers, however, to show acts of mercy to all sides of a conflict. This, they hold, is in compliance with biblical admonitions to love one's enemies.

Some Quakers, joined by others of similar religious convictions, have protested that to enjoin them from these acts of mercy is to deprive them of their rights to freedom of worship guaranteed under the first amendment.

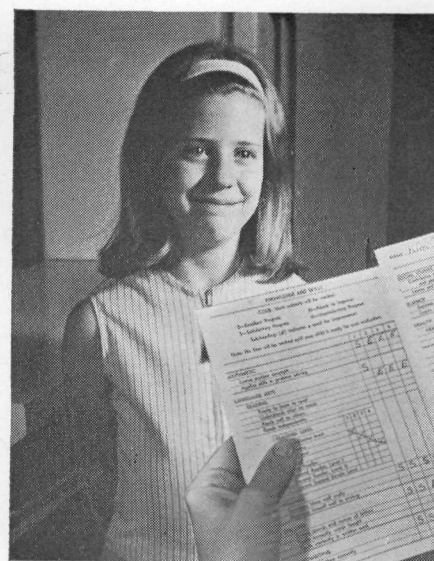
The treasury department also had issued orders putting curbs on funds of some Quaker groups, earmarked for mercy projects assisting the Vietcong and North Vietnamese. Much of the aid was channeled through Canadian sources.

## PAUL VAN BUREN GETS AWARDS

★ Paul M. van Buren, one of America's God is Dead theologians, has been awarded a Fulbright senior lectureship and a Guggenheim fellowship for 1967-68.

Oxford University nominated the Episcopalian to lecture at the school and to research the implications of linguistic analysis for theology.

While in England, he will give one of the annual lectures of the Royal Institute of Philosophy.



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# BOOK REVIEWS

E. John Mohr  
Book Editor

**A MODERN PRIEST LOOKS AT HIS OUTDATED CHURCH.** By Father James Kavanaugh. Trident Press, \$4.95

The great tidal waves of change that sweep through human history from century to century are not the result of one man's influence, or even one group. The massive consequences of one individual's effort, or that of one group, only start the movement. Its full stress is the result of many forces combining to move in one general direction. It is not a brisk offshore wind suddenly sweeping over a calm sea, or even a normal tide accelerated by powerful winds, or some strange unpredictable submarine earthquake — but all these, and more, causes, converging and uniting, like a flooding river with its tributaries. It gathers power from still other, unforeseen powers at work in the world.

When the Vatican Council convened in 1962 it was understood that one subject *not* to be debated was the marriage of the clergy; another (tacitly assumed) was birth control. These topics were to be shelved lest they divide the Council. Instead, as Pope John insisted, the main concern of the Council was to be the Church's pastoral task. Toward the more effective function of the Church in its service to the faithful and to all mankind, the "updating" of the Catholic Church was to be undertaken — with no discussion of dogmas or of fundamental principles of the Church's teaching. But the updating of the Church's pastoral ministry has proved to be only a beginning — like the renovation of a house that leads to new walls and floors. The pastoral needs of the Church are far more urgent and much farther reaching than the Council or the Pope assumed in 1962. Father Kavanaugh's book unveils the whole situation of Catholic morals and customs in the midst of this changing modern world. The problems of "pastoral theology" reach the very depths of Catholic faith and Church law.

This book is no plea of some unhappy disappointed priest who puts his personal wishes or regrets above everything else. He is a loyal, devout, earnest, warm-hearted Catholic who longs to see the Church face up to the crises of today. These crises exist in the very life of the Church, and involve marriage, family limitation, birth control, and the whole

range of man's most sacred and intimate relations in holy matrimony, the married estate with its lifelong bonds. Ancient legal provisions are simply inadequate today, and the pastor who never gets beyond the canonical regulations is only handing his penitents stones when they hunger for bread. The law was once a luminous guide — but it has now grown dim. And "if the light that is in thee be darkness, how great is that darkness!"

This book is an appeal to the whole Roman Catholic Church to rise up and demand the changes without which it cannot function fairly, justly, or charitably in this age. The author is not threatening anything, not laying down any conditions, but only making a plea for change and fairplay and for practice of the spirit of the Gospel. It is the most powerful, most persuasive plea of this kind that I have ever read. The tidal wave of change has moved mightily since 1965 when the Council adjourned. God grant it may continue to move in a creative, restoring, beneficent direction! If so, then future generations will surely rise up and call blessed the leaders of a Church which has seen its duty and obeyed it. The trumpet call addressed to this generation is to proclaim justice and freedom, not only to the nations but to multitudes of devout and faithful Christians whose burdens are greater than they can bear.

Father Kavanaugh deals only with the problems within the Roman Catholic Church. But surely the ethical and moral, and for pastors the pastoral, problems he describes are not limited to one church. In all the churches there are rules and regulations that call for reexamination, and unbearable burdens the past has bound upon men's shoulders — and especially the shoulders of women. Unless some relief is found, it is a question how long the faithful will continue to submit with docile and unquestioning obedience. In fact, multitudes are already refusing to obey. They do not complain; they simply ignore the antiquated rules. But someday the change will be acknowledged and approved.

— FREDERICK C. GRANT

Professor Emeritus of Biblical Theology, Union Theological Seminary, New York.

**ERICH FROMM: A PROTESTANT CRITIQUE**, by J. Stanley Glen. Westminster. \$5.95

Although Erich Fromm was trained as a lay analyst and continues to use Freudian concepts, identifying himself as a Neo-Freudian, he is essentially a journalist and a quite popular one at that. Like Harry Stack Sullivan and Karen Horney he is concerned with relating psychological insights to the social situation. His popularity is due to the assent the reader gives to his propositions for he articulates clearly what others have vaguely felt but have been unable to express. For example, he deals with loneliness not as merely the lack of friendliness or affection but as a product of uprootedness, a lack of significant values, and an absence of an adequate orientation to life, and in doing so strikes a responsible chord. He has a deep interest in religious themes of the Bible, talking about love, self-acceptance, self-realization, and the value of manhood. But he cites the Bible aspects of Church history, and significant religious figures to show that the affirmations which he emphasizes have been distorted. The difficulty is that he distorts his foils by isolating only aspects of what they have to say or by misunderstanding them. The thoughtful reader is arrested by the distortions and is forced, at the same time, to recognize that the distortions are popular misconceptions. The less knowing reader is inclined to accept Fromm's misconceptions simply because they agree with so many other things he has to say.

Dr. Glen has provided an excellent critique in which he analyzes the thought of Fromm and shows the errors in interpretation of many of his religious references. Fromm condemns Luther and Calvin by claiming that they advocate the same

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pattern of sado-masochistic submission to superiors and hatred and contempt for inferiors in the context, "God everything, man nothing." Fromm has no conception of grace, no basic understanding of the meaning of Christ to the Christian, or the positive relationship between God and man in the gospel. Faith for Fromm is really a negative legalism. Glen shows that Fromm accepts Feuerbach's argument that the God of the Christian religion is a projection devoid of ultimate reality. Fromm is also influenced by Nietzsche, Hegel, Reik, Weber, Kierkegaard, and especially Marx. In fact, many of Fromm's ideas are borrowed rather directly although often no credit is given to the source, according to Glen. Glen has provided an excellent critique for those exposed to Fromm either directly or indirectly.

— LEE A. BELFORD

*Chairman of the Department of Religious Education of New York University.*

**A CHURCH WITHOUT GOD**, by Ernest Harrison. Lippincott. Cloth, \$3.95; Paper, \$1.95

This is a disturbing book. It would surely rock an unsophisticated, credulous Church member who had never before questioned his faith. For it seems to be making mince meat of the Church and of the tenets of the Christian faith held in common by hosts of people.

To me it is a disturbing book because it is dishonest in the way it tries to make a case against historic Christianity and the institutional Church. The author sets up a series of straw men in the form of very lop-sided versions, indeed caricatures, of what churchmen are supposed to believe, and then proceeds to demolish them. For example, he draws a picture of the traditional God of the creeds and liturgy (according to Harrison), and then points out how impossible or absurd it is. In actuality the image of God he attributes to orthodox Christianity bears little resemblance to what reputable theologians of the 20th century have taught and written for decades. Harrison dredges up every childish, Sunday schoolish, fundamentalist, erroneous belief and half-truth of the past and then says, "This is what the Church asks you to believe"! The Church I know best asks me nothing of the kind, and there is great open-ness and latitude within it.

The plain truth of the matter is that a man like Harrison, like some other ecclesiastics of our time, has lost his faith, and now in self-justification is obsessively bent upon showing how out-of-date and dead God and the Church are. Atheism is

as old as man is, and we should not be overly shaken by another expression of it at a time when admittedly, theism is in trouble. But when, as in this book, the attempt is made to line up Jesus on the side of a denial of a transcendent, personal dimension to life, one must label it for what it is: false and nonsensical.

I write as one who is far from being happy with the state of the Church in our time. I am aware too of our facing a time of trouble. Our Prayer Book is archaic, despite all the elderly people who can't bear the thought of *any* change. The baptismal service is misleading and embarrassing in its medieval language. The Church ought to be far more militantly on the side of justice and equality for the Negro in his frustration. Instead it is full of status-quo-ers who dislike "radicals" and "trouble-makers". I am impatient for the unity of the Church to come to pass even in some measure, and despair over the forces of reaction and sectarianism in my own Church which are out to destroy COCU.

Indeed I am an impatient parson, but I am even more impatient with people like the author of this book. There is nothing constructive about him. To make his points he exaggerates and distorts. To justify his own unbelief and rejection he indulges in half truths, such as saying, for example, that the Church's view of man is negative and denigrating. Surely he knows better, or should. No view could be more positive and exalting: the Biblical one which has it that man is a creature of transcendent worth, one for whom Christ died, etc. To be sure, and rightly so, the Bible combines this with the insistence that man is not all he was meant to be, he is a sinner, which is to say that his selfishness constantly gets in the way. And so I might continue, but the point would be the same. I am unhappy about this book and what I would call the deceptiveness of it.

— BENJAMIN MINIFIE

*Rector, Grace Church, New York.*

**GOD-TALK: AN EXAMINATION OF THE LANGUAGE AND LOGIC OF THEOLOGY**, by John Macquarrie. Harper and Row. \$6

In the presidential address before the Metaphysical Society of America this year, Professor J. H. Randall Jr. of Columbia University emphasized the point that man's primary intellectual experience is linguistic. Before man can deal with anything else, including sense-data, percepts, concepts, etc., he must first come to terms with the givenness of the language in which his life and thought has been nurtured.

It is no secret that such emphases

on language studies has captivated much philosophical and religious thought in the recent past. Because of this John Macquarrie's new book, *God-Talk*, is particularly timely. Macquarrie, known for his studies in Christian existentialism and for his books on Bultmann and Heidegger, has woven together the best from the language studies of continental existentialism and British logical analysis and has conveyed in a most lucid form an intelligible basis for theological talk.

He has developed a "logic of theological discourse" that is an expression of a view of language that is seen from a much broader base than earlier views of logical positivism and related studies. Macquarrie draws his insights from such diverse quarters as the American philosophers Royce and Urban, the Germans Heidegger and Bultmann, and many of the British logical analysts, but particularly those interested in religious language, notably Ian Ramsey. Macquarrie defines language as "the focus of discourse, and discourse, in turn, has been shown as a relation among three terms, at least two of which are persons. Essential to a complete discourse-situation are expression, representation, and communication." He then takes this identification of language as discourse, and develops the particular logic of theological language which sees the human self in relation to Holy Being.

*God-Talk* is an important book which should be studied carefully. I might also venture a suggestion that it would serve as an excellent preliminary study to Professor Macquarrie's *Principles of Christian Theology*.

— JOHN E. SKINNER

*Professor of Philosophical Theology, Philadelphia Divinity School.*

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