

The **+** WITNESS

JANUARY 4, 1968

10¢

Editorial

Tests of Discipleship

Articles

Peace: -- Hid From Our Eyes

Edward L. Lee Jr.

The Adequacy of Our Seminaries

John C. Danforth

Black Struggle Takes

New Directions

James E. Roberson Jr.

A Job's a Job

Wm. B. Spofford Jr.

NEWS FEATURES: ---- Lack of Action by
Congress Disappointed the Churches.
Board Reclassifies Church Official

SERVICES

In Leading Churches

NEW YORK CITY

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Story of the Week

Lack of Action by Congress Disappointed the Churches

★ Very little of what social reform-conscious churchmen boosted during the first session of the 90th Congress became the law.

What they regarded as a parsimonious attitude, particularly in the House of Representatives, caused disappointment in the area of money bills which would tackle many of the major social ills of the nation. Such were supported by religious leaders struggling with the vexing problems of the cities.

The National Council of Churches, the U.S. Conference of Catholic Bishops, Jewish agencies and a number of other religion-oriented agencies had pushed for such measures.

An example is the rent supplement bill, whose earliest champions were Church spokesmen. The administration asked \$40 million which the Senate was willing to grant. The House, with reluctance, permitted a \$10 million appropriation.

This program would, in part, aid many of the nation's poor by making up the difference in what they are charged for housing and what their income will allow. It is considered by many as a valuable tool in getting the impoverished on the road to improvement.

The struggle over anti-pover-

ty funds dealt in much larger figures. The administration asked for \$2.06 billion. When the Congressional session was over, \$171 million had been cut off.

According to Sargent Shriver, head of the Office of Economic Opportunity which directs the poverty efforts, this is about the minimum at which he can operate. It means no new programs can be inaugurated.

In this area churchmen have expressed growing concern. They feel the anti-poverty war was too late in coming, and now that it has come, cannot afford to offer hopes to the poor which cannot be reasonably fulfilled.

Approximately 20 per cent of the programs enacted by OEO have strong Church connection, usually with Church organizations forming corporations to carry out specific programs of education, training and social improvement.

On more than one occasion this year, interreligious appeals were made to Congress that the full administration request be granted. As it turned out, the sum was considerably higher than the House wanted to permit.

The most celebrated bill of the session — the rat bill — was laughed out of the House when it appeared in tandem

with administration housing proposals. A loud protest — with many clergymen involved — gave it a welcome back. Forty Republicans reconsidered when an independent measure was introduced. The result: \$40 million was set aside for efforts at controlling rat infestation.

A proposal which would assist slum dwellers and other poor people toward purchasing their own homes failed to get attention. It is expected to be up for study when Congress reconvenes on January 15.

The model cities act will probably have strong impact for years to come, but the going may be slow. The 63 cities in the U.S. and Puerto Rico named as recipients of grants for planning their proposals for improvements will share \$312 million rather than the \$662 million the President asked for.

In this realm, the role of Churches and their agencies is of the first magnitude. While it is by no means limited to that, churchmen in their various communities are acting much more actively in spurring community response to social reforms.

The model cities legislation will permit allocation of funds to cooperating agencies, including those which are church-related, so long as none of the money goes to sectarian interests. Public control, for the most part, is the safeguard.

There was probably less interest in the safe streets and crime control bill of the administration among churchmen than might have been expected, but this might be reflective of the slow pace of Congress in the session. Congress never got around to action on the \$50 million measure. It is expected to be deliberated in 1968.

Church leaders, as they always have, urged allocations of sufficient amounts of relief in the form of foodstuffs and other necessities of life in the foreign aid measure. Their overseas agencies are foremost in distributing the millions of dollars worth of goods every year earmarked under the public law 480 provision.

This year there was general Protestant support of proposals aimed at population control, deemed as a self-help defense against increasing starvation in poorer nations. The stipulation in their endorsements, however, was that refusal on the part of a foreign government to implement such a program should not preclude it from receiving other aid.

It is not clear how much, if any, public law 480 programs will be affected by the low \$2.295 billion over-all foreign aid appropriation Congress made. Any cutback is certain to draw strong Church protest.

On the last day, Congress set aside \$9.229 million as its contribution to the nation's elementary and secondary education effort. General Church interest in this now is largely academic, but there was formidable support when the education bill was enacted in 1965.

In keeping with principles often enunciated by the Churches, Congress raised social security benefits for 24 million persons by 13 per cent. This brings the minimum monthly benefit up to \$55 from \$44.

Civil rights sponsors had their second disappointing year in a row when no major rights action was taken. Church-sponsored open housing provisions went by the wayside, as did measures for enforcing provisions of the equal employment opportunities commission and laws providing additional protection for civil rights workers.

Although there was much interest shown by Church spokesmen before committees on the military draft, most were disappointed. Many had asked that the draft be eliminated and

that only volunteers be taken into the armed forces. But Congress extended the draft laws and made no reforms for conscientious objectors status expansion.

After a Quaker action group successfully got medical supplies to North Vietnam, the House attempted to pass a law which would have penalized persons soliciting funds for medical aid to either the North Vietnamese or the Vietcong. While the House Un-American Activities Committee reported the bill, it never got to the floor for a vote.

Local Draft Board Reclassifies Council Official as 4-D

★ A local board of the selective service system in Camden, N. J., reinstated the 4-D classification of the Rev. Henry Bucher, who had filed suit against the board when a 1-A classification was sent to him after he turned in his draft card in protest to the Vietnam war. (Witness, 12/14/57).

The return of the 4-D status came at a meeting between Bucher and the board members. The meeting was at the mutual request of both parties.

Bucher's suit was one of three cases involving reclassification of clergymen who have protested the war in which the National Council of Churches joined the American Civil Liberties Union as co-sponsor. Bucher is a staff member of the council, working with the university Christian movement in the department of higher education.

The other NCC-backed cases are those of the Rev. Paul Gibbons, chaplain for the united ministry at Cornell, and Fr. David Connor, associate Catholic chaplain at Cornell.

The ACLU is involved in many other cases throughout the country which affect stu-

dents and others who held military deferments until they protested U.S. involvement in Vietnam. Many of the instances center around draft card turn-in.

ACLU officials have charged that the reclassifications came as a result of an October 26 memorandum from General Lewis B. Hershey, director of the national selective service, instructing local draft boards to review the status of those delinquent in relation to the system. The law requires each man to possess his draft card.

It has been charged that the memorandum and the reclassifications in effect use military service as punishment for protest.

Bucher said that he did not know exactly what the reinstatement of his prior classification did to his suit.

It asked the federal court in which it was filed to grant a temporary restraining order preventing the system from similar reclassifications "pending a judicial determination of the constitutionality of the board's actions." He agreed that in his own particular case, the return of the 4-D classification made

moot the charge that his local board reclassified him as a measure of punishment.

In a statement issued after the action by the local board, Bucher said that he found the five members to be "good men" who have "the unpleasant task" of deciding which young men should be sent off to war. He said that in essence his suit was not against the local board but against General Hershey's directive.

Referring to the provisions of the selective service act which stipulates penalties for non-possession of draft cards, Bucher stated: "Law and order are important concerns which we ignore at our peril. However, justice and freedom are indispensable ingredients of any viable social and political order, therefore radical inequities can be as much or more a threat to order than non-violent disobedience."

He added that he conceived his action in turning in the draft card as non-violent disobedience for which he had been willing to suffer the consequences.

In New York, ACLU reported that Bucher's case was one of three in which there had been readjustment since the filing of the suits in early December.

The other two were in Seattle, Wash., where 1-Y and 2-S classifications were returned to young men. One case originated before General Hershey's memorandum and one afterwards, according to Mel Wulf, ACLU legal director.

Both arose out of incidents at a physical examination center where the plaintiffs called for examination, passed out anti-war leaflets and were ordered to surrender them or leave. They left before being examined and were subsequently re-classified 1-A.

University Students Find Faith Of Their Own Dean Says

★ If universities are blamed for shaking the "second-hand faith" of students, they should also get credit for helping the students lose their disbeliefs, the dean of Princeton University Chapel suggested.

Dean Ernest Gordon observed that 10 or 15 years ago students were more inclined to come to college with their "family faith, and there is nothing at all wrong with that.

"But now I find a lot of youngsters have been involved in a kind of agnosticism at high school, so that when they arrive they don't even come with a faith inherited from their parents. As a result, they haven't got much to fall back on."

"Much of our religious seeking has been at such a superficial level that it has had no staying power," Gordon continued. He said the students bring with them both "beliefs and unbeliefs."

"Too often universities are blamed for stealing the faith of their students. If this is the case, it works the other way as well, so that some who come to us as militant agnostics begin to lose their disbeliefs towards the end of their four years."

Gordon said that he and his associate, the Rev. Carl Reimers, assistant dean, had found, "as a consequence of their university experience, that young people tend to be less cynical." They tend to "doubt their doubts," he said, "and are more open to the challenge of faith."

"Even though they are going to reject your answers," added Reimers, "at least they want to discuss them and know what you think."

Three years ago, compulsory chapel attendance was aban-

doned, and attendance at the Sunday services dropped by 400 or 500. Now 11 a.m. non-denominational worship again numbers 800 to 1,000, about the same as when attendance was required.

Reimers said that "we probably don't reach quite as many now as we did when chapel attendance was required, but the way we reach them and the motivation has changed — for the better."

The assistant dean said that after the compulsory attendance was abandoned, he used to ask the worshippers why they came. "I would often get some interesting answers," he reported, "like 'I'm here because I want to be,' which was a far more successful motivation, as far as I was concerned. It completely took the negativism out of it."

PHILADELPHIA PARISH HAS PROTEST SERVICE

★ Twenty Episcopal clergymen and 150 lay persons sang hymns and prayed in the heart of Philadelphia to protest the Vietnam war.

A procession through Rittenhouse Square ended in a service at St. Mark's where the sermon, printed in this issue, was delivered by the Rev. Edward L. Lee Jr., advisor to Episcopal students at Temple University.

Participating in the event was the Rev. David Gracie, urban missionary, whose views on the war and race, have provoked heated controversy in the diocese (Witness, 11/9 & 23). It is to this issue that Lee refers in his address.

The rector of St. Mark's is the Rev. Emmett Paige who was the celebrant at the service.

Anglican Dean, Catholic Uphold Defense in Blasphemy Trial

★ Dean E. I. King of Cape-town appeared in court as a witness for the defense as a university student was charged with blasphemy.

Twenty-one-year-old Christopher Pritchard, editor of his university's student newspaper, *Varsity*, is charged with publishing an article which "wrongfully and unlawfully publicly blasphemed God and reviled the supreme being by circulating disbelief in his existence and contemptuously describing acts inconsistent with God's attributes."

Pritchard is also charged with publishing an article blasphemous or offensive to religious convictions of a number of South Africa's inhabitants.

The article reported on a university symposium, "Is God Dead?"

Last case of blasphemy in South Africa was in 1962 when Harold Rubin was prosecuted for painting Christ on the cross with the body of a human but with the head of a monster.

Blasphemy in South Africa is a common law offense. The maximum penalty on conviction is a \$700 fine and six months imprisonment.

One of the first defense witnesses was Prof. Martin Versveld of Capetown University, well-known Roman Catholic layman and a professor of philosophy. He said the words, "God . . . is beginning to stink," did not offend him.

Dean King said he found the words neither offensive nor blasphemous. He said similar sentiments had been expressed for a long time by many people and particularly undergraduates. "I think it is a healthy sign they say these things, although

I don't agree with them. It shows they are thinking of important issues. I imagine there's few universities where this sort of thing is not discussed in terms even more radical than these."

Dean King said the man quoted in the article had an outmoded concept of God, a concept that God is an old man up in the sky with a long grey beard.

Prosecutor: "If you had a worldly leader like a king or prime minister and you had great faith in him and loved him, and somebody says he is not really dead but beginning to stink, would that man be offended?"

King: "Yes, he might be."

Prosecutor: "And would you not be offended?"

King: "I might be angry for such a person, but not about God."

Prosecutor: "Are you not proud of your God?"

King: "I don't think anyone can be proud of God. God is. God cannot be outraged by any description of him, however derogatory. I feel only pity for people who speak thus of God."

The Anglican churchman said he had shown the article to many Christians and none had been offended by it.

Prosecutor: "If I tell you you stink and reek of decay what would you say?"

King: "I don't honestly think I would say anything. I might feel hurt and perhaps think there's something in what you say. I might well find that what you say is true. I would not be offended."

Prof. Versveld, in testifying for the defense, said he was a student of theology and author

of several theological books, including one on St. Augustine. He noted that the symposium topic, "Is God Dead?" had been frequently debated in South America, the U.S., and in Europe. He traced the debate back to Nietzsches' statement that God was dead. Nowadays, he said, the old metaphysical question of the existence of God had become "rather a dead letter," and was not an essential question as it was in the middle ages.

Cross examined on the use of the word "stink" in referring to God, Versveld said an ordinary man would find the statement irreverent rather than offensive.

The professor agreed with the prosecutor that God was sacred to him and his Church, yet he "could bear" the statement used. "I am quite sure God cannot stink."

The prosecutor: "Yes, but you have studied the writings of Nietzsche and Altizer and so-called theologians. The ordinary man who has not read these learned dissertations, what would he understand about the words, 'God begins to stink?'"

Versveld: "I think if he had been brought up simply and traditionally he would be offended."

Prosecutor: "Thank you."

The hearing was adjourned to May 1, 1968.

Pritchard, it was reported, had been "rusticated" — suspended — by the university before the trial for his part in allowing the questionable articles to be published in the school paper.

CHURCHES IN SCOTLAND SEEN NEARER UNITY

★ Spokesmen for the Church of Scotland which is Presbyterian and the Anglican Church there say that unity is nearer. Three meetings were held in 1967 and delegates will meet again in March.

EDITORIAL

Tests of Discipleship

THERE are three tests of our discipleship as followers of Christ with which we should be deeply concerned. It is not so much what happens to us as the way we take misfortunes in their various relations. In the first place it is the teaching of Christ that we enter the kingdom of heaven through much tribulation. It is a strange thing that those whom Christ loved dearly suffered as he did on the cross. He spared not his own mother for she suffered more keenly than any woman in history. She suffered from the scandal at his birth; from the threats against her son during his ministry and from the agony of standing beneath his cross. Surely there has been no sorrow as great as those which she endured and it was accentuated by the fact that she loved deeply; for suffering is apt to be the price of love.

As Carlyle once said "There is nothing inexorable but love" and those who love most, suffer most. Why this is so, man knoweth not? "It must needs be that the offense of suffering comes" is the explanation that Christ gives. When one considers the awful suffering of the innocent in the world today, it is overwhelming. In spite of this we must hold to our faith in God for the alternative is too devastating to accept. "Though he slay me, yet will I trust in him" and "Though I walk through the valley of the shadow of death, I will fear no evil," for perfect love casts out fear.

We believe that Christ triumphed over sin, suffering and death but we also know that he did not exempt his beloved from it. We must accept suffering as a mystery which man has not solved but which Christ has overcome. So we must endure suffering with the hope that in the end he giveth us the victory.

The next test of our discipleship has to do with our reactions to the irritations of life that come to us by virtue of our various contacts with other people. Christ taught us in the parable of the unmerciful servant — who begged to be forgiven for his debts, but refused to extend to a fellow servant the same mercy that he himself had received — that if we expect to be forgiven ourselves, we must extend to others that which we hope to obtain, for "if you forgive

men their trespasses, your Heavenly Father will forgive you, but if ye forgive not men their trespasses, neither will your father forgive your trespasses." The disciple of Christ must keep his soul free from bitterness for resentment grounds the wire of God's love. If we permit ourselves to hate other men, we accomplish no benefit; we shut out from ourselves the hope of mercy and we permit a root to grow up whereby many are defiled. It is not easy to forgive our enemies but it is imperative if we are Christ's disciples.

When one considers the petty jealousies which so often disrupt our parishes, one realizes why our religion is ineffective unless we forgive. We are to be like him who bore his sufferings without complaint against God or man. It is a hard attitude to take but it is the only way to victory. If you love him, keep his commandments.

The third test of our discipleship has to do with our compassion for our fellow men. There is a stern element in Christ's gospel as well as a gracious note. Christ could forgive the repentent thief as the father forgave the prodigal son in the parable, but the rich man who ignored the beggar that lay at his gate became the victim of his own selfishness — and like the elder brother was without compassion.

We all have calls upon our mercy which belong to us because they lie at our gate. From the standpoint of the respectable Pharisee the elder brother had a raw deal but one thing he lacked and that was compassion. If he had loved either his brother or his father, he would not have acted as he did. He thought more of things than he did of persons. He therefore shut himself out of the household in which forgiveness was paramount.

The natural man receiveth not the things that pertain to the kingdom of God. He is satisfied with earthly treasures and the things that Christ advocates are foolishness unto him. It is hard to endure suffering patiently; to forgive our enemies willingly and to share what we have with others joyfully, but thanks be to God who giveth us the victory over suffering, sin and death. To him that overcometh will God give the victory. Continue ye in my love and so shall ye be my disciples and he that doeth my will shall know my doctrine.

PEACE: --- HID FROM OUR EYES

By Edward L. Lee Jr.

Advisor to Episcopalians, Temple University

ADDRESS AT A WAR PROTECT SERVICE

HELD AT ST. MARK'S, PHILADELPHIA

JERUSALEM over which Jesus wept symbolized for him the failure of Israel and the Hebrew people to understand themselves completely as the people of God and therefore as instruments of peace in the world of their time. In time, of course, it was the Christian Church which proclaimed itself the new Israel, the new Jerusalem, the new people of God, and presumably, the new instrument of peace in the world. If that is the case, if the Church is the new Jerusalem, if the people of God are to be the instruments of peace in a world which God has said and shown he loves, then the judgment by the weeping Lord upon the old Jerusalem must also be applied to the new. That judgment today simply but starkly asks: does the Church know the things that make for peace? Or are they indeed hid from our eyes?

It is mere understatement to say that the Church today is deeply divided in what it believes to be the things that make for peace in the war in Vietnam. On the one side are those whose conviction is summed up in the recent words of Robert McAfee Brown when in explaining his reasons for engaging in civil disobedience as a means of protesting this nation's role in Vietnam he said: "All of us who have written, spoken, marched, petitioned, reasoned and organized must surely see that in the moments when Mr. Johnson is not calling us unpatriotic, he is simply ignoring a mounting chorus of moral horror with benign disdain and proceeding day by day, week by week, month by month, to escalate the war far past the point of no return."

And on the other side are those whose opinion about the war is expressed in the sentiments of a navy chaplain when he wrote to the editor of a newspaper: "In returning to the good old U.S.A. . . . I find that patriotism is suspect, military obligation is something to be avoided, and to almost kill yourself trying to rescue a man is now a sin. . . . I'm sick to death of battlefield experts who have never left home, and of mushy Christians who have never been

to an area where to believe in Christ means torture and death. . . . There is no doubt in my mind that this is the Good-Samaritan-Parable War! We've got a bruised and bleeding South Vietnam desperately in need of help."

And in the midst of this division are probably the largest portion of Church people whose uncertainty about and desire to know why we fight in Vietnam was accurately reflected in the comment and question of the Episcopal rector in Williamsburg, Virginia, one, we are told, not given to controversy, who in a sermon before the president said: "There is rather general consensus that what we are doing in Vietnam is wrong. While pledging our loyalty, we ask humbly, Why?"

Thus, for some the things that make for peace are obvious but they are widely divergent and conflicting; and still for many others it is apparent that the things that make for peace are hid from our eyes. One could almost say then that the judgment of the weeping Lord has come full circle, from the old Jerusalem to the new. As the Church we have failed in our task of peace.

Quoting Scripture

IS THIS KIND of division and uncertainty the best that the Church can do when it comes to somethings so crucial as peace and war? How foolish and sad it must seem to those who if and when they listen to what the Church might have to say on this subject discover we have nothing to say except to ask for resignations and dismissals and guidelines; and no action to advocate other than the withholding of pledges and the offering of ardent prayers for the soldiers who fight on one side of the battle but not on the other; and no theological insights to share other than a can-you-top-this kind of contest in which we counter biblical proof-text with biblical proof-text, a "but I say love your enemies" with "I came not to bring peace but a sword."

The tragedy of these last few weeks in the diocese of Pennsylvania is not that our differ-

ences and divisions have surfaced and been played out in the headlines of the local papers. If anything this should have served notice to the community at large that we are willing to talk about the things which make for peace from the point of view of the Christian gospel even in the context of our differences and divisions. No, the tragedy is that we were exposed not as the people of God seeking to be his instruments of peace in the world, but rather as apostates of the Prince of Peace who felt more threatened by what controversy would do to every member canvasses than what escalation in Vietnam will mean for the future of the world.

That there are differences of opinion and division over courses of action in the life of the Church with regards to something like Vietnam should bother and surprise no one. We only have to read Galatians and the account of Paul's struggle with his detractors, or the Acts of the Apostles and the sharp conflicts that permeated those early councils in Jerusalem, to realize that the Church has never been immune to the white hot, and sometimes bitter, disputes in which men and women of the gospel have sought and espoused what they have believed to be God's will in countless issues and controversies. The issue is not that there are struggles within the household of faith; rather the issue is whether or not these struggles are worthy of the people of God in their godly concern for the world, and not merely their concern for parochial and ecclesiastical self-preservation.

Being Reasonable

TO BE SURE there are those within the Church who would encourage the people of God to pursue other alternatives rather than face head on this larger question and issue of peace and war. This kind of reasoning would say that if it is not possible to agree on what the Church should say and do, then let us seek out those areas, usually pastoral and peripheral, where we can agree and cooperate and act together. Make bandages, give blood, visit the wounded, write letters, and pray; yes, above all pray. In the past this has always sounded so reasonable, but we are discovering that it is a deceptive reasonableness satisfying only to ourselves and seldom if ever to large segments of the world who have expected more of us, probably because they have taken our gospel more seriously than we have in times such as these. Remember the words of Albert Camus regarding European Christianity during world war two? "What the world

expects of Christians is that Christians 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. The grouping we need is a grouping of men resolved to speak out clearly and to pay up personally."

Is this such an impossible demand upon the Church? Are we so institutionalized, so trapped in a piety which would have us believe that Jesus Christ loves the Church more than he loves the world, so confused in our sense of mission that we honestly think that Jesus prefers to call people from the world to the Church in contrast to what the New Testament tells us, namely that Jesus calls the Church to be with him in the world? Are we so predictable sociologically and economically and so unpredictable theologically and morally that in the words of a friend of mine, "Generally it makes no difference if a man says he's a Christian; tell me his race, his class in society and his income and nine times out of ten I'll tell you where he stands on the big issues of the day"?

An unfair exaggeration, someone is bound to say. But have recent weeks in this diocese provided overwhelming evidence to the contrary? It is only too apparent that the things which make for peace are still hid from the eyes of the majority.

Basic Questions

THE CHURCH in this country as well as this diocese is at a critical juncture with regards to this issue of peace and war. We are going to have to fashion anew or perhaps it is simply recover and renew, things which make for peace. To make bandages and give blood and write letters and visit the wounded and pray for peace is simply not enough. No matter how important it is for the Church to comfort the widows, minister to the mutilated and bury the dead, and these should not be minimized, still we cannot stop in our search for peace until we have asked the more basic questions: Why are there widows who grieve? Why are there men being mutilated? Why are there dead to be buried? And when the answers to these questions begin to reveal that the death and disfigurement that has been unleashed in Vietnam in the name of freedom and justice simply cannot be substantiated

ated by the facts of history then it is time for the Church to "get away from abstraction and confront the blood-stained fact history has taken on today."

Inevitably this is going to test, some will even say strain, the inner and outward life of the Church. For one thing it means that the Church cannot be neutral about the rightness or wrongness of Vietnam. And calls to support our boys who are fighting there regardless of whether we should be there or not is an abdication of moral responsibility which the Church should not tolerate and cannot accept if it is to be true to the gospel it proclaims. And if the Church doesn't openly and honestly struggle with this issue of why this nation is in Vietnam without the usual threats and recriminations which have characterized the confrontation lately, then let it be understood by those who seem so upset about certain acts of civil disobedience that law-abiding complacency and inactivity in the face of a moral crisis such as this becomes a gross immorality, the classic sin of omission. Others have called it crimes against humanity.

Hired Holy Man

WHAT WE must also realize is that in our honest struggle to see what is right and wrong for this nation in Vietnam we now have an opportunity to end once and for all the cultic role of hired holy man which the Church has played for so long in this country whereby we give some kind of predictable spiritual sanction to most of the prevailing national goals and aspirations. Certainly the time has come for the Church to purge from its unofficial list of public virtues the pervasive notion of my country right, my country wrong, but always my country.

In fact, it is no virtue at all either spiritual or political, and the Christian citizen freed from such nonsense is now free to express his patriotism with more loyalty and devotion even when he says "No" and "Stop" to the country he loves because he honestly believes it is wrong. In such a context of freedom civil disobedience, non-violently understood and penalties accepted, becomes a patriotic act far more telling than those who cry "shame" in newspaper ads and demand resignations. And we honor those who have accepted these penalties with our prayer today.

What is being demanded of the Church and Christians these days is a style and caliber of ministry and presence in the world which for some of us, is personified and described in the

life and writings of Dietrich Bonhoeffer, a martyr at the hands of the Nazis, who in his *Letters From Prison* wrote: "To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of asceticism — as a sinner, a penitent or a saint — but to be a man. It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the world."

It is from the places of suffering in the world that God in Christ calls his people to be instruments of peace. We are called to meet him there. We are called to serve him there, not sell him there. And because this is true the God we meet and serve is not a national God, a God of our control and manipulation, a God who is only on "our side." Because the love and presence of God is universal, so then is the ministry and presence of the Church. And from the perspective of and participation in the suffering of God in the world it seems now that we can begin to know some of the things which make for peace, which from the perspective of the cross no longer ought to be hid from our eyes.

A Job's a Job

By William B. Spofford Jr.

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

I LEARNED my task well. But, of course, I had a good teacher. Through the years, it is true, I've refined my technique a good bit, but the old fundamentals stick with one. As a matter of hard fact, I don't even have to think about them anymore. It is as though my fingers and the tools are married to each other. Thought and reflection only come in when there is a bit of creative refinement to be added. Otherwise, the hands and tools almost do it all by themselves.

I appreciate it that way, because I can do the job, and still have a lot of time for thought and reflection. These are not easy times. Certainly, not for a craftsman. I really don't suppose that things were much better when I started out up there in the north. But, remember, that was a small village and I was only an apprentice. This is a large city and, here, it's a matter of large production and turning out the goods fast. It is hard to do that speeded-up stuff when one was taught to put himself into his work. Up there, we had time to sharpen our tools, pick

out the good timber and, after all had been chiseled and spliced and pegged together, to polish the completed work several times so that it truly reflected the love and care of an artisan.

Not so here. They come in one day, place an order and want the finished work in the morning at the latest. Foolishness—but a man must eat. So while I do their silly tasks I remember.

Those were the good days. The shop was a simple, but comfortable one. It wasn't a high-pressure outfit. And, thinking back on it, we didn't produce too much material. The master had too high standards to turn out stuff fast, and besides he liked to fill the day with thought, as well as sawdust. He was never too busy to have his children under foot. As a matter of fact, his oldest son was an apprentice right along with me.

What a rich time that was. The master was a lover of the Book, and his son had been filled with the same passion. Often, while the three of us planed a cedar board, he would tell us of the adventures of their flight into Egypt back in the old Herodian persecution. To one who had never had any excitement, such as I, it sounded like a romantic and thrilling story. Adventure, I guess, only becomes such after the fact. Going through it is something else again. The master certainly wasn't old but, to me, he looked older than his years. My guess was that that adventure had done it to him.

But obviously those days were behind him. He and his wife, who used to bring lamb broth and chives and bread over to the shop at the mid-day repast, obviously had made a place for them-

selves in the town and had become rather settled folk. Their eldest son was coming along nicely and, at the right time, he would be ready to step into his father's shoes and would be beneficiary of a nice, on-going shop. He and I, on occasion, would ruminate about a partnership.

In all honesty, I guess that I always brought up the subject. He would listen and say that that would be nice — and then, with a bit of a frown, his mind would wander. He wasn't cutting me out, you know, but it was just as though he was following a deep and far thought someplace else. He, I must say, learned fast and well and, together with his father, he taught me many creative things.

Then, after several years, the city called me. I guess it was due to the fact that the oldest son wandered away. He would still show up to do his work, mind you, but he would spend all of his spare time down at the synagogue or out in the countryside. There didn't seem to be much future in a partnership and, you know, the city is where the action is. So, I came up for a Pass-over Festival and just stayed.

Now, I've got my own shop and am doing all right. But the creative demands aren't placed on me the same way.

Why, just this morning, some pig of a Roman soldier came in and asked me to slam together three crosses, to be delivered tomorrow. Seems they have to crucify some triumvirate of rebels or thieves or something. Now, I ask you, how can one be skilled and creative on such a task.

But, I guess, a man's got to eat and a job's a job

THE ADEQUACY OF OUR SEMINARIES

By John C. Danforth

GRADUATE OF BOTH SEMINARY
AND LAW SCHOOLS SOME TIMELY

COMPARISONS ARE MADE.

AT HOLY COMMUNION we pray that God's grace may equip our clergy so that they, "both by their life and doctrine" may "set forth" his word. Perhaps this emphasis on life and doctrine and on setting forth the word of God provides as good a standard as any for judging the adequacy of our seminaries.

Assuming that the life of a priest — including more than his parochial activities—is important

in the proclamation of the word, it stands to reason that the seminaries should equip students to live the faith as well as to talk about it. Thus, the threshold question is whether seminarians are being led to understand the implications Christianity has for their own personal existence.

To accept the long-recognized principle that ordination is not to be identified as the sine qua

non for Christian ministry is not the same as rejecting the premise that the ordained clergy should take it upon themselves to serve as catalysts for that ministry. It should be expected that the clergy will exemplify in themselves a spiritual appreciation which will kindle a similar spirituality in the laity. It is my experience that the spiritual life of the clergy is not being adequately developed.

I believe that the seminaries should place increasing emphasis on disciplining students to live Christian lives, and I would suggest that Roman Catholic seminaries may have a lot to tell us about how to do this. Perhaps the first year of theological education should allocate more time to counselling and meditation and less time to class work and field work. But, regardless of what methods are adopted, I think it is important to recognize that a more committed clergy will enrich the whole Church.

Insofar as educating seminarians in doctrine is concerned, my comments should be prefaced with an observation on the theological curriculum as it now stands. There is an obvious bifurcation in the curriculum between courses which teach theory and courses which teach practice. On one hand, theology, ethics, Bible and history often prove to be heavy intellectual fare. Theology and ethics in particular tend to deal with sweeping abstractions. On the other hand, courses such as homiletics and Christian education, together with field work, are normally exceedingly practical and lacking in intellectual content.

Law Schools

OBVIOUSLY, every priest must know the rudiments of doctrine, and every priest should know how to be effective in the parish. Nevertheless, I feel that the bifurcation between theoretical and practical courses is lamentable.

I am not convinced that theology taught in the abstract is a good intellectual discipline for the average seminarian. We do need our theologians, of course, but I would go so far as to say that an overdose of systematic theology and ethics addles the brains of most students. From observing several theology students who have gone to law school, it is clear that they have not been equipped to think in terms of the hard realities law presents. As a result, some very good seminarians do very poorly in law school.

While I find courses in theory which put a premium on abstract, all encompassing forms of expression not beneficial to the average semi-

narian, I feel that most courses in practical subjects are so pedestrian that they are not worthy of higher education. The pity is that there are no obvious points of contact between the two types of courses.

There is a striking contrast between the bifurcation in theological education and the unity in legal education—as least as found in the better law schools. Under the casebook method, general legal principles are taught within the framework of particular cases. Thus the general principles, which often involve rather abstract theories, are related to the specifics of various fact situations. Students learn to work with theories and facts together, and to distinguish between fact situations for the purpose of applying the appropriate theory.

Currently, there is an effort in the Church to “make Christianity relevant” to the world. This effort usually takes the form of restating doctrine so that the faith becomes more intellectually palatable to modern men. I should think that a sounder approach than altering doctrine would be to relate the faith to the kinds of problems people face in the world. To replace one abstraction with another is no solution.

I do not believe that the clergy can be content to state the faith as a series of abstractions and then to push on to the seemingly unrelated workaday problems of getting on in the world. Even worse is for the clergy to blunder into real human problems without any understanding of what the faith has to offer by way of solutions. If a clergyman is unable to state in comprehensible terms what Christianity has to say to a specific issue, then he is meddling when he addresses himself to that issue.

Theological Curriculum

THE FAILURE of the seminaries to address themselves to the task of relating doctrine to the world is a scandal to the Church which must be blamed, to a great extent, on the cleavage in the theological curriculum. I suggest that some serious thought be given on both how to bring theory down to earth and how to elevate practicalities so that they are related to doctrine.

My own thought is that seminaries might experiment with a more problem-oriented approach to teaching theology. In this regard, the form of canonical examination used in the diocese of Missouri should be consulted as an example of the kinds of questions a student

should deal with while still in seminary and not simply after he gets out.

In sum, I believe that if the seminaries place more emphasis on deepening the spiritual lives of seminary students and on training seminarians in how to apply doctrine to mundane problems, a significant improvement will be made in the manner in which the word is "set forth" in the world.

Black Struggle Takes New Directions

James E. Roberson Jr.

Layman of Pasadena, California

NEVER AGAIN will the blackman in America be content with the bones the ruling structure throws him — and this includes the so-called war on poverty and various other temporizing efforts to quell ghetto rebellions.

Black people in America's ghettos are becoming well aware that what the white boy gives he can take away. The simple truth of the matter is that ghetto uprisings will continue until blacks establish economic stability and political power, which cannot be taken or surreptitiously managed. Black people are aware of the tremendous void of sensitivity in so-called "poverty" or "riot" studies which fail to point up the fact that black folk are demanding control of the political and economic forces which manage their lives.

The people who write these reports seem to be afraid to deal with the realities of life and the growing awareness in the black community. They want to go back to the naive "Negro" (pronounced NEEGROW) of yesterday and solve his problems, rather than deal with the black man of today who is demanding fundamental changes. A measure of the value of any political or economic system is its ability to cope with social realities. If white America fails to deal with present day realities, then it must be prepared to face the consequences.

Black Power

TODAY, the black community is developing revolutionary leadership; these young men and women are not afraid to seek bold and imaginative solutions to the complex problems facing

their people. These young leaders unconditionally support the student "non-violent" coordinating committee and its concept of black power. Many feel that Stokeley Carmichael and Rap Brown have the best or perhaps the only program for black liberation.

The adoption of the concept of black power is one of the most legitimate and healthy developments in American politics and race relations in our time. The concept of black power speaks to all of the current needs of blacks. It is a call for black people in this country to unite, to recognize their heritage, to build a sense of community. It is a call for black people to begin to define their own goals, to lead their own organizations. The concept of black power rests on a fundamental premise: Before a group can enter the open society, it must first close ranks. By this we mean that blacks must first have some black solidarity before there can be any black and white solidarity. Blacks who embrace black power are practicing self-determination, self-respect and self-defense, by any means necessary. Black power is the vehicle used when black people bargain for strength in this pluralistic society.

White Participation in the Black Struggle

THERE IS a strongly held view in the society that the best way, or perhaps, the only way for black people to win their economic and political rights is by forming coalitions with liberal, labor, Church and other kinds of sympathetic organizations or forces, including the "liberal left" wing of the Democratic Party. With such allies, it was reasoned they could influence national legislation and national social patterns; racism could thus be ended. This school sees the black power movement as basically separatist and unwilling to enter alliances. Bayard Rustin, a major spokesman for the coalition doctrine, has written,

"Southern Negroes, despite exhortations from SNCC to organize themselves into a Black Panther Party are going to stay in the Democratic Party, to them it is the party of progress, the New Deal, and the Great Society and they are right to stay."

SNCC and other supporters of black power have never stated that they are against coalitions per se — what SNCC and other black revolutionary leaders are saying is that American whites must learn to work in their own communities. The old concept — civil rights

movement — of whites joining blacks in a unity action group is dead. Blacks who were deeply involved with the so called civil rights movement lost faith in their white co-workers, they felt that they like most whites were racist and it showed in their relations with rural blacks.

Today white people are being asked to develop supportive groups in their communities such as Friends of SNCC, Friends of Bootstrap, etc. These groups will act as the medium for exchange between the white community and the black community. By working independently in this matter both groups will be better able to understand the problem of institutional racism and create a force to destroy it.

Conclusion

THE ONLY alternative to black power is bloodshed. Blacks and whites who want to avoid an all out revolution, should work for black power, because it speaks to the real issue of destroying racism in this country. If white people wanted to destroy racism tomorrow they could do it—blacks are aware of that fact.

Justice Before Love

By Philip H. Steinmetz

Staff of the Atonement, Westfield, Mass.

YOU HAVE TO BE FAIR before you can love. Spanking a child in anger while pretending it is hurting you and is being done for his own good is not fair. True love cannot grow from such a foundation. Believing all Negroes are lazy, cheerful and prefer to live in ghettos is unjust. We must have justice before we can love our neighbors as ourselves.

It would be comforting to white, employed, middle-class Americans to believe that their higher standard of living rests on a truly just economic, social and political structure. But the fact is that we are ruled by pressure groups, privileged persons and deep-rooted prejudices. Real reform is essential today as in every age of human history.

John the Baptist said this kind of thing to powerful people in his day and he was beheaded. (Read St. Luke 3: 7-14) You can expect rough handling when you work for justice in our society, witness the handling of war and civil rights protestors, for instance.

Nor is it easy to apply the same truth in private, personal relations. Under every human relationship which is going badly is some simple injustice or dishonesty. The person who is benefiting from it must remove it before true love can rule.

You might test this fact in your own life. See what happens when you really level with the persons with whom you are on bad terms. You will find love flowing like water through a hole in the dam. As a matter of fact, what more important preparation for Holy Communion is there than just such self-examination?

O Saving Victim

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

AS WE REPEAT this hymn at the Communion service do we ever think of its author? He is given as "St. Thomas Aquinas 1263". Behind this bare credit line there is one of the most colorful and important persons in the history of Christianity. Thomas came from a noble Italian family. He was the son of the Count of Aquino and related to the imperial family. Indeed, as far as earthly position is concerned among the world's thinkers, Thomas ranks next to the philosopher-emperor Marcus Aurelius. His ambitious mother saw him as abbot of the status Benedictine monastery of Monte Cassino. Instead he chose the humble order of Dominicans which so upset his family that they kept him prisoner two years.

However Thomas persevered and eventually won out. In his studies he came under the influence of the Dominican Albertus Magnus and by him was attracted to the Aristotelianism then coming into vogue. As a result he fell into theological difficulties. The new learning was suspect because of its Moslem antecedents. The arts professors at Paris were steeped in an unorthodox brand, Averroism, named after Averroes its Moslem exponent. Aquinas was unfairly placed with these men as a philosophical fellow traveler. His new ideas were condemned. Among his critics were two Archbishops of Canterbury! This was of course in the days of the pre-Reformation undivided Church.

In the midst of the controversy Aquinas died but his old master Albertus rushed to his de-

fense. Within a century Aquinas was canonized and his theology became the authoritative teaching of the Church. It was this same Albertus who had remarked when Aquinas' fellow students called him a dumb ox "his bellowing in doctrine will one day resound throughout the world". And so it has, down to our day.

Thanks to Aquinas, the static thought of his day was revitalized and made relevant to the new learning. With Aquinas, fervent religious devotion went hand-in-hand with the most rigorous philosophical analysis. This Communion hymn comes from the Mass for Corpus Christi which Aquinas composed at the request of the Pope who instituted the feast. The Franciscan mystic St. Bonaventura had also written a Mass but when he heard that of his friend Aquinas, he tore up his own as unworthy in comparison.

As we sing this simple hymn, so clear and forthright in its praise of God, we are joining in our worship with one of the great philosophers and theologians of all times. Profound intellectual discipline and deep religious devotion are indissolubly welded together in the soul of this medieval saint. He was not afraid to challenge the old formularies with the new knowledge. He blazed a path that all thinking men may follow. Accordingly Aquinas is the patron saint of those who wrestled with the implications of Copernican astronomy in the Renaissance, of Darwinian science in the last century.

May he be our patron saint, too, as we meet the challenges of the 20th century. We need the aid and strength of the God of truth for which Aquinas prayed so earnestly over seven hundred years ago.

"Wonderful Day"

By William B. Spofford Sr.

SOLDIERS in the field in Vietnam used their one-day Christmas truce listening to "Silent Night" over the armed-forces radio; writing home; napping; praying with exhausted chaplains who moved from one unit to another by helicopter. They also ate turkey, often lowered in containers from copters.

At the northeast tip of Dakto, Captain Clark Rehberg wrote to his wife in Michigan who is expecting a child any day now.

In a nearby bunk, platoon leader Philip Lawler,

woke up buddies at 6 a.m. by singing "O Come All Ye Faithful" in Latin. "I learned it in parochial school in Madison, Wisconsin", said the 22-year-old officer.

The men in this outpost received gifts from home for days before Christmas, so Christmas Eve they took over a tent mess hall and decorated it with holly and tinsel and put their presents under a two-foot Christmas tree.

Presents varied of course—canned fruit seemed to be tops — but one heavy-weapons infantryman, Ted Moench, got two packages of brown shoe polish, sent by the boys and girls of a high school he attended in New Jersey. "There's lots of polish — trouble is the army wears black boots."

A tape recorder was flipped on and a choir sang, "Hark the Herald Angels Sing." An unshaven and red-eyed lad of about 17 walked to a corner and cried.

"Most of the men try not to think of Christmas," said Chaplain Bill Ingram who comes from Texas. "They're homesick. I tried a couple of nights to have Christmas carols and it doesn't work. Christmas makes them think of home, and it's hard to think of home in Dakto."

At the end of the 24-hour cease-fire, at dusk and in the chilly air, the men sat on their bunks and cleaned their weapons in silence.

At the White House it wasn't too bad. President and Mrs. Johnson opened their presents around a five-foot tree in the oval room. With them were Daughters Lynda and Luci with their husbands, Captain Charles A. Robb and Patrick J. Nugent, and of course 6-month-old Lyn.

Mr. and Mrs. Johnson, with the Robbs, went to St. Thomas for communion. The President, the papers said, looked fit even though he has just returned from a five-day, round-the-world trip, and was in good spirits as he chatted with Rector Henry Breul. The Nugents took Lyn to St. Dominic's.

Then back to the White House for more presents including an armload which Mr. Johnson has bought for Lyn, his first grandchild. Also among the presents were a gold cross for Lyn and a 15th century Madonna and Child for Mrs. Johnson, gifts from Pope Paul.

Mr. Johnson said that he had received more presents than he could count and that his first Christmas in the White House was "a wonderful, wonderful day."

***"An effort to restore and advance an enterprise of fundamental importance for the vitality and integrity of our Church."*—From the Foreword by Nathan M. Pusey**

ANNOUNCING

Report of the Special Committee
on Theological Education

Nathan M. Pusey, Chairman

Charles L. Taylor, Director of the Study

MINISTRY FOR TOMORROW

This comprehensive report contains the findings and recommendations of a special committee headed by President Pusey of Harvard. Although developed for the Episcopal Church, the study considered the situation in other churches and will be of interest to anyone concerned with the role of theological education in today's urban, technological, and secular society.

The *total problem* of theological education is confronted, reaching far beyond the ivy-covered walls of the seminary.

"One of the most important documents ever presented to the Episcopal Church. The future of that Church may well depend on how many laymen (and not merely clergy and professional leaders) read it and are stimulated to action.

"The report is readable. The style is clear and pungent and there are many apt quotations. There are enough statistics, well presented, to substantiate the judgments, but not so many as to distract the reader. There are sharp criticisms but sympathetic appreciation as well. The conclusions have the authority, courage and temperate balance that one would expect of a distinguished and broadly-based committee."—*Sherman E. Johnson, Dean, The Church Divinity School of the Pacific*

\$3.95 casebound; \$2.50 paper

The Study was financed by the Episcopal Church Foundation

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CLERGYMAN PICKS A LONG TITLE

★ The Rev. Timothy Beaumont, Anglican chairman of Britain's Liberal Party who was recently made a life peer, has announced that his title will be Baron Beaumont of Whitley, of Childs Hill, in Greater London.

The title is an unusually long one but Mr. Beaumont — as he still is for the time being — explained that there is already a Baroness Beaumont and he could not be simply known as Baron Beaumont, for obvious reasons. He will have to be formally addressed as Baron Beaumont of Whitley.

With his new rank the Anglican clergyman will be able to sit and speak in the House of Lords, the Upper House of Parliament.

COMMITTEE APPOINTED FOR EDUCATION

★ The Church has taken its second major step toward the improvement of the education of its clergy with the appointment by Presiding Bishop John E. Hines of a committee of experts to a board for theological education. The work of the board will be to implement the recommendations of the Pusey committee.

The first step was the Pusey report entitled, "Ministry for Tomorrow." This report followed an 18-month study by a committee of 11 members, headed by President Nathan M. Pusey of Harvard University.

Those appointed to the new board are Hershner Cross, vice president of General Electric Company for 6 years; Amory Houghton, Jr., chairman of the board of Corning Glass Works for 3 years; Mrs. Harold C. Kelleran, head of the department of Christian education at Virginia Theological Seminary, a member of the Executive Council and the only member of the

Pusey committee to be appointed to the board for 3 years; Professor James A. Martin, chairman, department of religion, Columbia University for 6 years;

Also the Rev. Walter J. Ong, S. J., a Roman Catholic educator, author, professor of English, St. Louis University for 3 years; the Rev. Charles Price of Harvard University - memorial chapel for 6 years; the Rev. Almus M. Thorp Jr., assistant of Christ Church, Cincinnati, a graduate of Union Seminary, 1966 and president of the student body in his senior year for 3 years; Charles V. Willie, professor of sociology, University of Syracuse for 6 years.

Bishop Frederick J. Warnecke of Bethlehem, who will serve for 6 years, will act as its convener.

A total of \$250,000 has been appropriated by the Church to implement the work of the board for the three-year period, 1968-70.

CHURCH PEACE APPEAL ISSUED IN FRANCE

★ Protestant, Roman Catholic and Orthodox representatives in Paris issued an ecumenical message on world peace, addressed to President Charles de Gaulle of France.

The statement was believed to be the first joint appeal for peace ever made by France's religious leaders to the country's Chief of State.

Signing the message were Pastor Charles Westphal, president of the French Protestant Federation; Joseph Cardinal Martin, Archbishop of Rouen, who supervises ecumenical relations for the French bishops; and Orthodox Bishop Meletios, representative of the Ecumenical Patriarchate in Istanbul.

The churchmen emphasized that war must be forever banned from international relations as it is "against the laws of God."

They said that when even the

"most flagrant disorders" cannot be settled by a free and open dialogue among nations, the dispute should be submitted to "arbitration."

Their appeal suggested formation of an "uncontested international authority" which would seek, and work for, peaceful relations all over the world.

There was no reference to the Vietnam war in the message.

RADICAL CHANGES MADE AT NEGRO COLLEGES

★ A committee of five persons, prominent in the field of education, has been named to assist the director of the home department on the administration of funds previously controlled by the American Church Institute, according to an announcement by Bishop Robert L. DeWitt of Pennsylvania, and chairman of the department.

The committee will also advise on appropriations made by the Executive Council on behalf of the institute and establish a basis on which future grants, after 1970, will be made to the three member colleges: St. Augustine's, Raleigh, N. C.; St. Paul's Polytechnic Institute, Lawrenceville, Va.; and Voorhees, Denmark, S. C.

The committee members are Stephen J. Wright, president of the United Negro college fund and former president of Fisk University; James A. Colston, president of Bronx Community College, the first large predominantly white college to have a Negro president, and former president of Knoxville College; Charles V. Willie, head of the department of sociology of Syracuse University; Mrs. James L. Godfrey, a representative of the general division of women's work and member of the home department of the Executive Council; and Mrs. William L. Gardner, who is on the diocesan council of the diocese of New

York and its department of social relations.

At the December meeting of the institute, Bishop Daniel Corrigan, director of the home department announced that steps have been taken to dissolve the institute. It is an organization of the Church serving predominantly Negro colleges in the south. Marvin C. Josephson is its director. It has been in existence since 1905, and is the successor to the commission on Negro work established in 1865, to help the Negro and poor white in the south to overcome the deprivations of the civil war in education and other areas.

According to Bishop Corrigan, the board of trustees of the ACI has long been concerned about a system that deals with colleges as Negro institutions. As a result of this concern, a study will be made of the Church's relationship to higher education as a whole — including Negro colleges as part of the mainstream of American higher education.

A committee will be appointed by the Presiding Bishop to study the problem and will report to General Convention in 1970.

The United Thank Offering has given a \$150,000 grant to the colleges associated with the institute to carry out a program of self-study which will be important in planning the future relations of these colleges with the Executive Council.

CONSECRATION OF EDWIN HANCHETT

★ The Rev. Edwin Lani Hanchett was consecrated suffragan bishop of Honolulu on December, 30. The service took place at St. Andrew's Cathedral, Honolulu.

The consecrator was the Presiding Bishop. Co-consecrators were Bishop Harry S. Kennedy of Honolulu and Bishop James W. F. Carman of Oregon.

RELEASED TIME ENDS IN MINNEAPOLIS

★ The Greater Minneapolis Council of Churches will discontinue most of its weekday church schools early this year.

These are religion classes which public school children in 4th, 5th and 6th grades attend during school hours on "released time" one hour a week at centers away from schools.

Shrinking enrollments — part of a national trend — prompted the directors of the Council to accept the recommendation of its weekday church school board to end most of the classes. Enrollment in schools conducted by the Minneapolis Council has dropped from 6,936 in 1958 to 2,683 this fall.

Two pilot projects dealing with religion and education will

be continued by the Council, directors decided. They involve working with religious and school leaders to develop a sound approach to teaching about religion in the public schools and experimenting with new approaches to religious education in the inner city.

RETIRED BISHOP SERVING AS CURATE IN LONDON

★ One Anglican vicar in London differs a bit from his colleagues these days — he has a bishop as his curate.

He is the Rev. William Davidson, vicar of St. Stephen's, near the railroad terminus of Victoria station. His new curate is Bishop Harold Beardmore, until recently diocesan of St. Helena, which, located in the South Atlantic Ocean, is often described as the world's loneliest diocese. Bishop Beardmore was in charge of St. Helena, and also Ascension Island, from 1960 until his retirement.

He is not the first Anglican leader to turn his hand to humbler duties after retirement, however. When Lord Fisher of Lambeth retired as Archbishop of Canterbury in 1961 he became curate-in-charge of the village church at Trent in Somerset.

COCU PLANS GUIDELINES FOR LOCAL CHURCHES

★ A special committee of the Consultation on Church Union (COCU) will compile a set of guidelines for ecumenical relations and actions among local churches of the ten denominations participating in the consultation.

Major aim will be to "propose guidelines and advice on the relation of COCU churches to the existing denominational structures and such other relevant matters as are deemed necessary."

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- NEW BOOKS -

E. John Mohr
Book Editor

ADOLESCENT RELIGION; A Developmental Study of the Religion of Youth, by Charles William Stewart. Abingdon. \$6

The author spent three years at the Menninger Foundation associated with the fourteen year old longitudinal study of normal personality called the Normal Development Project. He was able to interview in depth thirty youths who had been studied at birth, preschool, latency, and prepuberty, and are now adolescents, and a colleague interviewed the remaining thirty in the group. The results of prior testing were utilized, parents and pastors were visited, and additional tests were given.

Various Menninger associates participated in aspects of the study. Aside from the qualification that the youths were from a limited geographic area and social class, the research procedure is excellent. However the findings tend to be nebulous.

We are told that by adolescence youth have learned their Church's doctrine in various degrees, which is to say the obvious. Vulnerability scales were used which show that the attempts to cope with the problem of good and evil depends somewhat on the adolescent's vulnerability to pain and tragedy. What may be of significance for the age of confirmation is the conclusion that traditionalism and conformity to parental beliefs are commonplace in early adolescence, and that early confirmation tends to lock a child in a dependent attitude and unexamined faith. The quest for meaning merged with the struggle for self-identity does not develop before mid-adolescence, a more logical time for confirmation. At fifteen or sixteen the adolescent is coping with stresses in external, problem-solving ways or in internal, adaptive ways. He is then "recollecting" the dogma, symbols, myths, and rituals previously learned and integrating them.

The author uses some extensive case histories. To read them shows the importance of listening to youth. It is more important that the generations be able to communicate with each other than for adults to think they understand the youth on the basis of certain prescribed dicta.

— LEE A. BELFORD

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

CHRIST FOR US IN THE THEOLOGY OF DIETRICH BONHOEFFER. Harper & Row. \$6.50

This is the title of a book by Prof. John A. Phillips of Stephen's College, Columbia, Missouri. At once a theologian and activist, hero, saint and martyr few men of our century have been the subject of so many books or have exerted so wide an influence on the generations which followed his own — he was hung in 1945 — than Dietrich Bonhoeffer. How many phrases now oft repeated were coined by him such as "religionless Christianity", "genuine worldliness" or "the world come of age".

All lovers of Bonhoeffer as well as all who wish to understand him will find themselves indebted to Prof. Phillips for this volume in which he traces the evolution and transition of Bonhoeffer's thinking not only chronologically but also in terms of how he was influenced by his teachers, Ernest Troeltsch, Karl Holl, Reinhold Seeberg and Adolf von Harnack as well as by other contemporary theologians such as Karl Barth and Paul Tillich.

It would be impossible to do justice to the wealth of material in this book. Three chapters are devoted to elucidating the phrase: "The world come of age", and a chapter each to "Christ, the worldly man", "Religionless Christianity" and "Sharing in the sufferings of God".

The *Union Seminary Quarterly Review* in its fall issue devoted the entire number to articles about the German theologian, by such distinguished former friends as Eberhard Bethge, Bonhoeffer's biographer, and Prof. Paul Lehmann and in addition essays by Paul M. Van Buren, John D. Godsey and Ronald Gregor Smith. This means that this issue is invaluable for any student of Bonhoeffer.

In trying to understand Bonhoeffer's thought the student faces two unique difficulties; first that he not only did not live long enough to write his final work on Christ and could not revise his earlier writings in the light of his later thought; and second, that the translations into English have so widely varied even to the rendition of the same German word by different English words. For example, in the *Union Quarterly*, Prof. John D. Godsey of Drew University in an article entitled "Reading Bonhoeffer in English Translation: Some Difficulties" points out not only the variation in translation of certain key words, but also how the English and American editions of his work differ in what they include and what they leave out.

Again students of Bonhoeffer will be interested to learn that Godsey declares that "the recently published revised and enlarged edition of *Letters and Papers from Prison* (SCM

Press and the Macmillan Company, 1967) is so superior that, in my judgment, all copies of previous editions should be gathered together and burned." Then Godsey adds: "Since the English-language editions account for the majority of the more than 300,000 copies that have been sold in translation, this would produce quite a bonfire."

— GARDINER M. DAY

Contributing Editor of the *Witness*.

FAITH AND DOUBT, by Oliver A. Rabut; translated by Bonnie and William Whitman. Sheed and Ward. \$3.75

This book is written by a French Dominican and is addressed primarily to Roman Catholics. Some of the fundamental problems involved in the relation of faith and doubt arise in the discussion, and Rabut is convinced that faith is not an once-for-all intellectual assent, but is rather an act of the total person. Because of this, he is haunted by the necessity of finding a more flexible position for the Roman Church when it faces the dilemma of what to do with those who cannot give assent to some or all of the Church's dogmas and pronouncements. He undoubtedly wishes for the Roman Church to opt for a more inclusive view of what constitutes a Christian, and for the Church to leave behind the kind of ecclesiastical exclusivism that eliminates those who are in the throes of doubt. He sees doubt as a healthy aspect of faith, and the Church should recognize this.

The author, however, never quite succeeds in his task. Implicit in his position is still what seems to me to be an exclusive identification of Christianity with Roman Catholicism, and the flexibility of perspective is to be found within such a posture. He writes: "These people (those who doubt) have the faith of suffering, the faith of desire, the faith of adherence to everything that is pure and true. May they not be rejected by the believing community. May they not be thrust into outer darkness. May the Church be merciful to them."

I do not think that they will be rejected by the believing community; they are the believing community.

— JOHN E. SKINNER

Professor of Philosophical Theology, Philadelphia Divinity School.

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