

The **WITNESS**

OCTOBER 24, 1968

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NEW YORK CITY

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Roman Catholic Pacifists Found Guilty for Anti-War Protest

★ The Catonsville Nine, a group of Roman Catholic pacifists, were found guilty in an emotion-filled federal courtroom of destroying government property in an anti-war protest last May.

The jury of seven women and two men returned the verdict after deliberating 80 minutes. Judge Roszel Thomsen set Nov. 8 for sentencing. Fines of \$22,000 and up to 18 years in prison could be imposed against each.

All of the defendants were released on bail except Fr. Philip Berrigan and Thomas Lewis, an artist. Both are currently serving six-year prison terms on convictions arising out of a late, 1967, incident in which they poured animal blood on selective service records.

Others found guilty were: Fr. Daniel Berrigan, poet and a chaplain at Cornell University; Thomas and Marjorie Melville, husband and wife, a former priest and former nun who were Maryknoll missionaries; George Miche, a peace organizer; David Darst, a Christian Brother; Mary Moylan, a nurse, and John Hogan, a former Maryknoll Brother and missionary.

After the foreman read the verdict, each jury member was individually polled at the request of the defense. As they

answered, a spectator shouted: "Members of the jury, you have just found Jesus guilty."

The man was identified as Arthur Melville, brother of Thomas Melville and also a former Maryknoll missionary. The Melville brothers, Mrs. Thomas Melville and Mr. Hogan were ousted from Guatemala earlier this year for alleged guerrilla activities.

Others in the packed courtroom rose in agreement. When Judge Thomsen was unable to restore order, he directed that the room be cleared. As they reached the hall, spectators began to sing "We Shall Overcome."

Outside the courthouse some 250 supporters of the nine stood with lighted candles singing hymns.

The nine Catholics were charged with destroying government property valued over \$100, interfering with the operation of the selective service system and destroying draft classification files.

Last May 17 they entered local board 33 in Catonsville, Md., seized draft files and burned them in a nearby parking lot using what they called home-made napalm.

The defendants did not contest the facts during their trial. Their attorneys argued that the

case should be heard on the principles involved; namely, that the war in Vietnam is illegal and immoral and that those charged had acted in conscience against an evil.

The prosecutor, assistant U.S. attorney Arthur G. Murphy, told the jury that the case must be tried on the facts alone, Judge Thomsen concurred.

When the jury had been dismissed, the defendants asked permission to speak. They said they should be judged on motives and not on the basis of the acts done.

Destruction of the files, they stated, had been for the purpose of calling attention of the nation to what they considered the "immoral" Vietnam war.

Judge Thomsen reiterated that the war was not the issue at trial. Then he added: "To me as a man, I would be a funny sort of person if I were not moved by your views. I have not attempted to cut your discussion short. I frankly say that I am as anxious to terminate the war as the average man, even more, maybe. But people can't take the law into their own hands."

During the trial, Murphy, as prosecutor, had stated that it was possible for a reasonable man to hold that the Vietnam war is illegal but, he added, such issue was not before the court.

William M. Kunstler, a defense attorney, said the prosecutor's statement was a turning point in the history of civil disobedience. He claimed that the

government had not before admitted in public the possibility that the war is illegal.

Murphy agreed that he did not know of another occasion on which such a statement had been made. He stressed in summation, however, that once motives drive a person "beyond the boundaries of that protest as defined by law then he must pay the penalty."

In summing up the defense, Kunstler said of his clients: "They were trying to make an outcry, an anguished outcry to reach the American community before it was too late. Now I

think that this is an element of free speech to try — when all else fails — to reach the community."

Fr. Daniel Berrigan said in testimony that so far as his actions were concerned there was a "direct line between Hanoi and Catonsville." He was in North Vietnam early this year to receive U.S. flyers captured by Hanoi and released to a peace group.

"We saw incontrovertible evidence that civilian bombing had gone beyond all civilized standards," he said.

ing table through traditional striking and picket line activity.

"Now, through government purchasing, the U.S. may be deliberately seeking to break the consumer boycott of California table grapes, which is proving increasingly effective throughout the country," Drake declared.

Grapes destined for southeast Asia moved through this port city after a grower's association obtained a court order restraining pickets from stopping the trucks.

Prior to the court order nearly two dozen farm workers and sympathizers, including Roman Catholic and Episcopal priests, had blocked grape shipments for eight days from being loaded on waiting ships.

ARCHBISHOP RAMSEY NOT A JUDGE

★ Pictures of love scenes and of full-length nudes were seen by Archbishop Michael Ramsey of Canterbury when he visited an exhibition gallery.

But no breath of scandal fluttered around him or the gallery, for all the pictures are appearing in a new illustrated edition of the Old Testament of which the first three volumes have just come from the Oxford University Press.

Indeed, he commented after viewing the exhibition of some 650 drawings: "I find it an exciting privilege to be associated with this exhibition. The Old Testament is so very human and depicts life in all its crudities — warts and all."

Twenty-two contemporary British artists were commissioned to produce the pictures, which include one of a couple in the act of making love. All the pictures will appear in a five-volume Old Testament, using the authorized version text.

The press said, "To illustrate

Farm Workers Protest Grape Shipments to Vietnam GI's

★ Defense department officials in San Francisco have acknowledged buying fresh table grapes in ever increasing amounts for Vietnam from struck California growers who are the target of a current nationwide consumer boycott.

"But," one official declared, "this is being done only to carry out the department's duty of meeting the needs of the military" for grapes or anything else.

Farm labor union officials have charged that the federal government and some of its agencies may be seeking to subvert their boycott effort by buying large quantities of the crop for Americans living or stationed in Vietnam.

A study made by the United Farm Workers Organizing Committee (AFL-CIO) claimed that since 1965, the year the union began their strike against Delano growers in seeking the right to organize and bargain collectively, table grape exports to South Vietnam have risen sharply to an estimated \$500,000 in 1968.

In 1965 the U.S. shipped

\$32,438 worth of grapes to Vietnam, in 1966 the figure was \$40,574, and in 1967, the year the union launched its nationwide boycott campaign, the figure rose to \$214,330.

Today, according to the union study, Vietnam is the third largest importer of government-purchased table grapes, having received \$92,111 worth in the first five months of 1968.

Over 90 per cent of all fresh table grapes raised in the United States are grown in California's strike-bound southern San Joaquin and Coachella Valleys.

"These statistics raise the fear that once again the federal government may be acting to break our strike and crush the farm workers' movement," the Rev. James Drake, a member of the California Migrant Ministry and national boycott coordinator for the union stated last week.

"In opening the border to unlimited 'immigration' from Mexico during the 1966-67 Texas and the 1968 Coachella Valley strikes, the justice department and the federal government dealt a death blow to the efforts to force growers to the bargain-

the whole of the Old Testament, with all its variety and majesty, calls for a group of artists, each with complete freedom to communicate his own vision, his own intuitive or intellectual response."

Archbishop Ramsey visited the exhibition the day after the first three volumes appeared.

He observed, "I am not here to make judgment on the pictures."

MEAD CONSECRATION IN CATHOLIC CHURCH

★ The Roman Catholic church of Christ Our King, Wilmington, Delaware, will be the scene of the consecration of Dean William H. Mead as bishop of the Episcopal diocese of Delaware. The service will take place on November 15.

This will be the fourth time since the beginning of 1968 that a consecration of a bishop of the Episcopal Church has taken place in a Roman Catholic cathedral or church.

The first was held February 10 when Bishop Robert B. Appleyard was consecrated coadjutor of the diocese of Pittsburgh.

A second Roman Catholic Cathedral, St. Joseph's in Buffalo, was the scene of the consecration of Bishop Harold B. Robinson, coadjutor of Western New York, fourteen days later. This was, in part, a reciprocity for an earlier favor of like kind done by the Episcopal diocese for the Roman Catholics around the turn of the century.

The Roman Catholic Cathedral of St. Helena, Helena, Montana, on September 16, was the scene of a third consecration, that of Bishop Jackson E. Gilliam, diocesan of Montana.

Consecrator for the Wilmington service will be Presiding Bishop John E. Hines, Co-consecrators will be Bishop Arthur R. McKinstry, retired of

Delaware, and Bishop J. Brooke Mosley, deputy for overseas relations of the Executive Council.

Bishop-elect Mead comes to Delaware from St. Louis, where he has served as dean of Christ Church Cathedral since 1964.

TORONTO ANGLICANS ELECT SUFFRAGAN

★ The diocese of Toronto, numerically the largest and the richest of Canada's 28, has elected Canon Lewis S. Garnsworthy, 46, as bishop suffragan.

He joins diocesan Bishop George Boyd Snell and Bishop H. R. Hunt, suffragan.

Sixty candidates were named on the first ballot. Canon Garnsworthy won on the fifth ballot.

His election was hailed by observers as a victory for liberals. Canon Garnsworthy, rector of St. John's church, York Mills, declined the liberal label.

The bishop-elect is committed to Church union with the United Church of Canada, which is scheduled for 1974, but felt the union should be widened to include other denominations.

LOTS OF DEPOSITS IN NEGRO BANKS

★ The Church's official policy of making deposits of trust funds in ghetto banks has had the effect of prompting other Church organizations to do the same.

Lindley M. Franklin, treasurer of the Executive Council, said that deposits by the Church in Negro banks now total \$720,000. In addition to this amount, he said, other Episcopal Church groups have deposited \$80,000 in banks that are Negro-owned and operated in black communities.

A principal goal of the program, Franklin said, was to create a "multiplier effect" in which the national program

would be copied by many dioceses, parishes and individual members.

The program approved last May seeks to encourage loans to local business in ghetto areas, to strengthen small businesses in need of funds, to provide funds for financing home building in the community served, and to aid local enterprises that will help black people and other minorities to build the economy of areas in which they live.

Deposits by dioceses, parishes and other groups of the Episcopal Church are as follows:

Connecticut, \$10,000; Ohio, \$15,000; Michigan, \$5,000; Chicago, \$10,000; Christ Church Cathedral, Hartford, Conn., \$5,000; Trinity Church, Rutland, Vt., \$5,000; cathedral foundation of Washington, D.C., \$30,000.

CHURCH GETS INTO SCHOOL SCRAP

★ Presiding Bishop John E. Hines has approved a \$4,000 grant to fund a public relations program designed to tell the Ocean Hill-Brownsville community's side in the New York public school crisis.

The sum was allocated from the General Convention special program directed by Leon E. Modeste. The grant was requested by local leadership in the school district, one of three experimental decentralization projects.

Bishop Hines expressed support for the experiment in decentralization and community control of schools as a vital necessity if quality education is to be obtained for all citizens, black and white.

The governing board of the Ocean Hill-Brownsville district, a predominantly Negro and Puerto Rican area, has been embroiled in a controversy with the United Federation of Teachers and the board of education

over the placement of 83 teachers.

Settlement of a September teachers strike provided that the 83 be reassigned in the district. The local governing board refused and has been suspended by the city's school board.

Bishop Hines and other Episcopal leaders indicated that they felt the need for a program to make the local community's side of the controversy more widely known so that "a reasonable decision" could be made.

Modeste said that the Ocean Hill-Brownsville school district will have complete freedom in developing its own program of public relations.

BISHOP ANSON STOKES TO RETIRE IN 1970

★ Bishop Anson Phelps Stokes Jr., will retire in 1970 as diocesan of Massachusetts.

Bishop Stokes, who will be 65 in 1970, made the announcement at the Episcopal clergy association, saying he will ask that a successor be named at the diocesan convention in February.

He has headed the diocese for 12 years. During his term he was quite active in ecumenical activities. Other concerns included alcoholism and racism, and he has been a critic of the Vietnam war.

WCC AND VATICAN SET UP MEETING

★ Representatives of the Vatican and of the World Council of Churches have begun discussions to prepare the agenda for a proposed Roman Catholic-WCC meeting in December.

The delegations meeting in Rome are headed respectively by the co-chairmen of the discussion, Eugene Carson Blake, general secretary of the WCC and Bishop Jan Willebrands, secretary of the Vatican secretariat for Christian unity.

CATHOLIC BISHOP TO BE CO-PRESIDENT

★ In an ecumenical move unprecedented in England, Roman Catholic Bishop Thomas Holland of Salford has been invited to become a co-president of the Manchester Council of Churches.

The council currently embraces Anglicans, under the leadership of Bishop William Greer, and the Free Churches headed by the local president of the Free Church Federal Council.

The decision to invite Bishop Holland to become a co-president with Bishop Greer and the Free Church representative, was taken at the annual meeting of the council, which also agreed to invite the Catholic Church to become a full member. Catholic representatives will also be invited to serve on the executive committee.

The Rev. Paul Guinness, council secretary, said, "The proposal has aroused widespread interest. I believe we are the first regional council to invite the Roman Catholic Church to become a member."

KARL MARX HONORED BY PARISH

★ The 150th anniversary of the birth of Karl Marx was commemorated with Christian worship services and a panel discussion at Saint Aidan's church, San Francisco.

Participants included Bishop James A. Pike; the Rev. Robert W. Cromey, Saint Aidan's vicar, and William Mandell, an expert on the Soviet Union and the Communist movement.

A church spokesman said only two protest telephone calls were received at the church and "neither was obscene or threatening."

The Rev. Mr. Cromey said Marx could be regarded as "one of God's prophets who spoke

powerfully to our world. This man, for good or bad, has affected the lives of each and every one of us.

"Somehow, we must see God's actions and spirit moving in and through this man and his ideas," he added.

Bishop Pike said supposed ideological differences between Christianity and Marxism are "virtually demythologized," leaving the two closer together in common purposes "such as people having enough to eat."

Marx, Bishop Pike said, was born as a Jew and became later in his life a convert to the German Lutheran Church.

That Church, the bishop said, was a devotee of the status quo and Marx rebelled against it the way a great many young persons are rebelling today to make the Church socially relevant.

MINNESOTA MAKES GIFT TO NEW GUINEA

★ The bishop of New Guinea received \$50,000 from the diocese of Minnesota to help finance a 70-foot boat that will be used in missionary work.

Bishop David Hand said he hopes to call the boat "Minnesota" in honor of its contributors. It is now being built and will be ready for launching in February.

Bishop Hand said his diocese now has two large boats — one 21 years old and the other 18. The "Minnesota", like the others, will be used to ferry missionaries, teachers and supplies to and from mission stations along the coasts and rivers.

DEDICATE CENTER IN CHICAGO

★ The new \$1,600,000 diocesan center was dedicated October 15, by Bishop Gerald Burrill of Chicago. The service was held at the conclusion of the opening session of the diocesan convention held October 15-16 in the auditorium of the American College of Surgeons.

EDITORIAL

Campaign with a Hang-Dog Air

FOUR YEARS AGO the American people was presented with a sterile choice. At the present juncture the choice of national leadership is again pretty unappetizing. By this time the disappointment of the citizenry generally in a political process that seems to keep serving up such impoverished leadership is quite acute.

Indeed the disaffection of plain people from the traditional political parties has progressed further than politicians are yet well aware. One can hardly exaggerate the disillusionment. It is akin to the skepticism of students about their schools and universities. It is not so very far removed from the angry impatience of the poor with the broken promises of our affluent society. Everywhere are the signs of revolt against established authority and customary processes. Not even the Churches are immune to this today! And just because you may not at this moment feel like Robespierre at the barricades, don't imagine that you are immune to the spirit of overthrow that is stalking the land.

The very weariness that you may feel — you are sick and tired of rough altercations in the streets, bored with the artificial arguments of all three Presidential candidates — this very bowing out of any enthusiasm or participation is itself a form of sabotage. In your own quiet way, you are undermining the political process just as much as your more ribbald neighbor, shouting obscenities at the police.

It is this vacuum that I fear: of leadership at the top and of any sense of warm-hearted following at the bottom. Somehow the old ship of democracy seems to have a hole in her. She's riding pretty low in the water; some are even wondering if we can keep her afloat. And nobody seems to care too much; at least no one so far has stepped forward with a plan for pumping her out, putting her back on course and reviving the sleepy crew. People are discouraged. The campaign has a hang-dog air, as the candidates move in one direction, and the people in another. We are all tired!

Now if this is a fair reading of the current state of the American spirit, then surely this

ought to be a moment of reform! Americans don't just lie down and die! If something is amiss, they have ever been eager to correct it. Surely there is a way to make the party system more responsive to human values and plain people! Why, out of 200 million citizens, is the choice of a leader so stereotyped, the prospect so cynical? Is there not some channel through which the purpose of our nation can discover a servant of courage and of imagination to unfurl its banner once more? If there is such a way, for God's sake let's find it before it is too late. It is the moment to reform, lest the callous emptiness — the innocence of any moral commitment — tarnish forever the bright promise that was once planted in this new world.

It is hard to understand why no one to date has turned his hand to refashioning the cumbersome political machinery which today is proving so unresponsive. After the two Senators McCarthy and Kennedy, no one can mistake the people's thirst for a better way — especially among the honest young. But no one has really undertaken the rebuilding job. Why not? Is it, do you suppose, because it's awfully hard to discern these days the spiritual substructure on which any new social framework would have to be built? Where is the consensus in America about life? about God? about where we are going, or ought to go? or who we really are? How can you seek out a leader if the people don't know where they want to go? No civilization ever rose in history without its own special vision of God; and none ever survived that had lost it.

I do not think that the image of God has yet been torn from the lives of the vast majority of our people. But I do know that the forms of faith are changing rapidly — the language and garb of the spirit are very different in our day than they were only a short time ago. It is not surprising that there should be confusion and that the institutions of yesterday should be creaking in their obsolescence. But all the more urgent then is the task of forging new channels for the dancing water of the spirit. New bottles for the fresh wine, as Christ said. New forms of worship, and new networks of common life; new politics and new leaders!

Christians as such are not engineers of political

service, and this is no place to discuss the technology of political reform. But be it underlined at the same time that it is highly unlikely that there will be any reform at all apart from the God-fearing people of this country—chief among them Christians! Our job is not to tinker with the machinery, but to supply the essential climate for reform.

"On these two Commandments hang all the law and the prophets," said Jesus to the Pharisees. Exactly! Unless you love God with all your heart and soul and mind — and his children equally — then no system, no law, no politics on earth is going to work. It's all going to break apart — as many think our nation is breaking right now.

And they propose to put it together again with Law and Order! What an immoral proposal that is! As if life could be lived without Love—either privately or publicly. As if society could be mended with police!

But love is the gift of God. When there is no love in life, then people have to hide behind masks; they must limp upon crutches; they are obliged to pretend. This is the very thing that revolts us about American leadership today. It pretends that nothing has changed in Vietnam, when really everything has changed since four years ago when we entered the fray to stop Communism. It pretends that the misery of the poor is being alleviated, when all the while "a racial time bomb is ticking away in the nation's celler," as one observer put it recently. It pretends that the political parties that have laid out this election are truly reflecting what is in the hearts and minds of the American people. God help us if that is true!

When love is lacking, and faith fickle, then have a care: for all will be hidden behind terrifying masks in the witch-dance of life. Oh how hard it is then to tell the real from a dream, or the well from the sick. But if a man — or a nation — is filled with that wondrous "love that passeth understanding," then how open he is to the future, how ready for change, how glad of his fellow man! With fear gone, the climate has come for reform. That's our particular contribution to the present sad scene! For on Love hangs all the law and the prophets.

— Francis B. Sayre Jr.
Dean of Washington Cathedral

Notes on Church Unity

By George F. Tittmann

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

WHAT WE SEE in the land is sheer idiocy. Four churches at the main intersection in a town where one is enough. Divided people, divided influence. Sending missionaries to continue the divisions. Religiously: they all talk of one Christ and they can't get together. Anthropologically: we've got a world split 100 ways with fanatical racisms, nationalisms — desperately seeking unity, needing peace. And this one major force that might bring all together is itself deeply and variously divided — furthering the splits.

Any urban planner, efficiency expert, or just plain sensible citizen, looking at, say, the six churches in the cluster near Sather Gate would hoot with derision and disgust: "So their theories are different. But they don't have to have six different kitchens, furnaces, parking lots, meeting rooms, secretarial staffs, finance departments, purchasing systems, etc. do they? And, are their differences so great that they can't even pray in the same room, even at different times of the day and week?"

A More Properly Christian and Theological Examination of the Situation

HERE the temptation is to spend time with pious reminders of the sins of disunity; quotations of texts; wagging of fingers; bewailing schisms; or taking refuge in lectures on the realities of ecclesiastical legacies, ending with The Pious Hope. But let's resist that temptation.

All this fragmentation is somehow not as it should be. But the fact is that no one knows what the alternative would look like which would be both possible for human nature and history, and, true to Christ's vision for his Church. We should be "one," yes. But if we were truly "one," what would we look like? We surely have to be a little clear about that before we can do anything with enthusiasm or sacrifice.

Current Trends

SOME YEARS ago Archbishop William Temple spoke of the ecumenical movement as the great significant fact of our time. There have been more unity moves since 1910 than since the sixteenth century. All denominations seem to be moving toward unity in various relationships:

Split denominations uniting within themselves; denominations becoming world groupings: "con-

fessionalism"; inter-denominational mergers.

But also, the more some Christians get together, the more others split off from them. When two groups merge, some are left out on both sides making three where there were two: the "Plus One" problem. Also, the more the conciliation and compromise which bring some together, the more rigid others become in protest—"fundamentalism" of all kinds, fanatically strong Churches protesting what they call "watering down" or betraying the faith.

Amazing fact about all this: Something will not be divided and also will not be contained either. Could it be the Holy Spirit, who does not think as we do?

Some Tools for Thinking About Church Unity and Disunity

WHAT IS "RELIGION"? In part it is a purely personal thing, matter of preference, whim, taste, private affair: i.e., a person's own way of getting "spiritual" serenity.

In part, it's a matter of social inheritance, ethnic, heritage, or a class affair. Groups do mobilize religion to maintain their ways of life. Religion is an economic factor, can be used as a stabilizer of What Is. As such, of course, religion is a proper target of rebellion and revolution. It very easily becomes a class tool, an "opiate of the people." But, if we are going to be really sophisticated about "religion," and hence not just deal with the popular level of the unity problem, we have to see religion as dealing with

man's fundamental understanding of the nature of the universe, what life is for and man is meant to be, can be, and,

his response to that understanding in at least six ways:

creed	cultus	character
conduct	community	conversion.

All religion has these marks, gets expressed in these six patterns of response.

Now, that is most emphatically not just a private affair or a class tool, but a universally serious enterprise in which all men have a share whether they are "religious" or not, whether conscious of it or not — especially those who are most hostile to religion. "It takes a religion to oppose one," i.e., when you strenuously disagree with a world view you can only do so because you have another world view. "What is man's origin, duty and destiny?" That is what religion in its primary sense is all about. Only with that straight in our minds can this business of Church

unity be properly confronted with the depth and dignity it deserves. For it is most emphatically not simply a matter of people who have been brought up that way indulging themselves in personally dear but irrelevant pastimes—though some of it obviously is just that.

All Religion Has Its Past

THAT IS, every one of these serious answers to the great mysteries of origin, duty and destiny inherits what others before our time have concluded to be true. And with that inheritance go also various forms of the expressions of religion — see the 6 mentioned above — in other words, "Churches."

Now the problem of religion having its past would be simpler if it didn't also have its present. That is, obviously enough, every past answer has to confront the current situation. This immediately involves all kinds of frictions, collisions, adaptations and adjustments. For instance, a religion born under persecution now finds itself the faith of the ruling class.

A religion formulated under frontier conditions surrounded by moral lawlessness, now finds itself supported by laws protecting holy days, forbidding gambling, liquor and prostitution. A religion arising in a nomad culture has to adapt to a complex urban civilization. A religion instituted in a bread culture has to review its symbols in a rice-diet culture.

This relation to its past is one thing for a religion which accumulated its traditions over the years merely out of theories, customs and pieties. Such a religion is much more adaptable, as for instance is Hinduism, or the culture-religion of the "American Way of Life." But it is a very different, far more difficult problem for religions which began with specific, historic, recorded events and persons — their ideas stemming from actual history. In this case, there are records to be dealt with; its present forms of existence — Churches — have to be matched continually with the facts of its initiators and their times. You cannot change Judaism, Islam, or Christianity to blend with just any modern fashion; they have anchors in history itself, original patterns which give them definition for all time.

The great ecclesiastical dilemmas which face Christianity might be couched in the formula: "God then vs. God now." The same God, of course; but though he did once set the standards through Jesus and the first Christians, he is the living God, present and guiding right now. And it is

our constant challenge to discern and obey his will now, perhaps using quite different forms than in the past.

The Fact of Localism, Human and Religious
WHATEVER might be universally true for a view of the world and its ways of expression — we have suggested six — has to be lived out by people who are more or less rooted in a local place. In our twentieth century mobility, this may be a lessening factor. It all has to do with this matter of the sub-division of loyalty, enthusiasms and self-expression. You love mankind, but you also love America. You love your country, but you also have deep ties with your home town, state, the east, the west, the south. No matter how pressing the need for the larger unities of human groupings, men and women come to these comprehensive entities bringing with them what they love and depend on from this corner shrine, this pew, this local experience, this plot of ground.

We all seem to have this localism in our churchly lives, no matter how constantly we are uprooted from it. Its ties can be very deep — in constant conflict with wider ties and demands. But it can be shallow and ludicrous, too: “We wouldn’t want to give up our own Church.” “I couldn’t work so well in the Baptists’ kitchen.” “We want to decide our own budget without the Presbyterians” — etc.

The Brute Fact of Diversity — Human, Religions, and Christian

WE TALK a lot about “Christianity.” But very few are those who honestly face the fact that it has perfectly enormous diversity. We might nickname a few: The Special Experience Sect; Underground Remnant; Museum Society; Revolutionary Band; Mystical Ritualists; Good Works Activism; One-Class Ghettos; Morality School; State Cult; Culture Society; Clinic; Refuge; Purist Enclave; etc.

You can at your leisure put these cruel titles to historic Church divisions, though they, of course, overlap always.

What does this suggest to the critical inquirer? Does it not suggest that there is something permanent about religious division? Does it not say that both human diversity of preferences and needs, and the diversity which seems to have been true throughout Christian history will, in some form, always be with us? Remember, every Church we have known in history, or that can be seen around now, has appealed to the words and precedents of Christ and his times. But, just

look at the variety! The real haunter these days seems to be this: there is something authentic in all this diversity. The split-ups following the Reformation was the Church seeking to be really catholic! Who is to throw whom out? On what grounds are “standard-brand” Church people to exclude others from catholic Christianity? If you read history and the Bible honestly, you can find precedents for most all of the sects—from orgiastic pentecostalism to captive state-religion!

It is true that the more we fearlessly study our Christian past with the new utensils of scholarly research we are accumulating, the more we go behind some of the classic points of difference between Churches; e.g., the Reformation controversies are undergoing a real earthquake of restudy these days — ministry, authority, scripture, tradition. But some quarrels fade away, only to bring others up; e.g., the question of linguistics, the incognito holiness of the so-called “secular”, the nature of mission, “God is dead”, etc. So, in the document “Principles of Union” between the Anglican Church of Canada and the United Church, there appears this trenchant word: “We are united in our intention to bring into being, not a merger of two existing bodies, but rather a new embodiment of the One Church of God.”

The Real Challenge

WHAT I AM LEFT with on this whole matter, and all I can leave you with and be honest, is that somehow everything we think, say and do about this unity business is all wrapped up with what we are meant to get done in the world. It’s our mission that should shape our unity. We will find the unity we ought to have as we are about The Work — not seeking unity for its own sake, or discussing it on special Sundays or in conferences, or even just worshiping together — fine as all these are.

With this in mind, we find both a puzzling challenge, and a strange comfort in our text from St. John: “And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.”

The challenge, of course, is those “other sheep.” Who are they? Non-Christians, yes. All of them, or just some — say “those for whom it is prepared” Matthew-Mark? What is the extent of the Christian mission? One 17th century point of view claimed that Jesus’ commandment to go to all nations having been fulfilled, the Christian mission was now done! Whom should we expect

to convert? What of those "others", either those billions we have missed, never gotten to, and won't, or those who perhaps are meant for something else than baptism, Christian church worship, or even Christianity in any form?

The comfort is that perfectly awesome implication in the words of this cosmic Christ in St. John — "I have", "I must", "they will", "there shall be". Brothers, we are on some grand mission, in the company of myriads who have gone before and will come after us. And the Leadership is utterly competent and entirely in charge.

Probably the final word is that, while we ask these questions and suffer the confusion we cannot evade, we simply trust Him more and more, and persevere.

-- People --

BRILL, EARL H., former chaplain and lecturer at American U., Washington, D.C., recently received a grant from a foundation for a year of study to complete his work for a doctorate. His subject is Secularization of the Church College. He has been chairman of the social relations dept. of the diocese of Washington.

DENT, W. GILBERT 3rd, former rector of St. Christopher's, Chat-ham, Mass., is on the staff of Christ Church, Cambridge, Mass.

EASTHAM, FREDERICK L., former associate rector at Holy Trinity, Collington, Md., is rector of Christ Church, Bluefield, W. Va.

GEYER, EDWARD B., former rector of St. Luke's, New Haven,

Conn. is rector of St. Peter's, Bennington, Vt.

HOWELLS, JOHN M., former assistant of St. Stephen's, Miami, Fla., is director of the planning commission for the new Episcopal college at Stetson U., DeLand, Fla.

JONES, WALTER H., former rector of St. George's, Bismarck, N. D., is dean of Calvary Cathedral, Sioux Falls, S. D.

LILLYCROP, WILLIAM W., former chaplain at Florida U., is rector of St. Paul's-by-the-Sea, Jacksonville Beach, Fla.

MAYO, F. WILLIAM, formerly of the Messiah, Santa Ana, Cal., is rector of St. Paul's, Windsor, Vt.

RENOUF, ROBERT W., former program coordinator of the diocese of Northern California, is archdeacon of Sacramento. He will develop urban ministry in the churches of the city with St. Paul's urban center as headquarters. The diocese received a grant of \$90,000, the largest single grant yet made by the unit for experimental and specialized services of the national executive council.

SWIFT, WILLIAM W., former dean of Trinity Cathedral, Davenport, Iowa, is rector of Holy Trinity, West Palm Beach, Fla.

THOMPSON, JAMES F., whose resignation as assistant of Epiphany, Timonium, Md., was announced in this column earlier, is youth worker at the Good Shepherd, Ft. Defiance, Ariz.

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