

The **WITNESS**

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Millions Throughout Nation Demand End of Vietnam War

★ Flames of candles for peace glowed along America's streets on the night of October 15 as young and old, estimated in the millions, demonstrated for an end to the Vietnam war.

The common litany was: "What do we want? . . . Peace . . . When? . . . Now!"

Many of the religious services throughout the day were memorials to the war dead. Names of the men killed in the conflict were read and candlelight services held in almost every city.

Clergymen, lawyers, entertainers, professors, housewives, students and public officials joined in the Vietnam moratorium day called by a group of students, mostly from the ranks of those who backed Senator Eugene McCarthy for president.

Churches and religious agencies were among the chief endorsers of the demonstrations and prayers for peace. For the most part, the observances were peaceful throughout the land. A few scuffles and arrests were reported but there were no major outbreaks of hostility, though many Americans did not support the moratorium.

Thousands carrying candles marched around the White House in Washington. The procession was led by Mrs. Martin Luther King, Jr.

In New York, candlelight

services were held in many neighborhoods, including suburbs, and a mass rally took place on the street in front of St. Patrick's Cathedral.

Many colleges excused students from classes. The turn-out was not large on some more-radical campuses, such as the University of California at Berkeley, but surprisingly large demonstrations marked the moratorium at schools relatively quiet in the past. Among these were the universities of Oklahoma, Colorado, Arkansas and Virginia.

The first demonstration in memory took place at California State College in Orange County, an area with considerable John Birch Society sentiment. Organizer was Edward Whetmore, son of State Sen. James Whetmore who is backed by the Birch Society. "I guess each of us marches by a different drummer," the younger Whetmore said, quoting Thoreau.

One hundred thousand persons gathered on Boston Common at a rally where Senator George McGovern of South Dakota was the principal speaker. Across the Charles River, 10,000 filled Cambridge Common to hear George Wald, the Nobel laureate in biology and a key opponent of the anti-ballistics missile system. Dr. Benjamin

Spock spoke at the office of economic opportunity in Washington.

Columbia University in New York had a day-long series of speakers, including the Rev. Andrew Young, executive vice-president of the Southern Christian Leadership Conference, whose organization was a main moratorium endorser.

An absent without leave soldier took sanctuary in Columbia's St. Paul Chapel. The Rev. William Starr and Rabbi Bruce J. Goldman, whose formal affiliations as chaplains at Columbia were ended in controversy last year, read selections on peace to a crowd of 2,500.

In addition to tolling the historic Mennonite bell for the servicemen killed, students at Bethel College, North Newton, Kans., held a teach-in on peace for the public.

Hellenic College in Brookline, Mass., marked the moratorium in Eastern Orthodox manner. A memorial to the war dead began the day and the class hours were spent in prayer and in discussing the best ways toward peace.

College spokesmen pointed out that the observance was not to stress division in the nation on the critical issue of the war but to emphasize the positive contribution students can make in forming "responsible opinion."

At the U.S. Military Academy at West Point, N. Y., 200 co-eds from Vassar College in near-by Poughkeepsie, marched through the gates and spent the after-

noon handing flowers and apples to the amazed cadets. The young ladies then sat down on the lawn, sang "America, the Beautiful" and went back up the Hudson River.

Prayers for peace were said every hour in Washington Cathedral. Clergymen gathered at Worcester, Mass., in the Chestnut Street Congregational church to intone the names of Americans who lost their life in Vietnam. Laymen from the business world read the list at New York's Trinity Church.

Brewster of Yale

President Kingman Brewster Jr. of Yale, addressed the 50,000 who gathered in downtown New Haven, Conn. The educator said: "We were fooled by the false promise that this would be an easy war. Let us not fool our fellow countrymen into the belief that this will be an easy peace. Let us admit that it is not easy to stop short of victory in a cause for which so many have fallen . . . Let us say simply that we cannot tolerate the abuse of their memory as a justification for continuation of the killing and the dying at the behest of a corrupt Saigon government which rejects both democracy and peace."

Some protests took place in foreign countries. Twenty American civilians in Saigon delivered a petition with 32 names to the U.S. embassy. It asked for an immediate end to the war and withdrawal of American troops.

Leaders of the moratorium said October 15 was only the beginning of the campaign to bring about peace. Canvassing of neighborhoods to obtain signatures opposing the war was to continue. Plans moved ahead for a "March Against Death" in Washington on Nov. 13-15. Sponsoring the march is the new mobilization committee to end the war in Vietnam, a coalition

of religious and civic peace groups.

Big Rallies in New York

The Rev. William Sloane Coffin Jr., told a moratorium day throng that the people are so far ahead of President Nixon in wanting the Vietnam war ended that they cannot "close ranks" behind him as administration officials ask.

The Yale chaplain was joined by politicians, entertainers and civic leaders in calls to bring home the Americans from Vietnam. "How many Vietnamese fought in our civil war?" the clergyman asked.

The Bryant Park rally which Coffin addressed was the largest in New York on the day in which Americans across the land suspended "business-as-usual" to demonstrate for peace. A crowd estimated between 40,000 and 125,000, the figure given by the moratorium committee, jammed the park in mid-town Manhattan.

Coffin, Senator Eugene McCarthy of Minnesota, New York's Mayor John Lindsay and actor-author Woody Allen received the most tumultuous welcomes. The mayor, who was criticized by his opponents in the mayoralty race and some city groups for backing the demonstrations, said moratorium day was one of the "greatest" days New York has known.

Mayor Lindsay said those who thought it unpatriotic to protest "do not know the history of their own nation." He also emphasized that the right of free speech also belongs to those who disagree with him.

Republican Backing

New York Senators Jacob Javits and Charles Goodell, both Republicans, poet Rod McKuen, labor leader Cleveland Robinson, writer Jimmy Breslin and Burton Weiss, a rabbinical student

from Jewish Seminary, were among the speakers.

Weiss and six associates blew seven blasts on Shofars (rams horns) following the singing of the national anthem and the invocation. "Let the image of the God of war, like the walls of Jericho, come tumbling down." said Weiss.

Notables Play Part

Actor Tony Randall and actress Shirley MacLaine were masters of ceremonies. Folk singer Judy Collins; Peter and Mary of Peter, Paul and Mary, and the cast of the Broadway play, "Hair," sang.

On hand to give encouragement in efforts to spur public opinion to oppose the war were such entertainment personalities as Helen Hayes, Shelley Winters, Dick Benjamin, George Segal, Ben Gazzara, Keir Dullea, Julie Harris, Jerry Orbach, Janice Rule, Maureen Stapleton, Eli Wallach and Lauren Bacall. The casts of a dozen Broadway and off-Broadway plays attended. Many shows closed on the night of the 15th to observe the moratorium.

Bryant Park was only one of scores of New York rallies, teach-ins, memorial services to the Vietnam war dead and marches. Earlier, several thousand persons gathered in the United Nations plaza. Five thousand youths rallied in Central Park. Citizens on the West Side convened for a candlelight service on Broadway.

At St. Patrick's

The day was climaxed by an interreligious service on the steps of St. Patrick's Cathedral. Attended by 15,000, the observance began with an hour of singing. The worship was led by the Rev. Richard John Neuhaus, a Lutheran pastor from Brooklyn. Also participating were Rabbi Lloyd Tanenbaum of

Long Island, the Rev. James Gunther, president of Harlem's ministerial interfaith association and Catholic Fathers Ed McGowan, S. J., and Ned Murphy, S. J.

Neuhaus explained that the service was in the street since that was where the movement to win peace was taking place. After a day of marches and speeches, it was fitting, he said, to "join in prayer to strengthen the movement."

A litany began: "For America, blessed with abundance and touched by noble purpose, that it may turn from the works of death to the works of life, that it may yet become a blessing and not a curse to the nations of the earth, let us pray to the Lord."

The service ended with the singing of "America." Many of the youths continued their vigil in the street until the small hours of the morning.

Success Beyond Hopes

The monumental demonstration, termed the largest in the nation's history, was pronounced a success beyond their expectations by its two chief planners, both former seminary students.

Sam Brown, an ex-student at Harvard Divinity School, and David Hawk, who plans to complete his studies eventually at Union Seminary in New York, expressed satisfaction that there had been moratorium observances in all 50 states.

Concerning assertions that since the demonstrations were acclaimed in Hanoi they would encourage the enemy to believe in ultimate success, Hawk said he "wouldn't want to dignify this red-baiting with a response."

The extent of the activities in Washington and across the nation suggested that planners were backed by hundreds of thousands of volunteers in seeing the moratorium as a positive move.

GC II Funds for Black Projects Under Investigation by FBI

★ The church's \$200,000 allocation for black economic development projects, a move which stirred controversy, was boiled up into a full-scale federal grand jury investigation.

Top officials of the church — and newsmen who covered GC II — were called to testify before the panel.

Federal officials refused to make any comments on the probe. U. S. Attorneys Guy Goodwin and Leroy Amen came to South Bend, Ind. from the department of justice in Washington to conduct the questioning of witnesses.

They cautioned all who appeared before the panel that they would be in contempt of court if they revealed the intent of the inquiry or reported any of the testimony given. This is normal in any grand jury investigation.

Presiding Bishop John E. Hines answered a subpoena and appeared here on the third day of hearings. Because of the unavailability of a court reporter, Bishop Hines spent a good part of the morning in a waiting room. He was discovered by newsmen and asked whether the church was caused any embarrassment because it had voted the appropriation and because the justice department was now investigating phases of the convention.

He replied, "No comment."

Others reported to have appeared before the panel were: Archdeacon Dudley Reed of the Springfield, Ill., diocese; Howard A. Moore of South Bend, a deputy to the convention; Dr. Kenneth Kintner of Mishawaka, Ind., another deputy; and Daniel Carroll of Winnetka, Ill., of the joint commission on the deploiment of the clergy.

Among many reporters who testified before the grand jury were George Cornell, religion editor of the Associated Press; Lester C. Kinsolving, religion editor of the San Francisco Chronicle who is also an Episcopal clergyman; and Dolores Liebeler of the South Bend Tribune.

All of the witnesses, when questioned by newsmen after their appearance, refused to make any comments on the investigation.

One of the churchmen, however, said that the investigation placed the church in a position of possible embarrassment in the eyes of the black community.

Another witness, who refused to be identified, said he believed that the investigation was triggered by "rank conservatives in the church."

According to sources in South Bend, the investigation was launched by the Federal Bureau of Investigation three days after the special convention ended in early September.

After the convention had voted the \$200,000 appropriation, considerable controversy and apparent misunderstanding was generated. At issue was whether the convention had endorsed the Black Economic Development Conference and, in particular, its black manifesto which demands \$500 million in reparations from white churches.

Bishops across the country rushed to issue statements of clarification, most noting that no funds were voted directly to the BEDC and that the notion of reparations was rejected.

Episcopal officials explained that the \$200,000 was designated for the National Committee of Black Churchmen

(NCBC) and not the BEDC. The NCBC is expected to be the conduit of the funds to the BEDC. The Executive Council also emphasized that the amount of the appropriation would not come from funds budgeted for the church's general program nor from pledges meeting diocesan quotas to the church's work.

HISTORY WAS MADE AT E.T.S. CONFERENCE

★ The proposed initiatory rite of the Episcopal Church was used for the first time as part of a liturgical conference, when 4-month-old Sean Lampert received baptism, confirmation and communion in one ceremony.

The new initiatory rite will be proposed for trial use at the 1970 General Convention at Houston and could become common practice if approved.

Bishops Anson Phelps Stokes and John Burgess presided, assisted by the Rev. William D. Dwyer of St. Stephen's, Boston.

The infant is the son of Mr. and Mrs. Richard Lampert of Cambridge. Sean's 3-year-old sister was confirmed as was the 18-month old daughter of the Rev. and Mrs. Michael Kendall of St. John's, Waterbury, Conn.

The conference, held at the Episcopal Theological School, had as its theme Christian initiation, and was attended by about 200 persons.

The Rev. Bonnell Spencer, OHC, and Margaret Mead, anthropologist, spoke during the conference about the new rite. Both are members of the standing liturgical commission's committee on initiation.

The introduction to the committee report to be presented to convention says: "The entire liturgy will be recognized as the full reception of the candidate into the family of God by the power of the Holy Spirit, begin-

ning with the acceptance, through faith, of forgiveness of sins and redemption in Christ . . . followed by the conferring of the gifts of the Spirit by the laying-on of hands (in Confirmation) and ending with participation in the holy meal at which the entire family is united, nourished and sanctified."

The report says, of reception of communion by the infant: "Those who have been made members of the family of God have a right to be fed at the Lord's table."

This practice of the simultaneous administration of the three sacraments was the norm of the church in its early centuries. It has been continually practiced by the Eastern Orthodox Church.

SOUTH FLORIDA TAKE STEPS TO DIVIDE

★ Essential steps in the division of the diocese of South Florida were taken early in October. On the 8th, in Holy Trinity Church, West Palm Beach, the diocesan, Bishop Henry I. Louttit, celebrated the eucharist and then presided over a convention of clergy and laymen of the parishes and missions of the southeastern archdeanery, at which Bishop James L. Duncan, suffragan, was elected diocesan of the diocese of Southeast Florida. He was elected on the first ballot, seven others having also been nominated.

A week later, October 15th, clergy and laity of the Gulf Coast archdeanery met in Redington Beach, a suburb of St. Petersburg; Bishop Louttit celebrated the eucharist in the Bath Club, and presided at the convention which adopted the name diocese of Southwest Florida, after electing Bishop William L. Hargrave, suffragan to be diocesan. Election was on the first ballot, and only one other man had been nominated.

In both incipient dioceses constitutional and canonical amendments were made, and budgets for 1970 adopted. When formal approval of the diocesan status has been made by the secretary of General Convention, steps to organize the continuing diocese of South Florida can be taken, probably early in December.

Both bishops-elect have accepted election, pending approval by bishops and standing committees. Each has served in the area of his new jurisdiction as a suffragan bishop of South Florida since consecration in 1961.

BISHOP HINES SAYS GC II TOOK PROPER ACTION

★ Bishop John E. Hines told delegates to the diocesan convention of Missouri on October 22 that GC II considered all the alternatives to deal with matters of race, did not like any of them, and tried to choose a sensible course.

The leadership of the church has not "sold out" to the black militants or to any other group, he said.

The church today is neither on the political far-left or the far-right, but is where the church must stand in the present social situation.

"We chose a sensitive, open course which reflects a humane, concerned ministry for minority groups. To have done less than this would have been to be apostate to the ministry to which Christ calls us today."

In a world of revolution, he said in St. Louis, the church has no alternative but to engage itself and face constructively the criticism which comes to all institutional religion in any revolutionary movement.

"We have nothing to be frightened about, though there is certainly much to be concerned about in today's world," he said.

EDITORIALS

What Makes a Saint?

WHAT DOES ONE have to do to be called a saint? To know the right person is one answer for why, otherwise, would we honor certain persons of whom we know nothing except that they are listed as disciples of Jesus. Aside from that a "saint" is likely to be a celibate who has renounced the world. If he has been a martyr it helps. Because some people are inclined to define a saint as a person different not merely in degree but in kind from ordinary mortals, the term is rather ambiguous. But there are certain persons whose lives were in some way exemplary and are therefore figures to be emulated.

A hundred individuals or groups are commemorated in the Calendar of Collects, Epistles, and Gospels for the lesser Feasts and Fasts. Some of them are relatively modern and we know that they were far from perfect. That is beside the point. After all, Abraham was a pimp, Jacob a cheat and liar, Rahab a whore, and David an adulterer and murderer. What is important is the reason for honoring an individual. Of those in our catalogue of one hundred, how many are venerated because they expressed a deep social concern? To give them the benefit of the doubt there are at the most six. Six percent is not high, as percentages go.

Theological beliefs are supposedly reflected in their fruits. If God's fatherhood is proclaimed, certainly there should be a concern with brotherhood, a fruit of God's fatherhood. But how many hymns out of our collection of six hundred sing of social action for the welfare of all? Precious few. Certainly man's relationship with God comes first. It is out of gratitude for what God has done that man is motivated to social action. But social action should be given greater emphasis as a fruit of the spirit and those who engage in it should at least have some recognition.

In thinking of saints it is important that we think not only of those who "died in the Lord", expressing God's love in a deep concern not only for the victims of society, but in an active manner as they worked to build a society that would produce fewer victims. Let us, therefore, honor those who labored to remove the causes of war, unemployment, poverty, and other social injustices. They should be emulated also.

"Saints" Take to Streets

MORATORIUM DAY far exceeded the expectations of everybody. For millions of Americans, old as well as young, to issue such an appeal for a swift peace in Vietnam was a phenomenon unprecedented in the history of the country. So if you have a mind to pray for saints who labor for peace you can make up a very long list from the account on the October 15 demonstration in this issue.

Special attention, we think, should be given to Samuel W. Brown Jr., a graduate student in ethics at Harvard Divinity School until he tackled the job last spring as the organizer for the moratorium. Prayers of thanksgiving should also be offered for Jerome Grossman, a Boston businessman, who came to Brown in April to suggest a nationwide strike to protest the war. Brown liked the idea but not the word "strike" — hence the change to "moratorium". So Brown, along with a couple of young friends, set up shop in Washington early in the summer, with October 15 the fantastic result.

That churches played a major part in the demonstration is putting it mildly — with much of the spade work being done in the spring by eight people who went to Saigon as members of a U.S. team to study religious and political freedom in South Vietnam. Following the visit they prepared a 36-page report of their findings. The report appeared in the Congressional Record for June 17 and copies may be obtained from any Congressman or from the United Methodist Board of Christian Social Concerns, 100 Maryland Avenue, N. E., Washington, D. C. 20002.

We recommend careful reading of the full report as well as the article in the Christian Century for October 15 by two of the team: Bishop James Armstrong, United Methodist, and Congressman John J. Conyers of Michigan. It tells the sad story of what happened to the report at the hands of state department and other officials in Washington, including the White House.

To quote their concluding paragraphs:

Mr. Nixon's is an impossibly difficult task. There is no way to erase the past 20 years' history. However, there is this in his favor: he does not have to justify previous decisions or pretend that mistakes have not been mistakes at all. Just

the same, it is the responsibility of the American people to keep this and every administration "honest."

Can conscientious citizens intelligently and helpfully participate in government? Our answer is that, by seeking to influence lawmakers, by sharing with others our understanding of the facts, and by supporting groups and institutions that work for international justice and honorable peace, conscientious citizens can participate, to their own and the whole nation's benefit.

The War at Home

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

LAST WINTER Dr. Anthony Storr convinced me that aggression is an innate characteristic of the human animal and one of the prime ingredients in his survival to become the most dangerous species on earth. The problem, for a realist, thus becomes one of channeling aggression into creative action rather than foolishly trying to eliminate a drive that is as strong as sex.

If that is the problem, we had better begin working at it with serious concern in the near future because, if you haven't been in touch with what's going on, things are getting pretty rough. If you happen to have a copy of the October issue of the Atlantic Magazine, read the article by Dan Wakefield called, "The War At Home". It's a kind of review of the motion picture *Easy Rider*. This is a violent film, but it shows violence that is "not glamorous, not heroic, not appealing, not manly, but as nauseous, frightening revelation of the darkest, most twisted side of man." "Easy Rider," the author continues, "is instructive about the very real violence and hatred that runs through this society and is poisoning it right now, this day, this minute."

Mr. Wakefield says that he thinks that violent hatred "springs in part from our national fear and distrust and dislike of anyone and anything different from the norm, the great irony and tragedy of a nation founded on diversity and fearing it, a society devoted to erasing all differences of nationality and putting everyone into the same melting pot, a process that hopefully produces a standardized, production-line human who is stamped with approval as 'all-American.'"

This would be comic if it weren't so tragic. We have devoted billions of dollars and the lives of hundreds of thousands of our young men fighting

Facism and Communism. The average man who died was not a student of politics or economics. In simplest terms, he figured he was fighting for freedom and against the forced conformity of an all-powerful state. He didn't want to have his behavior and thoughts regulated by secret police, and that was his image of Hitler's and Stalin's governments. And we are giving away what none of our enemies were able to take from us by force. Because we can't tolerate differences. By God, you conform to standard American dress and manners or we'll make you wish you had.

Nor is this a one-way street. Establishment people and ignorant red necks hate the hippies, but hippies are equally united in their angry contempt for patriots with crew cuts. It takes more than a lapel button saying "Love" to make a man tolerate variety.

Remember the song in South Pacific that said "you have to be carefully taught" to feel contempt and hatred for other people? That's sentimental nonsense. The lesson is so easy that it comes without effort to most people. And the more stupid you are, the quicker you learn it.

It seems to me that a major effort of religion in our increasingly violent society ought to be to help people affirm the value of differences. A good test of whether we are religious or not would be simply to survey our attitudes toward those who are different. How do you feel about the man on your street who is a "lawn nut" manicuring every blade of grass as if he was a barber for Genghis Kahn? How do you react to long hair on a boy or a mini skirt on a matron? What have you said about college kids? What about people who differ from you on Vietnam, or abortions, or socialism?

The great Jewish theologian, Martin Buber, said, "God never does the same thing twice." If that is true, and it seems to me to be obvious, then how can a man claim to be religious and at the same time try to force his brand of conformity on everyone else?

God in Secular Fashion

By Lee A. Belford

*Chairman of the Department of Religion
New York University*

AT ONE TIME we were accustomed to contrast the religious and the secular. There were the god-believers on the one hand and the god-deniers on the other. To complicate the situation, in recent years we have seen a spate of theologians who de-

clared that God is dead. It would seem that the theologians, still professing church affiliation, **had gone over to the other side and had betrayed what they were supposed to uphold.** The situation actually is not so simple. The contrast between the religious and the secular results in the limiting of God's activity to certain specific areas and to limit the area of God's activity is to limit God.

Perhaps the most significant contribution of both the atheists and the avant garde theologians is the way in which they have told us that our conceptions of God are too small. Before a person can call himself an atheist he must have some conception of what he means by the word "god." He then proceeds to deny that god, as he defines him, exists. Look at the definition and almost invariably it will be seen that his definition is inadequate, that it is too delimiting. The "death of God" theologians do have something in common with the atheists. They agree that we have been thinking of God in too limited a way. To say that God is dead is only another way of saying that God as he has been defined traditionally has been defined inadequately and that the definition no longer holds up.

Bishop John A. T. Robinson has protested effectively against some of the concepts that are still prevalent. He has pointed out that it is archaic to speak of God "out there" as if he inhabited some spatial dimension. He declares that it is better to speak of God as found within the depth of man's being. Likewise, heaven is no where, no place at all. Heaven is where God is, surrounded by angels and archangels and all the company of heaven. The medievalists were not playing games when they asked how many angels could dance on the point of a needle. If angels are thought of as incorporeal, as not possessing bodies, then all of the angels there are or ever will be could dance on the point of a needle. That is a wonderful belief. Just to think that angels are not off somewhere, but surrounding us now, occupying no space at all. God is with us now and with him our beloved departed. What a cloud of witnesses! And how do we know this? Arguments from philosophy and from science are inadequate. We can know this only through the experience of God and the heavenly company, an experience shared by others within the household of faith. Do you not agree that it means more to talk in this fashion than to think of God inhabiting some distant reaches and whom we may approach only as we cast away the concerns of this world?

Traditionally we define theology as the disci-

pline concerned with God — his attributes and his relationship to the universe. However, for a long time we have been unduly preoccupied with what God is like, *sui generis*. We spoke of a God who is self-existent, but then decided to create the world with its inhabitants, the existence of which has nothing to do with the completeness of God. In order to protect God's perfection we described him in such absolutist terms that we made him remote from man's worldly experiences. We made rather sharp differentiations between the holy and the profane, between the religious and the secular. God was concerned with the holy and the religious; the profane and the secular were merely the negative forces in opposition. Although we spoke of God's omniscience, omnipotence, and omnipresence, in effect we limited God to a very small part of man's experience.

Concerned with Life

THE OTHER PART of the definition is concerned with God's relationship to the universe. This does not mean merely that God created the universe and established certain laws. That was the position of the 18th century Deists. Voltaire was more than willing to concede that there must be a Creator but he added, "After God created all that is in six days, he rested on the seventh and he has been resting ever since." This idea is epitomized in a button worn by some young people, "God isn't dead; he just doesn't want to be involved." But if God is not involved in the ordinary processes of life, he is not a very meaningful God to those of us who are.

In the past we have emphasized God's transcendence so much that we have, in effect, denied that he is really present in all the ordinary workings of life. As we view the theological climate of today there is less emphasis upon this transcendence and more emphasis upon God's immanence. The institutional church, like other institutions, is being criticized. More often the church is viewed with indifference. There is less talk about God in traditional terms even though some of those most critical are still inclined to say kind words about Jesus Christ. But if we are able to read the protest movements of one sort or another correctly, the protest movements both within and without the church, there is more concern with creativity, love, and justice in human relations. It is important that these concerns be viewed as within God's providence even though the name of God is not called. It is Christian to say that if we love one another, God abides in us. If the element of the holy is seen within the profane, the element of the

religious within the secular, then the current movement toward secularity may be viewed positively. It has broadened our conception of God and made him more significant.

All responsible men are concerned with truth. From the Christian standpoint, God is the source of all truth. Therefore when a man is deeply concerned with seeking truth, he is, in part, seeking God or at least, that which comes from God. When he seeks goodness, it is goodness come from God. Must a person confess belief in God in order to discover truth? No indeed. Karl Marx, although a baptized Christian, rejected God and yet he said some thing which are true. Sigmund Freud treated religious beliefs as illusions harbored by neurotics and yet he sought and found some truth about the functioning of human personality. Everyone has known some very good and loving people who called themselves either atheists or by the more euphemistic term, non-religious humanists. This is not surprising. The theological question is whether the capacity to love is a gift of God, whether acknowledged or not? Is God involved in the process of loving as well as the process of seek-

ing truth? If the answer is not "yes" to this question, then God has been radically limited. Wherever truth and goodness are, there is God.

A Good Slogan

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God affects the whole of life, attention must be given to the human condition, to man in all of his earthly relationships. In this context there can be no separation between the church and the world, between individual and social salvation, between personal love and social justice. In this context it is no longer adequate to think of man's salvation in an individualistic sort of way. It is no longer sufficient to speak of this life being only a veil of tears in preparation for the great life beyond. Look but for a moment at the focus upon the after-life that was dominant for so long with its very high degree of self-interest. Since life is so short and eternity so long, think of the advantages to sacrificing the earthly for all the joys to come. Not only did this orientation forsake the community of men, it nullified God's creation and represented bad theology. This orientation in effect is denying the essential goodness of God's creation and man's purposes on earth which is to do God's will in this world.

The buttons worn by the youth offer us an important commentary. A popular one has the inscription, "We believe in life after birth" which is another way of saying "We believe in life before death." Is it a bad slogan? Does it represent bad theology? No indeed. And it also represents an aspect of the secularization movement, the idea that God, if he is to be meaningful, must have something to say to man in his ordinary, day-to-day life.

-- People --

ROBERT L. CURRY becomes headmaster of Shattuck School, Faribault, Minn., January 1. He is presently the headmaster of Lenox School, a position he has held since 1946. He is well known to Witness readers for articles and for reports

of General Conventions in 1961-64-67 and GC II all of which he attended as a deputy from W. Massachusetts. He has a number of degrees including an honorary doctorate in recognition of his outstanding record in the field of preparatory school education.

E. RICHARD DAVENPORT, rector of St. Luke's, Utica, N. Y., is now in charge of a new All Saints in the city. The name Trinity, designating Utica's oldest Episcopal church, founded in 1798, faded into history with its merger with St. Luke's to form the new parish. Consolidation of the two parishes to form the new church, which will occupy the Trinity Church building, was announced by the Rev. Stanley P. Gasek, rector of Grace Church and dean of the Utica-Rome district. The merger, approved unanimously by both parishes and the vestry of each, became official with the signing of an order of consolidation by a supreme court justice. Gasek called the merger "a prototype for further consolidation within the diocese. We have in our Utica-Rome district of this diocese, two other sets of parishes where there are discussions that will lead the way to closer cooperation and hopefully merger." He said the consolidation reflected several trends. Studies have indicated the need for a minimum of about 350 members to sustain a church from a practical viewpoint in fiscal and program matters, he said. Each of the

churches had about 200 communicant members. Further, the churches were originally neighborhood parishes, but no longer serve neighborhoods alone, as more people drive to church. Davenport is vicar until the new parish formally elects a rector.

BRONSON CLARK, head of Quakers Service Committee, after a 90-minute talk by a delegation of the organization with Henry Kissinger at the White House Oct. 6 said: "I am absolutely astonished at the rigidity of this Administration. They haven't learned a single lesson, and are determined to prosecute this war according to the Johnson formula. We came out of this meeting determined to issue a call to all Americans to support the October and November actions as the only alternative left. We are dedicated to any kind of nonviolent action to indicate to the Administration that you cannot make peace by making war."

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