

# The **+** WITNESS

I JANUARY, 1970

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## FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657*

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**Story of the Week**

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**Church Response to Manifesto  
Rated Top Religious News**

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★ The black manifesto and the churches response to black demands constituted the top religious news story of 1969, according to the Religious News-writers Association.

Second in the annual tabulation of newspaper religion editors and reporters was the life and death of Bishop James E. Pike.

Included among the top stories were such news as the establishment of an office for black Catholics by the national conference of Catholic bishops and various denominational programs to aid black development.

Third in the list were the resignations of Catholic priests, nuns and bishops, especially the resignation of Auxiliary Bishop James Shannon of St. Paul-Minneapolis.

The naming of black demands as the No. 1 story represented only the second time during the 1960s that a specifically Catholic development had not topped the list. In 1967, religious involvement in the Vietnam issue was first.

The 1969 survey included responses from 43 men and women who report, write and edit news of religion for U. S. and Canadian daily papers and news agencies.

Voting is on a point basis, each individual giving 10 points

to the story considered No. 1. The black demands received a total of 421 points. Designation of Bishop Pike, who was found dead in the Judean wilderness in the fall, received 213 points.

Other items on the list were:

4. Bishops synod in Rome.
5. Possible taxation of non-religious related businesses of religious groups.
6. The triennial assembly of the National Council of Churches in Detroit.
7. Religion's role in the unrest in Northern Ireland.
8. Closures of Catholic schools.
9. Religion in the peace movement, including the Vietnam moratorium, draft counseling, service to deserters.
10. The U.S. congress on evangelism, which met in Minneapolis.

Additional developments receiving between 43 and 81 points were: worship in the White House; continuing reactions on Pope Paul's encyclical on birth control; cuts in charity deductions in income tax calculation; Pope Paul's visit to Geneva; the issue of prayer in public schools; reactions to prayer and Bible reading in space and religion's role in the Arab-Israeli conflicts.

**CHURCH ATTENDANCE  
CONTINUES TO FALL**

★ Forty-two per cent of the U.S. adults in 1969 attended church in a typical week, 7 per cent less than in 1958, the Gallup poll reported.

Attendance at worship steadily declined over the 11-year period, the survey said. The 1969 percentage was down a point from 1968. A high of 49 per cent came in 1955 and 1958.

Gallup reported that the fall-off was twice as great among Roman Catholics as among Protestants. The Catholic decline was from 74 per cent adult attendance in 1958 to 63 per cent in 1969.

The Protestant drop was from 43 per cent in 1958 to 37 per cent in 1969.

The greatest decrease was noted among young adults of all traditions. In 1969, the percentages of those 21 to 29 who went to worship in a typical week was 15 points lower than in 1958.

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**WHY WE'RE LATE**

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★ The Tunkhannock Spoffords were snowed in tight from Christmas afternoon until late Monday when enough plowing was done to move the jeep. It was even worse at the print shop where it took nine days after the storm for anybody to get inside. We're not complaining — some people in these mountains went without food for quite a spell — we are simply explaining our lateness.

# Presiding Bishop gets Unusual Introduction by Bishop Mead

*Bishop William H. Mead of Delaware presented Presiding Bishop John E. Hines at a parish meeting of Christ Church, Greenville, as follows:*

★ It is a great privilege for me to have the opportunity to introduce to you our honored guest, the Right Reverend John Libridge Hines.

Although a South Carolinian by birth, he began his ministry in St. Louis, Missouri. He married a St. Louis girl and he was elected Presiding Bishop of this church in St. Louis in 1964 — in Christ Church Cathedral — at the time when I was dean of that Cathedral. I'll never forget that morning — he'll never forget that morning — and I'm certain that the church is never going to forget that morning.

By way of an introduction I would really like to use these few moments to give Bishop Hines a little friendly advice. I've thought quite seriously of going up to New York and letting him have it privately but, in that he is here, it will not only save me a trip but, if I give him this counsel publicly, perhaps he will have to take it more seriously.

Right Reverend Sir, since that bright October morning in 1964 in St. Louis you have managed to get yourself, and your church, into more hot water, and keep them there longer, than anyone could have then imagined. You must know this because most of the irate letters I receive are but carbon copies of originals which have been sent to you. You keep stirring up things — and you keep stirring up people — both inside and outside of this church — and I think I know why. And if you'll just listen to me I believe you can get yourself straightened around for your

own sake and for the benefit of the whole church. I have four suggestions.

First of all, stop being a leader. Leadership, you know, puts one out in front where he becomes very conspicuous, very vulnerable, very controversial and, incidentally, very lonely. Haven't you been around long enough to know what happens to leaders? Don't you ever read your Bible or your history books or the newspaper? As long as you continue to lead — to give guidance and direction to this church — you are going to be in trouble — and you can count on it. So why don't you get smart, John Hines, and back off — or, more to the point, back down?

Secondly, stop always saying what's on your heart and mind. Yes, I'm concerned about "speaking the truth in love", too — but let's be practical. Tell the people what they want to hear — is that so difficult? Oh, I know, Jeremiah said, "People denounce me and seek vengeance on me — and yet if I say, I will not mention God or speak any more in his name, there is in my heart, as it were, a burning fire shut up in my bones, and I am weary with holding it in; and I cannot." But that was a long time ago — and Jeremiah was a prophet — and we don't have prophets in this day and age. So I say to you, John Hines, hold it in. If what you have on your heart and mind is going to upset people, for God's sake hold it in.

Thirdly, stop trying to relate the Christian faith, and the life and worship of the church, to the real issues of the world. I would have thought that you would know better than to make this mistake. Race, poverty, war,

unemployment — and all of that — are dynamite! Don't you know that? Even the Communists know that! Churches are allowed in Russia for example, just as long as they don't mess around with, or have influence on, the political, social and economic issues of the nation. Which is in keeping with the Marxist theory that "religion is the opiate of the people". It's supposed to put them to sleep — off in another world — wherein they cease to be concerned with the problems of the world around them. So I say to you, John Hines, stop mixing the church's faith into the real issues of our every day lives. For this simply leads to controversy and to pain.

And lastly, stop taking the Bible, and especially the words of our Lord, so seriously. We need a man in your position who is a realist and not an idealist. When Jesus said, for instance, "Love our enemies and do good to those who persecute you" — he had to be kidding. Don't you know that? "Go sell what you have and give it to the poor and come follow me" — "He that has two coats, let him impart to him that has none; and he that has meat let him do likewise" — "Whoever shall seek to save life shall lose it and whoever shall lose his life shall preserve it" — things like that weren't meant to be taken literally, were they? But you act, so often, as if they were — and if you continue, John Hines, you and this church are going to end up in more than a bit of hot water.

What you really need, I think, Sir, is a good "public relations man". For if it's too late to change you we could at least change your image. And if we don't — if we don't — you're very likely to go down in history as one of the really great Presiding Bishops of this church, and one of the leading church



figures of this day — and I'm saying tonight that on the basis of your performance thus far, it would serve you right.

Well, now that I have given

him that free advice — ladies and gentlemen, — members of Christ Church, Christiana Hundred — I give you, such as he is, your Presiding Bishop.

## Creative Turbulence of 1969 Cited by World Council Aide

★ "Creative turbulence" was the term used by a World Council of Churches aide to describe 1969, a year in which the WCC ran the gamut of involvement in world concerns — from racism to human development to global crises to ecumenism.

In a year-end statement, Eugene L. Smith, executive secretary of the New York office, characterized the church today as "shaken and searching."

Pointing particularly to the churches in the U.S., he said it exists in a society "plagued by a war it cannot understand . . . by black demands it cannot deny and is only slowly willing to meet; and a confusion about real goals."

But Smith also pointed to "ironies" which he said "may be the beginning of hope." He called attention to the ever-increasing attacks on the church offset by ever-increasing enrollment in seminaries, and he cited the growing criticism leveled at church councils counteracted by the growing membership of the same councils.

Smith called special attention to the visit of Pope Paul to the WCC headquarters in Geneva last April, noting that many council members saw the move as an opening of the door to concrete proposals of membership of the Roman Catholic Church in the WCC. A six-man committee to study such membership was formed and met in December in Rome.

In summing up the year, he said racism and its consequences

held top priority for the WCC.

Calling attention to the WCC's London consultation in May, chaired by Sen. George McGovern (D-S.D.), he noted that four recommendations resulted — economic sanctions against corporations and institutions that promote racism, support for the principle of 'reparations,' the establishment of a special WCC office designed to promote eradication of racism, and support for resistance movements against political and economic tyranny.

The central committee of the WCC, meeting at Canterbury in August, acted on the recommendations of the race consultation, and established a five-year program to combat racism, reported Smith. Though the committee did not support the reparations or resistance proposals, it did ask consultation on special issues "which obstruct common action in achieving racial justice . . ."

The committee also allocated \$200,000 of WCC funds and called for an additional \$300,000 from member churches. The board of missions of the United Methodist Church was first to respond with \$100,000.

The WCC, Smith indicated, found the problem of racism closely related to the problem of economic development, especially as regards the third world of underdeveloped nations. A consultation on third world development was held in May and recommended a thorough scientific investigation into attitudes

toward the third world which might expose the current myths that hinder development.

The WCC determined that development and racism were twin concerns of all its agencies and will continue as major commitment areas throughout the 70s.

But it noted also at the meeting of its committee on world mission and evangelism in December that "development is not just an economic matter but involves the whole man and all men" and unless the churches understand this truth "development will be seen by poor nations not as a new name for peace, but as a new form of exploitation and subjection."

During 1969, said Smith, the WCC also acted on world crises in the Middle East Arab-Israeli conflict, the Nigeria-Biafra civil war, Rhodesia, Cuba and Vietnam.

Eugene Carson Blake, WCC general secretary, made a personal 12-day visit to the Middle East, urging negotiations toward peace on both sides.

The Canterbury consultation reaffirmed the recognition of the rights of both Palestinian and Jewish peoples living in contested areas, adding, said Smith, "that in supporting the state of Israel without protecting the rights of Palestinians, injustice has been done to Palestinian Arabs by the great powers and it should be redressed."

The great powers were also urged by the consultation to accept the responsibility for creating the right climate for peace in the Middle East. The statement drew fire from the committee on the Church and the Jewish People at its Racine, Wis., meeting in September.

Though praising many of its member churches for aid to starving Biafrans through joint church aid (a group of 33 Protestant and Catholic relief agencies), the WCC's inter-church

aid, refugee and world service committee did urge a reevaluation of the work with regard to a possible prolongation of the war.

This request was rejected in a statement emanating from the Oslo, Norway, meeting in December. The group said if it called off relief flights to Biafra it would mean the death of millions, thereby establishing starvation as a legitimate weapon of war.

On Rhodesia, the WCC endorsed the Rhodesian churches judgement that Prime Minister Ian Smith's proposals for a new constitution were "contrary to Christian teaching."

With regard to Cuba, the U.S. was urged to resume diplomatic and trade relations to "diminish economic stress on the Cuban people . . ."

On Vietnam, the WCC urged all sides involved to "hasten efforts toward peace," while urging church members to make plans for reconstruction which must follow any peaceful settlement.

Smith noted that relief for disaster victims of all kinds reached an all-time high of over \$3 million in 1969.

Other new developments included the formation of the All Africa conference of churches and the addition of Evangelical Pentecostal Church of Brazil and the Reformed Church in the Netherlands to the WCC roster.

### **ALCATRAZ INDIANS GET CHURCH GRANT**

★ The Executive Council, through its national committee on Indian work and its GC special program, announced support of the "Alcatraz Indians" with two grants totalling \$5,000.

A grant of \$2,000 will be made by the Indian committee to the group of 150 to 200 American Indians from the San Francisco Bay area who have been occupying Alcatraz Island for the past

six weeks. This is the first grant made by the committee from a \$100,000 fund for the support of self-determination among Indian and Eskimo communities which was established by GC II in September.

The remaining \$3,000 is an emergency grant from the special program, which was established in 1967 to assist the poor and powerless to obtain control over their own lives through community organizations, co-operatives and similar organizations.

The Indian committee which is composed of ten Indian Episcopalians elected by Indians in regional conferences held throughout the country and of five bishops whose dioceses include significant Indian population, felt that the grant was particularly appropriate.

Kent FitzGerald — an Indian himself — who is executive officer for Indian affairs of the church, explained the committee's feeling about the grant to the Alcatraz Indians who are seeking title to the Island under provisions of an 1887 federal law, still in effect, which gives landless Indians the right to make application for an allotment of federal lands not in use.

"The Alcatraz Indians are seeking legal title to Alcatraz Island and funds to convert it into an 'American Indian education and cultural center,' which is to be operated by Indians themselves. The island and its facilities have remained unused since the world-famous prison was closed six years ago and the federal government has been more than generous in funding Indian programs of all sorts operated by non-Indians for Indians for many, many years. Why shouldn't Indians be given the chance finally to plan and implement the kind of American Indian education and cultural center that makes sense to them?" FitzGerald observed.

### **HOUSTON CONVENTION BEING PLANNED**

★ Planning for the agenda of the General Convention to be held October 11 to 22, 1970, at Houston, Texas, has moved into its first phase under the direction of two co-chairmen, Mr. Oscar Carr, of Clarksdale, Miss., and Mrs. A. Travers Ewell, of South Miami, Fla.

The two churchmen head an agenda committee of 35, representing the widest breadth of the church. It was authorized by GC II and appointed by Presiding Bishop John E. Hines, and the Rev. John B. Coburn, president of the House of Deputies.

Mrs. Ewell also will serve as the presiding officer of the Women's Triennial Meeting to be held during the first week of convention.

For the first time meeting at the Episcopal Church Center in New York on November 21, the group took up a wide range of issues which will call for decisions before bishops, deputies and women delegates convene next fall.

Uppermost in the minds of the agenda-planners, it was clear, was the hope that its work would be informed by responses from the whole church in making the plans for the convention which comes only a year after the history-making one-week special session at the University of Notre Dame.

Committee at its first meeting included such issues as whether to invite representatives, what procedure and schedule to follow, the role of special representatives if they are invited, the relationship of the triennial meeting to the convention, whether to have a center for informal gatherings and discussions and should there be work sessions and discussion groups?

# EDITORIAL

## The Clergy-Laity Clash

By Gardiner M. Day

AMERICANS have become so accustomed to pointing with pride to the tallest building, the biggest auditorium and the greatest crowd attending a public event that it is next to impossible for the average layman, and in particular, the average vestryman not to be disappointed if he cannot boast of the largest attendance at his parish church.

Consequently, the vestryman tells his minister, who in all probability has been rector for three to five years, that attendance has been falling off — and of course income also — ever since “you have been here”, with the spoken or unspoken implication that this very fact is a condemnation of this clergyman’s ministry. The same vestryman thinks back to his youth, in all probability many years ago, when the then rector had learned and practiced the art of speaking beautifully, but saying nothing, every Sunday for twenty minutes, so that he never offended anyone in the congregation. Today’s vestryman seems quite unaware how seriously the changed world has affected the church and the people’s reaction to it.

Actually the world has changed so greatly in the past five years and is changing with such fantastic rapidity that no minister can preach today without treating or at least touching upon current controversial problems. If a rector does not do so he will be written off or ignored as irrelevant by the thoughtful members of his congregation; if he does he is bound to cross verbal swords with some of his listeners. At the same time those in the pews have become so accustomed to agreeing with their minister, that when they find themselves in disagreement they are so surprised and often enraged that they immediately protest by cancelling their pledge and leaving the parish.

A few will talk to the minister with the purpose of persuading him to change his view only to find that the minister not only has thought deeply and prayed about the matter, but is impelled by his conscience to take his position. Therefore, while the minister acknowledges the right of his parishioners to hold a contrary point of view and even admits that this and not his own, may be the right point of view in the eyes of God, his conscience

will not permit him to change his view. This is the current dilemma in many parishes today.

The solution is for the minister to continue to double his effort to minister to those in his parish who disagree with him; and for the layman to realize that a minister who practices his Christian faith will continue to love those with whom he disagrees. Dialogue which leads to understanding and mutual respect is the answer rather than turning off the church by cancelling a pledge.

## Ministry to Pub Society

By Dale Lind

*Minister of the Lutheran Church*

THE SETTING of Epiphany is particularly unique in that I began my work in the east side bars as a waiter and bartender directly across the street in Huey’s Pub. Prior to accepting a position as manager and bartender at Brandy’s, ten blocks north of here where I am currently employed, I also worked for awhile at Turk’s Pub in the next block. Those of you who are members of the Epiphany family may be interested to know that while I have greatly enjoyed the friendship of your rector, Dr. McCandless, he has not been one of my better customers.

The idea of a “pub-ministry,” the term used for want of a better name, was conceived a few years ago during my pastorate at Saint Peter’s church in midtown Manhattan. Occasionally, I would stop by a local pub in the evening before returning to my apartment. Gradually I came to know the owners, the bartenders and a few of the regular patrons. Sometimes I would still be wearing my clerics if it were too inconvenient for me to have changed. Though it is not unusual to see a priest or minister having dinner in a restaurant or supper club, to see one standing at a bar nursing a glass of scotch and chatting with a groovy young maiden in a micro-mini-skirt does raise a few eyebrows.

Though my presence aroused much curiosity among the other patrons and even offended a few who felt that a bar was not the place for a faith-

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**An address at the Church  
of the Epiphany, New York**



ful pastor to be, I soon began to feel that the bar was a very real part of my parish. Even those persons who were disturbed by my presence did not hesitate to engage me in conversation about the church, about myself, about themselves and indeed, about all areas of life. Frequently I found myself talking with people until three and four o'clock in the morning. I consider such an exchange of ideas and feelings to be a very real form of preaching, one which is more meaningful to me than the more traditional and formal types of preaching and teaching.

I shall never forget one such experience a few years ago which afforded some honest feedback pertaining to my sermons and to the effectiveness of other phases of our parish ministry as well. A member of the church council and myself had just finished having dinner in a local pub when I happened to notice a young girl a few tables away whom I recalled having seen occasionally at our Sunday services of worship. Upon catching her eye, she was quite surprised to find me there. Soon we were invited to join her party for a drink. Having quit her job as a copywriter that noon she had been celebrating since that time, and hence, was feeling no pain. During the course of our conversation she spoke about the church. Speaking most frankly, she said that the sermons we were preaching were too stiff and irrelevant to what was happening. After taking another sip of scotch to console my wounded ego I urged her to tell me more.

"Whatever you do," she remarked, "don't send any more of those damned missionaries to my apartment again!" I realized immediately that she was referring to a previous visit by a few members of the evangelism and membership committee whose task it was to make personal calls to persons who had visited our parish for the first time. Obviously, such a routine visit was not the most viable approach to this young lady. We also talked about why she had quit her job and what she felt that she really wanted in life. I strongly doubt that she would ever have come to my office for counsel. Moreover, even if she had, she probably would not have been so frank and honest with me in such a confined setting. But here, on a neutral turf, with no holds barred, a unique rapport was established.

### Neighborhood Pub

I ALSO OBSERVED that there were more young people in a pub on a busy night than I would see in church during the course of a month. A recent

survey by a leading real estate firm in the city revealed that between 34th and 96th Streets from Fifth Avenue to the East River there are more than one-half million single and divorced young adults of which over 300,000 are between the ages of eighteen and thirty-five. These are, particularly the east sixties, seventies and eighties, to say the least, a "young adult ghetto." Moreover, in this area, more than one hundred and fifty pubs have opened during the past six years alone.

There seems to be no single reason to account for the vast popularity of the neighborhood pub. It is one of the few establishments in a highly urbane setting that provides the space and congenial atmosphere for people to meet and socialize. So many people work seven or eight hours or more five days a week in the many plate glass filing cabinets all over this concrete island, return to their symmetrical studio or one-bedroom apartment in the evening, and welcome a place where they can go to relax, stamp out their cigarettes on the floor, and try to pull themselves together. In a very real sense, the pub or tavern provides people with other people to talk to or at least be with. To some extent people are open to one another. Others prefer to lose themselves in the near deafening roar of the jukebox, afraid to expose themselves to anyone, even in trivial conversation. One girl remarked when I inquired why she frequented pubs, "It's better than sitting in the apartment reading a book or watching the tube. Here, at least, I'm with other people."

### No Use For Church

ONE MIGHT RAISE the question, "Doesn't the church offer all of these opportunities and more?" The typical reply of a pub patron might be, "Are you some kind of a religious nut?" All but a very small percent of the young people on the east side whom I have come to know consider the organized church to have little or no relevance to their lives. Many of these young people are products of families in which the church had some meaning during their years of childhood and early adolescence. However, with the loosening of family ties and the movement into the autonomous and rather anonymous urban social structure, very few of them regard it important or even desirable to participate faithfully in the life of a congregation. Many attend once and never return.

Perhaps the author, John Updike, aptly expresses the attitude of many young people when he writes in an essay in his book, *Olinger Stories*, "In Manhattan the presence of the city beats like

wind at the glowing stained-glass windows. I never attend the same church two Sundays in succession, for fear I might become known, and be expected. To be known by face and name and financial weight robs us of our unitary soul . . . It is of the essence to be a stranger in church."

It is clear to me that the neighborhood pubs are fulfilling a basic need of young and middle-aged people that the churches have all too often considered secondary. The pub or tavern is not merely a place where alcoholic beverages are served and consumed. Nor is it merely a meeting place or an arena for discussion or entertainment. It is a combination of these and other elements. It is, to say the least and perhaps the most, a unique arena of human life. Moreover, it is an arena just as worthy of God's concern as any other part of human life.

I am convinced that the bar is one scene of God's activity in the world. In a very real way, it is similar to the wells of Palestine and other areas of the middle east in Jesus' day. And we know that our Lord spent considerable time at wells which were common gathering places. How one can be a part of God's work in this setting is far from being even partially conclusive in my thinking. I have gotten much satisfaction thus far by working as a bartender. By serving as a listener and a vehicle to initiate personal and small group interaction, the position of tending bar has been a channel for ministry. The bartender is considered by many patrons to be their friend. Many even share their more serious problems with him as well as the latest joke.

I would like to point out that there are many bartenders who possess more listening ability, patience, tolerance and compassion than many pastors I have known. I have come to realize that if I can't relate or communicate with other persons as a human being, it doesn't matter one damned iota whether I am an ordained minister or not.

To me, this is "where it's at" — to be a human being — to help others to be more human and respond in love. In John Osborne's play, *Look Back in Anger*, Jimmy, the protagonist, says to his mistress Helena, as she is about to walk out on him, "They all want to escape from the pain of being alive — and most of all from Love. It's no good trying to fool yourself about love. You can't fall into it like a soft job without dirtying up your hands. It takes muscle and guts. And if you can't bear the thought of messing up your nice, clean

soul, you'd better give up the whole idea of life and become a saint. Because you'll never make it as a human being."

How many of us are willing to have our hands, our souls, our anything we possess messed up in the business of loving? If not, we might as well call it quits right now with the human race! For we'll never make it as human beings, Christians, or anything else.

My hope for the church is that it will strive to become more and more the "community of the concerned," — people who are concerned about the fulfillment of other human beings and of themselves. This includes translating our concern into specific, concrete actions as they apply to our unique situations.

The comedian, Don Rickles, who delights in insulting others always closed his tv show with what I feel is one of the most beautiful and real benedictions I have ever heard: "May you be surrounded, as I am, by people who care." Such are the words I leave today with you. May you be surrounded by people who care, and, may you be a person who cares!

## When You're Me

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

I HAVE an intellectual friend. Actually, I draw intellectual friends like honey draws ants. In fact, dear reader, if you consider yourself to be one of my friends, I probably consider you to be one of my intellectual friends. I may be the only person in Baltimore who thinks of you in that way, but what difference does that make to you and me as we march along to the beat of a different drum? This friend likes to demonstrate his intellect by rationally proving that life is irrational.

"How can you know that one way of life is better than another?" he asked.

"I can't," I said, ignoring the bait.

"Then there's no difference between living in love and living in hostility. One is as good as the other."

"I didn't say that. It is better to live in love but I can't prove it," I said, having been hooked.

"If you can't prove that it is better, then how do you know it is better?" he asked with the triumphant smile of an intellectual who has trapped a dumb-dumb.

"I don't know how I know. It feels to me like a



given conclusion, or perhaps I should say a given first premise — an axiom. When you are me, and you think about the best way to live, you find it natural to think of the good life as the loving life."

"Then how can you commend your way of life to other people? They aren't you, and their competitive aggression feels right to them."

"That's another part of being me. When you are me, it is altogether natural to try to persuade others to be as loving as I would like to be," said I, with a touch of humility. I'm often proud of such spontaneous expressions of modesty.

"Well, it might be equally natural for me to try to persuade you that you are a silly sentimentalist."

"True. And which of us is right we will never

know with objective certainty. At the present stage of growth of the cosmos such opposing opinions are natural differentiations among men. I think I can honestly say that I accept such differences as making life more interesting."

"But somebody has to be right."

"Why? In order to divide the sheep from the goats and provide population for some mythical heaven and hell? I prefer to use another myth. Maybe in some inconceivable future we'll both wake up and find that you are holding the elephant's tail and I am holding his leg. Same elephant. Different opinions."

End of argument. Sometimes I'm so unintellectual that it isn't worth the effort to argue with me.

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## -- People --

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ROBERT M. HATCH, bishop of Western Massachusetts, announced his decision to resign his office and retire from the active ministry as of September 1, 1970. Official consent to his resignation has now been received from the Presiding Bishop and procedures for the election of his successor have now been established. The standing committee has set April 11, 1970, for the special convention, to be held at Christ Church Cathedral, Springfield, for the purpose of electing the new bishop. A committee to receive nominations headed by David E. Evans, rector of St. Paul's, Holyoke, has been appointed by the standing committee and is composed of clergy and lay persons from each of the seven deaneries.

JOSEPH L. HROMADKA, founder of the Christian Peace Conference died Dec. 26, age 80. A leader in the ecumenical movement, he had devoted the final two decades of his life trying to improve rela-

tions between Marxists and Christians (Witness, II Dec. '69). The Czech theologian did not believe atheism was necessarily a part of Marxism, nor did he see modern Christianity as living up to the fullness of its' faith. He thought Marxism and Christianity had a great deal to talk about. He made headlines in 1948 when he and the late John Foster Dulles entered into sharp debate on world problems at the founding assembly of the WCC. He saw an end to western supremacy in the international field because of western man's "apparent fear,

frustration and helplessness in dealing with great issues."

ARMISTEAD L. BOOTHE, Alexandria attorney and a leading figure for many years in Virginia affairs, has announced he will give up the active practice of law to become director of development for the Virginia Theological Seminary in Alexandria, on June 1, 1970. Between 1948 and 1963 Boothe was successively a member of the House of Delegates and of the Virginia Senate; and at one time he ran in the Democratic primary for the U.S. Senate. While in political life, he be-

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## About the Holy Communion

Massey H. Shepherd Jr.

*Professor at Church Divinity School  
of the Pacific*

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came perhaps best known for his consistent political fight, from 1954 on, to keep the public schools of the state open.

HOWARD H. CLARK, Anglican primate of Canada suggested that church members not be required to give full assent to doctrine but instead be urged to search out, with the church, the main questions of life. Queried on how religion will face up to the '70's, he said, "Many today say with common sense: 'Ask me less what I believe, and more of what I plan to do with my life.'" Predicting that the parish church will not disappear but that other experimental Christian groups will parallel it, he said, "I believe the voice of prophecy will be heard again. We will be able to challenge the state and all society as long as we, too, are involved in the struggle to end war and all other evils that threaten our common existence."

MARIANO GAMO, 38-year-old priest, who directed a parish community of worker priests and laymen in Moratalaz, a poor section of Madrid, was sentenced to three years in jail for preaching a sermon interpreted as an "anti-government" attack. The sermon, characterized in a report from the religious study department of Salamanca Pontifical University as "correct and corresponding fully to Church tradition and thought," was rejected by Spain's public order tribunal as "illegal propaganda." It was further al-

leged by the prosecution that Fr. Gamo had in his possession 18 copies of anti-government petitions signed by Basque priests and addressed to the late Bishop Pablo Gupide of Bilbao relative to efforts of the Basque separatist movement. The priest's sermon, which formed the crux of the case against him, has been endorsed by theologians throughout Europe who claim the homily was a paraphrase of the Old Testament prophets. In his sermon, Fr. Gamo noted the state of national emergency proclaimed by the government and said "it is necessary to fight more ardently for liberation of the people . . ." and that "men cannot live forever under the oppression and tyranny of minorities." "The time has come," he asserted, "to confront bravely a situation in which liberty, justice and human rights are systematically violated."

### VICAR'S BAREFOOT MARCH DRAMATIZES POVERTY

★ The hovering shadow of world poverty was dramatized, in a small but significant way, when an Anglican vicar walked barefoot 24 miles through the streets of Middleton, in Lancashire, for eight consecutive hours.

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The next day, the Rev. James Smith, 37, of Holy Trinity church, his feet covered with blisters, said, "Every step was worth it. I really got my point over, and I think the people of Middleton are now thinking more about world poverty."

The vicar's action highlighted the massive "World Poverty Sign-In" conducted in December throughout England. The sign-in was part of the churches action for world development campaign to draw attention to the plight of the world's needy, and in particular to get the British Parliament to provide overseas aid to the extent of 11 per cent of the country's gross national product by 1972.

Close to 23 million persons have signed "forms of declaration," which, collectively, will constitute probably the largest and longest petition ever submitted to Parliament.

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