

The **+** WITNESS

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Story of the Week

Cardinal, Marxist Trading Jabs Delights French TV Audience

By Leo Ryan

RNS Special Correspondent

★ Millions of French citizens were treated recently to an unprecedented event — a televised, verbal sparring match between a cardinal and a prominent Communist.

The protagonists were Jean Cardinal Danielou, the Jesuit theologian who was once regarded as a progressive but has since become a pillar of orthodoxy against the waves of contestation within Roman Catholicism; and Marxist philosopher Roger Garaudy, recently excommunicated from the French Communist party for, among other things, having condemned the Soviet invasion of Czechoslovakia.

These distinguished and diametrically opposed figures debated on the theme of "Christians and Marxists in the World Today" on the television series, "With Equal Weapons." Impeccable courtesy was observed throughout — but what a fascinating spectacle to see the cardinal eternally gesticulating and bubbly as champagne and the communist parrying the thrusts of the prelate's busy foil with a cool sabre.

Garaudy remained confined within the bounds of the Marxist dialectic and the class

struggle to free man of economic bondage. The prelate argued that in the combat to rid the world of disparities, man could only become free if he were given a higher dimension, that of God and faith.

Each man began, as the protocol of the program requires, by showing a brief film to illustrate his standpoint. The cardinal's film showed a recently baptized young woman who expressed strong ideas on social progress and freedom. In Garaudy's film, a trade union leader bitterly charged that the toils of profit-making capitalism in which the workers of the world were imprisoned could only be broken by the kind of action communism proposes. Rather cleverly, the trade unionist that Garaudy had chosen was a worker-priest.

Cardinal Danielou said he held nothing against worker-priests. "There has to be some worker-priests, but not too many." He feels they often become too affected by Marxist ideology and slide towards "an intrinsically perverse communism."

"There is a drama in the western world," the cardinal went on, "but the communist world does not have greater merit and for the same reasons." He said he understood why young people were disillusioned.

Garaudy held that human aspirations lay behind all union demands. The cardinal countered that "that has nothing to do with communism."

Cardinal Danielou said he did not condemn communism in its efforts to transform society — "but in its atheism."

"I am in agreement to combat injustices, but not to accept communism. In this regard, you are the first today to judge by it. In that, you do not lack courage," the cardinal said in an indirect reference to Garaudy's exclusion from the party.

Rather stiffly, the Marxist replied, "I do not deserve your compliments."

Continuing his stream of thought, the cardinal said, "It is preferable not to confront capitalism and communism, as there has been failure by both." However, "when man becomes the last resort, when power is the last resort, then it is hell."

What solutions did both men have to offer?

"A revolution," emphatically affirmed the Marxist.

"On the condition, that the revolution is not communist, as it would not be better," Cardinal Danielou quickly replied.

At the close of the debate, which many spectators termed a draw, Garaudy was asked to define his personal position in relation to the Communist party.

The program then assumed a dramatic aspect as Garaudy, barely departing from his

Olympian calm, said: "I am an outcast. I cannot represent the Communist party." After recalling events which had shown him to be "a Stalinist from head to foot," he confessed: "The 20th Communist Party Congress set me thinking on the dangers of confusing socialism with a man or group.

"Now I know. To accept or to be silent is to be an accomplice. But the party remains a hope for me. Even excluded from it, with or without a party card, I

remain a militant. I will continue to knock at the door until it opens again."

Attention then focused on Cardinal Danielou when a woman in the audience accused the church of "capitalism."

"I am a cardinal, madame, but I too have to make a living," he replied. "I have neither a car nor a secretary. I don't see how I can be treated as a capitalist."

He went on to ask "What do you expect the pope to do — sell Saint Peter's?"

money we're defeated from the start. We should give the people of the church an opportunity to see if they won't raise it." He compared the church to a ship and said that the duty of church members is "to sail it" not simply "keep it from sinking."

According to Tate: "People hate a timid Executive Council. We're timid in asking people for money. If we can't lead the church at Houston we're not an Executive Council. Let's be positive. Let's work for the Lord and ask for the money. We'll get it." His motion to raise the budget figure to \$13 million for presentation at Houston passed by a strong voice vote.

Reductions in the proposed 1971 budget included the Episcopalian (\$195,000) and the General Convention special program (\$400,000). Necessary funding of the Episcopalian will be referred to the General Convention for action. The special program was left with \$1,200,000 for its program in 1971 with additional funding support expected through supplementary giving.

Other programs affected by sharp cuts included scholarships for professional leadership development, overseas grants and experimental programs.

The Executive Council also:

- Heard a message from Bishop Hines on the crisis in American life (page seven).

- Accepted a report of the long range planning committee setting forth nine goals for the program of the church projected through 1976 which stress reform of social institutions and expansion of ministries to young people; they will be included in the program budget to be presented at Houston.

- Heard the Presiding Bishop report that he had received an invitation to move Executive Council headquarters to Jack-

World Crisis Plays Big Role At Meeting of Council

★ The Executive Council took action at its May meeting in setting a figure of \$13-million for the 1971 budget to be presented to the General Convention in Houston in October.

The practical effect of the action by the council was to raise the 1971 budget figure by \$1-million from the \$12-million previously approved in April at a special meeting in Chicago.

It also meant a cut of \$768,574 from the budget figures which had been presented to the council by the staff program group.

Twelve million dollars in the 1971 budget would come in apportionments on the dioceses and one million from income on trust fund investments.

The budget proposal will be presented to the Houston convention as an "open ended" budget which would also provide the opportunity for additional support by the church of elective programs not provided for in the proposed base budget.

These additional church program opportunities could come to as high a figure as \$4-million if funds are provided, according to Bishop Stephen Bayne, vice president. He called the proposed open-ended budget as the "raw

material which will later be translated into goals and objectives."

In other action the Council passed a resolution calling for "the total withdrawal of all American forces from Southeast Asia now and an end to the war." In the passage of the resolution John E. Hines, presiding bishop, pointed out that "the Executive Council is speaking for itself and not for the whole church."

Other provisions in the resolution presented by a committee chaired by Bishop Wilburn C. Campbell of West Virginia, is reported in this issue.

Before taking final action on the budget council members had devoted an entire day in seeking ways to reduce the budget without seriously cutting into essential programs.

John Paul Causey and the Rev. Edward E. Tate expressed opinions in which a large number of the council members seemed to share.

"We are responsible to fairly and honestly present what we deem a minimum program for the church," Causey said. "If we don't do it because we are fearful or think we can't raise

sonville, Fla., and his suggestion that moving the headquarters of the church to another location deserved consideration; no action was taken.

● Approved 14 grants under the special program totalling \$366,000.

● Accepted a report on a blueprint for action on world hunger which would establish parish programs of education and action on the problems of population, poverty and pollution; it would be a \$55,000 program in the "voluntary sector," to be financed by extra-budgetary giving.

● Heard a report from a national fund raising organization, on a survey of the church and its proposal for a \$50 million fund drive; voted only to recommend to General Convention an 18-month "program of educational activity" to inform church members about urgent needs in education, deployment of clergy, professional leadership training and other needs of the church for a report to General Convention in 1973.

● Heard a report from the Very Rev. Fred Williams and the Rev. James Woodruff, leaders of the church's union of black clergy and laity, describe the work of their organization and its availability to serve as a link between white Episcopalian congregations and the black community.

● Heard a report from Bishop J. Brooke Mosley, deputy for overseas relations and Mrs. Harold C. Kellerman, on the work of the church overseas, a report which said that "the imperative of overseas mission has not changed, but it has to be done in a different way"; Mrs. Kellerman said "the growth toward autonomy is remarkably slow" and that "the genius of the Anglican Church is to be the smallest church. Whether we are the

oldest or the newest, we are always the smallest."

● Approved a report of a special committee advising the presiding bishop to hold a series of special regional meetings for the purpose of raising funds to offset a potential deficit in the 1970 budget.

● Approved steps to be taken in the establishment of a social criteria committee to review church investments and to establish guidelines for the application of such criteria; a review of investments in businesses doing business in Southern Africa would be a priority, but other concerns would include race, war, pollution.

● Heard a report from Charles F. Bound, of the ghetto

loan and investment committee, report that the committee now has out on loan or committed a total of \$2,400,000.

● Received a report from a clergy salary study committee recommending an "across the board" \$2,400 pay increase for all clergy of the church; in responding to the report a committee headed by Bishop David E. Richards said that it "seriously questioned" the recommendation because it might create a serious morale problem and did not take into consideration the differences in various geographical locations, particularly overseas jurisdictions; it proposed the establishment of a process of salary review in all dioceses.

The Crisis in American Life Subject of Council Action

Text of a resolution on the Crisis in American Life passed at the May meeting of the Executive Council. The resolution, passed by a voice vote, had only moderate opposition.

★ There is a deep crisis in our nation. Public confidence in our foreign policy is faltering, as indicated by the rising dissent concerning military involvement in Southeast Asia. There is continuing oppression of black and brown people in America and a growing skepticism in a significant segment of youths and adults who are losing faith in the present use of established political processes in dealing with national issues.

In recognition of this crisis and as an approach to dealing effectively with the issues, we, the members of the Executive Council:

1. Endorse the Presiding Bishop's address to the Council May 19, 1970 concerning the crisis in American life.

2. Call for the total withdraw-

al of all American forces from Southeast Asia now, and an end to the war.

3. Approve Congressional efforts to assure this immediate withdrawal by asserting its constitutional responsibilities regarding appropriation of funds and the commitment of American military forces to combat.

4. Call for a re-allocation of the resources of this country from military involvement abroad to domestic programs such as a full employment program, an adequate family assistance program, increased production of housing for low-income and moderate-income households and extension of anti-pollution programs.

5. Urge the President of the United States and the Congress to take every initiative for world peace, especially between the superpowers, by offering to reduce our ballistic systems in the strategic arms limitations talks and to take such other ac-

tions as are appropriate to this end.

6. Support the national student strike against oppressive and unjust actions by the government, such as harassment of the Black Panther members, the killing of students on campuses by the national guard and police forces, and the use of American resources for the destruction of human life.

7. Support efforts of students and other young people to renew the democratic process of this society by participating in the governance of all institutions of this country.

8. Recommend a special voluntary offering to be taken throughout the entire church on the 3rd Sunday of September 1970 for the support of student strike activities, including their political educational campaigns, and that said offering be administered by appropriate staff of the Council.

9. Support the current Georgia march led by the Southern Christian Leadership Conference and urge Episcopalians to participate.

10. Request the president of this Council to direct its staff to develop programs to implement this resolution and to act as resource persons to the various dioceses of this church as they in turn develop their own responses to this crisis.

11. Commend these concerns for the prayers of the church.

12. Support the call to the emergency religious convocation on the war in Southeast Asia, May 26-27, 1970.

CHURCH LEADERS CALL FOR REPENTANCE

★ A group of top church leaders called on their members to "reexamine and change" ideas and policies that support the Southeast Asia war — and to do so in a mood of national repentance.

- - People - -

LLOYD GRESSLE, rector of St. James, Lancaster, Pa., was elected coadjutor of Bethlehem on May 23. He obtained a majority in both the lay and clerical orders on the fourth ballot. He will serve with Bishop Warnecke and succeed him. Gressle is fifty-one years of age. He was born in Ohio and attended Oberlin College, graduating in 1940. His theological training was at Bexley Hall, where he graduated in 1943. In 1943 he married Marguerite Kirkpatrick. The Gressles have three children. In 1956 he became dean of the Cathedral of St. John in Wilmington, Del. and in 1969 went to Lancaster. He served on the executive council and the standing committee in the diocese of Erie and on the standing committee in Delaware. He has been a deputy to six General Conventions. He was president of the Wilmington council of churches. He serves currently on the executive council of the church. Gressle's name was presented by the nominating committee as one who has involved himself and his congregations as a part of the community and the whole church in the dioceses where he has served, in the national church, and ecumenically. He is an able administrator whose experience with contemporary problems has been a source of strength in his pastoral relations with clergy and laity.

MICHAEL ALLEN, rector of St. Mark's-in-the-Bouwerie, New York, was elected dean of Berkeley Divinity School by successive and separate meetings of students, faculty,

alumni and trustees. He said in an interview that he thought he had finished his job at St. Mark's where he now has a lay-dominated church that is on its own. Asked about Berkeley's place in the proposal to reduce the number of seminaries from eleven to five, he said that there are many creative possibilities and that Berkeley "just might show the way."

ALFRED W. PRICE, rector of St. Stephen's Church, Philadelphia and Warden of the International Order of St. Luke the Physician received an honorary degree of Doctor of Letters at the commencement exercises of Philadelphia College of Osteopathic Medicine, held June 7, 1970. The citation: "The board of directors wishes in this way to recognize your distinguished career in the crucial area of the interrelationship of the spiritual and the physical and to salute you for your worldwide leadership in the church's role in health care of all people."

CHARLES PALMER, president of the National Student Association told 1200 clergymen and laymen convened in response to a call for an emergency religious convocation to help end the war in Southeast Asia that the "real bulk" of "straight" students in the U.S. felt betrayed by their government when President Nixon announced the sending of troops into Cambodia. It is "sheer hypocrisy," he said, to say that youths should use the means available — like trying to change legislators' minds — to bring about a change in government policy. Palmer said students will be concentrating energies in helping peace candidates win elections. He also predicted that students will be

(Continued on Page Ten)

THE WITNESS

EDITORIAL

An Unanswered Question

By John E. Hines

Presiding Bishop

THE PAST WEEKS have been illuminating and frightening in our land. The president's decision to push the tactics of military strategy into Cambodia — however justified by himself and others — appears at this point to have pushed this nation — as well as relations between Congress and the chief executive — to the verge of a permanent cleavage. Despite the president's rhetorical assurances, the move tends to nullify the psychological hope for an ending of U.S.A. participation in the Vietnam conflict — sparked previously by the president's announced policy of a planned withdrawal of troops. His words and actions seem to re-open the credibility gap that proved so fatal to President Johnson's administration.

They have also reignited the embers of student unrest forging student power into a new and potentially highly effective political force. This latter aspect of our national plight is perhaps the most hopeful thing about it. Within the highly volatile quality of life in the U.S.A. today demonstrations of any kind appear less likely to escape the terribly destructive stigma that violence can impart even to noble movements with high moral perspective. So that the point of the counter-productivity is now more quickly reached. Nothing can make up for the tragic and unnecessary death of the Kent State and Jackson State students — in the outbursts on these campuses. We all bear the marks of their deaths in our own bodies, and upon our consciences.

The inability of this great country of ours, justly and mercifully, to extricate ourselves from the war in Vietnam drives us deeper into a kind of domestic warfare that can—and unless checked soon — destroy us as a nation capable of using our powers for humane service to our world. So that when a college, such as Princeton, sets up a two-week period prior to the fall national elections during which students may exercise their political

instincts working for candidates who reflect their hopes for a just and immediate peace — this sets a sane, intelligent and effective example for the older generation as well. In my opinion, in such undertakings, both university structures and educational techniques achieve a high order of realization.

In another, but closely related area, the devastating riots in Augusta, where young blacks were shot in the back—and a small city paralyzed, point up the minimal progress this nation has made in freeing its minority groups from hopelessness, frustration, and despair. We bear the marks of the deaths of these young blacks in our bodies, and on our consciences also. Caught between an insensitive social order and a fearful repressive police order — both local and state — they never had a chance. This may be wildly isolated and unsupportable judgment, but I used to know the Augusta scene well, and I hazard the guess that the deadly aspects of Augusta came about because not enough help was extended to the black community to organize itself to a point where it could confront and sensitize the white-dominated power structure in a constructive manner — which may have had a chance of preventing such a collapse of order.

When this church, through the special program, funded the tiny Hyde Park project in Augusta two years ago, it lit a small candle in an awful darkness. It supplied the tiny beginning of an organizing factor which, if properly nourished, had a chance of saving the lives of those young blacks shot in the back. If my thesis is correct, Hyde Park was too little and too late. But it may not be too late for Macon and Savannah and Albany — and a host of other communities — in and beyond Georgia — where there is still only bleakness for the dark-skinned people of this nation. The Augusta tragedy makes one wonder — can the Augustas of this country learn nothing from Watts and Detroit and Newark? Or is the question posed by the distraught chaplain in Shaw's St. Joan still our unanswered question, "Must a Christ be crucified in every generation to save those who have no imagination?"

We Must Give a Damn

By Douglas R. Vair

Rector of St. Barnabas, Florissant, Missouri

IT HAS BEEN SAID of America that: "We are a violent people!" There have been many of us who have doubted this charge. There have been some who, with hostility and temper, reject this charge. Today, I am sure, there are many of us who are really beginning to wonder if this statement is not true.

The events of past weeks, the riots and destruction on college campuses — the killing of university students — the deliberate assault by workers on students and protesters in New York — the premeditated shootings of truck drivers in St. Louis — the swaggering, verbal assaults on students by national leaders — all these events point clearly in the direction that we can no longer sit back complacently, our heads stuck in the sand like the proverbial ostrich.

What attitude, what stance should people, Christian people in particular, take? I have a suggestion to make. The youth of our country have a slogan that I am sure many of you have seen on bumper stickers, on the placards that are carried in so many rallies and marches. Our youth are asking the people of America to do something. That something is to "Give a Damn." I do not interpret this slogan as being in the category of what has come to be called the four letter word. I do not interpret it as a demeaning statement, or the use of profanity. To understand its meaning you have to turn that statement around and examine it from its former, sort of classical, usage: "I don't give a damn!"

Most often this statement is an intense level of being turned off about something — most often someone. It usually refers to a situation involving another human being. Our youth are asking the American people to get turned on about the dignity, value and worth of all human beings. They are asking the American people to care enough to get turned on about the issues of pride, prejudice, racism, war, peace, human dignity, human rights. They are asking the American people to take a stand for humanity in all its forms: white, black, the American Indian, the ghetto as it relates to the suburbs, urban man as he relates to rural man, the poor in their relationship to the affluent, the peacemakers as they relate to the war makers, the powerful in their relationship to the powerless.

Get Into the World

THEY ARE SPEAKING to church people in a most threatening way. They are asking us to put our religious principles into practice — not just in churchy affairs — but to put our religious principles to work out there in the world of social, economic and political action. They are asking that our ethics and moral principles measure up to our religious beliefs. They have snatched off our toupees and they don't like the bare bones they have exposed. They are asking that we stop hiding away between the narthex and the sanctuary and go out into God's world and care enough to get involved in the human struggle.

Granted, some of their tactics are unpleasant. Some of their activities border on anarchy. Their enthusiasm and dedication often lead to rash actions. But they are not all that way. The vast majority of our youth are sound, dedicated, intelligent, committed human beings trying to make the world a better place in which to live. We adults should not let the irresponsible and illegal actions of a few turn us off in our relationship to all the younger generation. By the same token, the youth of America are going to have to sort out the violent, irresponsible radicals who would totally destroy in order to reach their stated objectives.

What shall we say to all these things? I believe the answer lies in a conscious commitment of the will of Christian people, as individuals, to a just society. I believe the answer lies in a conscious awareness of the truth that we are all participants in a world where our humanity has spawned a Buchenwald, a Hiroshima, a Vietnam, a motel in Memphis, a hotel kitchen in Los Angeles, a campus called Kent State and a suburban, white communion service.

I believe the answer lies in a conscious act of the will to "give a damn." To care for all humanity as God cares for all humanity.

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A Cadre of Jeremiahs

By Corwin C. Roach

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

ONE OF OUR leading politicians in a recent speech is reported to have said that at every period of great challenge in American history, "debate has always included a cadre of Jeremiahs, normally a gloomy coalition of choleric young intellectuals and tired, embittered elders". I wonder whether this self-styled non-choleric, anti-intellectual, unbitter, optimistic spokesman for the status quo has any knowledge of the career and message of the Old Testament prophet whose name he has used in such a pejorative sense.

The irony of the reference is that Jeremiah turned out to be right. History has vindicated him up to the hilt and has enshrined his oracle of dissent in the Bible! Let us look at the record.

Jeremiah was a third-party man who wound up with "a plague on both your houses". He had come from his native Anathoth, a bright, young preacher's kid and he had attached himself to the reform party in Jerusalem. Eventually they saw their progressive platform enacted as the law of the land with the popular king Josiah on their side. We find their program spelled out in the Book of Deuteronomy which insisted on a clean-up of the old practices and was imbued by a strong humanitarian spirit.

Among other things this meant a hard blow to the entrenched local interests in such outlying villages as Jeremiah's native Anathoth. It is no wonder that the home-town patriots were ready to lynch the prophet if he should show his face back home. But more was to come. The bright New Deal of the Jerusalem liberals meant that an urban bureaucracy had taken the place of the rural establishment. Instead of "the old time religion" of Anathoth, etc., the nation was confronted by a Jerusalem hierarchy equally unyielding, equally blind to the facts of life. As they saw it, God had preserved temple and city a century earlier in the days of Hezekiah. Therefore he would preserve the nation in their day. The popular king Josiah was slain and the old deal in religion and ethics was back under the new king, Jehoiakim. Between the two parties, the die-hard conservatives now back in the saddle and the hardening liberals, there was not much to choose.

Jeremiah dared to dissent from both. The tem-

ple was no sure-fire guarantee of Jewish security. There must be basic decency and morality if the nation were to endure and it must begin with the king. Jeremiah dared to question the war upon which king and nobles were embarking. Wearing a wooden yoke as symbol, he staged a one-man Peace March on the streets of Jerusalem. So his enemies jailed him as a subversive. A new administration came in, headed by a weak king, Zedekiah, who blew hot and cold. Under pressure, he allowed Jeremiah's enemies to thrust him into a disused cistern. Here Jeremiah would have died had it not been for a sympathetic black, a governmental officer who rescued him.

I suppose Jeremiah in his distrust of the two parties of the time, in his attack on the established religion of the day, in his denunciation of graft and injustice in high places, in his opposition to a senseless war, may indeed parallel what is going on today. So far our politician is correct but as we have noted, the embarrassing thing about Jeremiah's message was that it turned out to be true. Temple and nation were destroyed just as he had predicted. In his youth when he had first come to Jerusalem, the prophet had canvassed the city looking for a righteous man who would save the city, "one who does justice and seeks truth". He could not find that man. Therefore the city in spite of its lip service to the temple was doomed. Youth today, like Jeremiah of old, is still canvassing the city.

Yet to call Jeremiah or his modern disciples gloomy is to miss the point. In passage after passage, the prophet calls the people to a new way of life. The very intensity of his plea, the burning fire pent up within his bones, is a witness not only to his concern but his undying hope that the people would stop panicking. Jeremiah has given us the vision of the new covenant, the new deal if you will, a new kind of relationship between God and man, and man and man.

It was that ideal that a new Jeremiah, living six hundred years after, took upon himself and turned into a gospel of good news. Like Jeremiah, he came to Jerusalem and challenged the priestly bureaucracy in the very precincts of the temple. He, too, had wept over Jerusalem and had called upon the people to give up that violence and bloodshed which could only lead to ruin. Like Jeremiah, his prophecy came true also and within forty years of his death temple and priesthood were destroyed. "O Jerusalem, Jerusalem killing the

prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not. — Would that even today you knew the things that make for peace! But now they are hid from your eyes.”

And on the night that he was to be betrayed, he recalled the words of the prophet of old, words of hope and anticipation. As he took the cup, he called it the cup of the new covenant in his blood, thereby identifying his cause with that of his predecessor six centuries earlier.

Thank God, then, for the cadres of Jeremiahs through the ages who have dared to witness to that new covenant of God against the entrenched

forces of the world, braving their misunderstanding, their hostility, their ridicule and their persecution. Our politician in his evident ignorance of this greatest prophet of the Old Testament spoke better and wiser than he knew. The name of Jeremiah is an accolade and a man should be proud and at the same time very humble to bear it.

May the Lord add to the Jeremian cadre in our age, men and women who will fill out the ranks. May they in increasing numbers witness to and implement for our day the mission and the message of this prophet of Anathoth and of his great successor, the Man of Galilee, supreme prophet of all time.

PEOPLE: —

(Continued from Page Six)

“sitting down with working guys and union leadership to find out what’s bothering them because they have been gypped more by the people in Washington than students have.” In addition, he said, young people will be working with the poor, blacks, Mexican-Americans and Indians, involving themselves in minority problems and getting those groups active in helping to end the war.

HELDER PESSOA CAMARA, Archbishop of Olinde and Recife, Brazil, said it would be a crime for him to keep silent about the Brazilian government’s use of torture against what it considers its political enemies. In an interview, the outspoken churchman made the point that underdeveloped countries were victims of many injustices, implying that Brazil fell in this category. Then in an oblique reference to the rationalizations employed by Brazil’s military government, he observed, “It is against injustice — the mother of all violence — that the oppressed and the young react and expose themselves to the action of governments

that are determined to see to it that law and order, and national security, are preserved.” Evidence that the government of Gen. Emelio Garrastazu Medici is employing physical torture and brutality against those who oppose it is now so conclusive that there are few observers who doubt the reports. Archbishop Pessoa Camara said he knew that to speak of torture in Brazil is considered “a crime against the mother country.” But, he insisted, “for me the crime would be to keep silent.” Recently, in suggesting that the Brazilian archbishop be considered for the 1970 Nobel peace prize, the association of Italian Catholic workers said, “His name is, for peoples in developing nations and for workers, a synonym for self-denial, work and love for peace, even at the risk of his own life.” A couple of days later the hierarchy approved a resolution condemning the treatment of political prisoners in Brazil. The bishops said, “We sincerely believe that the exercise of justice is being violated with great frequency.” The declaration mentioned specifically arrests

based primarily on suspicion and uncorroborated accusations, “where those arrested are held for many months, denied outside contacts, and are unable to prepare their defense.” In another development, the department of international affairs of the U.S. Catholic conference urged international groups such as the UN to conduct on-the-spot probes of alleged atrocities and terror in Brazil, and asked an end to all U.S. aid to Brazil should the charges prove true. It also urged consideration of a move to request a break in diplomatic relations between the Vatican and the Brazilian government.

E. LAWRENCE CARTER, rector of St. John’s Los Angeles, has closed its front door as a symbol of protest against U.S. involvement in the Southeast Asia war. The bronze door will remain shut until U.S. military forces are withdrawn. Activities of the church, however, will continue with parishioners using the smaller side doors. He said the bronze doors will remain closed “as a reminder that the spiritual leaders and concerned citizens of our nation were derelict in permitting

our government to follow this course of action in Vietnam." War critics had looked for a scapegoat instead of realizing that the guilt was widespread, Carter claimed. "We are all reacting late, perhaps too late."

ROBERT L. DEWITT, bishop of Pennsylvania, referring to the diocesan convention voting \$500,000 as a "restitution fund" for black causes, said; "It's probably a first. The key to this was the principle of self-determination . . . to be spent by black people for black purposes, without controls." The sum will be raised from the sale of diocesan assets and from other sources. An initial \$30,000 was pledged by the 24 members of a diocesan task force for reconciliation which drafted the recommendation on the fund. Opposing the fund was a group called the committee of 25. It argued that the move was "not prudent at this time." Bishop DeWitt said the money was being given not from a "posture of affluence but from a posture of poverty." He said the diocese was having a difficult time with its budget, partly because some members are unhappy with the diocese's liberal tone. He added that there were assets which could be liquidated to raise the \$500,000. He did not specify them, although the sale of the church house in Philadelphia was mentioned in the discussion.

GRACE RUSSELL, of Paducah, Ky., wife of a United Methodist pastor has written a book that is so free of stuffiness and relevantly crisp that it stands as a remarkable departure from most religious books. The book, *Rings and Things*, is the most recent book published by The Upper Room in Nashville, Tennessee. The late Alexander Woolcott,

nationally-known New York author and book reviewer for the nation's most prominent newspapers and magazines, used to say of books he liked very much: "Somehow I felt like going out in the streets and ringing a great bell when I read this book." Mental bells will surely ring as busy readers steal a few moments of time to read passages of *Rings and Things*. Listen to Mrs. Russell: "Jesus picked a very heartening thing to compare the Christians to. He did not say you must increase in numbers in the church until you become the flour in the loaf of life. On the contrary, he said, 'You are the salt,' that tiny zesty, flavorful pinch of people who change the taste of life. 'You are the yeast to make life's loaf light and palatable . . . I am glad he spoke about the kitchen.


The saltcellar thus becomes a call to prayer, and such a simple thing as bread serves as a reminder of the essence of life." Mrs. Russell is the wife of the Rev. Henry E. Russell, Paducah, pastor. The Upper Room is world-read daily devotional guide. Other ministries of the Nashville-based world publication include the Chaplain's Ministry, the Cassette Ministry for those who prefer to hear The Upper Room meditations; the Fellowship ministry; and the Family Worship Ministry.

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