

The **WITNESS**

II AUGUST, 1970

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NEW YORK CITY

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Speakers Hit Church Silence On Peace, Justice Issues

★ The church, by its silence, is failing to prod government leaders toward peace and justice for all persons, the president of the past General Assembly charged in Tokyo.

Mrs. Angie Brooks-Randolph of Liberia addressed 8,000 persons attending the world congress of the Baptist World Alliance.

She said that the mass of people on earth believe in justice and peace, but world governmental leaders show by inaction that they do not support these goals for all men. She urged church efforts to change this situation.

Also discussing governments and the international peace was Harold Stassen, former governor of Minnesota and a past president of the American Baptist Convention.

Stassen said the UN charter should be rewritten to include divided nations having both communist and non-communist governments, such as mainland China, and Nationalist China, both Germanies, both Koreas and both Vietnams.

Permanent seats on the UN Security Council should be extended to Japan, India, Mainland China, Brazil and both Germanies, he added, in addition to its present permanent members, Nationalist China, the U. S., the

Soviet Union, France and the United Kingdom.

Stassen was one of seven U. S. drafters of the UN charter.

Mrs. Brooks-Randolph said nations in the international forum should put more emphasis on the implementing of principles found in the universal declaration on human rights.

She said the UN is essential for international peace and justice but regretted that the world is still plagued with wars. The African diplomat found it sad that the international court of justice has no cases before it and has been "crippled because of the loss of faith" by the world.

On the role of the churches in strides toward peace and justice, she deplored silence on poverty, disarmament, hunger, illiteracy and disease.

Mrs. Brooks-Randolph observed that if the church condones segregation, denials of human rights and criminal acts of war, it "might find ultimately that it is not able to hold its place and make the contribution it has in the past."

Stassen related his views on the UN to his personal religious convictions. "Is it not basic in our religion that all races, all peoples, are brothers under God? This principle must be applied to the United Nations."

Appearing on a panel with

Stassen were speakers from the Soviet Union, Haiti and Japan.

Alexsei M. Bichkov, vice president of the All-Union Council of Evangelical Christians-Baptists in the U.S.S.R., said all peoples and nations have equal right to dignity, respect, and personal, national and religious freedom.

"Christians must support all actions directed to the development of peace and friendship among nations — to the unification of all efforts for disarmament," he stated.

The Russian Baptist suggested that some Christians in comfortable parts of the world have forgotten the suffering of peoples in East Asia and the Middle East. "May some of us be part of the evil?" he asked.

Sam Marseille, chairman of the Haiti Baptist Convention's education board, said that "probably neither peace nor justice exists anywhere now." He urged material and spiritual sharing.

President Takaaki Aikawa of the Japan Baptist Union noted that the time for achieving peace is running out. "We have no more than 50 per cent chance for survival to the end of the century," he said.

Meanwhile, commenting on the sale of arms to South Africa by Great Britain, President Kenneth Kaunda of Zambia told a group of R.C. bishops that the only thing that could stop the spread of communism was "the true interpretation of Christian policies, where man is regarded as man."

Daniel Berrigan Seized by FBI At Home of Episcopalians

★ A smiling and handcuffed Fr. Daniel Berrigan, ended four months as a fugitive "peace criminal" when he entered a providence federal building in the custody of FBI agents.

The Jesuit was captured on nearby Block Island by a bevy of federal lawmen who first masqueraded as bird watchers outside the home belonging to William Stringfellow, Episcopal lay theologian, and Anthony Towne, a poet. They co-authored *The Bishop Pike Affair* in 1967.

An FBI spokesman said Fr. Berrigan was arrested without incident. Asked if an informant had revealed the priest's whereabouts, the spokesman had no comment.

Convicted last year of destroying draft board records at Catonsville, Md. in 1968 and sentenced to three and a half years in prison, he was taken from the resort island 10 miles to Point Judith, R. I., by a coast guard boat.

He was then driven to Providence, where he was held on a bench warrant pending his transfer to Danbury, Conn. federal prison. His brother, Fr. Philip Berrigan, and other members of the Catonsville 9 are already serving prison terms in the federal prison at Lewisburg, Pa. However the federal bureau of prisons has stated that Philip Berrigan will be transferred to Danbury.

Only one member of the Catonsville group, Mary Moylan, a Baltimore nurse, is still at large. She is reportedly living in Canada.

Fr. Philip Berrigan, convicted earlier of pouring blood on draft files in Baltimore, his older priest-brother, Miss Moylan and David Eberhardt, a Baltimore

peace worker, all refused to surrender April 9 after their appeals had been rejected by the Supreme Court. The younger Berrigan, with Eberhardt, was apprehended April 21 at St. Gregory the Great Roman Catholic church in New York.

Daniel Berrigan successfully eluded the authorities for four months. According to FBI director J. Edgar Hoover, the priest was harbored by "hundreds of sympathizers" on the eastern seaboard and in the midwest.

The Jesuit, regarded as something of a legendary figure by the anti-war movement in the U.S., spent most of his months as a fugitive on the run, surfacing publicly only twice to speak at anti-war gatherings.

Shortly after he was sentenced, he appeared during a peace rally at Cornell, where he had served as chaplain since 1967. He had been expected by some followers to turn himself over to the authorities at that time but instead he told some 10,000 peace demonstrators: "I hope that I can, by example, encourage people to . . . break the law in a way that is politically significant," adding that "in a criminal time, an innocent man must choose to be a criminal." He eluded federal agents when students bodily blocked all exits to the university gym and then disappeared.

It was not until early August that he appeared publicly again. He made a surprise visit to a United Methodist church in Germantown, Pa. on Aug. 2 and preached an anti-war sermon. He told the worshippers that he had come "in the name of all those who have said no to this war — from prison, from the underground, from exile, from

death itself." (Wit. I Aug.). He added that he and his brother had chosen to be branded as "peace criminals by war criminals."

After "going underground" following the Cornell rally, he has written articles for several magazines and newspapers, been interviewed by such publications as *The New York Times*, *Washington Post* and the *New Yorker* magazine, and written letters to sympathizers throughout the country.

Just prior to his capture, he gave, via tape, an address at a peace rally in Wilmington, Del. His taped messages were common at peace rallies since he went underground in April.

In his sparse interviews from the underground, the priest described his fugitive status as a "new way of being a Jesuit."

He said his decision to flee the law was based on the conviction that "good men" not only break "unjust laws — in the old Jesuit tradition of civil disobedience — but also evade unjust punishment ordered by the law that protects the war makers."

The priest also claimed that at all times he was in "full communion" with his Jesuit superiors and that he received "beautiful letters" of support from Jesuits. "I always felt that the order had enough breadth and richness to support the likes of me," he said, "and my trust has been justified."

Commenting on the capture of Fr. Berrigan, Stringfellow, an anti-war activist himself, said that the priest was "an old friend," but he refused to say how long the Jesuit had been staying at his home.

Stringfellow noted that the FBI had been "hiding in the bushes" around his Block Island house, apparently since early morning and that he noticed a few of them.

"I went out to inquire what

they were doing there," he recounted, "They said they were bird-watching. It was not a very auspicious day for bird-watching because there was a northeaster going on."

When the agents went to the front door of the house, the priest, dressed in a tee-shirt and walking shorts, came out, approached the FBI men and introduced himself. An agent stepped up and put handcuffs on him.

Stringfellow, a lawyer, said he discussed Fr. Berrigan's "unusual legal situation with him while he was with us." He said he was prepared to face possible charges of harboring a fugitive from justice.

"I suppose everybody's in jeopardy nowadays," he said.

In a prepared statement, Stringfellow and Towne asserted: "A Christian does what he must do as a Christian.

"Daniel Berrigan is our friend and is always welcome in our home. Any visit from him is an honor for us because he is a priest of uncommon conscience, he is a citizen of urgent moral purpose and a human being of exemplary courage."

George Beall, U.S. attorney for Maryland, said his office is considering contempt as well as bail jumping charges against Berrigan.

The FBI said no one else was arrested in connection with the Jesuit priest's apprehension but would not comment on whether other arrests were planned.

Speculating on further charges against the priest, assistant U. S. attorney Barnet D. Skolnik said "we don't want to go off half-cocked . . . The FBI has had egg on its face in this one. Starting the day he got away at Cornell, they've been embarrassed."

Nevertheless, federal officials have stated both in Providence and Baltimore that they are considering bringing charges against Stringfellow and Towne.

Mrs. King and Aides Brand False Tales of King's Personal Life

★ Mrs. Martin Luther King Jr., and three top leaders of the Southern Christian Leadership Conference have denied a report that the late Dr. King toned down his criticism of the FBI after J. Edgar Hoover lectured the civil rights leader in 1964 on his moral behavior.

The widow challenged the substance of a report on the 1964 meeting which appeared in Time magazine. Later, the Rev. Ralph David Abernathy, successor to Dr. King as president, was joined by the Rev. Andrew Young, executive director, and the Rev. Walter E. Fauntroy, director in Washington, D. C., in a denial.

The three said they were participants in and witnesses to the 1964 meeting with Hoover. "All three of us were present during the entire discussion and at no point did Mr. Hoover lecture Dr. King or even comment on his personal life," they said.

Meanwhile, in Chicago another King aide, the Rev. Jesse Jackson, called for the resignation or dismissal of Hoover for misusing his position by placing wire taps on King's telephone in 1963.

The issue of the relation of King and Hoover was reinjected into the press by the Time article which dealt with a new book, *The King God Didn't Save*, by black novelist John A. Williams.

In June, 1969, President Nixon confirmed that the justice department had in 1963 authorized FBI wire-tapping of King's phone. Williams said the tapes produced no evidence of subversion but did "turn up an astonishing amount of information about King's extensive and vigorous sexual activities."

Time went on to supply what it said was accurate information on the 1964 meeting between Hoover and King. The magazine said the FBI chief lectured King on morals and suggested he tone down his criticism of the law agency. King followed the suggestion, said the magazine and subsequently lost esteem in the black community.

Mrs. King said that Time's report was wrong. She continued: "The love, concern and devotion which Martin expressed toward me and the children are our most precious and treasured memories. The all-embracing love which he symbolized for all people was experienced in a most profound way by his own family."

Jackson scored Hoover for allowing the tapes which supposedly contained the compromising data to be seen. The conference leaders in Atlanta scored Time for "stooping to sensationalism through fiction and irresponsibility." Even if King had extra-martial relations, said Jackson, it was no business of the FBI.

In New York, a Time spokesman said its article showed "admiration for Dr. King's work . . . As for the facts in the article, Time stands by its reporting."

The FBI is continuing to tap the telephones of the Leadership Conference and of "just about anyone who stands up for justice in this country today," Abernathy also charged.

Asked how he knew phones were tapped, Abernathy said: "You just pick up the telephone. You don't have to be a Philadelphia lawyer to know that someone is listening."

The Baptist clergyman added

that the conference had nothing to hide. "We have the right to stand up and fight for those rights which are guaranteed under the constitution of the United States. We will continue to move forward in spite of these acts of wire tapping."

There was no comment from the FBI nor the justice department on Abernathy's accusations.

. . People . .

CESAR CHAVEZ and the farm workers have been able to work out an agreement in their jurisdictional dispute with the teamsters. Under the contract, the teamsters said they would withdraw from organizing field farm workers. In return, the farm workers agreed to refrain from attempting to organize canneries and creameries, frozen food processing plants, produce markets and warehouses, and professional truck drivers. The pact also forbides either union from picketing a firm under contract without the consent of both parties; guarantees that where "the mutual self-interest" of their respective membership is served they may participate jointly in consumer boycott activities in disputes with employers; and calls for intervention by a committee of Catholic bishops in all cases where both unions are unable to resolve interpretations of the agreement. Chavez described the contract with the teamsters as "not a victory. They gave something and we gave something. There was a spirit of give and take. We hope the employers will let us show what the workers want."

TERRY HENDERSON, capt. in the Church Army, England, and three theological students, all in their twenties, spent a month with hippies and were impressed with the spirit of comradeship and the sharing found in communes. They joined a hippie group and moved to camps in Brighton, Bournemouth and St. Ives — all near Bath — and on Eel Pie Island in the Thames River. "The vast majority of hippies that we met were nomads," the report said. "Each in his own way was looking for freedom. One thing they all had in common was desire for food. They usually paid for it, but a few were willing to shoplift or rummage in garbage cans." Though usually short on supplies, they shared the food, they said. The hippies were found disinclined to let their fellow-travellers go hungry. Money, the team reported, was raised by doing casual jobs, claiming state relief, begging and selling hippie art work. The four observed a degree of what is termed "satanism." Some hippies told them they had turned to Eastern mysticism or to black magic because they found the Christian church "spiritually shallow." The report criticized police for their "negative" attitude toward hippies and reproached some authorities for their "complete ignorance of drugs and their effect."

LYMAN C. OGILBY has been appointed a fellow at Episcopal Theological School where he will engage in graduate studies at Harvard during the coming academic year. After eighteen years of missionary service in the Philippines, Bishop Ogilby came to South Dakota in 1967. He was bish-

op coadjutor for two and a half years assisting Bishop Conrad H. Gesner until his retirement, and the bishop-in-charge for the past six months until the district elected its own bishop, Walter H. Jones, who was consecrated on July 25, 1970.

RALPH DEAN of Cariboo said the Anglican Church of Canada can retain not one semblance of honor if it reduces its overseas outlay by another penny. He referred to two cuts in the 1971 national program budget, one of \$300,000 and another of \$200,000. The first was divided between domestic and overseas expenditures. Bishop Dean wondered if the same procedure could be used with respect to the \$200,000. Declining income was the reason for reductions. But the bishop said cutting overseas work would be seen in the third world as an expression of western untrustworthiness. He recalled that seven years ago the church announced plans to increase support for younger churches by some \$2,500,000 over five years. That was only a first step, he added, in response to MRI challenge to Anglicans, of which he was executive officer for a number of years. Bishop Dean said expectations were raised among the younger churches for continuing support and now Canadian Anglicans are reneging. "We are guilty of sheer irresponsibility, that we have kindled hope and then extinguished it," he declared. "Can we wonder at the growth of racism and nationalism?" he asked. "Are we so stupid as to be surprised that the younger churches begin to doubt our world? Only God knows how many people have been hurt, bewildered and

(Continued on Page Ten)

THE WITNESS

EDITORIAL

Probable Houston Happenings

GCSP is going to be in for a real going over. Our guess is that it will be continued with some differences. A recent independent committee to assess GCSP — General Convention Special Program — headed by Judge William Booth of New York City gave it high praise in most particulars. "GCSP showed that the church had the insight to do what was needed two years before James Forman confronted the Church with his famous — or infamous — manifesto."

2. Financing the budget of the National Church. Note: GCSP didn't come from this, but from certain special funds. The Executive Council has proposed a basic budget for 1971 of about \$13 million. Beyond that it proposes certain priorities.

3. Clergy Placement. A recent survey under Bishop Burt of Ohio shows 75 per cent of the clergy at the present time feel that the present hit or miss system is not the way to do such things. Our guess is that Bishop Richards, on leave to make new proposals in such things, will come up with something far better on a national scale.

4. Theological Education. Proposals have been made to consolidate all 11 Episcopal seminaries down to about five; and that most of these be working in clusters of ecumenical institutes with other church's preparatory schools for the Christian ministry. Bishop Warnecke of Bethlehem is the key man on these proposals.

5. Self-supporting ministry — otherwise known as non-stipendiary clergy or rectors — may be the way out for the church in most smaller places, all across the country.

6. The reform of the Prayer Book. We have not only the New Liturgy but the coming up of all sorts of experimental liturgies. There will also be proposed a complete overhaul of Christian initiation in and through baptism, confirmation, first communion, and catechism instruction. All sorts of options are coming up at Houston. Our guess is that we will have several official options to work

with after Houston; and probably not a wholly new Prayer Book for a generation.

7. Long range planning report. The Rev. Lloyd Gressle, chairman of this planning commission was recently elected bishop coadjutor of the diocese of Bethlehem. This group of clergy and laity have been in and out of a "Think tank" on this whole matter for months. Their plans in capsule form are:

- Strengthen local mission
- Better Christian education resources for the laity
- Professional leadership development
- Increased work with youth and young adults
- Broadened participation of the church in society
- New expectations for health, education and welfare systems
- Increased witness for justice, peace and non-violence
- Emergency support for victims of disaster and injustice
- Improved communications, planning, finance

8. COCU — Consultation on Church Unity — plans for a united church in this country among nine principal denominations. This COCU report is now ready for all of us Episcopalians to pitch in and study and consider, especially in our own communities at the local level.

9. Structure of the church, especially the place of the Presiding Bishop and the Executive Council — 49 representatives from all the church in relation to the church at the local level in diocese, district, parish, and mission.

10. Even the agenda of the convention itself and the special delegates that have been elected from most dioceses and districts to go to Houston. Recommendations are for

- legislative sessions of convention every morning
- general assembly to be followed by work sessions involving these special delegates — youth, minorities, others — during the afternoons
- evenings given over to hearings by committees and other committee meetings.

So a busy time will be had by all and yet time will be found to have fun with old and new friends.

Selective Conscience

By Joseph Fletcher

Professor Emeritus at Episcopal Theological School

IN THE LAST number of the Witness my friend Robert McAfee Brown was quoted as saying that conscientious objection to violence and military service should depend on the situation. Let me carry his thinking forward a step or two.

This summer, on June 15, the Supreme Court ruled (5 to 3) that moral and ethical reasons are enough for draft inductees. Justice Black wrote the opinion, explaining that such reasons must be "deeply" held and not based solely on "policy, pragmatism or expedience." Yet the main point is that in the court's view it is unjust to restrict conscientious objectors to religious reasons, since many Americans do not hold religious beliefs.

The court allowed that "political, sociological, or philosophical" grounds are a basis for moral decisions by registrants under the selective service law. In *U.S. v. Seeger* (1965) the court had allowed non-doctrinaire or non-sectarian religious beliefs as a basis. You didn't have to subscribe to any particular creed. But now, in this last decision (*U.S. v. Welsh*) it is denied that any religious grounds of any kind are required. They put conscience on what we might call a value basis, rather than a faith basis. That is, the court now asserts that conscience is ethical, not theological.

Two almost hidden elements in the Welsh ruling call for our careful attention. If they aren't understood the ruling's meaning will be missed.

Casting Aside Tradition

JUSTICE BLACK says that policy, pragmatism and expediency are inadequate grounds for conscience, thus casting aside in a very cavalier fashion the James-Dewey tradition in America — and it also implies that moral judgment rests on something other than workability and human needs. What would that something be? Some natural or divine righteousness, independent of practicality and changing human welfare? If so, then Hugo Black is at last denying his own personal and juridical history!

Besides, is it not contradictory to reject pragmatic—or expedient—reasoning and then allow political, economic and sociological considerations to enter into moral judgments? The issue here is

between some kind of a priori moral principles — such as "God's will known by faith" — and a pragmatic or inductive ethics. The Welsh opinion at this fundamental level is confused. To clear it up would be a great service to jurisprudence in general and to the issue over conscription in particular.

Selective Service Curtis Tarr underscored this unresolved question by announcing at once that, with the new Welsh ruling, draft boards will require registrants to base their objection on "some system of belief" other than their own responsible judgment. The warning signal is in his term "system"—i. e., some a priori and pre-determined morality.

May Conscience be Selective?

PENDING before the court is another but related case posing the question whether registrants may plead conscientious objection to a particular and specific military situation. It was this "situation ethics" that Professor Brown was urging. For example, must an inductee hold all war to be wrong, or just a particular one such as the war in Indochina? Put another way, must conscience be categorical, or may it be selective and situational? This question remains even if, as in the Welsh ruling, it is allowed that one's categorical objection to military service need not be religiously based.

If conscience is to operate according to a priori moral doctrines — "some system of belief" — and not according to concrete and particular situations, then obviously only pacifists may be allowed C. O. standing. This is a manifest form of discrimination by the state, and it is this discrimination which will be dealt with in the fall court calendar of this year.

The issue is between a dogmatic or doctrinaire morality which universalizes its notions of right and wrong — such as pacifism — versus situation ethics. Young people today resent being forced by law to be dogmatic and categorical, which is of course undiscriminating and therefore irresponsible.

Young people who become conscientious objectors or draft dodgers are in most instances willing "in principle" to bear arms in defense of their country but they are being forced hypocritically into a pacifist position because they can't stomach what we are doing in Indochina and won't have any part of it.

Making Love Possible

By Lee A. Belford

*Chairman of Dept. of Religion, New York University
and on staff of the Epiphany, New York*

IT IS a frightening exercise to list vehemently antagonistic forces at home and abroad. In the Middle East Jews and Arabs are at war, and there is war in Vietnam, and Cambodians and Vietnamese hate each other. There is antagonism between capitalist and communist nations. There are conflicts between blacks and whites, and between **the lower classes seeking middle-class status** and those in the middle class who feel threatened. There is suspicion and distrust between our generations, even those different generations in the same family. Ordinary people hate ordinary people **who are very much like themselves**. It is hardly necessary to complete the list. In every case each side justifies its suspicions, fears, and hate because of injustices done in the past.

If you hate because you have grounds for hate and hate begets hate, how can the process be stopped? This is an extremely important question. The obvious answer is to substitute love for hate as a feeling and attitude. But to say such a thing sounds platitudinous. However, there is an approach we can follow. We can forgive.

Everything in nature, almost operates on a cause-effect basis. If something is done, a certain result is bound to follow. But that "almost" belongs to man. He is in nature, but he also stands outside of nature because he can make promises and he can forgive. Because I can promise, I am a man. I do not merely live from day to day. What I have promised myself and what I have promised others helps make me what I am today. Now let us look at the other element. You are familiar with the axiom called *lex talionis* — "an eye for an eye and a tooth for a tooth." Applied literally, if John kills Henry, Henry's son has an obligation to avenge his father's death and kill John, and John's son kills Henry's son, and so on. That is simple cause and effect. But forgiveness lifts man out of nature for it says that the process can be stopped. If this were not the case, life would have no future. Any evil deed once introduced would be reproduced forever.

Our Aspirations

WHO NEEDS forgiveness? We do, for we are human beings. The first ape who said to himself, "I

am a bad ape," became the first man. As human beings we have dreams; we have visions. It is our aspirations that help make us what we are, for an aspiration is a promise, a promise to ourselves. But these promises are never fully kept. We make promises and we try to keep them and we fail. If we made no promises we would not fail, but then we could not be called "man."

We not only make promises to ourselves, we make promises to others. I think all sons and daughters have wanted to be good sons and daughters. I do not believe that any man gets married with the expectation that he will be a bad husband. I saw a cartoon of a young woman dressed in the conventional attire of a "hippie," that is, as if she were clothed from a missionary box, and she was saying to her young daughter, "I may be a kook, but I am first of all a mother." I think most mothers want to be good mothers, and perhaps most succeed. Some of the peace demonstrators carry placards proclaiming, "Save the sons of loving mothers." However, even in the eyes of society where all can see, some mother's promises are not kept.

Power of Forgiveness

I KNOW A MAN, a recovered alcoholic, who lost his wife and son because of his drinking. His son has never forgiven him and refuses to see him under any circumstances. What will that son's rejection of his father, his hate, do to him? Sons should identify with their fathers in some way if they are to assume a masculine role in life. What does unforgiveness do to the person who is forgiven? The Hebrew word *shalach* that appears often in the Bible we translate as "forgiveness." It is the closest we can get to the original meaning — to have a weight lifted. A paralytic was brought to Jesus on a litter. He was dead weight, a weight he could not carry. He had to be carried by others. Jesus forgave him his sins, and he picked up his bed and walked. What a superb illustration of the transforming power of forgiveness!

When God forgives he lifts a weight from us; he lightens our load. Those children who cannot forgive their parents, those parents who cannot forgive their children — those in all relationships who cannot forgive and who are not forgiven — what a terrible burden they carry! When God forgives he takes away the weight. Forgiveness set us free. When we forgive each other and are forgiven by each other, we are freed to love and truly be ourselves.

Life moves on at relentless pace. We are in-

volved in a dynamic process and affect and are affected by on-going events. I am a "constant", the same being who has been around for over fifty years, but at the same time I know that I have changed. And yet when I think of other people I find myself almost denying that they could change. I think of an incident or an episode in their lives and I peg my appraisal on that incident or episode. I remember well when our president was running for office early in his political career. His opponent was Helen Gahagan Douglas. It was a dirty campaign. Am I to keep remembering and to make that the dominant factor in my appraisal of Richard Nixon? If I do, then I close my eyes and keep myself from seeing him as he is today. He is certainly older. He may or may not be fairer

and wiser. What is important is that we not prejudge the present by the past. We speak of the Holy Spirit as God's change-agent. We should be open to God's creative spirit so that we may continue to grow and develop; we must not rule out that possibility for others. This is related to what has been said of forgiveness.

Look at the world! There is so much hate. What is needed is love. If you love, you forgive. Yes! That is what we say of God. Because he loves, he forgives. But how are you going to love if you do not love? You can begin with forgiveness. If you do not forgive a person you cannot love him. Therefore, to forgive is to open the way to love, to remove the barriers that prevent love, to make love possible.

PEOPLE: —

(Continued from Page Six)

made to despair by our casual withdrawal of promised and sustained help."

ANTHONY DYSON, principal of Ripon Hall and the Rev. Donald Reeves, vicar of St. Peter's will head a new project designed to create more effective forms of ministry in urban centers. The Urban Ministry Project, first of its kind in England will be sponsored by the Oxford theological college, and the 35,000-member parish of St. Peter's at Morden, south of London. There is a great deal of emphasis on theology and theory at the moment and not enough on what clergy should actually be doing, Dyson said. He explained that the project seeks to relate theology with the local situation. He pointed out that in one northern diocese, two of every three men ordained in the past five years had found parochial work unsatisfactory and had left to serve as teachers or chaplains. One facet of the project will be a field placement course in which clergymen will live in the London ghetto and mingle

with residents to gain first hand understanding of the problems of the poor. They will also meet informally with local borough council officials to discuss such issues as housing and race relations. Another important aim of the project will be to engage Christian teachers and social workers in determining how Christian convictions can be used to cope with the modern problems of urban life.

RICHARD J. ANDERSON, rector of Grace church, Buffalo, says attendance at Sunday service has doubled since the parish was designated as the testing ground for the new trial liturgy. He reports that most responses to the less formal service were positive. Since the changes introduced last year, attendance has doubled to more than 100, he said. Anderson said some worshippers feel the revised liturgy "lacks dignity" and is not reverent enough but that most "like the clarity and symbolism . . . and enjoy the opportunity to participate personally in the services, reading the lessons and offering prayers." The characteristic

mark of the new service is joy, and the church has tried to carry out that theme with new liturgical decorations, such as banners proclaiming "peace" and "love." Anderson wears a floral print vestment. Folk music is occasionally used.

ROBERT D. GERHARD, rector of St. Thomas, Terrace Park, in announcing results of a survey in Southern Ohio, said there was widespread feeling that "the minimum salary is too low and is not keeping up with the escalating cost of living." Seventy-nine of the 103 full time clergy replied to a questionnaire on remuneration. Respondents listed first, second and third choices in answering five questions. Point values were assigned to choices for tabulation purposes. Each clergyman was asked what he thought he should be paid. Replies ranged from \$8,000 to \$30,000 with the average at \$14,000. In 1969, the average salary in the diocese was \$10,528. More reflective of the actual situation was the mean, that salary above and below which an equal number fall. The median

was \$7,816. Cost of living was seen by those polled as the most important criteria in determining minimum starting salary. Next came income comparable with other professions and third was personal qualifications. Decisions about compensation above the minimum, most pastors agree, should be based on "achievement and performance" first. Second was cost of living data and personal assets. Replies to questions on benefits showed an average car allowance of \$1,355 annually. Most of the men preferred a housing allowance instead of a church-owned house.

ALAN WALKER, Methodist of Sydney, New South Wales, says Australia is playing a "despicable" role in Vietnam. "Our troops are there as insurance, with the government hoping that by remaining America's ally, Australia will get protection in the future." He says opinion in the Australian churches has shifted in the last three years to almost total opposition. "Four years ago I could get only 43 votes out of 500 members for my resolution against the war, last year I got a condemnation passed almost unanimously."

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