

# The **+** WITNESS

I SEPTEMBER, 1970

10¢

---

---

## Editorial

### Problem: To Leave or Stick

William B. Gray

## Articles

### A Word to Young People

Alfred B. Starratt

### Open Letter to Pope Paul

Ivan Illich

NEWS: Convention will get Proposals Urging  
Moving Headquarters. Dom Helder Calls  
Inequalities Breed Violence. World's Crime  
Caused by Urbanization

---

---

## SERVICES

### In Leading Churches

#### NEW YORK CITY

##### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning  
Prayer, Holy Communion and Sermon. 11;  
Organ Recital, 3:30; Evensong, 4.

Morning Prayer and Holy Communion 7:15  
(and 10 Wed.); Evening Prayer, 3:30.

##### THE PARISH OF TRINITY CHURCH

Rev. John V. Butler, Rector

##### TRINITY

Broadway & Wall St.

Rev. Donald R. Woodward, Vicar

Sun. MP 8:40, 10:30, HC 8, 9, 10, 11.  
Daily MP 7:45, HC 8, 12, Ser. 12:30  
Tues., Wed. & Thurs., EP 5:15 ex. Sat.;  
Sat. HC 8; C Fri. 4:30 & by appt.

##### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8, MP & HC Ser. 10, Weekdays  
MP & HC 8, HC 12:05, 1:05, 7:15 also  
Holy Days (ex. Sat.); EP 5:10 (ex. Sat.  
1:30); Counsel and C 10:30-1:30 daily,  
and by appt.; Organ Recital Wednesdays  
12:30.

##### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.  
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

##### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.  
C Sat. 5-6, 8-9, by appt.

##### ST. AUGUSTINE'S CHAPEL

333 Madison St.

The Rev. John G. Murdock, Vicar

Sundays: 8, 9, 11; Monday-Saturday 9:30 ex.  
Wednesday 7:30; MP Monday-Saturday 9:15  
ex. Wednesday 7:15.

##### ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. Carlos J. Caguiat, Vicar

Sundays: MP 7:15; Masses 7:30, 8:45, 11:15  
(Spanish), Eu Monday thru Wednesday 8;  
Thursdays thru Saturday 9.

##### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Jeffrey Cave, Clergy

Charles Patterson, Lee Belford,

Francis C. Huntington, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3rd  
Sun) 11 a.m. Morning Service (HC 1st  
Sun) 12:15 p.m. HC (2, 3, 4, 5 Sun)

One of New York's  
most beautiful buildings.

## The Witness

### For Christ and His Church

#### EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE

T. FOUST; RICHARD E. GARY; GORDON C.

GRAHAM; DAVID JOHNSON; HAROLD R. LAN-

DON; LESLIE J. A. LANG; BENJAMIN MINIFER.



EDITORIALS: — The Editorial Board holds  
monthly meetings when current issues before  
the Church are discussed. They are dealt  
with in subsequent numbers but do not  
necessarily represent the unanimous opinion  
of the editors.

#### CONTRIBUTING EDITORS

THOMAS V. BARNETT; JOHN FAIRMAN BROWN;

GARDINER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; CORWIN C. ROACH;

BARBARA ST. CLAIRE; MARY H. SHEPHERD

JR.; W. B. SPOFFORD JR.



THE WITNESS is published twice a month by  
the Episcopal Church Publishing Co. on  
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in  
bundles for sale in parishes the magazine  
sells for 10c a copy, we will bill quarterly  
at 7c a copy. Entered as Second Class  
Matter, August 5, 1948, at the Post Office  
at Tunkhannock, Pa., under the act of  
March 3, 1879.

#### THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd

Chelsea Square — 9th Ave. & 20th Street

HOLY COMMUNION — 7:00 a.m. MONDAY  
through FRIDAY

MORNING PRAYER & HOLY COMMUNION  
— 7:30 a.m. SATURDAY & HOLIDAYS

MORNING PRAYER — 8:30 a.m. MONDAY  
through FRIDAY

HOLY COMMUNION — 12 noon — MON-  
DAY, WEDNESDAY, THURSDAY, FRI-  
DAY

HOLY COMMUNION with Sermon — 11:15  
a.m. TUESDAY

EVENSONG — 6:00 p.m. DAILY

## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Roger Pickering

Minister to the Deaf

Sunday: 9 and 11 a.m. 3:30 p.m. and  
5:30 p.m.

Weekdays: Tues., Wed., Thurs., Fri., 12:30 -  
12:55 p.m.

Services of Spiritual Healing, Thurs. 12:30  
and 5:30 p.m.

#### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector

Sunday Services: 8:00, 9:15 and 11:15 a.m.  
Wednesday 12:10 and 5:30 p.m.

#### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. Frank J. Haynes, Rector

8 and 9 a.m. Holy Communion (breakfast  
served following 9 a.m. service) 11 a.m.  
Church School and Morning Service. Holy  
Days 6 p.m. Holy Communion.

#### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Very Rev. Sturgis Lee Riddle, Dean

The Rt. Rev. Stephen Bayne, Bishop

The Rev. Donald D. Weaver, Canon

The Ven. Frederick McDonald,

Canon Chaplain

#### NEW YORK CITY

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.  
11:00 a.m. Morning Prayer and Sermon.

Weekday Holy Comm. Tues. 12:10 p.m.  
Wed. 8 a.m. and 5:15 p.m.; Thurs. 12:10

and Saints Days 8 a.m.

Church open daily 8 a.m. to 8 p.m.

Evening prayer Tues & Thurs. 5:15 p.m.

#### CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School  
9:30; Morning Prayer and Sermon 11:00  
(Holy Communion 1st Sunday in Month).

#### ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP  
11; Daily ex. Sat. HC 8:15, HC Tues.  
12:10, Wed., 5:30.

Noted for boy choir; great reredos  
and windows.

FOR CHRIST AND HIS CHURCH

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

## Story of the Week

### Convention will Get Proposals That Headquarters be Moved

★ Reduction of the provinces of the Episcopal Church from nine to six and heading each by an archbishop are proposed by Rhode Island as a means of decentralizing activities.

An editorial in the diocesan monthly calls, as did the annual convention last May, for sale of the national headquarters at 815 Second Ave., in New York and greater autonomy for the provinces.

The editorial notes that many dioceses, in addition to Rhode Island "have urged serious consideration of decentralization. The cry is heard over and over: 'sell 815 — get out of New York'."

Written by the Rev. Edwin K. Packard, editor, the editorial says that "most of the work of the national headquarters and of the Executive Council can be better and more effectively done on a provincial basis." The paper sees the question of a new organizational structure for the church as a top item at the General Convention in Houston, Oct. 11-22. It does not suggest an alternative location for national headquarters and it would make the senior archbishop in point of consecration the presiding bishop.

It turns down suggestions that headquarters be moved to

Washington, D. C., where the Presiding Bishop has an official seat in the cathedral, and to Florida.

Such moves would trade the image of the church "as deeply involved with the financial world of New York for the image of the church as deeply involved with the political world of Washington," or Florida would link it "in the public mind with recreation, resorts, and retirement.

"Already the church is too often considered the part-time hobby of its membership, rather than as the vital, central concern of all life."

The present provinces have little to do because the work of the church and decisions regarding it are main functions of the Executive Council and other agencies of General Convention.

The R. I. proposal would have each province largely autonomous "with effective jurisdiction and authority, both for its archbishop and for its legislative synod."

It would leave only matters which cannot be handled on the provincial level to the Presiding Bishop and a small national staff. Such matters would include the Pension Fund for its clergy, its liturgy and overseas missions, although the editorial

sees even the missions a responsibility delegated to provinces.

Whether an archbishop would also be the head of a diocese within his province would be a question for each province to decide according to its own need. A province that might include the urban centers of New York, Newark, Philadelphia and Washington "might need an archbishop with no other commitments."

The magazine sees provincial synods meeting annually or more often as need arises, without undue expense or undue disruption of the life schedule of participants.

It sees many matters affecting the whole church being settled "by fairly frequent meetings of the House of Archbishops, or the semi-occasional sessions of the House of Bishops."

It would convert the General Convention into a small body consisting of the House of Archbishops, House of Bishops, and clerical and lay deputies elected by the provinces rather than by more than 90 dioceses as at present.

It would have the General Convention meet perhaps every five years with the bishops and archbishops meeting together frequently during the interim.

In calling for decentralization and sale of the New York headquarters, the R. I. convention supported suggestions made by Bishop John Higgins and asked its deputies to the Houston con-

vention to "take such action as they may deem appropriate to carry out the suggestions."

The diocesan convention had earlier applauded Bishop Higgins' suggestions which included reducing the Executive Council

employees to a "think tank" operation, eliminating most of the church's national programs and giving the Presiding Bishop "pastoral oversight of all other bishops, as a primary responsibility."

## Dom Helder Calls Inequalities Major Breeders of Violence

★ The "panic of the privileged" — a cry of "subversion" or "communism" used by those in places of wealth and influence when threatened — is making less of an impression on the traditional supporters of the privileged, the church and the armed services, according to Archbishop Helder Pessoa Camara.

Discussing the dimensions of violence in the world, the Brazilian prelate said that persons who refuse to surrender "unfair privileges" are the major breeders of violence. He said he was happy to report an indication that some church and military men believe "it is shameful and wrong to protect inhuman structures which generate slavery."

He said the church and armies have always been the major supporters of the privileged, those who "denounce subversion, unrest and communism" when their privileges are threatened.

On the military side, he saw the Peruvian army as one deserving careful attention in the on-going Latin American struggle against poverty and injustice.

Dom Helder — as the archbishop of Olinde and Recife is known to many inside and out of Brazil — was in Atlanta to receive the annual Martin Luther King Jr. award from the Southern Christian Leadership Conference.

He was scheduled to make a major address but was called

home unexpectedly because of a flash flood in Recife. Excerpts from his prepared speech were released later.

At the award presentation, the archbishop called for a conference of leaders from all non-violent movements in the world next April, on the third anniversary of the assassination of Dr. King.

Dom Helder proposed that SCLC call such a meeting in Atlanta. He noted that some non-violent movements are linked to the memory of the late Mahatma Gandhi of India and some to the work of Dr. King.

"Some are religious, other lay," he said. "But all of them urgently need to rekindle the flame. They seem rather puzzled by the growth of violence, by the spiral of violence, in which man is caught nowadays."

The Rev. Ralph David Abernathy, president, and other officials expressed interest in the idea. "We will do anything in our power to work with the other world movements representing the poor and who are dedicated to non-violence," said Abernathy.

Abernathy visited Dom Helder in Recife last March. In presenting the King award, he described the archbishop as a man who insists "that the church of Jesus Christ must make common cause with the poor, the oppressed, and the outcasts of the world, and that the church must

develop a life-style consistent with this mission."

In the prepared text, Dom Helder said he planned to urge the Pentagon to change its political philosophy so that "the number one war, the only war, becomes . . . the war against misery, against underdevelopment, against racism, against imperialism."

The archbishop said the Pentagon should "seek for itself an even greater glory than that of having contributed to the effort to take men to the moon." He described the glory of "helping to eliminate the cause of misery, first of all within the U.S., but also throughout the world."

He was saddened by the death and kidnapping of a U.S. aide in Uruguay. He condemned such acts along with police brutalities and torture, adding that events in Uruguay were part of the "spiral of violence" created by polarizations all around the globe.

On what he called an American "pilgrimage," Dom Helder met with Cynthia Wedel, president of the National Council of Churches; Archbishop Thomas A. Donnellan of Atlanta, Mrs. Coretta Scott King, and officers of the leadership conference.

He visited Dr. King's grave with Abernathy and Mrs. Wedel. Last March, Abernathy went with Dom Helder to the grave of Fr. Henrique P. Neto, a young Brazilian priest murdered by what were believed to be rightist terrorists.

---

### FOR SALE: SPINET PIANO

Wanted, responsible party to take over a spinet piano. Easy terms available. Can be seen locally.

Write:

Credit Manager

P. O. Box 35

Cortland, Ohio 44410

---



# Urbanization Cited as Main Cause for World's Crime

★ With urbanization pinpointed as the main underlying cause of increased crime throughout the world, churches were called upon to play a significant role in the creation of a sense of community in large urban centers.

It was suggested during the UN special congress on crime prevention which ended in Kayoto, Japan on August 26 that church action could "drive out the curse of anonymity" that plagues the migration of peoples, especially youth, to the cities.

Some 1,100 delegates from 82 nations attended the congress and heard Philip de Seynes, UN undersecretary for economic and social affairs, warn that criminality was becoming the price that must be paid when economic and social reforms are withheld.

Noting the vast increase in violent protest and drug addiction as law enforcement problems, De Seynes said "we have suddenly become overwhelmed by the scale of the phenomena and perplexed by their novelty."

The congress was preceded by regional conferences on crime prevention in Africa, Asia, Latin America and the Mideast. Its overall theme was "crime and development."

The 10-day-session ended with a formal resolution calling for national and international action to intensify crime prevention, and governments were urged to "coordinate and step up their efforts within the context of national plans for economic and social development."

The declaration urged the UN and other international organizations to give high priority to the strengthening of world co-

operation and, in particular, to make technical assistance available.

"The problem of crime in its new dimensions," it said, "is considered far more serious than at any other time in the long history of the congresses extending over a period of almost 100 years."

Reportedly, there was little support at the congress for the conventional view that criminals are wicked men needing to be punished. Evidence from the five continents pointed to certain social conditions as being crime-producing.

A consensus at the congress held that preventative measures must be based on a scientific understanding of causative factors and that enough knowledge had been accumulated by researchers to enable nations to make a beginning.

Referring to the crime problem in the United States, Marshall Clinard of the University of Wisconsin said that if law enforcement groups and civil administrators had the knowledge 20 years ago that they have now the present alarming situation could have been avoided.

"Crime," he told the delegates, "is related to the cities. We have allowed our urban communities to grow bigger and bigger. And now we see that the larger the city the higher the crime rate. Instead of looking to the motivation of the individual criminal, we have to examine the social situation. Our real problem is urbanization."

Clinard disclaimed the idea that crime is related to poverty, observing that India, one of the poorest of countries, has one of the lowest crime rates. Sweden and the U.S. have the highest

standards of living and the greatest volume of crime.

More important than other factors contributing to crime, he pointed out, is the migration of youth to cities and the loss of traditional controls, like the family and the church.

"The answer lies, not in punishment," he went on, "but in social and economic planning, and it is hoped that the developing countries will learn from the mistakes of the west."

Delegates from some nations, like Malaysia, said they had been able to counteract some of the adverse effects of urbanization by creating a sense of community in large population centers, while also attempting to set up industries and cultural centers in rural areas to prevent the migration of youth to the cities.

The problem of rebellious youth permeated congress debates and reference was repeatedly made to those crimes which had emerged since the last congress in Stockholm five years ago — aircraft hi-jacking, student violence and drug abuse.

A majority of delegates recognized that forms of protest now prevalent fostered some crimes, but they stated that total repression by punitive measures would only lead to more hostility and harness the idealism of youth for peaceful and constructive change.

It was the consensus that it was necessary to involve young people in plans for social development and recognize the need for protest against oppressive structures in society.

In its final declarations, the congress stated that the rapid changes in the patterns of crime in the last 25 years have outstripped changes in criminal law and penal codes.

"A bold and creative approach" to the reshaping of law was urged if countries were to meet effectively the challenges of modern society. But it warned

against facile solutions through the imposition of severe legal sanctions.

The congress underlined the importance of closer public co-operation in crime prevention, particularly from youth, community groups and ex-offenders. Noting that the mass media frequently gave a distorted or sensationalized picture of crime, it suggested that seminars be held for editorial writers and others.

## Anglican Consultative Council Meets First Time in Kenya

By Bishop John Howe

*Executive Officer of the  
Anglican Communion*

★ The Anglican Church, with some 45 million members spread around the globe, has no constitution but shares a great deal in common. One common feature is that each of the twenty or more member churches of the family is autonomous — the list runs Australia, Burma, Canada, Central Africa, England, and so on to West Indies. The very real affinity and common life within this diverse family owes much to a habit of consultation. For a century Lambeth conferences have been the characteristic major consultation. That conference meets only once in ten years and is of bishops only. Something more nimble and available is needed in a world of contemporary pace and pressure. In 1968 the Lambeth conference itself proposed what we hope will be the answer: the Anglican consultative council. In 1971, from 23rd February to 5th March, the new council meets for the first time.

It will meet in Limuru, Kenya. This in itself is significant. The meetings are not a Lambeth or London fixture, but will be held

In line with the call for co-operation from Christian and other religious groups in the treatment of criminals, it was pointed out that the emphasis is clearly shifting from imprisonment to social case-work within the community.

And it was asserted that this new approach could only succeed with the support of the public. And the churches, the congress said, have a significant role in securing that support.

in different countries over the years. This helps to make it clear that membership of the very international, inter-racial Anglican family is shared by everybody on equal terms. This basic characteristic of the new council is ensured in other ways too. At a Lambeth conference, because all the bishops come, some churches have more than ten times as many representatives as others. On the council a few big churches have three members and all the rest two each. As a result, whereas at the last Lambeth conference the North Atlantic and Australasian countries provided 75% of the members, at Limuru they will provide less than 50%. Nominations for the council are not yet quite complete, but it is clear that half the individual members will be "European" and half "non-European". This looks more like a family gathering.

What else is new? The members are not only bishops. There will also be clergy and lay people, men and women. Each church will choose its own. In addition there are six co-opted lay members, two of whom are women and two are people under 28. If some of that is not quite in the tradition, it does not follow that traditional and deeply

valued Anglican patterns are being nudged out. The great patterns of Anglicanism have developed within the relationship to Canterbury. The Archbishop of Canterbury is a member of the council in his own right, and its president. He will always be in the chair for the first session of its meetings. For the rest the council will elect its chairman.

The council will meet every year and its elected standing committee in the intervening years. This should provide a continuity in the affairs and thinking of the Anglican communion which previously has been lacking, and which can be of the first importance. Change and development are rapid in the contemporary world, not least in the things that concern the church — human society, theology, ecumenics, political ethics.

But in such a world context, the new council can look small and rather frail. It is small; and its usefulness remains to be proved. There are 55 members. The frailty in its structure lies in there being only two or three members from each church — a slender feedback to the parent bodies. The smallness can be a strength, however, because it facilitates fluent discussion in council sessions rather than set-piece debates; it is less ponderous, and makes financially possible a desirable frequency of meetings. How adequate the feedback to the churches becomes will probably be decided by the hard test of the quality of work the council achieves. So the members for the first three or four meetings carry a special responsibility.

Some apprehension has been expressed that the creation of this council might indicate that the Anglican communion is increasingly preoccupied with itself at a time when ecumenicity

(Continued on Page Ten)

# EDITORIAL

## Problem: To Leave or Stick

By William B. Gray

*Director of Communications, Trinity Parish, New York*

TURNING AWAY from the church as it actively responds to current issues might be tagged "the Peter Syndrome" after the episode in which Peter denied knowing Jesus at the most crucial time of our Lord's life — his trial for confronting the religio-political establishment of his time.

Peter as a withdrawing person may be the archetype of the church's conservative member, at least of the one who wishes to preserve the status-quo. I hesitate to use the term "conservative" as I have found some very liberal people anxious to preserve the status-quo within the church, desiring to continue medieval forms of worship, willing to administer the institution with a quill pen, preserving the dichotomy between the church and the world, using the church for a momentary escape from the world in which they are thoroughly engaged.

I heard a paper read by a self-avowed "agnostic" deploring the "new theology" and new church architecture. He was complaining because the new theological thinking destroyed his straw-men and the new architecture did not fill him with awe as did the old European cathedrals. Yet he attacked the church for not dealing with issues, and obviously he found nothing going on to which he could commit himself.

### Acute Situation

THE LIBERALS who have pulled out of the church in the past decade are not running back with support for the new life which seems to be evident in the institutional response to the world.

Thus the rock of the institutional church has been the preserver of the status-quo. He likes it like it is; he has changed some; he has been willing to let some new forms slip in when he had to face either the factor of change or the continued loss of young people. He can be appealed to for his missionary fervor, but he would as soon conduct the mission as of old, changing hearts rather than trying to change hearts and society.

This has surfaced all sorts of problems within

the institutional church, perhaps more strongly felt in Protestantism than in Roman Catholicism, as the Protestant church has never claimed the kind of loyalty that Rome has. Under the argument of freedom, the Protestant has not felt it as necessary to attend church every Sunday, for instance; he has often questioned the Roman Catholic's attending because he was told to do so by the pope. Yet it might be argued that many Protestants have adopted the biblical tithe as a necessity for their commitment to Christ. This, too, is changing.

Now the problem has become acute as the preserver of the status-quo sees that he cannot win. "Win," too, is an unfortunate term as this has become a "win-lose" proposition rather than an evolutionary situation requiring revolutionary speed in order for the church to be "reluctantly dragged into the 20th century," as the late Bishop James A. Pike was fond of saying.

Many people today are saying that they have had enough. They are withdrawing their financial support from the institutional church, sometimes as individuals and sometimes as groups who are advocating withholding pledges until the church turns around, which in reality means turns back. They are unhappy with the involvement of the institution in the social sphere, and they are supported, by and large, by the type of theological education, or lack of it, which they have received. They are victims of the church's teaching and they have not been given the knowledge that there are other options; that the church really has a role beyond preserving the status-quo.

### No Place to Go

SOME of these people are opting for other branches of Christ's body, but it seems that there is really no escape. While they are running to more escapist-type congregations, as the liberals used to run to the Unitarian Church, the world is right behind them demanding that the church face the issues which are inflicting pain on God's people.

One of the hopes for the church lies in the continued confrontation by disaffected people. Without arguing the merits of the black manifesto, it is significant that it was delivered to the church.



The poor and the oppressed continue to seek redress and healing from the body of Christ as the poor and oppressed reached out to Jesus for health.

There is no question that the church is being hurt financially by the action of those who have had enough. They are withholding funds, affecting budgets, putting clergy out of work. It is possible that the institutional forms, at least outside the Roman Catholic Church, are going to be changed accordingly. This is not likely to be a change back to the status-quo, however; it will more likely be an end to the institutions as we have known them, with more emphasis being placed on parish programs and congregational polity.

The Episcopal Church is feeling the pinch of its action at its General Convention at South Bend which authorized the voluntary collection of \$200,000 for the National Committee of Black Churchmen and \$100,000 for work among Indians and Eskimos.

The Church was still reeling from the impact of its special program authorized in Seattle in 1967, which by the end of 1970 will have put nine million dollars into community organizations with no strings attached.

This turning away from the institution by the preservers of the status-quo means for the diocese of Virginia, for instance, that it has virtually no diocesan programs in 1970, that it has had to cut its small staff, and has had to reduce support to some of its aided missions. The diocese needed an income of at least a million dollars to keep its current program going in 1970, yet parish pledges were \$100,000 less than the 1969 budget of about \$850,000. This meant cutting back support of national programs. The diocese has never taken that action in the past.

### New Institution

WHAT IS SAD is that the conservator of the status-quo is really eliminating a lot of purely status-quo programs when he reacts to the social action involvement by withholding pledges. In 1969, the amount of money going into poverty and race amounted to only a fraction of the individual's pledge, or 3/5ths of 1¢ of the average individual dollar pledged in the Virginia diocese.

Unless the church can come up with some solid theological answers, and unless the person who is dissatisfied with the church's social action will listen, it may be that his support will be lost. It

will be up to the few remaining to support the church, and if that is the way the Holy Spirit wants it, it will not be all bad, but it will be a different church from the institution we have seen so far in the 20th century.

What has not been communicated well is how the Holy Spirit acts in the councils of the church, or that he acts at all. If he cannot be thought to be guiding such councils at the South Bend convention, Vatican Council II, the general assembly of the National Council of Churches, or of the World Council, then he cannot be thought of as having provided guidance to any council in the life of the church. It is not likely that any one individual can determine in which councils the Holy Spirit has been active and in which he has not, depending on whether or not the action of the council was to his liking; yet this is precisely what the person is doing who leaves the church because he does not like the current thrust.

If this person now denies God the Holy Spirit as Peter denied God the Christ, and does not regird himself with faith and return, he may be bringing to a close not only those actions within the church which offend him, but also those which fulfill him.

And no longer can one fragment of Christ's body say that it is the other's problem as we have been doing for so long. We cannot say that only the Roman Catholic layman has to deal with his church's stand on birth control; that the Southern Baptist layman has to deal with his church's view on the inerrancy of the Bible.

Even the more evangelical bodies today are saying that the church has to be more involved in social action, so that there is really no hiding place left, no matter how small or how great the degree of action. Heart changing and society changing are merging in mission.

In 1969, two bumper stickers representing two different ideologies appeared. One said, "America, love it or leave it." The other, "America, improve it or leave it." Neither really gives an option, as one cannot leave if he loves and wants to improve. The opportunity for Americans and for Christians is to love and improve, both country and church.

A new era of ecumenical need faces the whole church, the need for individuals and groups of individuals to reach across the fences separating neighbor from neighbor, neighborhood from neighborhood, to help those who want to leave to stay and work.

# A Word to Young People

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

IN MOST DISCUSSIONS about why people make such a mess of the world, sooner or later some expert in learned clichés will blame the cussedness of people on either heredity or environment. This bit of non-think is solemnly accepted by most people as an explanation because it sounds scientific. More than that, it relieves us of the burden of responsibility.

"Poor me," says the criminal. "I might have been a fine person if it hadn't been for the miserable environment in which I was reared."

"Poor me," cries the foul-mouthed radical. "My behavior is only a natural reaction to the corrupt system supported by the establishment swine."

"Poor me," says the orator who is blamed for increasing the polarization of this country by polysyllabic insults aimed at all who disagree with him. "I don't like to be critical but the present condition of society forces me to say these things."

There is truth in all these complaints of self-pity. But it isn't all of the truth. It is a verbal balloon filled with the hot air of rhetoric. It is true that all of us interact with our environment and respond to conditions around us. But it is not true that environment — or heredity — is a controlling factor in our growth. In every situation there is always the stimulus of the external event and the inner choice of various options as a response to that stimulus.

The area of choice may seem very small in relation to the push of the stimulus, but it is there, and it is real, and out of such tiny choices character is built. Out of the same bad environment comes one man who is a courageous and good leader of others, and another man who corrupts the social order and whines about how he can't help it. The difference is not in the environment, but in how each man chooses to respond to his surroundings.

This is not to lose sight of the fact that some environments are better than others. Whether or not ghetto people have a right to pity themselves, we have a natural impulse to feel anger and pity about their condition of life. Some people apparently are born lucky, and others unlucky. Life is something like a handicap race in which the final achievement is measured by the difficulties experienced along the way. Decent people want to minimize the handicaps of others. In this sense it is good to acknowledge the bad influence of a

degenerate environment and to work to improve it.

But woe to the man who uses an environment as an excuse for his own wickedness or failure. The comfort derived from his excuse easily becomes addictive. It removes him from reality. It rots his power of choice and stunts his growth.

We adults haven't created the perfect environment for effortless flowering of all the beautiful potential of our young people. Far from it. The same thing can be said about the environment we inherited from our fathers, and they from their fathers. But we aren't whining about it. We tried to do the best we could with what we had. Some of the things we have done have made the mess worse. Some have made it better. Let the young take up the burden and improve the situation. We don't ask for their praise, but we do ask them not to use us as an excuse.

"Poor you," can be an expression of compassion. "Poor me," is usually an expression of contemptible weakness. Well, maybe that is an overstatement — there is some truth in it — truth worth thinking about.

## Open Letter to Pope Paul

By Ivan Illich

*Director, Center for Intercultural*

*Documentation, Cuernavaca, Mexico*

WE HAVE PRESENTED you with overwhelming proof . . . sufficient in any court of law of any civilized nation, of hundreds of cases of torture throughout Latin America. We have asked you to add your own human voice to ours condemning this ultimate inhumanity. The only reply was bland, general statements by a bureaucrat of your Curia.

The Holy See's general deprecation of evil-doing is not the fulfillment of your own prophetic duty. In the name of the Lord, I tell you your conscience is burdened with your silence, burdened with the burden of (Pope) Pius XII who "prudently" answered the atrocities of Hitler with silence.

It is precisely the hard thing that is the burden of the prophet. I censure you today because you have renounced your prophetic burden.

In the name of humanity, I implore you to speak out and condemn this torture for punishment, for terror, and above all as a means of government.

You know as well as I do that it constitutes the policy and practice of the Brazilian government and you know as well as I do that it is an absolute degradation of human dignity.



## CONSULTATIVE COUNCIL:—

(Continued from Page Six)

should be in the forefront. This would be a disaster but the danger is not great. Of the stated functions of the council three out of eight are ecumenical. Other churches, it is hoped, will be grateful for an Anglican church that can respond to some of their questions more quickly. Among the observers at Limuru will be representatives of the World Council of Churches and the Vatican secretariat for unity; and on the agenda the title of committee I is unity and ecumenical affairs.

The full shape of the agenda is not yet known. In part it will derive directly from the work and resolutions of the 1968 Lambeth conference. In part it will consist of items referred to the council by member churches, and subjects they wish to have discussed. Their wishes will be known nearer the date of the meeting. Subjects that are virtually certain to be on the agenda include the major reappraisal of mission in the Anglican communion called for by the Lambeth conference resolution 67(d); union negotiations and ecumenical policies; women priests, racism, the church and society, the size of dioceses, world poverty, marriage discipline, and — surely — finance.

Having said that, one must go on to say the council has no authority to compel anyone to do anything. The council is consultative, and its role is to recommend and guide. This is an Anglican method—a family method, and anything else would be foreign and ineffective in the Anglican communion. But with little doubt we, and other Christians, are reaching a point where free discussion and debate are not enough. There must be freely accepted determination, too, that discussion must intend a positive result, intend agree-

ment on a policy which can be put into effect.

Plainly the council has no easy task, nor has it an unimportant one. In setting up the council the Lambeth conference described its work as being to enable Anglicans to "fulfil their common inter-Anglican and ecumenical responsibilities in promoting the unity, renewal, and mission of Christ's church." (Lambeth conference report, p.145). Also it is "to serve as needed as an instrument of common action" (p.46). Thus the council is cast for a role which includes developing guide-lines for the Anglican communion. It will still rest with each member church to decide whether it will follow them. There, again, the critical factor is likely to be the quality of the work the council does, once it has got into its stride.

And so, in February 1971, the members will gather from the corners of the globe in Limuru, Kenya, for the first meeting of the Anglican consultative council. Limuru is rather remote, which should make work easier, is too near the equator to know whether it's in front or behind; and is 7000 feet up, which may or may not have any significance.

### ROCHESTER DIOCESE GETS LARGE BEQUEST

★ The diocese of Rochester announced that it had received official notice that it is the recipient of a 8 to 10 million dollar gift from the Margaret Woodbury Strong trust.

Bishop Robert R. Spears Jr. stated: "The Margaret Woodbury Strong Fund carries with it the responsibility of thankful and careful stewardship of annual income. It is a challenge to our understanding of the mission of the church which is unlikely to be matched again and will require painstaking thought, imaginative planning and broad

involvement by many people if we are to put this magnificent asset to uses which will express praise of God and minister to men in his name. By God's grace we shall serve him acceptably and avoid the temptation to self service which is so clearly possible with funds of this magnitude."

For four months a representative diocesan committee has been meeting weekly to discuss possible ways in which the fund could be administered and income utilized. Chairman of the committee is H. Sheldon Smith of St. Paul's, Rochester.

The committee will make its report to the annual diocesan convention that will meet November 13th and 14th. The convention is the final legislative authority of the diocese and will review and, presumably, authorize the structural organization of the fund.

---

## - - People - -

---

DONALD COGGAN, archbishop of York, told the Canadian congress on evangelism that Christians face disillusionment, despair and cynicism if they depart from biblical priorities and emphasize action over prayer and study. He quoted Christ's words: "Man cannot live by bread alone," and added that, of course, man could not live without it either. Along with "belly hunger" there is "mind hunger," he said. The west must promote literacy programs and such programs should be conducted by men who are wholly committed to God, he advised. As the congress opened, one of the more controversial issues was a study paper by the Rev. Frank Epp of Ottawa, a Mennonite. He said that evan-

gelists and politicians have become "easy bedfellows" in preserving the status quo. "Where once evangelists were prophets preaching justice to kings whose hands were dripping blood, they now tend to lend dignity and sanctity to the 'hail Caesar,' days," said Epp.

DAVID M. IFSHIN, immediate past president of the student body at Syracuse University was elected new president of the national student association. He is "not committed to nonviolence totally myself," but has never used violence himself in an anti-war demonstration. He said he feels violence has brought "some very important changes" in history — in the labor movement and in some wars, for example. Ifshin, who has been involved in many antiwar activities, said more violence may occur on the nation's campuses this fall. "Alternatives are being closed to people. When you close alternatives, violence becomes inevitable," he said. He said he believes the job of association is to try to open avenues for students to affect change. At its congress here, attended by more than 900 student leaders from 300 U.S. colleges and universities — many of them church-related — the association condemned federal legislation it considered repressive. It said a pending amendment to the U.S. internal securities act of 1950 could be used against "anyone who takes a stand in opposition to any established presidential policy."

TOM HAYDEN, a Chicago conspiracy trial defendant, told the congress of the national student association there will be more kidnapping attempts like the one in early August during the attempted escape of three San Quentin inmates from a courtroom in California. "We've had our first kid-

napping attempt," he said. "There will be a second, there will be a third." He called the attempt, in which a judge and three men involved in the escape were killed, "a very, very important thing. It's changed the entire relationships between the courts and political prisoners, between the oppressors and oppressed people."

JOHN J. FORREST, first lieutenant, was discharged by the U.S. army as a conscientious objector. His attorney said it was the first instance in which such a discharge was won on the basis of Catholic theology. Forrest had served six months in the army. A lawyer, he is a graduate of Boston College law school and a member of the Massachusetts bar association. In asking for the release and the C.O. classification, the Newton, Mass., officer held that pacifism or opposition to war is not a requirement in Catholic doctrine or social theory. He maintained, however, that opposition is a valid minority opinion in the church. He also argued distinctions between "just" and "unjust" wars. Forrest was not, however, claiming selective conscientious objection.

## MONEY for your TREASURY

OVER 2,000,000  
SUNFLOWER DISH CLOTHS

Were sold last year by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.  
Established 1915 COHOES, N. Y. 12047

## Write us for Organ Information

AUSTIN ORGANS, Inc.  
Hartford, Conn.

## The Sound of Christmas



... the real Christmas ... not Jingle Bells, but the carols of the Christ Child and the glory of God's gift to us all ... can now be yours, for the Advent Season.

The real message of Christmas has been captured on two ADVENT SEASON CASSETTE TAPE recordings from The Upper Room.

Not only available this Advent Season is the recording of The Upper Room daily devotionals, but also a special undated tape with Christmas music and meditations on the real meaning of Christmas that you can use and enjoy for years to come.

The regular two month (Nov.-Dec.) cassettes (two tapes) are \$3.50; the special Christmas cassette is \$5.25.

Also especially for Christmas—

### Three Wise Women of the East by MAREL BROWN

Three women gain new meaning in their lives by giving of themselves. Intriguing, and very timely for Advent and Christmas.

This booklet makes an ideal gift — or use it as a special Christmas card for family and friends. Strikingly beautiful blue cover with gold stamping on cover, 50¢ each, with matching envelope. Ten copies, only 42¢ each.

Order from



THE UPPER ROOM  
1908 Grand Ave.  
Nashville, Tenn. 37203

# ... .. Schools of the Church ... ..

## The Patterson School for Boys IN HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing. 60th year. Summer camp with tutoring for boys 6 to 15 years. Periods 2, 4, or 6 weeks.

For School or Camp Patterson catalogs, write:

THE REV. FLOYD WM. FINCH, JR.  
Route 5, Lenoir, N. C. 28645  
COLLEGE PREPARATORY  
CHARACTER BUILDING

## NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN  
Rev. James Howard Jacobson  
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sport, including riding and sailing. Accredited. Summer Camp. Write for catalogue  
164 South Lake Shore Road

## VALLEY FORGE MILITARY ACADEMY and JUNIOR COLLEGE

★ Here, "at the Nation's Shrine," education extends beyond the academic to build character, and develop leadership. Grades 9 through 12 and Jr. College. America's most beautiful campus. 96 modern buildings. Highest scholastic standards. Nationally accredited. Individualized guidance and tutoring. Social development. Extensive reading and spelling clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. Summer camps.  
Catalog. Box W, Wayne, Pa. 19087

## Episcopal Church Related Boarding Schools in the Diocese of Minnesota

CO-ORDINATED COLLEGE PREPARATORY

Boys — Grades 9-12

### SHATTUCK SCHOOL

Founded 1858

Canon Robert L. Curry, D. D.  
Headmaster  
507/334-6466

Also Co-ed Summer School-Camp  
Grades 5-12

Girls — Grades 9-12

### SAINT MARY'S HALL

Founded 1866

Canon Lloyd R. Gesner, B.A., Dip. Ed.  
Headmaster  
507/334-4371

JUNIOR BOYS — GRADES 5-9

### SAINT JAMES SCHOOL

Founded 1901

Canon Allen F. Bray III, S.T.M.  
Headmaster  
507/334-6491

For information write or call

The Headmaster  
Faribault, Minnesota 55021

## THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent  
Grades 7th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Tennis, Wrestling, Cross-Country.

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boy Choir — Religious Training  
CHARLES W. SHREINER, JR.  
Headmaster  
Post Office: Box S. Paoli, Pa. 19301

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.  
Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH  
under the direction of the rector,  
THE REV. ROBERT Y. CONDIT

## SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)  
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster  
SAINT AGNES SCHOOL  
Box W., Albany, N. Y. 12211

## ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,  
Box W. Tappahannock, Virginia

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

AUSTIN MONTGOMERY, JR., M.A., Headmaster  
Lenox, Massachusetts 01240

## Bethany School

Episcopal Elementary and  
Junior High Day and  
Boarding School

Girls Grades 1-9  
Boys (day only) grades 1-8  
Kindergarten (day only)

For detailed information, write:  
Principal  
Bethany School  
495 Albion Ave.,  
Cincinnati, Ohio 45246

## DeVeaux School

Niagara Falls, New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 9 through 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitories for 130. School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M. A., Headmaster  
THE RT. REV. LAURESTON L. SOAFEN, D.D.  
Chairman, Board of Trustees