

The **+** WITNESS

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Goal of Women Believed to Top That of Today's Male World

By Tracy Early
RNS Correspondent

★ Speakers at a conference sponsored by the Graymoor Friars on the women's liberation movement outlined a goal for women more and other than the man's world of today.

As many blacks have described their objective not as admission into white society but the building of a new society for all people, so the conference leaders saw women taking an equal role but in a new kind of church and society.

Though strongly favoring ordination for women, Cynthia Wedel, president of the National Council of Churches, questioned the wisdom of fighting for the ordination of women to "the ministry as it now operates."

"I would rather see women and men joining together to develop the creative new forms of ministry needed for a renewal and growing and far more effective church of tomorrow," she said.

Another speaker, the women's liberation spokesman Betty Friedan, said the movement would "only end by restructuring all the institutions of society," making them "for the first time fully human."

She repeated the quip she had made previously that the theo-

gical question of the '60s, Is God dead? would give way in the '70s to, Is God he? But she said the answer would come in a "transcendence to a new vitality," not in making God a "she."

In a panel discussion, Mrs. Daniel Callahan, a writer and lecturer who is also the mother of six children, expressed a sense of disillusionment with success in her career.

"I agree with all militant feminism, including women for president and pope," she said. "But I have a sad suspicion woman in the future will be like me. I have been able to earn money doing the work I like to do, but now I'm facing the problem, what do I want to do?"

"I don't want to come into the establishment unless I can change it," she continued. "What will now make me strive is developing some kind of community, not individual fulfillment in a career."

An interconfessional group of some 250 clergymen, religious, and lay persons attended the conference, which had the theme, women's liberation: what does it mean to the Christian church? Approximately one-fourth of the participants were men.

The conference opened with an address by the only man on

the program, Jaroslav Pelikan, a Lutheran theologian on the faculty of Yale Divinity School.

The place of women in church tradition, he said, is a "test case in the reinterpretation of the theological tradition and thus in the development of Christian doctrine."

Denying that there had been an early period of female equality to which the church could now return, he called for a "new Christian interpretation of woman" in a process parallel to the development of new attitudes toward slavery and the six-day creation theory.

"Early Christianity did not require the abolition of slavery," he said, "but it did unleash spiritual and moral forces that finally found slavery incompatible with the gospel. In the same way, it seems to me, Christian thought is faced with a penetrating critique, and therefore with a profound opportunity, by the new image of the woman that is developing in our time."

Other speakers at the conference included Dorothy Day, editor of the Catholic Worker; Sister Mary Luke Tobin, superior general of the Sisters of Loretto; and Joyce Richardson, director of the scholarship education defense fund for racial equality.

The changes taking place in women's religious orders, Sister Mary Luke said, are "threatening many elements in the church because sisters are doing this on their own."

Despite "harassments," she said, sisters will "continue to live this way and others will join them" in their insistence on freedom.

Though there was the emphasis on goals beyond admission into the male world, the conference participants were insistent that all discrimination against women must be eliminated.

Miss Richardson, a Catholic, regretted Vatican regulations that women performing such roles as reading from the scriptures at mass must stay outside the presbyterium, the area around the altar.

"When because of a biological designation one is not allowed to enter a certain space, we need to recognize it as crazy and call it crazy," she said. Like other participants, she also questioned the idea that washing dishes is intrinsically related to biological status.

An overwhelming majority of the conference participants indicated by a show of hands that they favored ordination for women "now."

Dr. Wedel, an Episcopalian, predicted that the question would be resolved in the Catholic Church before it was in her own or in the Orthodox Church. And though several Protestant Churches ordain women already, she said, "I have still to hear of a woman holding a permanent post as the top minister in a good-sized parish which could afford to hire a man."

"As a Protestant," she said, "I see the Roman Catholic Church moving faster and more vigorously in most areas of renewal than the Protestant Churches today."

"It is true, of course," she added, "that the Roman Church had farther to go."

Parallels with the black struggle were frequently cited during discussions of the women's movement. Miss Richardson, a

black woman, suggested that women should take the approach of blacks who had come to take pride in such former symbols of humiliation as their skin color and hair.

If the woman who speaks out "assertively" is called a "bitch," she said, the woman should accept the designation and not retreat. "The issue in the use of the word 'bitch' is the power of social control," she said. "It is a way of telling you you're out of your place."

A member of the audience proposed "Bitch is beautiful" as a slogan.

The question of abortion was

one issue that did not find universal agreement at the conference. Some participants were not ready to accept Mrs. Friedan's insistence that only the woman involved should make the decision about an abortion.

Some participants also challenged Mrs. Friedan, who is of Jewish birth but described herself as an existentialist and a humanist, on the view that the traditional image of God is totally male.

Mrs. Friedan insisted, however, that "the images revered in God are male," and that "you will have to create a new theology."

NCC Reports Church Donations Held Steady During 1969

★ Despite forecasts of income decline and reports on financial woes, cash contributions to America's Protestant churches in fiscal 1969 held almost steady with the previous year.

The annual review of church finances prepared by the National Council of Churches showed that members of 48 denominations gave \$3,099,589,000 in 1969 as compared to \$3,000,477,000 given by the comparable group in 1968.

These funds go for local congregational expenses and benevolences. Of the total, 78.84 per cent remained in local parishes. The remainder — 21.16 per cent — went mostly to overseas missions and national programs. Giving for local purposes and benevolences stayed about the same as 1968. Some predictions had anticipated a drop in benevolence giving.

The council noted that in 1969 the dollar bought about 4 per cent less than in 1968 due to inflation. The 1969 contributions would, therefore, amount to \$2,975,605,000 in terms of 1968 buying power.

Released by the section on

stewardship and benevolence, the financial survey dealt with contributions from members and friends rather than with total church income. No figures were contained on how much churches might have gained or lost in investments.

An average confirmed member, the data showed, gave \$99.68 in 1969. The average for inclusive membership was \$87. As in the past, churches stressing tithing showed the best individual member giving.

First among denominations in per capita giving was the Seventh-day Adventist Church which has 404,000 members. The rate was \$350.96 per member. Others high on the list were the Evangelical Free Church of America, \$307 per member; the National Fellowship of Brethren Churches, \$264.03; Free Methodist Church of North America, \$258.54 and the Brethren in Christ Church, \$251.45.

Of the denominations having approximately a million members or more, the list was headed by the Presbyterian Church, U.S. (Southern), whose members gave an average of

\$140.30. Following in this category were: Lutheran Church-Missouri Synod, \$123.76; Christian (Disciples of Christ), \$117.53; United Presbyterian Church, \$111.34; American Lutheran Church, \$100.63; United Church of Christ, \$90.16; Episcopal Church, \$88.78 and Southern Baptist Convention, \$73.33.

Missing from the 1969 tabulation was the United Methodist Church, second largest Protestant denomination, because of a recent change in its fiscal year. The comparative figures for 1968 and 1969 were adjusted to account for that omission.

According to statistics from the American association of fund raising counsel included in the NCC report, religion constitutes the largest porportion of American donations. Of \$17.6 billion contributed in 1969, religion received \$7.93 billion or 45.2 per cent. The dollar increase over 1968 was 5.7 per cent.

Education and health ran poorly — second and third — behind religion in voluntary giving in the U.S. Both got slightly over 16 per cent of the total.

A variety of other information was included in the council's survey of church finances in 1969. One tabulation showed a steady decline in construction of new church buildings since a peak year in 1966, when the total expenditure was \$1,174,000,000. The figure in 1969 was \$949,000,000.

A comparative study of clergy salaries in 20 denominations for 1968 was presented. The average was set at \$8,037 and contrasted with an average of \$12,751 for chemists and \$15,283 for lawyers in the same period.

Highest in the clergy salary chart was the Unitarian Universalist Association, paying an average of \$10,412. Next was the United Presbyterian Church

at \$9,301 and the Reformed Church in America at \$9,136.

The report said that many clergymen have a hard time keeping up with the cost of living so that one out of six now has a second job outside his pastoral role. Moonlighting netted an average of \$813 per year, the statistics showed.

Citing surveys by the Gallup

poll, the financial survey concluded with data tracing a decline in church attendance from a recent high in 1958. The percentage of Americans attending church services in a typical week was set at 42 per cent in 1969 as compared to 49 per cent in 1958. Thirty years earlier — in 1939 — the percentage was 41.

Shared Church is Dedicated By Anglicans and Catholics

★Britain's first Anglican-Roman Catholic shared church — described officially as "the most forward-looking experiment" of its kind in the country — was officially opened in Cippenham in the presence of three bishops and a packed congregation.

Newsmen from many districts were also in the congregation to report this historic St. Andrew's day event for people of many other denominations. Simplicity was its keynote — opening and closing hymns with short addresses, prayers and readings in between, but its significance was great.

Said the Rev. Alan Carey, Anglican member of the church's joint ministry; "This scheme at Cippenham is the most forward-looking experiment in the whole country as far as cooperation with the Roman Catholic Church is concerned. What is happening here is due to Christians being prepared to trust fellow Christians and to have faith, and to demonstrate their trust and faith by letting go of the known and venturing into the unknown."

His Roman Catholic colleague, Fr. David Woodard, said: "This is the prototype of church building in the future — if there's going to be any. It is not just things that we are planning; it

is a community of people that we are constructing."

The new shared church, not unnaturally in view of the feast day inauguration, is St. Andrew's, conceived and planned in partnership between the two churches and built as a multipurpose structure with accommodation for more than 300 people and catering to a wide range of community functions as well as worship.

Its congregation has been mixed geographically as it is now denominationally. Cippenham, 22 miles from London and near Windsor, was once a tiny hamlet but contained a royal manor and also Burnham Abbey, where the community of Anglican nuns called the Society of the Precious Blood is established.

In recent years Cippenham has developed into a small township of residential homes with a population of around 18,000 but until now it never had a parish church of its own. The Anglicans came under the parish of nearby Burnham, though they had a temporary church while the Roman Catholic residents of Cippenham had to go to the church of Our Lady of Peace.

In the 1960s, Roman Catholics thought of building their own church in Cippenham but it was impossible to secure a site.

So, in late 1966, conversations opened with the Anglicans about building together on the site where the Anglicans already had a temporary church.

In June, 1969, the Cippenham Shared Church Trust was formed to build and maintain what is now St. Andrew's. The members were solidly represented at the opening service. It was led by Anglican Bishop Harry Carpenter of Oxford and Roman Catholic Bishop Charles Grant of Northampton, under whose respective dioceses Cippenham falls. The third bishop attending was Bishop Christopher Pepys, Anglican suffragan of Buckingham, which also embraces Cippenham.

The service opened with the hymn, "Praise to the Lord, the Almighty, the King of Creation," and ended, appropriately, with the hymn, "Now Thank We All Our God." After the opening hymn, Bishop Carpenter led an act of confession and the congregation then recited the Gloria in the version familiar to Roman Catholics.

Prayers and readings followed, with the subject "serving the whole community." The sermon was delivered by Fr. Nicholas Lash, a Roman Catholic theologian, and then the congregation stood to recite the Nicene Creed in the form familiar to Anglicans. After this came prayers for many aspects of Christian life and the Lord's Prayer. Following this the bishops said the "Lift up your hearts" and the congregation responded with the hymn, "Holy Holy, Lord God Almighty." The final hymn followed.

St. Andrew's will be the parish church for the Church of England and a church for Roman Catholics of the parish of Burnham who live in Cippenham. In this set-up the two will sometimes worship together, though their main serv-

ices will be held consecutively. They plan to coordinate their Sunday School and Catechism class, with all the children assembling every Sunday morning for a joint and simple act of worship conducted by one or the other of the ministers, and then dividing for classes according to age and affiliation.

The trust managing the church consists of 10 laymen and women, plus a representative each of Bishop Carpenter and Bishop Grant. The trust will pay all the bills for the upkeep of the church and running costs, and will provide altar linen, and so on. The denominations will individually pay rent when they use the building for services and meetings.

The use of large moveable screens in the church, and completely mobile furniture, will allow the space to be subdivided, so that four different activities may be held simultaneously — and this will allow the building to be used by other local groups as well.

One of the first planned projects of the trust is a weekend conference next April for people from all over Britain who have experience in sharing church buildings. The cost of St. Andrew's was put at \$140,000 excluding the land.

LARGE SUM TO COUNCIL FROM ROCHESTER

★ Presiding Bishop John E. Hines announced that the diocese of Rochester has voted the sum of \$750,000 on a no-strings-attached basis to the Executive Council to use "as they deem most appropriate."

Action approving the gift to the national church was taken at the annual convention of the diocese and the vote in favor of action was described as "overwhelming."

Funds will come from a bequest of \$7,700,000 to the diocese in the will of Margaret Woodbury Strong which the diocese received in June of this year.

The Diocese is made up of eight countries and 59 parishes in northwestern New York state and is headed by Bishop Robert R. Spears Jr., who became diocesan in July. He was formerly suffragan bishop of West Missouri.

He told delegates that approval of the gift would serve to "reaffirm the Christian principle of freely giving of what we receive, while at the same time supporting the leadership of the church at a time of particular difficulty and anxiety."

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A Quarter-Century of Christian Ethics at ETS

A Rear-View Mirror

BY JOSEPH F. FLETCHER

Retired Robert Treat Paine Professor of Social Ethics, ETS

Ethics has been invading one area after another. In the old days here in Cambridge, when a student at the Harvard Law School asked a question about the justice of a court ruling the teacher said, "Justice? Why, son, you're in the wrong place. You'd better change over to that divinity school across the Common." But nowadays the normative is accepted in business, in law, in medicine—in many fields where "should" and "ought" were said by the older generation to be irrelevant. The pursuit of a value-free science and technology has only brought a whole new set of value-loaded questions — which comes first, more production or less pollution, space buggies or new housing, an invasion of Cambodia or urban renewal, SSTs or adequate health services. The **first thing on the ethical agenda is priorities — how to order values.**

Medical students throng the war moratoriums on Boston Common, lawyers, go to Washington to argue about Indochina, business students protest in Wall Street, scientists at M.I.T. close down research projects for the Pentagon and pollutive industries. The notion common when my career started, that ethics was either naive or peripheral, has lost ground steadily. Even seminarians sidestep liturgics and other staples of the past, to study ethics, just as they drop "business as usual" upon occasion to act instead of talking. Be thankful.

Minuses — Failures

THERE IS a lot of unfinished moral business. The military-industrial complex has become a military-industrial-labor-university complex with a vested interest in war and ecological imbalance. We've all seen the cartoon with a magnate saying to his PR man, "Oh, they say in thirty years our thermal waste will destroy wild life and water use? My God, what a relief. I thought they said three years!" Worry, they say, about increasing our affluence, not decreasing our effluence. But the new morality, the new social ethics, votes the other way.

Once it was hard to show people the wicked-

ness of big business exploiting workers and robbing consumers through Ricardo's iron law of wages. Now it's easier to make the case against a mass-production, mass-marketing corporate economy, by pointing to how it pushes for expanded sales by opposing reproductive restraint (each new baby, they say, is a new customer) and by smogging the air our children breathe — with direct consequences in cardiovascular disease, bronchial and pulmonary disorders, emphysema, and the like. The churches, by the way, are the chief cultural drag or block against fertility control.

The struggle against national idolatry is still ineffective. Trying to set up a conference in Washington on the ethics of chemical and bacteriological weaponry, e.g., napalm, prosphorous bombs and defoliants in Indochina, we have tried and failed to get spokesmen from the defense and state departments. We want to ask, "How many lives of Indochinese is an American worth? 1, 2, 3, 4, 5, 10, 25, 50, 100, 1000? How many? Is there any limit? Is our ethics one of love for human beings or for Americans?"

I might mention lots of other minuses. For example, medical care is our fastest rising inflationary item. Physicians' incomes are skyrocketing. The A.M.A. still turns a cold shoulder to preventive medicine, deals only with curative medicine. They are forcing socialized medicine sure as shooting. But I want to end by discussing, instead, the pluses, the gains I have seen in my time.

Pluses — Gains

ONE OF THE PLEASURES of the sexagenarian is his perception of advances as well as frustrations. Pessimism is a weakness of the young or of the morally debilitated. My life's work is the story of a great development I've watched in ethics — in both dimensions, the interpersonal and the social. We have expanded through economics and politics, the main focus of the social gospel and Christian sociology movements before **world war two to include colonial and ethnic issues**, and now social biology.

Look at some other bio-social issues. When I was young we were excoriated as "murderers" for advocating more humane abortion laws. Catholics still so accuse us. The year I was married, 1928, Lambeth condemned even "artificial" birth control. To save life and health now both homografts and heterografts are widely approved, as in vital organ transplants and other tissue replacements: a short while ago it was called cannibalism by the morally myopic. Not long ago euthanasia was condemned by churchmen and other defenders of the conventional wisdom; now it is widely practiced in its indirect form and increasingly defended in its direct form. Voluntary sterilization is hardly ever denounced any more in medical and sociological circles as it was even fifteen years ago, and I confidently predict that it will shortly be not only the most reliable but most commonly used means of fertility control, more easily reversible as the biochemical, non-surgical anovulent forms are made procedural.

As with the ethics of reproduction so with the ethics of sexual congress. Today there is far more sexual freedom — again with the fiercest resistance coming from organized religion. The latest Gallup poll (May 20, 1970) showed that among college students 79% of those who classified themselves as "liberal" said it's not important whether one's bride is a virgin and 58% of "conservatives" agreed with them. Even in church-oriented colleges they could not muster more than 42% who still stick to the marital monopoly of sex.

Just in my life time love making has been separated from baby making. Sexual freedom and breakaway from old morality's hang-ups have followed from population explosion and biomedical science. This puts the ethics of sex and reproduction into an altogether new context — one that classical Christian morality never dreamed of. Prurience is dying out and in a most welcome way, and as sex freedom grows among our youth sex loses the disproportionate fascination it had for their elders. We are only just beginning to suspect what it means, for example, for the liberation of women. The Playboy philosophy and its bunnies is a bourgeois anachronism.

Medicare was a radical demand only fifteen years ago, and pure "socialism" when I was ordained. Lots of progress has been made in social security, especially the drive to make relief benefits supplementary to earned income, encouraging self-maintenance and wage earning. The

archaic poor relief principle has required recipients to be indigent — doing nothing, earning nothing. Now even the Republicans are proposing a family assistance plan instead, though a \$1600 base is shockingly below the government's own minimum budget.

The national welfare rights movements goes back 30 years (in my memory) to the rank-and-file movement. I can remember Bishop Appie Lawrence and me speaking up for it at a meeting of the national conference of social work in Buffalo in 1946. Incidentally, when I couldn't get back from that meeting to Tufts University to speak on the question, "Are Strikes on Public Transport Ethical?" I had to wire President Carmichael, "Due to railroad workers' strike am unable to reach Tufts tomorrow to speak on question whether railroad workers ought to strike." There were no planes.

All of this is clearly a step towards a guaranteed income. The enormous increase in our productivity is clearly leading to new methods of distributing purchasing power other than through wages and salaries and dividends. I lived through the great depression, and since then all of Franklin Roosevelt's "communistic" strategies for a managed economy have become old hat. Even some Tories today are arguing that their own administration should establish wage and price as well as credit controls for the sake of a non-inflationary business expansion.

Real gains have been made in civil rights, fair employment practices laws, reluctant but real desegregation and busing in schools, black militancy like the Panthers', the culturally and morally exciting notion that black is beautiful, the increasing success with which blacks manipulate the whites' guilt — all of this is ethical gain. My mind goes back to the mid-thirties when I used to go down to Mississippi to teach in an organizers' school for the new Southern Tenant Farmers' Union. It was outlawed or persecuted mainly because black and white sharecroppers ate and studied and worked together without any Jim Crow. Twice vigilantes caught me and beat me up — once near Clarksdale and once over the river near Mena, Arkansas. Black activists nowadays run into the same thing, and there is more tear gas than I ever saw. Killing civil rights workers didn't start until after world war two. Nevertheless, the attention the issue gets these days is a clear gain.

What I fear, frankly, is that many blacks are becoming narcissistic, repeating all of the errors

Automat Conversation

By Hugh McCandless

*Story told at the Episcopal Church of the Epiphany,
New York, Christmas Day, 1969*

of white chauvinism. They seem sometimes to blame whiteness. Not ignorance or arrogance or fear or selfishness or stupidity, but whiteness — which has no real existence, anymore than blackness does. They see themselves in terms of a new black angelism and “honkies” in terms of white demonism. This theologization of the struggle is a sad mistake. Still, you have to take the bad with the good.

Conclusion and Warning

THERE ARE no acts of God anymore, and man holds himself to blame or praise for whatever happens. It is not a world run from outside by God's will. We don't pray for rain, we irrigate; we don't pray for cures, we call doctors and spare-parts surgeons. The Bible's view of the world as shuttlecock between good and evil powers is meaningless, even if it is admitted to be only “mythological” language. The death of God is a cultural event — the death of the God-who-acts-in-history. But let's not underrate the moral burdens of a secular worldview. It was easier to be less responsible—to attribute at least some of what's happening to God's will. Now men shoulder it, like men. The God of the gaps is gone.

Let me speak in closing of just one ethical problem — one that concerns me very much in my new and fulltime venture into medical ethics. Microbiology is putting us in the way of genetic control. Not control of man's society or of wealth or health, but of man himself—the human stuff itself. To those who shoulder this load I would like as an ethicist to suggest five guidelines:

1. Don't cast aside all chance and novelty, for that is the way of extinction;
2. Don't create defined sub-types, for that is the way of the ant;
3. Don't chill all passion, for that is the way of the drone;
4. Don't diminish the heart, for that is the way of the robot;
5. Don't erase the ego, for that is the way of the slave.

I still agree profoundly with Paul Tillich, that we are only truly human, like Jesus, in the moment of decision — that is to say, in the moral act.

Dr. Fletcher's address, reprinted from the fall issue of the ETS Bulletin, was also featured in the II November, 1970 Witness. It is an important document and we suggest a second reading as a whole.

MY FRIEND Squadron O'Toole, has an older Cousin Curtis, who is very, very fussy. But you have to say this for Cousin Curtis; like Avis and Harvard, he does try harder.

Last year Cousin Curtis became bothered by what he had heard of the generation gap. So just before Christmas he invited Squadron, and their graduate student cousin, Steinmetz O'Toole, to dine with him. He stated that this confrontation would be on their terms. He would take them to any restaurant the two of them agreed on.

To his dismay, they both instantly chose the Automat. Squadron is at an age when he hates vegetables, and good old Horn & Hardart don't usually force vegetables on you unless you ask for them, and pay extra. Steinmetz likes machinery more than food, and the Automat is a palace of mechanical perfection. After two years in the army, Steinmetz's tastes have become very cosmopolitan. He will eat anything, as long as it is swimming in tomato ketchup.

Cousin Curtis's worst fears were realized when he saw how popular the restaurant was. It was crowded with shoppers and their babies and their packages. But he cheered up at the sight of Squadron's face when the woman behind the counter called him “Dear.”

There would have been no place to sit down, if two young men with ragged clothing, angry long hair, and ferocious beards, had not made room for them and helped them with their trays. One young man's chest was decorated with a cross that would have been too large for a seven-foot Russian Patriarch. The other was festooned like a Christmas tree with symbols of all sorts of religions.

Cousin Curtis hates the idea of eating with strangers, especially when they talk to him. He sat down carefully in his overcoat, as if he were balancing on a baseball bat; and he ate with only one hand, as he was holding his hat in his other hand. He cannot eat with his hat on, except outdoors at ice-skating parties. It makes him seasick to see his hat brim go up and down as he chews. But the two young men insisted on being most helpful. One of them took Cousin Curtis's hat in a buttery hand and set it right on top of a blob of gravy on a pile of clothes in the next chair.

"Let me help you Brother," said the Festooned One. I believe in the Brotherhood of Man. Now, my misguided friend over here thinks his Private, Particular Religion is better than any other. I think they're all Great, Just Great. What do you think?"

Cousin Curtis could not ignore this. He felt he should witness to his faith, like an early Christian martyr. "All religions have truth in them," he began tactfully. "But some of us think that some religions have more truth than others." He wanted to quote Charles II, and say the Episcopal Church was the only one suitable for a gentleman, but he thought this would not impress his questioner.

"All Religions are Religions. They are the Same," said the walking Christmas tree.

"Are all hamburgers the same?" asked Squadron with deep feeling. The woman behind the counter had given him a smallish one, in case he might want room for vegetables.

"Automat hamburgers have a guaranteed content," said Steinmetz.

"One Hamburger is like Another Hamburger," said the festooned young man. "Use more ketchup and you won't see any difference."

The other young man spoke up. "That is merely a cloak for an essential deficiency. Suppose they were lamb chops? Lamb chops don't come all alike. The Mint Sauce of Life doesn't hide differences the way the Ketchup of Indifference does."

The young man who was betting on all religions poked his soup spoon at Cousin Curtis. "Sir," he said, "You prove to me that Christianity has more Spiritual Protein in it, and I will be Your Convert."

Cousin Curtis edged off. He didn't quite know what he would do with a convert, there was still soup dripping from the spoon, and he couldn't think of anything to say. All he could think of was his new overcoat.

"I'll prove it," said the other young man. "Christianity has Jesus. When other religions Point to Truth, they are Pointing to Him."

Steinmetz had been dreamily looking at the automatic sandwich slots. To him, machinery was beauty, truth, goodness, music, and poetry. The windows swung around and the little pumpkin pies slid in and the people pushed in their nickles and the little doors popped open. He felt inspired. "Christianity is different because it is more than truth," he said. "It's a hope. It's a deliberate

experiment. It opens more doors and windows than any other philosophy."

"When you say it's a hope or an experiment you make it sound just like a Guess without any Facts Behind It.," said the young man wearing the cross. "I say Christianity is an Experience."

"Yes," said Steinmetz. "Any experience is an experiment that works out. When the experiment works out right, the experience brings new facts to light. Christianity is unique because it makes new facts come true."

Now I must end my story here, because I think Steinmetz made a very good point there. I wish I could go on and tell you how the young men invited Cousin Curtis to carry a placard that said "Please Care" in front of some embassy, but they had forgotten what embassy it was, and what day it was to be, and what the protest was about. They tried to guess from the words "Please Care," but that phrase seemed to cover an awful lot of possibilities, like religion. They told Cousin Curtis they would give him the details when they next saw him in the Automat, and he said that that was fine with him. I think he had had enough of confronting the generation gap by that time.

There's lots more to tell, but I must go back to what Steinmetz said. The fact of Christmas is that a Baby was born. The hope of Christmas is that that Baby turned out to be the Son of God. And this is a call to experiment. You can't prove that that blessed hope is a truth unless you let that Baby grow up in your life, and unless you grow along with that Baby. And then you find a new fact: the fact that makes Christianity different from all other religions — as that Baby grows bigger in your life, he helps you grow bigger.

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