

The **+** WITNESS

II FEBRUARY, 1971

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Trinity Institute Panelists Hit Secular Christianity

★ Speakers at the national conference of Trinity Institute “anathematized” secular Christianity and called on the church to recognize that its business is religion.

Considered as a whole, the conference could perhaps be taken as evidence that the phase of theological discussion most prominent in the 1960s has ended, and that a new orientation has entered with the new decade.

An Anglican priest, a Catholic theologian, a Catholic lay philosopher, a Lutheran theologian, and the institute’s Episcopal director took turns assailing the secular interpretation of Christianity found in Harvey Cox’s *Secular City* and Bonhoeffer’s religionless Christianity.

The critique of ideas that have been at the forefront during the past decade was significant in that it did not arise from a desire to defend reactionary politics or theological fundamentalism. The speakers contended rather that a new “religiosity” in the secular world itself showed that the advocates of religionless Christianity had misread the signs of the times.

Some 700 people attending the three-day conference, mostly Episcopal ministers but also in-

cluding some wives, nuns, students, and others, gave prolonged applause to each address.

Cox, in absentia, received a kind of honor in being made a principal object of attack. It was recognized that in his more recent book, *The Feast of Fools*, he has gone beyond his earlier thought. But he was still found lacking.

“The message of *The Feast of Fools*,” said Louis Dupre, a Belgian lay Catholic who teaches at Georgetown University in Washington, “is that you can be secular and have your religious kicks too.”

“He has overcome his jibes at symbols,” Dupre said, “but religious symbols are reinterpreted in terms of immediate experience, with no transcendence left over.”

He was also critical of some tendencies in Catholic worship. “I am deeply disturbed by the lack of awareness among some of our younger clergy of what religious symbols are and what they mean,” he said. “In the Anglican Church there is a more responsible attitude born out of your history.”

The purpose of worship, he contended is contact with God and goes beyond producing social action — “As much as I am against the war I am equally

against the Vietnamization of the pulpit” — or producing an emotional experience — “If I want kicks I know where to get them and it is not in church.”

Though secularism was “out” and religion once more was “in” at the conference, its theme was “The Conversion of Religiosity” as it is being expressed in the general culture.

The institute’s director, Robert E. Terwilliger observed in an opening statement that with the stress on astrology, eastern mysticism, witchcraft, and the the psychedelic quest, the U.S. was having “something itself and so requires conversion to Christ.”

He also deplored what he described as the late Bishop James Pike’s attempts to contact the “world beyond, pathetically seeking a reassurance in contradiction to Christian faith.”

In a sermon at the communion service that opened the conference, the Rev. Michael Marshall, vicar of an Anglican parish in London, said that the “new religion outside the church comes from deep spiritual need but doesn’t lead to the kingdom of God.”

In a lecture the following day, Marshall said that Christianity is “scandalously” different from every other religion, and that it should redirect the religious movement outside the church rather than be swept along with it.

Carl E. Braaten, professor at

the Lutheran School of Theology in Chicago, lamented that "Christianity without religion" had led to "the revival of religion without Christianity."

In the emphasis on the transcendent and specifically religious aspect of Christianity, a major attention was given to the liturgy, and particularly the communion service.

The liturgy is meant to suggest a passage from one state to another and the consequent "liberation" of man, said Fr. John Meyendorff, a professor at St. Valdimir's Orthodox Theological Seminary in Tuckahoe, N. Y.

"The liturgy should suggest God coming down and man going up," he said. "I am uncom-

fortable with some of the secularized liturgies because they don't suggest any passage. Christianity as a whole is guilty now for not making these things quite plain."

Arguing that the eucharist must be a celebration of the divine word, Fr. Louis Bouyer, a French Catholic theologian, said that ignoring the divine results in an "incapacity to grasp the fullness of the human. It is man that dies every time the death of God is proclaimed," he said.

Founded in 1967 by Trinity parish in New York, the institute seeks to promote the "theological renewal" of the clergy through conferences, seminars, and other projects.

Young People Caught in Trap In San Francisco Area

* An Episcopalian who runs a hospitality house for youth in "X-rated" tenderloin district of San Francisco said that only 10 per cent of those he contacts can be expected to lead a productive life.

"We know that 90 per cent of them will not make it," said Rev. Donald Seaton, who has worked with the youth of the district for two years.

Seaton said the 4,000 young adults of the tenderloin are described as the city's "untouchables."

He said that while the young people in tenderloin look like middle class dropouts, "they are anything but." They are street people in the original sense, living and sleeping in the streets, the children of prostitutes, alcoholics and dope pushers, he added.

Described as a jumble of cheap hotels, small bars, sleazy smoke shops, hole-in-the-wall stag film houses and drab apart-

ments, the tenderloin is also the largest concentration of San Francisco's elderly, poor and isolated.

Seaton, who believes that the young people in the neighborhood have been "misshapen from early childhood" helped fashion a shabby storefront into what is now hospitality house — an impressive youth center offering a variety of services.

The rules are simple. Posted near the door, a sign reads: "No drugs. No booze. No knives. No hustling."

The center includes a gift shop where members sell odds and ends they produce, a large craft room, administrative and counselling offices, a large room for group therapy, an artist's studio and a recreation area.

The center receives about 500 visitors a week, most of them 16 to 28 years old.

"By the time they're nine," said Seaton of the district's youth, "most have nothing to

look forward to but jail or mental hospitals . . . And they die on skid row after a short and unpleasant life."

Noting that only a small percentage will ever be able to get out, the priest said "there will always be a tenderloin. As long as there are social structures there will be those who don't fit into them."

But, he added: "The tenderloin has no social structure. It is not a community and never will be. There are no lines of communication."

He said its youth "share a common pathology" which leads to "deviant and sometimes brutal behavior." They cannot "sustain any intimate one-to-one relationship," he added.

All the young people in the tenderloin use drugs, almost indiscriminately, Seaton said. But he is convinced that drugs are not the real problem but only the final step in the tenderloin deterioration process.

To combat the tenderloin psychosis, hospitality house bristles with human resources — five psychiatrists, two psychiatric nurses, eight counselors, three arts and crafts directors, one job counselor, and three other staffers.

"For these kids," said Seaton, "the kingdom of heaven is a home in the suburbs with a family, a car and a tv. Most of them don't have a chance of making it."

But for the 10 per cent who have a chance, hospitality house is there and active.

Seaton, who will leave the tenderloin center to become a pastor at St. Aidan's in the city's diamond heights section, is convinced of the relevance of parish work and the sacramental life.

"I don't know how anyone else could work in this situation," he said, "without a firm belief in the atonement."

Religion for Small Children Delicate Matter Says Spock

★ Benjamin Spock suggests parents to “go lightly on the hellfire and vengeful aspect” of God when speaking of religion to a small child.

The noted pediatrician also said that adolescents tend to “reach out to religion for support” as a part of their “search for certainty.”

“The child under six gets his concept of God directly from his parents and thinks of God as somebody like a faraway grandfather, somebody the parents know,” he wrote. If parents view God as being on the stern side, the child will pick up that characterization, he added.

In asking parents to de-emphasize the vengeful aspects of religion, Dr. Spock said, “The child under six easily acquires morbid fears by misinterpreting what is told to him. And he doesn’t understand, as an adult does, that his religion can offer him forgiveness and salvation if he believes in God.”

“When a young child hears of divine wrath and punishment he imagines that these will strike him, willy-nilly, because he always feels a little bit guilty.”

Children from six to 12 develop their interests in right and wrong and consequently become interested in God as “the final authority,” according to Dr. Spock. “The Catholic Church has recognized this readiness for at least some aspects of religion, by making five or six the age of first communion.”

Dr. Spock contended that adolescents’ search for a “personal relationship with a firm but compassionate God who of-

fers a parental kind of love, guidance and support.”

“A very few adolescents,” he added, “become so insecure that they are obsessed with religion.” While the parents may take comfort from the fact that religion is important to the child, “on the other hand, such a child can be in a shaky state and it may be advisable to get a psychiatric consultation for him.”

In discussing religion with their children, Dr. Spock said, parents should “express their beliefs as applying to themselves only, and to listen to their children’s ideas with the same thoughtfulness and respect with which they listen to a favorite friend’s views.”

“The temptation of a parent . . . is to explain just where the child is mistaken — as I remember from being a parent and, before that, being a child,” he added.

Dr. Spock described his own religion as “a form of humanism . . . inspired by the teachings of Jesus, especially the emphasis on love and understanding.”

When a child asks his parents, “Do we believe in God?”, Dr. Spock said, parents should “take into account the child’s desire for something definite.” Reservations and doubts can wait several years, until the child is ready for greater subtleties.

Even “if I were an atheist or such a thoroughgoing agnostic that I could not honestly express even a tentative belief in God,” the pediatrician said, “I’d just say that I am not convinced there is a God, but I recognize the fact that many fine people are convinced and that every individual will decide for himself as he gets older.”

FAITH PORTION OF BUDGET BACKED BY DELAWARE

★ Calling the faith portion of the national budget as worthy of our financial support as the commitment side, the diocese of Delaware in convention pledged its support of the total ministry of the Church.

Delaware’s \$94,000 quota to be applied to the commitment side of the program and budget, as adopted by General Convention in Houston, will be met by the 1971 diocesan budget. The other \$94,000, to be applied to the faith side of the national program has been requested from the tithe portion of the resources for leadership in the 70’s fund (RL 70’s) campaign which was completed last summer.

The tithe portion of the fund provides for possible contributions to (1) projects within the geographic area of the diocese, but outside the specific reach of the church, and (2) projects outside the geographic area of the diocese but within the specific interest of the people of the diocese. The latter is the category from which the money for approved projects across the nation will be given.

The convention meeting cut back on diocesan program in order to meet the national asking.

In a message prior to discussion of the budget, Bishop William H. Mead asked the convention to devote itself to forming a new individual and personal commitment to the church beyond the borders of the parish, the diocese, the nation and the world.

Recalling that Delaware has not been meeting its national acceptance for the last several years, Bishop Mead said that the diocesan council had this year put the national church needs and the local ecumenical needs first. “These are not debatable,” he said.

- - People - -

WM. GRIFFITH WILSON, co-founder of Alcoholics Anonymous, died January 24, and a memorial service was held at New York cathedral on February 14, one of many held throughout the world in his honor. In the tradition of the group, he was known during his life as Bill W. His full name, like that of the other founder, Dr. Robert Holbrook Smith, was disclosed only after death. There was fond laughter at remembrance of his direct and sometimes irascible ways, reverent silence when his virtues were described, and a few tears. "When we saw him, we knew we were in the presence of greatness," said Bob H., general manager of the group's world service office. "Bill really needs no panegyrics from us, no monuments. We just have to think of the half million recovered alcoholics." Dr. John L. Norris, chairman of the group's board of trustees, recalled that Wilson, after doing much to develop the group therapy methods, decreased his role in the organization to promote group responsibility. "We can never again say, as we have said so many times before, 'Bill, what do you think?'" Dr. Norris said. "What his death means is that all of us will have to listen harder than ever to discern the group consciousness." Dr. Norris, a retired physician, was not an alcoholic, so he acts, as he says, as "the face man" for the group and allows his name to be used. "I drink once in a while," the doctor said in an interview. "It doesn't do much for me, though." The service was

conducted by the Rev. Yvelin Gardner of St. George's Episcopal Church, Hempstead, L. I. Alcoholics Anonymous claims about 500 groups in the New York area and 150 others in jails, hospitals and other institutions. It limits itself to helping alcoholics to give up drinking, although its methods are widely used elsewhere, particularly for narcotics addicts.

HOWARD KELLETT is to retire as vicar of Old North Church, Boston, on March 1 after serving there for 15 years. In his service as vicar, which began as a six-month emergency assignment, Kellett not only has been minister to a transient congregation in a teeming urban area, but he also has acted as curator and guide. The Old North is the church from whose belfry, on the night of April 18, 1775, Paul Revere saw two signal lanterns that sent him on his ride to Lexington and Concord to warn of the British expeditionary force on its way to destroy Colonial munitions. Major John Pitcairn, who was in command of the British foray that touched off the American Revolution the following day, is buried in a crypt of the Old North, along with other Royalists and Colonists who had worshipped in the church. The Old North, officially Christ Church in Boston, is the oldest existing church building in the city. Construction began in 1723. There is no record of the architect's name, but the design is in the Sir Christopher Wren manner. Except for a neighborhood reception Kellett has put his foot down on farewells. But he could not prevent the circulation of a petition that has been signed by hundreds of Italians, urging Bishop Burgess to ask

Kellett to stay on. The petitioner says, "He was a Protestant beacon on a sea of Catholicism and gave all of us a better understanding of man's relationship to his fellow man, regardless of belief, race or color."

CYNTHIA WEDEL told clergymen at a meeting of the Minneapolis and St. Paul ministerial associations that the coming four-day work week with its three-day weekend will force the church to get away from its 11 o'clock Sunday syndrome. The president of the NCC said clergymen should train cadres of lay people to extend their ministry instead of trying to establish one-to-one relationships with everyone in the congregations. She said ministers should be aware of the "deep spiritual hunger" of modern people. This hunger, she said, is reflected in the themes of modern music and books, and the interest in eastern religions and astrology.

MARION KELLERAN of Alexandria will be taking to the Anglican consultative council in Kenya a proposal by the diocese of Virginia that the church ordain women to the priesthood. The resolution was passed at the diocesan convention. The delegates also gave their preliminary approval to a comprehensive reorganizing plan expected to be duplicated by numerous other dioceses. The plan emphasizes strong decentralization but at the same time closer grass roots liaison with the bishop. It provides for up to 20 regions in the diocese, each responsible for its own types of ministry, as best suits the economic, geographic and cultural conditions of the region. In calling for the ordination of women to the priest-

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EDITORIAL

Moratorium I: --- Buckets of Warm Spit

By McRae Werth

Rector of All Saints', West Newbury, Mass.

NOW THAT our 815 folk have shown that the way to Christians facing institutional manpower crises is to fire one half the staff immediately before Christmas, perhaps it is time for the rest of the church to do some current thinking and action so that such friendly gestures may be done more decently and in order. Then at least one half of enormous windfalls courtesy of Uncle Sam's tax laws won't be spent on inadequate guilt money! One wonders what would have happened to the credibility of the church if all at 815 at the top had taken cuts to BLS income standard for modest living!

The first moratorium is to prevent later killing and crippling of victims of illusions of power has to do with the endemic population explosion brought on by promiscuous begetting of clergy by bishops. Some do because they don't know money and people figures in the church (see "Burn a Few Books," *The Witness*, 11 Jan. 1971). One sweet old soul wrote his folk for money for ten seminarians: "But isn't there a surplus of clergy at present? Yes, but this probably is a temporary situation, caused by a shortfall of funds, which has forced the church to phase out some jobs. The need is there, the money is not. But heaven forbid that we reject our own qualified sons and daughters, who offer themselves for this high calling because we don't have funds to help them make ends meet!"

One might feel touched except that such nonsense has left vocational cripples littering the churchscape as jobs disappear. Also disconcerting is another past retirement age House of Bishops man who wants an enormous program for begetting clergy on the idea that such quantity will produce quality. Prior screening is a better way of getting cream, and in any event the church has no business in treating men like skimmed milk to be thrown to pigs because there is no need at the Lord's Table. One wonders if our bishops deliberately want unemployment to end cost spiral in church's labor costs!

An immediate reduction in seminary intake to one third, plus the agreement by the House of Bishops to limit sending men to three seminaries would be in order.

The second moratorium to be immediately declared has to do with bishops. The late John Nance Garner wrote accurately that the office of Vice President isn't worth a bucket of warm spit. The same could be advisedly said of the offices of bishop suffragan, bishop coadjutor, and bishop diocesan when the latter has either of the first two underfoot. Even under the most inflated view of the episcopacy as of the esse — how quaint it sounds! — there are only three things that suffragan or coadjutor offer the church that a layman or priest cannot: warm hands on heads to ordain priests, confirm laity, and ordain other bishops. Confirmation as an episcopal preserve is about to die an early and well deserved death. Retired diocesans and less profligacy of bishops at ordaining bishops and priests will lessen need for warm hands for such — in any event under the quaint Orthodox custom, warm oil from a bishop is as good as his presence anyway.

In every other way the suffragan isn't worth a bucket of warm spit to himself or to the church. If he is truly episcopal material, which he seldom is or he wouldn't take the job, as seldom do truly presidential material take the V.P. job. As one wise suffragan once preached to a man becoming one, his greatest significance was in exemplifying total obedience! Two years of being an automated rubber stamp ends the initiative in most folk and episcopal clergy are passive enough anyway. He clutters up the House of Bishops with duplicate opinions of his diocesan, and burdens the D.D. rolls at his alma mater. If he does get elected diocesan he is likely to confuse his success in getting to top by subservience to mean that clergy should be automatons like he was. He is captive to the establishment through which he has passed, and like HHH, is not exactly in a tasteful or psychological position to repudiate previous absurdities of which he was a part. And, as is unhappily the more frequent case these days, when familiar mediocrity is more attractive to panicky conventions and laity than fresh breeze, one is elected diocesan, he is usually very late fifties or early

sixties, and hangs on way past sixty five retirement age. The diocesan who has a suffragan always opts for the easier tasks of money raising, administrator, hierophant, and token pseudo prophet, and abandons what is the essence of the position; pastor, teacher, scholar, evangelist, much harder and more demanding job. When a diocesan cannot handle his job, the diocese should be split or he should retire. Mandatory retirement at sixty five, if not sixty two would obviate need and demand for "episcopal assistance".

At least six months, if not full year, should elapse between final retirement of a diocesan and election of new man. Coadjutors suffer same captivity to past, even if short termers. Initiative and independence of thinking by parish clergy and laity would be turned loose, and the diocese would have a chance to think of what kind of a diocese it wanted, and then call that kind of man — instead of usual practice of having the man tell them what kind of a diocese he wants! The curious refreshment and awakening that happens in most parishes when they are vacant for a year is a good example of what can happen.

All of the above moratoriums, happily, require no structural changes of the church, but can be effected by bishops, conventions, laity, priests, withholding approval or money. One other moratorium will require a change in canons, if not in doctrine.

The concept of indelibility of orders may have its place and values. But indelibility has no place in continuing in the legislative — Diocesan Conventions, House of Deputies and House of Bishops — folk who have retired by age, disability, resignation from diocese, or disappearance of their diocese. Neither for that matter have suffragans or coadjutors any sensible place in the House of Bishops. If it pleases non parish clergy, retired or otherwise, or non diocesan episcopos (a contradiction in terms) to be called The Rev. or The Rt. Rev. such vanities should not be denied, like the World War One vet who served as captain in quartermaster and is still called captain.

But those legislative bodies with, unhappily, coercive powers over parish laity and clergy and dioceses and money, should not contain folk who are both not responsible to anyone back home, and are not going to have their persons and careers affected by the actions of such conven-

tions. If we are going to have episcopal vagrants littering the landscape under the nice sounding phrase of non-stipendiary clergy, perhaps we need take a leaf from the universities, and the way they handle tenure for gadabout profs. Two years in a position not diocesan or parish, and no seat anymore. And during two years leave of absence, no seat!

Who Helps the Alcoholic?

By Lee A. Belford

*Director of Department of Religious Education
New York University*

DR. RUTH FOX began an article with these words: If some new and terrible disease were suddenly to strike us here in America — a disease of unknown cause, possibly due to noxious gas or poison in our soil, air, or water — it would be treated as a national emergency, with our whole citizenry uniting as a man to fight it.

Let us suppose the disease to have so harmful an effect on the nervous system that five million people in our country would go insane for periods lasting from a few hours to weeks or months and recurring repetitively over periods of from fifteen to thirty years.

Let us further suppose that during these spells of insanity, acts of so destructive a nature would be committed that the material and spiritual lives of whole families would be in jeopardy with a resultant twenty-five million persons cruelly affected. Work in business, industry, professions, and factories would be crippled, sabotaged, or left undone. And each year more than one and one-quarter billion dollars would need to be spent merely to patch up in some small way the effects of the disease on families whose breadwinners have been stricken.

Dr. Fox concluded in saying that the time has now come; that terrible disease is here. It is caused by a drug quite easily identified; the drug is called alcohol.

Opium and morphine are drugs. Their use is not nearly as destructive in social consequence as alcohol, yet their general use is prohibited. The effects of the use of heroin upon society are not comparable to the effects of alcohol, yet heroin is outlawed. So, too, is the use of marijuana and we are not absolutely sure that it

has harmful effects. And yet anyone over eighteen can buy a bottle of liquor if he has the cash. Why not outlaw it?

Very Dangerous Drug

WE TRIED to outlaw booze but the period of prohibition was hardly a success. It did not work because tens of millions of people can drink without ill effect. Furthermore, they want to. A little alcohol gives a person a sense of well-being. It removes some inhibitions and enables a person to relate to others more easily. Some even like the taste of it. Furthermore, no one has proved conclusively that alcohol per se is addictive. But some people can and do become addicted to alcohol. Why? No one knows for sure. We know only that some people can take a drink or two and then stop, and that for others, one drink leads to another and another and another.

What is society going to do about the addicted, about alcoholism, this national calamity? For the first time in a long time there is national concern. In response Congress has appropriated a sizeable sum for research, education, and rehabilitation. In reference to research we can hope that scientists will discover that addictability is caused by a metabolic imbalance, or a chemical deficiency, or some other physical disability. Should such be the case, the prevention and cure should be relatively simple. As for education, there is a definite need for more people to learn of the effects of alcohol. If a drunk is crazy, then a person who is feeling only a little high is at least half crazy if he tries to drive a car or to do anything else that requires sound judgement or quick reflexes. Everyone needs to know, whether he is addictive or not, that alcohol is a very dangerous drug. He also needs to know the signs by which he can determine for himself whether he is controlling his use of alcohol or whether alcohol is beginning to control him.

As for rehabilitation, most hospitals will not admit a person whose ailment is diagnosed as alcoholism. How can a person help himself when he has been on a binge, is half-starved, and is exhausted? Who is going to be with him when he tries to withdraw? He certainly needs medical assistance when he is faced with convulsions and delirium tremens. We can hope that with public urging and where necessary, with public funds, hospitals will be more amenable to helping people who are trying to sober up.

However, even if the doors to hospitals were opened to alcoholics, they would often turn out to be revolving doors with many alcoholics in and out. Although research may help discover the causes of alcohol addiction, it has not yet. Although education may enable more people to understand the effects of alcohol and the nature of alcoholism as an illness, it offers no cure for the alcoholic. Who is going to help him?

The Role of Clergymen

CLERGYMEN have always been concerned with the cure of souls, with helping people who are in trouble. Suppose the alcoholic goes to see his pastor! What is the pastor to do? The pastor may know that alcoholism is an illness and therefore he might treat the victim as he would the victim of cancer or tuberculosis. He would not be judgemental or censorious. He would be inclined, out of sympathy, to coddle. But to coddle an alcoholic is to denigrate him for it reinforces his own opinion that he cannot help himself.

On the other hand, suppose the pastor decides to take a hard line. He declares that the alcoholic could stop drinking if he wanted to. But there is a credibility gap. The pastor does not drink, drinks socially and without ill effect, or he is a drunk himself. In the first two instances the alcoholic is rather sure that the pastor does not really understand alcohol addiction and in the third instance, if the pastor is a drunk, then he is not heeding his own advice.

Suppose that the pastor decides to force the alcoholic to come to his senses. He calls him a **moral reprobate**. The alcoholic knows that. Suppose that the pastor says he has no self-respect. The alcoholic knows that. Suppose he castigates him because of the destructive effects his drinking has upon his family and associates. The alcoholic knows that. In summary, for the pastor to treat the alcoholic as a moral leper is not only to reinforce the alcoholic's opinion of himself, but alienates the alcoholic from his church and from those spiritual resources that he needs.

Alcoholics Anonymous

WHAT THEN? Fortunately there are resources available that will help an alcoholic help himself. I refer to Alcoholics Anonymous. When an alcoholic comes to me for help, the help I give him is in taking him to an AA meeting where I in-

roduce him to some of the members. This is not a case of passing the buck; it is a case of exposing him to the most effective therapeutic agency there is for alcoholics.

Members of AA do not coddle an alcoholic. They believe that he can stop drinking. After all, they did. They do not censure him as a moral cripple. After all, no reformed alcoholic is ever proud of his drinking past. They tell him that only he can decide whether he will stay away from the first drink, and that is clearly placing the responsibility where it rightfully belongs. AA knows that if you stay sober only for the sake of others, you will soon reach the conclusion that the others are not worthy or sufficiently appreciative of such effort. Therefore one must decide to stop drinking for his own sake.

AA is so committed to self-reliance that as a group it will not accept contributions from non-alcoholics. This rules out receiving money from the government, philanthropic foundations, or charitable organizations. It will not permit a member of AA to give AA more than \$200 a

year. I spent a long time once listening to a quite wealthy member of AA who was deeply frustrated because the group that had saved his life refused to make an exception and accept a substantial endowment from him. Of course, any contributions made at all are voluntary since there are no dues or fees.

AA encourages self-reliance but there is another dimension. St. Paul spoke of the grace of God which had transformed his life. One of the five slogans used by AA is "But for the grace of God." There is the acknowledgement of a higher power that has made the impossible possible, the ability to abstain from alcohol. And there is another note of religious significance. An alcoholic is received into a fellowship, a fellowship of those redeemed from alcoholism. The fellowship exists for mutual aid and support. Just as Jesus could say that his fisherman disciples would become fishers of men, so those in AA know that they can remain sober only as long as they are willing to go out and help others who are still victims of booze. They are indeed fishers of men.

PEOPLE: —

(Continued from Page Six)

hood, the diocese was prepared to go one step further than the G. C. in Houston, which voted to allow deaconesses to enter the ministry as deacons, with all the privileges of male deacons. The one big exception was that the female deacons could not advance to the priesthood and the bishopric. Mrs. Kelleran, a member of the Virginia Seminary faculty, will be able to put the ordination question before the world body in Kenya. Should it be approved there, there would be strong pressure on the next G. C. to allow ordination of women.

PAULO EVARISTO ARNS, Archbishop of Sao Paulo, Brazil, posted on every church door in his diocese an 11-point statement charging that Fr. Giulio Vicini, and his assistant, Miss Yara Spadini, were "ignominiously tortured by the political police of our city, as the vicar general of the southern region and we were personally able to verify." A public prosecutor charged before a military court that Vicini, an Italian-born priest assigned to the working-class suburbs of Sao Paulo, had made a stencil containing "subversive propaganda."

Miss Spadini was named in the same charge sheet. Archbishop Arns, in his posted statement, said the priest and his assistant were held in high esteem in the region where they worked. The prelate also said that Roberto de Abreu Sodre, governor of the state of Sao Paulo, has promised to allow a doctor chosen

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by the bishop himself to examine the two prisoners. "Up to now," the bishop's statement said, "we have not been permitted to carry out the examination." Archbishop Arns demanded in his note that authorities investigate the case and "apply energetic corrective measures." There have been recurrent reports of torture in Brazilian jails over the last two years, but high-ranking officials have denied the charges. Last December, however, education minister Jarbas Passarinho, speaking on a television program, said that to deny that torture had been used in Brazilian jails would be untrue. He added, however, that it was not true to say that there was a systematic policy of torture.

PHILIP WHEATON, Episcopal clergyman who heads the ecumenical program for inter-

American cooperation and action, presided at a rally when two dozen/GIs, accompanied by a small group of clergymen, left a handful of medals and military decorations on the lawn of the White House to protest the U.S. invasion of Laos. He said the president is guilty of racism in sanctioning the sending of South Vietnam troops into Laos to do a job which, he said, the American military wants done. Wheaton said defense department claims that no ground troops were in Laos was a "lie" and he scored Congress for "moral weakness" in not opposing the drive into Laos. Christopher Soares, who identified himself as an ex-marine, was one of two former servicemen who spoke. He said he was in Vietnam in 1969 and was wounded in the leg. Soares contended that more

Americans have been killed in Vietnam than the government has reported. He also opposed the war for what it is "doing to America."

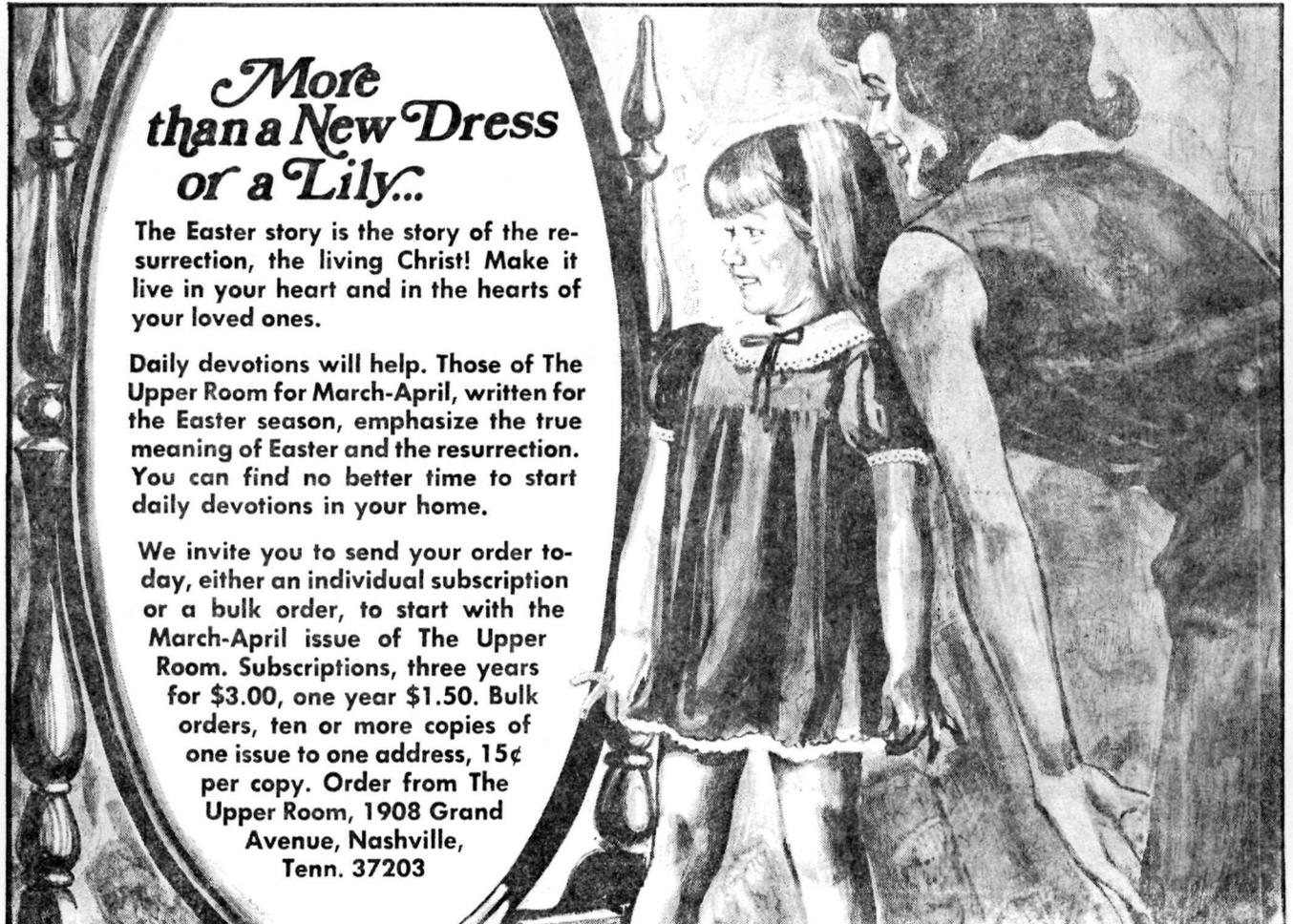
JOYCE WALLINGFORD of Ottawa, a youth delegate to the Anglican Church of Canada's annual synod charged that drafts and conversations on church union are "irrelevant" because cooperation among Christian denominations is developing spontaneously in Canada. "What this Synod should do is support and emphasize local cooperation and sharing." She said that Anglican and United Church of Canada young people share the fear that "if we go into union as a plan, we shall be so hung up on structures that we shall forget the main issue of the day."

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