

The **+ WITNESS**

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 16657***Story of the Week****Delegates to Paris Peace Talks Present Views to Churchmen**

★ The Protestant leaders consultation on Vietnam met with Madame Nguyen Thi Binh, minister of foreign affairs of the provisional government of the Republic of South Vietnam (Vietcong).

She told some 50 American delegates attending the consultation that allegations in the U. S. that the withdrawal of American troops would cause a "bloodbath" among Vietnamese religious groups was a "stupid fabrication."

If there is a bloodbath in South Vietnam it is going on now, because of the Vietnamization program, she held. "It is this program which is causing repression and terror in Vietnam."

The meeting with the Vietcong spokesman was one of four sessions scheduled by the consultation with participants in the peace talks now going on in Paris. Other meetings were planned with the delegations of North and South Vietnam and with Ambassador K. E. Bruce at the American embassy.

Madame Binh told the U. S. leaders in her two and a half hour prepared address that President Nixon's Vietnamization policy is "aimed at prolonging and expanding the war in Indochina. With this program, Mr. Nixon hopes that he will

not have to shoulder the burden of the war, but he will continue to prolong the war."

Expressing gratitude for the presence of the American churchmen in Paris, the Vietcong spokesman said it was her wish that "peace loving and justice loving people in the United States should understand the people of South Vietnam in order to join in the effort to end the war and to prevent the war from expanding further."

"I wish that the American people and our people may build together good relationships," she said. "We have no reason at all to be enemies. I wish that the war may be soon brought to an end so that I can meet you not in Paris but in Saigon."

Commenting on American prisoners of war, Madame Binh said, "While the war is going on and when bombs are still falling on the heads of Vietnamese people the question of captured military men cannot be solved."

Discussing the release of prisoners before ending the war is like "putting the plow before the buffalo," she said.

The Vietcong's delegate outlined the eight-point solution to the war set forth by the revolutionary government on Sept. 17, 1970 and the further proposals in December covering a cease fire.

She said there would be a cease-fire if the Nixon administration will declare a withdrawal of American troops and those of other foreign countries from Vietnam within an "appropriate time" (June 30, 1971).

In that instance, Madame Binh said there will be assurance of the safe withdrawal of troops and the release of captured American military men.

Commenting on the Nixon administration's current moves, she charged that "to fill the gap" created by the withdrawal of some American troops, the President has increased the number of "puppet troops" from 600,000 to more than a million. In addition, he resorts to a greater use of U. S. air forces and artillery, she claimed.

Vietnamization Failure

The head of the North Vietnamese delegation peace talks told the group that the Nixon policy of Vietnamization will fail — and that the first steps already indicate failure.

A peaceful settlement of the Vietnam war must be on the basis of the eight-point program proposed by the Vietcong, according to Minister Xuan Thuy of the Democratic Republic of North Vietnam.

He told the churchmen that "in our view, Vietnamization cannot bring a settlement of the Vietnam problem."

"We propose an early end of the war after the withdrawal of American troops," the North Vietnamese spokesman said, "so

that all military men captured on both sides may join their families at the soonest."

He said American prisoners are being treated in a humane way "in keeping with our conditions" and called President Nixon's charges of ill-treatment and torture "false, fabrications."

Mr. Thuy told the delegation of the resolution of the Vietnamese people in their struggle for "peace, independence and freedom." He said reunification of Vietnam is "an earnest aspiration" of the entire people.

"We are also flexible on this," he said. "It doesn't mean we unify immediately after the withdrawal of U. S. troops. Reunification shall be decided by the people of the North and South by negotiation, step by step, without coercion from either side."

He expressed support for the Vietcong's proposal that the U. S. government announce a deadline for the withdrawal of American troops and those of other nations by June 30. Then, he said, the countries involved can discuss "insuring the withdrawal of troops and the cease-fire."

"A cease-fire will be observed between the liberation forces of South Vietnam and the Saigon administration when there is a new administration replacing the present (Saigon) one," the North Vietnamese delegate said. "Then a cease-fire will be observed."

The American leaders were in Paris to hold a series of meetings with key participants of the peace talks. Sessions were held with delegations of the Vietcong, the North Vietnamese, the South Vietnamese and U. S. Ambassador Bruce.

The group also planned to hear Laotian and Cambodian leaders and to talk to the head of the Buddhist peace delegation.

State Convictions

On returning to the U. S. the group listed five convictions that had been formed or intensified by their conversations in Paris;

- The brutal war in Indochina must be stopped now . . .

- No acceptable military solution to this conflict — including Vietnamization — is possible . . .

- Attitudes and methods of negotiation must change if a political solution is to be possible . . .

- A pledge by the United States to withdraw all of its troops from Indochina by a certain date would be a highly significant contribution to the negotiations . . .

- The only way to secure the release of prisoners of war is through a political settlement . . .

Bethlehem Diocese Has Star Cast For Centennial Celebration

★ Celebration of the centennial of the diocese of Bethlehem will begin with a convocation at Lehigh University, Bethlehem, on April 24. Bishop Frederick J. Warnecke announced that the theme will be "Creativity in Crisis".

Former Governor William Scranton will preside at the day long convocation. John Goodbody, president of the Seabury Press, New York, will moderate the panel on the centennial theme.

Panel participants include John E. Hines, presiding bishop; Kingman Brewster, president of Yale; Mrs. Cynthia Wedel, president of the National Council of Churches; the Rev. Robert Bennett, a black theologian and member of the faculty of the Episcopal Theological School; Fr. Herbert Ryan, a Jesuit, who is a noted theologian, author and lecturer with special interest in Episcopal-Roman Catholic relationships. He is a professor at Woodstock College, New York; Robert Saudek, former president of the American Broadcasting Co., and Harry Bertolia, famed sculptor and artist.

Panelists will discuss the crisis in man and his world at this time. Opportunity will be afforded to members of the

audience to ask questions and contribute to the discussion.

Numerous distinguished guests will include Joseph McShea, bishop of the Roman Catholic diocese of Allentown; the Rev. Wilson Touhsaent, president of the Lutheran synod; Edward Kortz, bishop of the Moravian Church; the Rev. Thomas Foster of the Lehigh presbytery and the Rev. Mark Thompson of the Lackawanna presbytery of the Presbyterian Church; the Rev. William Longsdorf, executive of the synod of the United Church of Christ; the Rev. Francis Thomas, district superintendent of the United Methodist Church. Bishops of the Episcopal Church will attend including Bishop Dean T. Stevenson of Harrisburg; Bishop Robert DeWitt of Pennsylvania; Bishop Robert Appleyard of Pittsburgh; retired Bishop Frank Sterrett, of Bethlehem, has indicated his intention to be present.

Other guests will be Congressman Fred Rooney; Dr. W. Deming Lewis, president of Lehigh; Dr. John Morey, president of Muhlenburg; Fr. Stuart Dooling, president of Allentown College of St. Francis de Sales and Dr. Frank Sills, President of East Stroudsburg College.

The diocese will host a luncheon for panelists and distin-

guished guests in the faculty dining room of Lehigh at which Presiding Bishop Hines will speak.

The Presiding Bishop will also present copies of the limited edition of signed and numbered centennial lithographs to those who are to be honored by the diocese on this occasion. Senior wardens of each of the churches of the diocese will accept a lithograph for their parishes.

The centennial art exhibit at Lehigh University will be open to those who come to the convocation on Saturday but will be formally opened on Sunday, April 25, by Madame Gilot-Salk and by the French ambassador to the United States, M. Charles Lucet.

A spectacular event entitled "Hallelujah, A Fanfare" will be staged on Friday evening before the convocation by the globus series in creative arts of Lehigh University, cooperating with the Bethlehem chamber of commerce, the Bethlehem recreation commission and the churches. Robert Moran, San Francisco composer, has based the music

for this event on a Moravian hymn by Christian Gregor. The event will utilize brass bands, choral groups, searchlights and marching as an accolade to the centennial, to the opening of McGinnes Hall, new liberal arts building at Lehigh and to Charles Ives, American composer.

In launching the centennial observance, Bishop Warnecke said, "This is planned to be a different kind of 100th. birthday party. We are not looking to the past, but to the future. Our theme, 'Creativity in Crisis', emphasizes the need to act in the problems of our time — how to end war, poverty, prejudice, discrimination and how to find meaning and peace in the life of an individual and of society. We have already made a substantial gift to 'Confront', an agency concerned with drug addiction."

Planning for the diocesan celebration of its centennial has included ecumenical representatives over a five year period. The diocese of Bethlehem covers the fourteen north-eastern counties of Pennsylvania.

of a Lambeth conference resolution drawing attention to the conflict posed between Christianity and cultures which permit polygamy. The resolution went on to mention other difficulties the Anglican Church faces on marriage.

Remarriage — in the church — of a divorced person while the partner is still living is forbidden in the Church of England, although a concession in some British dioceses authorizes a service of blessing of a civil marriage if the bishop approves.

Bishop Howe noted that remarriage of divorced persons is already permitted in the laws of the Anglican churches of Canada, New Zealand and Central Africa. It is in light of the changes made by the three member churches that the study is being taken.

The bishop also said that polygamy is an integral part of some sophisticated cultures and it is necessary to have an idea of what repercussions would follow if the church were to interfere with the practice. Bishop Howe said that a study of polygamy and tribal marriage customs in east, central and southern Africa is being carried out by a Roman Catholic priest, Fr. Adrian Hastings.

When Archbishop Michael Ramsey of Canterbury, opened the council meeting in Limuru, Kenya, he described the agency as a "microcosm" of the church. At the press conference, Bishop Howe termed it as a meeting of a family of churches getting down to changes in old ways and liturgical habits.

BAPTISTS ARE GROWING IN CUBA

★ Two Cuban Baptist leaders, attending a church conference in Switzerland, reported that the Baptist churches in Cuba are "alive and growing."

Manuel Salom and Humberto Dominguez, both of Havana,

Dramatic Events at Consultation Of Anglican Church Leaders

★ The controversial question of remarriage for divorced persons is the subject of a two-year study which will be reported to the 1973 session of the Anglican consultative council, an advisory unit of the communion.

Polygamy, practiced in several areas of the world, will be discussed in 1973, according to Bishop John Howe, executive officer of the communion.

Disclosure of the study on marriage came at a press conference when Bishop Howe discussed various decisions made at the council's first meeting, held in Kenya in late February.

Made up of some 55 bishops,

clergy and laity, the Council was formed in 1970 as an agency for action between decennial Lambeth conferences of Anglican bishops. It will meet every two years to advise on such issues as church union, world poverty, racism and domestic church policies.

Dramatic events at the Kenya sessions included endorsement of ordination of women, support for the merger of Anglicans and Methodists in England, and backing for World Council of Churches grants to liberation movements in Africa.

Bishop Howe said the remarriage issue came up as a result

told European Baptist leaders that the Baptist convention of Western Cuba has 7,000 members in 98 churches, and baptized 319 converts last year, according to a Baptist press report.

They were the first Cuban Baptist leaders to make a trip abroad in the past five years, the Southern Baptist agency said. Salom is treasurer of the Baptist convention of Western Cuba and Dominguez is pastor of Vibora Baptist Church in Havana.

The convention registered 584 delegates at its annual meeting, the men said, and one night's attendance exceeded 1,200. They reported that 22 students are enrolled in a four-year seminary course, and that 12 one-week meetings are held each summer at the convention's campgrounds, with an average attendance of 150. They added that 11 men and women are being provided for in the Cuban denomination's home for the aged.

While they did not have detailed information on Baptist churches in eastern Cuba, they reported that the western area church topped its budget goal last year, collecting nearly \$75,000 (U. S.) after establishing a \$70,000 budget. Two special offerings brought total income to \$150,000 in 1970.

Baptist churches in western Cuba have shown a net gain of more than 1,000 members in 10 years they said, adding that while worship services are permitted inside church buildings, outside services are still forbidden by the government.

There are about 16,000 Baptists in Cuba, according to the two men. Of the total, about 9,000 are in the Baptist convention of Eastern Cuba which has 110 churches. Cuban Baptist pastors who were once imprisoned have now been released, they reported.

White House Youth Conference Will be Marked with Conflict

★ The upcoming White House conference on youth, scheduled for Estes Park, Colo., April 18-20, may be affected by some of the turmoil associated with today's youth, despite attempts by the conference staff to quiet a controversy over the meeting.

Until late March, a number of organizations concerned with children and youth were planning an "alternative conference" in Washington, charging that the Estes Park meeting could not be representative of youth concerns. However, the alternative conference collapsed for lack of funds.

The American Baptist board of education and publication has expressed "deep distress" that the White House conference may not "adequately confront and respond to the needs and voices of the youth generation."

A memorandum circulated among youth workers of the United Church of Christ contends "the organizers want only youth participants who support the government and its ideology."

And a statement from the executive committee of the council of national organizations for children and youth condemned the site, organization, and format of the Estes Park conference.

The White House conference will bring together 1,000 youths and 500 adults at a hall in Estes Park to discuss ten issues: foreign relations, environment, drugs, education, race, the draft, poverty, justice, the economy and American culture.

Representatives at the meeting will include a "statistical conception" of American youth. For example, since college students represent 16 per cent of the age group involved, they will

have 160 of the 1,000 youth delegates.

The distribution of youth representation is one of the points of controversy over the meeting. Some charge that the White House conference on children, held in December, limited representation. They also charge that the conference staff refused to adequately involve, and consult with, the leaders of agencies concerned with children.

Stephen Hess, youth conference chairman, countered that the statistical representation was intended to give "credibility" to the conference.

Those who were planning an alternative conference, say that the conference site — 60 miles from Denver — would make it difficult to secure press coverage.

The statement of the executive committee of the national council of national organizations for children and youth also stated that the conference should be held in June to facilitate youth participation.

Some leaders of the panels for the conference expressed concern at the need to fit delegates into the "statistical conception," which says that the 100 youths on the panel should include 50 males, and 50 females, broken down into 16 college students, 39 students at vocational, trade, or high schools, 39 who are not in school, and six in the armed forces.

In addition each panel should contain 70 whites, six Mexican-Americans, three Puerto Ricans, three "other Spanish," 14 Negroes, two American Indians, and two Oriental-Americans.

Although the "alternative conference" will not take place, it is expected that dissident organizations will make their concerns known in Estes Park.

EDITORIAL

Western Kansas Insights

WILLIAM DAVIDSON has chosen not to automatically become the bishop of Western Kansas when it holds its first convention as a diocese, April 24-25. His reasons are stated herewith, together with a bit about son, Tom, whose activities for peace have been reported in these pages from time to time.

The bishop's address is Box 1383, Salina, Kansas, 67401.

Many Western Kansas churchmen rejoiced with me on my 5th anniversary on Jan. 6th which I appreciate greatly, but they still seem puzzled about the forthcoming election of a bishop for our new diocese. Many do not seem to take seriously the matter of becoming a diocese and choosing a bishop. Quite a few are aggravated at me for causing the "bother" of having an election and are saying something like: "Oh well, you'll be elected anyway, so why get excited?"

I want to try to clarify my position. Becoming your missionary bishop as I did five years ago made all of you — and me participate in an "arranged" marriage. Our parents — the House of Bishops — picked me out as your "groom" and they got us together, and I think it has been a happy marriage in spite of the "bride" just having to take what was offered, and the "groom" having to assume she was ready for marriage and capable of entering into it. Now you see, the parents have said you are free to choose your own partners, and the former marriage is being dissolved because I've said I don't want to be married that way any longer. I'm determined that the "bride" must answer the question "yes" or "no" and I suppose I also want to reserve the right to decide whether I think she means it and whether she's ready for this kind of marriage. I think there ought to be a few other suitors, a little bit of wooing, and a whole lot of consideration about what marriage for life means.

Such a statement may not help, but I hope that the labors of the executive board as the "viability" committee, and the council of advice as the nominating committee and the constitutions and canons committee as architects of the struc-

ture of our future existence will be useful and fruitful for the coming diocese of Western Kansas and its bishop.

Tom and the Conspiracy

Through nation-wide publicity, it has become well-known that our eldest son, Tom, of Washington, D. C. has been named by the Harrisburg federal grand jury as a co-conspirator in the alleged kidnapping-bombing plot announced Jan. 12 as having been uncovered by the F. B. I. from evidence which as yet remains secret. Tom denies that he is associated with such a plot if there is one, and it should be clear that the grand jury only named him. He is not once mentioned in the several "counts" and "overt acts" listed in the indictment and he has not been arrested. I was not aware that our American system of justice has reached the point where an individual's name and character can be maligned by the federal enforcement agency and the federal court without either of these having to make or substantiate charges. How would you like it if this happened to you? Are you satisfied that our laws should be such?

Anyway, Tom does know the Berrigan brothers and many of their associates and he has been engaged in "peace-making" activities for some time. I support him in this and would like myself to be able to more positively and openly associate myself with those who oppose our nation's involvement in the Indochina war, and who are helping us to see the intrigue, duplicity and deception that keeps us in this war and causes us to foster other wars and warlike acts. I would not resort to kidnapping and bombing — and I remind you that Tom and the others have not done this — they have only been charged with thinking about doing it — but it seems evident that some drastic measures are necessary to arouse the majority of our citizenry in order to get them to see what is happening to our great nation and its ideals of freedom and justice for all.

Tom advances the argument that the "conspiracy" is on the other side! The F. B. I. and the administration are out to get the peace movement and to silence these critics of government policy. This is the surest way to stifle dissent, but it should be noted that it has all the earmarks of a "police state". Let's try to think this one

through, pray and talk about it together, and then come up with some appropriate way to act. If you readers want further information about all this; or wish to offer some tangible support to the Harrisburg defendants in the form of statements of solidarity or money; or if you wish to argue on the other side, I would be pleased to hear from you.

The Universal Policeman

By W. Murray Kenney

Rector of Christ Church, Cambridge

ANOTHER WORLD! And there is one, way up and out in Woodstock, Vermont. It comes fully equipped with plowed and arranged white snow, sun, clean air, and of course Vermonters can read, so prices are high.

Connie and I spent a few hours at the Middlebury College winter carnival at the snow bowl. What a glorious day and a joie de vivre atmosphere! Hundreds and hundreds of expensively dressed and outfitted skiers, the competing teams, camp followers, rooters and miscellaneous skiers and amateur aficionados like us. It was a whole new world for me; an aspect of youth culture I've never seen in action. It appeared so healthy, sporty, ideal and American. Clean air, white snow and clean young bodies, colorful and gay. Although a few skied in jeans and levis and odd bits, almost everybody seemed shod with costly skis, poles, racks and sports cars. I wonder if these were the kids we've seen on the Common and in the Square, or will we see them? Have they been to Woodstock? Are they involved in drugs? Anti-Vietnam? For radical reform? Or are they from another world, a vivid spin-off of affluence? As a kid I wistfully watched the rich kids trying to become figure skating champs and tennis experts. Last week I wished I were 21, tanned, beautiful and frolicking after a blessed damosel, and that all the world and every day could be carnival day at the Middlebury snow bowl.

Going out to the provinces, after five months of polluted, potholed Cambridge and the hectic race for urban survival, does restore a bit of balance and beauty to life. I mourn for those in the ghettos of poverty or wealth who can't get away from the tense, compulsive and liberal whirl of Cambridge or Boston, to the wonderland where streets are plowed, the snow is clean, the air seems pure, and the only pothole in all of Vermont and

New Hampshire was being filled as we drove by. Even the spectacular Kancamagus Highway from Lincoln to Conway was open and, though a bit icy and slushy, we made it through and passed only four cars in a 32-mile stretch of mountain wilderness.

Speaking of potholes, somebody on the radio show said, "Mr. Kenney, the news opened this Sunday with our killing of 500 North Vietnamese and you talk about the dangers of potholes and frost heaves on South Huntington Avenue. What a mixed-up world!" Potholes are only a symbol of urban decay. If we weren't so heavily committed to our immoral and costly incursion into South East Asia we might be able to plow, fill potholes and collect and dispose of our garbage. Such a sophisticated society we are: men on the moon, computers to make us numbers and memorize all those bad things we've said or done and wish to forget. We're the big universal policeman. We're so up-tight about not losing face — lives we can lose but not face! — that we can't fill potholes we create. To close on a somber note, my newest definition: "an incursion is an excursion that ends in death."

New Property Morality?

By Hugh McCandless

Rector of the Epiphany, New York

THE INSTINCT of possession is older than mankind. It is found in cave men; in nursery children, in many animals. It is natural, and therefore some kind of a gift of God, and must be used rightly. But we find no general agreement on its right use, even in the Bible and the church. I can point this out most quickly by showing extreme views on both sides.

Several Christian saints and several socialists have said flatly that property is thievery. They don't just mean property that was gained by dishonest means, or inherited from someone else's labors; they mean all property. They mean even the property that a man has earned by what he thought was honest work. Their theological basis for this thought is expressed in the quaint old English prayer which says that God, of his kindness, has given the good things of earth to all men, but "we, by our niggardliness, have made them private and peculiar."

The legal basis for the same thought was well expressed by the anarchist, Max Stirner, when he

said that ownership of property was not a real fact, but a legal fiction. When the early colonists bought land from the Indians, each side was pleased. The colonists thought they had got it cheap, and the Indians thought the land belonged to everybody anyway.

Property is Sacred

THE OTHER EXTREME is the idea that property is sacred. The earliest Christians cared nothing for worldly gain. Therefore they were trusted, and became rich! Monasteries were started by people who wanted to live as poor men and women and help other people. They were admired and endowed by their neighbors, and became rich!

Many popes have stated that men should be able to work with a purpose. Men should earn enough so they can set aside something for charity, for self-improvement, for the schooling of their children, and for their old age. The prayers in our Prayer Book and the Roman Missal pray for a stable, peaceful society — and a stable society depends on both just rewards for work and the unthreatened preservation of those rewards.

Unhelpful Solutions

THERE HAVE BEEN many attempts to reconcile these two points of view, or to decide between them. Some of these are quite faulty.

One merely rhetorical solution is to say that human rights are more important than property rights. But property rights are human rights. Security is a right.

Plato's solution was to say that God made all things for all men to hold in common, so in his ideal republic there was to be no private property. But Plato's republic was planned as a dictatorship, and the people were to be slaves. Karl Marx said that under capitalism workers own only their own strength and their children. But under dictatorships people don't own even that much.

Thoreau's solution was to say that the highest law gives a thing to him who can use it. This is ambiguous, but it could be taken as an invitation to redistribute property by violence. This is dangerous. Advocates of violent change almost always become tyrants when they once achieve power.

Helpful Solutions

THERE ARE some approaches I think can help us. One is that of St. Thomas Aquinas, when he

said that ownership really means only the power to distribute property. Each man is only God's steward, to administer what belongs to God in the way God wants.

In our own day, Judge Cardozo has said that each generation must re-evaluate the rights of property and the restrictions on property for its own times. We do seem to have a situation at present that is new, for us at least. That is that there are so many people in our present world that we cannot guarantee both just rewards for work and the preservation of property. In other words, there isn't enough to go around.

How Things Look To Some Poor Men

WE HAVE another new situation. Due to the shortage of space and of transportation, we have gone in consciously for urban renewal. This has not endeared men of property and power to poor men. In fact, the result has been the reverse. Back in Governor Al Smith's day, urban renewal was thought of as merely an attempt to bail the banks out of bad investments. You and I think urban renewal is a good thing because it gives us what society wants. To the poor, "what society wants" merely means what some people are willing and able to pay for. To them, it means super-highways punching through slums and making them even darker and dirtier. To them, it means the expansion of colleges and hospitals and art galleries into the run down areas such institutions collect around themselves. It means the building of two 110 storey office buildings, or spending three million dollars on the Vivian Beaumont Theatre when there is a housing shortage already of crisis proportions and getting worse.

It means building low income projects that don't work. Two of them, in Cincinnati and St. Louis, are already ghost towns. It means moving poor people out of the way of these improvements with nowhere for them to go. Everybody wants the poor man to have a nice home, but no one wants them next door to himself. So what is the poor man supposed to do? If in his frustration he breaks the law, there are many who will not blame him. And the great trouble is this: society has often shown the poor man that breaking the law is often the only way he can get some form of justice!

THE NEXT QUESTION is, what does God want his church to do? There are many, mostly outsiders, who don't care whether the church con-

tinues its worship and its work or not. These say, "The church must sacrifice itself; it must follow its master on the way of the cross; when a man takes its coat it must give him its cloak also; when it is compelled to go a mile, it must offer to go two miles."

But wait a minute. Just before his arrest, when our Lord was anxious about the survival of the church, he said this: "Before, I sent you out without money. But now, he that hath a purse, let him take it and his money; and he that hath

no sword, let him sell his garment, and buy one." A dead church cannot sacrifice itself for others.

A Dilemma

OUR DILEMMA is between self-sacrifice and survival. It is between poor Porto Rican families with children, and our own poor sisters, some of them very frail or ill. But Christ never said Christianity would always be simple and easy. We can only pray that the church will come out of this time of tension a better church, and that we will come out of it better and wiser Christians.

.. People ..

WILLIAM STRINGFELLOW read a statement for himself and poet Anthony Towne at a worship service in the synod house of New York Cathedral. The declaration was the first from the two men since a judge in Rhode Island dismissed charges against them for harboring Fr. Dan Berrigan at their Block Island home in August. The statement — in the form of a letter to the Berrigan brothers — said there had been some well-meaning but "ominous" advice not to say anything about public affairs or what had happened to them at least until the outcome of the prospective presidential campaign in order to avoid reprisals. "We will not simply abdicate our citizenship," they said, "nor will we abandon the practice of the gospel. We will not quiet as human beings. It is always characteristic of oppressive societies that fear

reigns between regime and people. Americans have been suffering an administration which is manifestly afraid of its own citizens: afraid of the young, afraid of the blacks, afraid of the poor; afraid of free speech, afraid of free media, afraid of any doubt about its version of events; afraid of ideas, afraid of truth; afraid of persons who think; afraid of non-conformity, afraid of dissent, afraid of citizens who behave as free men." Taking part in the service were Suffragan Bishop Stuart Wetmore of New York; John Coburn, rector of St. James church and president of the House of Deputies; George Webber, president of New York Theological Seminary, and Sister Jogues Eagan, one of seven persons cited as co-conspirators in charges made at Harrisburg, Pa.

WALTER SOBOL, rector of St. Mark's, Foxboro, Mass. reports that packages containing a bottle of wine, a loaf of

bread and a thick steak, left on doorsteps of 40 members of the church, have provided the town of 15,000 with a mystery that so far defies explanation. Someone, it seems, tiptoes in the dark of night up to the houses of the parishioners, leaves the food and drink and disappears into the darkness. Sobol says, "It is a joyful thing and we can use that these days." He hopes the phantom continues his good work until everybody in the parish has been visited. He also believes the mysterious donor will soon run out of money to buy wine, bread and steak. There is always a note left with the food, written on red paper, which reads "With love from the St. Mark's phantom." It all began in

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January when parishioners reported finding the goods on their doorsteps and the practice has become a wide conversational topic. On town meeting night, the busiest for the "phantom," five families were "visited," they returned home to find the gifts. Always the doorbell is rung and the benefactor disappears before the occupants can answer.

JESS TAYLOR, Episcopal priest, who is manager of an employment agency says it is doing a brisk business in getting clergymen into other fields of work. "In general, clergymen don't want to get into what you might call 'related fields' — counselling, teaching, social work. Anything but. They go into all kinds of sales, stocks and bonds, fund raising, public relations, management." Taylor said he discovered the demands of the church were quite different from his own concept of the ministry. "I wanted to spend time with individuals, working on the quality of life in the parish. But that's not what the congregations wanted . . . They wanted new programs, new members, bigger and better projects. Well, I was good enough at that sort of thing. My first two congregations in Southern California doubled in size during my tenure, but my heart wasn't in it." He said that among Episcopalians "the frustration factor isn't always the most important. There just aren't enough jobs with decent pay. A man gets into his middle 40s, and he's still hacking around as an assistant. It's a dead end with no hope." Mrs. Marion Hood, in charge of clergy placement in the diocese of Penn., concurs with Taylor's statement on one point. "We have many more clergy than parishes to put them in," she said. The rising costs of maintaining a priest and his family have

also become a problem for the churches. "Seminarians are warned in advance that there's no assurance they'll get church-related jobs," she said.

PAUL REEVES, bishop of Waiapu and primate of New Zealand, came to his consecration from a week-long retreat at a Roman Catholic Cistercian monastery and hear his installation sermon preached by a Methodist minister. In yet another ecumenical gesture, the communion service was open to "all Christians present." He is the first man of Maori descent to become a bishop of an Anglican diocese, other than prelates specifically appointed to serve Maori Anglicans. Preacher at the service was a former president of the Methodist Church of New Zealand the Rev. Ashleigh K. Petch. Reeves said he

chose a Methodist to preach the sermon because he considers the Methodists comparatively free from "denominational hang-ups" and more concerned with obedience and "getting on the job." The new bishop has been a member of the management board of the Methodist Church's national newspaper. Explaining his consecration plans, he said, "Since church union discussions began, people from non-episcopal churches have shown themselves willing to accept bishops, and union negotiations have promoted discussion on what a bishop should be. Therefore, traditions other than the Anglicans now feel that they have a stake in the new bishops appointed by the Anglican Church. This has been clear in letters I have received since I was appointed."

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