

# The **+** WITNESS

II APRIL, 1971

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## In Leading Churches

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FOR CHRIST AND HIS CHURCH

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

## Story of the Week

### Anti-Racism Drive will Defend Indians of Latin America

★ The plight of Indians in Latin America is one of three emphases for 1971 approved by the program to combat racism of the World Council of Churches.

Priorities for the sometimes controversial program were selected at a meeting which brought together 25 directors and consultants from 18 nations. Investments and land rights are among other special concerns.

The question of Latin American Indians grew out of a symposium held on the island of Barbados early in March. Anthropologists said, in a statement addressed to the council, that mission work imposes alien cultures on Indians in Latin America and should be phased out.

Until that goal can be achieved, the social scientists said, missionaries should show genuine respect for Indian culture and halt the "theft" of Indian property by the appropriation of labor, land and natural resources.

The anti-racism program pledged its energy to continue discussion and investigation of the "Declaration of Barbados," which also said the churches should end competition for Indian souls and stop the practice of concentrating population for the purposes of evangelism and assimilation.

The division of world mission and evangelism has launched inquiries, emanating from the Barbados statement, among churches involved in work among Latin American Indians.

Sponsors of the session on Barbados included the WCC's program to combat racism, the council's commission of the churches on international affairs and the University of Bern.

Two major emphases of the 1971 program will be church investments and land rights, concerns which have been approved by the policy-making central committee of the council.

Meeting in Ethiopia in January, the committee asked that member churches investigate the military, political, industrial and financial systems of their countries to see how they support racism in domestic and foreign policies.

A symposium on land rights is under study, particularly in reference to issues in Australia and New Zealand. Regional groups may be formed to investigate exploitation of land which deprives racial groups of their culture, economic or political rights, it was reported.

The anti-racism program caused international controversy in September, when \$200,000 from its special fund was dispersed among 19 groups fight-

ing racism. Some of the recipient groups in Africa are alleged to have used guerrilla tactics in opposing white supremacy.

At its March meeting, the policy of making grants to organizations of racially oppressed people was reaffirmed, endorsing the central committee stand taken in January.

Directors of the program reiterated special concern for Southern Africa, asking that the council pursue several new initiatives there, including:

- Extension of prisoner of war status to freedom fighters, in accord with the Geneva convention.

- Opposition to military alliances with South Africa and opposition to supply of arms to South Africa, Portugal and Rhodesia.

- Discouragement of white immigration to South Africa and of tourism in Southern Africa, Portugal, the Malagasy Republic and Malawi.

#### FOUR BLACK CLERGYMEN NAMED IN WASHINGTON

★ Four black clergymen have been nominated for suffragan bishop of the diocese of Washington.

Named by a nominating committee, they are:

The Rev. Jesse F. Anderson Jr., 33, an assistant at St. Patrick's, Washington.

The Rev. Junius F. Carter Jr., 43, rector of Holy Cross, Pittsburgh.

The Rev. Quinland R. Gordon,

55, a member of the council staff in New York and former rector of Washington's church of the Atonement.

The Rev. John T. Walker, 45, a canon at Washington Cathedral.

The suffragan will be elected on May 1 at a special diocesan convention. He will succeed Bishop Paul Moore, now serving as coadjutor of New York.

Bishop William F. Creighton

delayed for several months after Bishop Moore's departure before calling for a new suffragan.

In January 1970, diocesan clergy suggested that a new suffragan should be black. A large percentage of the population of the city is black, but the diocese also includes part of white suburban Maryland.

Other nominations may be made from the floor of the convention.

degrees from both Stanford University, Palo Alto, and Carleton University, Ottawa, Canada. Darnell has a master's in counselling from San Diego State where he served at the western behavioral science institute.

## CHURCH INVOLVEMENT IN POLITICS

★ After a debate in Little Trinity church in Toronto, the audience voted 83-66 in support of two laymen who said the church shouldn't get involved in politics. Two clergymen said it should.

The laymen were Robert Brow, a lecturer at Glendon college, York University, and Walter Dinsdale, a progressive conservative member of Parliament for Brandon, Manitoba.

"The church," said Dinsdale, "is a group of redeemed sinners whose essential mission is spiritual renewal."

Brow agreed with Dinsdale's view that the wide variance in opinions within any church makes a consensus impossible.

However, Canon Maurice Wilkinson of the Canadian council of churches and the Rev. W. Clarke MacDonald, secretary of the United Church of Canada's board of evangelism and social service, rejected this attitude.

"The only body that can't speak is one that is born dumb or dead," MacDonald said. "Jesus wasn't crucified merely because he talked about the lambs, lilies and laddies, but because he met head-on the vested interests of his day."

Wilkinson, an Anglican, rejected criticism of World Council of Churches' grants in Africa. He said WCC support of black groups was primarily a declaration of church disapproval of racism.

Salvationist Bernard P. Hemsley, speaker from the audience, criticized church involvement which, he said, helps finance acts of disobedience or violence.

## Assist Adjustment of Divorced The Aim of New Ministry

★ A new ministry aimed at helping persons adjust to the shock of divorce is underway in Berkeley, Calif., providing opportunities for "coming to terms with single life again."

The founders of what is called the transition institute, with theology and psychology backgrounds, claim that divorce often brings a culture shock following the insulated years of marriage. New roles and the opportunities for new life styles are needed, they said.

Jack Crickmore, a former seminarian, and Douglas Darnell, a former counsellor and hospital administrator, said their institute will fill the gap left by churches, which help people with their marriages but not with their divorces.

Both men agreed that a major problem in adjusting to divorce is separating oneself from the past. "Many experience immobility, are unable to make decisions, cannot take steps toward new relationships," they said.

"The institute aims," noted Crickmore, "to educate people to seek their own answers. It's not an encounter group, not therapy, but an educational framework for becoming more competent in dealing with one's own problems."

The two men, both of whom

had problems with their own divorce situations, discovered that many persons, like them, were unhappy and culture shocked and in need of help.

"There are many marriage counselors," said Darnell, "but no divorce counselors that I know of."

The heart of the institute is the divorced persons' workshops which provide the opportunity for re-defining old relationships, rebuilding self-confidence and learning to trust again.

In planning the format, Crickmore and Darnell worked with an advisory board composed of a psychiatrist, a marriage counselor and a teacher who deals with children of divorced parents. The board will continue to advise the new organization.

The two institute founders see divorce counselling as only one of several problem-solving approaches. Others could aid the handicapped, the unemployed or any kind of group that requires transition from one life style to another.

They have even considered the idea of helping the military man find his bearings on return to civilian life.

Crickmore, who studied three years at a seminary, has served as group leader at Casaelya Institute in San Francisco. He has



"I question whether God is directing ecumenical bodies to give financial aid to terrorist groups in Africa or to American draft-dodgers in Canada," he said.

An Anglican professor, the Rev. Tom Harpur, said that if the church were not involved, it would become "a gutless wonder capable only of baptizing inconsequential."

## Judge Upholds Church Operation Of Center Treating Addicts

★ A New York state supreme court judge ruled that operation of a drug-treatment center in a Manhasset, L. I., church is a proper religious function.

Justice Bertram Harnett did, however, set a May trial date to determine whether the program housed in Christ Episcopal church constitutes a danger to the public health and safety of the community.

Six residents of the area had charged that the center, financed with a \$100,000 grant from the Long Island Jewish medical center, violating zoning laws and is a health hazard.

Judge Harnett said: "The challenges of drugs to the human mind and spirit can be fairly met by the moving thrust of religious institutions. Indeed, the essential moral alienation of drug abuse seems most directly a religious problem. There is implicit in drugs abuse a breakdown of spiritual and moral values."

Meanwhile, Trinity Church in the Wall Street area of New York, announced that the first methadone treatment center in downtown Manhattan was opening in facilities provided by the church.

Methadone is used to treat addicts to heroin. The treatment center assisted by Trinity is operated by Beekman Hospital in cooperation with state and city narcotics agencies.

The program at Christ church in Manhasset was started in late 1970 to aid youths experimenting with marijuana and "soft" drugs. There are no residential

patients, prolonged users or those using "hard" drugs are prohibited.

In upholding the religious function of drug treatment facilities, Justice Harnett quoted Pope Paul as having said that priests must try to help addicts, "attempting to restore them, with God's help, to free and responsible control."

The plaintiffs objected to the center's proximity to St. Mary's Catholic church and its school, to the public library and to its residences. They said the program would promote the use of drugs.

In setting a trial to determine that question, Justice Harnett said: "If there is a genuine danger to the community, if an unreasonably unhealthy element is in fact introduced, the factor of religiosity alone cannot grant a legal immunity."

### ANGLICAN BISHOPS WARN ABOUT STRIFE

★ Leading Anglican bishops are warning both publicly and privately that national disaster and record unemployment loom unless society is built on the right foundations.

Their remarks have been spurred by Britain's grave troubles in major industries.

More and more, the signs are that the nation's industrial troubles are engaging the attention of church leaders, as well as those of the ruling conservative government under Edward Heath. Strikes, many of them wild cat, are running at a record

high level, and unemployment has now passed the 700,000 level.

Leading the church campaign against industrial strife at present is Archbishop Donald Coggan of York, whose northern province embraces the heart of England's industrial capacity.

Almost echoing the same words used by Detroit's Henry Ford during his recent visit with Prime Minister Heath in the midst of a massive Ford workers' strike involving over 40,000 men, he wrote: "I doubt whether there will be any return to sanity until there is a radical change of attitude. I have been dismayed at the bitterness which has shown itself in recent industrial disputes, at the pitilessness which shuts its eyes to imminent national disaster and to personal suffering so long as the ends of those at variance be achieved. This, if persisted in, cannot but lead to national disaster."

Dr. Coggan continued, "We are all deeply concerned at the state of our country. Whatever our political allegiance, our thoughts must often turn to our leaders in days of great perplexity. Patriotism is a word seldom heard today. It would seem to be outmoded. I believe it needs to be reinstated to a place of honor in our thinking."

"The love we owe our country must be a critical love, tested by unalterable principles of right and wrong. If we believe our country to be moving in a sinister direction, then our very patriotism will make us cry out in protest. But pride in and thankfulness for our country are qualities not to be despised."

He concluded, "I doubt whether there will be any return to sanity until there is a radical change of attitude — in fact, a reinstatement in our thinking of deep patriotism which shows itself in willingness to delay or

even forego material advantage if the nation can be saved."

Archbishop Coggan wrote after a series of major national strikes involving municipal garbage and sewage workers, electric power employees and post office workers, in the midst of the Ford and other factory disputes, and on the eve of a crippling nationwide walkout by railroad men.

Another prelate in the industrial north — Bishop Denis Wakeling of Southwell — has warned that Britain's current industrial conflicts are battles that lost their significance years ago.

He declared that the battle cries of "profiteering," "exploitation," "communism" and "malingering" do not reflect the realities of today's industrial situation.

"The right to strike is one which must not be taken away from the employee, but its recent use as a weapon of industrial and political blackmail has revealed that old attitudes and relationships must die and new ones rise out of their death. The future of everyone's jobs both in management and labor now demands constructive bargaining, not a recourse to outdated slogans."

## ACQUITTALS WON FOR PROTESTORS

★ A theology student and a priest were acquitted in superior court in Washington, D. C. in what was seen as a test case of charges against 71 seminarians and clergymen arrested in anti-war protests.

At the Good Friday trial, defense lawyers argued successfully that the prosecution failed to show that the offense of "incommoding the sidewalk" had occurred.

Ninety-five persons were arrested on April 5, but only 71 were booked and jailed on misdemeanor charges.

# Glad COCU Union Plan is Dead Declares Methodist Bishop

★ Reports that an effort to merge nine Protestant denominations may be dead is "the best news I've heard of in a long time," Methodist Bishop Gerald H. Kennedy said in an interview.

The bishop, head of the denomination's Los Angeles area, has long been opposed to a large-scale Protestant merger.

"I believe in the ecumenical movement with all my heart, but I don't think that means one Protestant Church," Bishop Kennedy said.

However, he feels that the efforts of the consultation on church union to merge nine Protestant denominations "probably was a good thing" because "it made us think."

Bishop Kennedy was in Minneapolis to speak at holy week services sponsored by the greater Minneapolis council of churches at Westminster Presbyterian church.

In a talk to the ministerial association, Bishop Kennedy said there will never be a substitute for preaching.

"Preaching only gets dull," he observed, "when fellows forget what the gospel is. It's the most exciting news there is. It takes a real gift to make preaching boring but we can do it."

Preaching is "awfully hard work" and there are not many good preachers, he said.

Bishop Kennedy said laymen tell him they want two things in their clergy — a man who can preach and a man who is a good pastor.

The bishop said that for the most part he thought it was a good thing that some men are leaving the ministry.

"They are fellows who haven't fitted into the job and who ought to try something else," he observed.

He joked that he had felt like leaving the ministry "every Monday morning."

Actually, Bishop Kennedy plans to return to the parish ministry. He will retire from his bishop's post — "at the earliest possible opportunity," which is July 1972, when he will be 64. Then he plans to become senior pastor of First United Methodist church, Pasadena, Calif., where he currently preaches two or three times a month.

## BISHOP DEWITT LEADS WHITE HOUSE VIGIL

★ Clergymen led by Bishop Robert L. DeWitt of Pennsylvania stood opposite the White House in a silent vigil against the Vietnam war on Good Friday. With him was United Methodist Bishop James Armstrong of South Dakota and William P. Thompson, top administrative officer of the United Presbyterian Church.

Bishop DeWitt explained that his decision to spend Easter week standing in front of the White House to protest war began when South Vietnamese forces launched their "incur-sion" into Laos.

"I suddenly realized that I had been riding along in the back seat and I couldn't do it any longer," he said, recalling that he was listening to his car radio when he heard of the movement into Laos.

"I began groping for some meaningful, traditional religious expression of my feelings and I remembered that Jesus said to his disciples that this kind of demon possession comes out only with fasting and prayer."

Thompson, an attorney, said that he had been unsuccessful in the past in conveying United Presbyterian statements against the war to the White House.

# EDITORIAL

## On Supervising Change

By George Peabody

*Runs his own management consulting firm. He is an Episcopal priest attached to St. Clement's in New York. For many years he was in charge of leadership training for the national church.*

I HAVE LITTLE EVIDENCE that the mainstream of today's institutional church has much to do with anything. It is not that we lack for faithful people and brilliant thinking, but it is my church experience that the most splendid Christians and the most vital programs trigger such a cloying resistance within the church that momentum, always difficult to generate, is usually lost. After 5 years of consulting in industry, government and education, I've found that action in God's world can be taken more freely outside the institutional church.

For 15 years it was enormously invigorating for me to join with others in a creative mission like St. Clement's, or in a vigorous diocese like Missouri or Washington, or Episcopal Church's laboratory training. Gradually I lost interest because we could not bring anything to fulfillment. For instance:

1) With no vital two-way connection with the diocese, St. Clement's mission is more of a "trip", an isolated experience, than a marvelous experiment which could be used by the diocese which supports it.

2) The national training program bloomed promisingly, planted training centers in the National Council of Churches and in half a dozen other countries, but has now become innocuous in the Episcopal Church.

3) The General Convention Special Program — will this imaginative, if sometimes awkward, effort deteriorate with the rest? Forces are clearly evident which can cause this program to abort in the same familiar pattern.

Of course we must admit to our inability to make our own programs go. We learned a lot from our difficult experiences. Nevertheless, we are not that inept. There seems to be something about the character of our institutional life which cuts down the very vitality which the church has inspired. That is my main point.

What is that something? An adequate diagnosis can be made if it is done systematically and jointly by those who have managerial responsibility for various parts of our institution. I submit a few tough questions:

● Do we have clear operational goals at various levels? That is to say, are our goals measurable, attainable, with dates set for their accomplishment, and known to all involved?

I doubt it, and I seriously wonder if any subpart of the church can bring anything to fulfillment if it doesn't know what it is trying to do.

● Is the training of our people related to the functions they must perform? A recent survey of clergy revealed that there are many functions of the parish priest for which the seminaries have given them little or no preparation. If this is true, where do our key personnel get their trainings?

Moreover, one seminary professor has stated his belief that it is not the purpose of the seminary to train clergy for the church, but only to train people to think theologically. How prevalent is this kind of thinking?

● Rewards and punishments regulate behavior in any system — What are they in the church? How do clergy get evaluated? Do they know the criteria by which they are judged and the results of the judgment? Is that done systematically? Once evaluated, what kinds of behavior gets rewarded and punished?

In one diocese, the mission clergy are regularly evaluated by a diocesan committee. The membership of the committee is not known. The criteria with which they evaluate are not known. The results are not communicated to the mission clergy. I could not design a procedure which could more efficiently destroy the confidence and effectiveness of key personnel.

● Power is a talent given to us — but are church people rewarded for burying this talent? For example, there is a clearly-felt unwritten rule in many dioceses that people should not politic openly for themselves or for issues they believe in. The result is that people do not assert themselves or else they exert their power covertly behind closed doors. If this is true, our reward system is a marvelous means for destroying the very element necessary for a successful program.



● Credibility is the trust people have that the church intends to and is able to do what it says. But is there a credibility gap here? No institution can function without credibility. A credibility gap exists in the church as it does in other institutions such as the White House — regardless of party — the universities, and General Motors — thanks to Mr. Nader. Where is our gap and what are its causes?

These are a few major organization questions on my mind. You may wish to add to this list. I have not raised questions about money since financial problems are only symptoms. Money will flow when vitality does.

I urge top management in the national and local churches to spend some of their energy on a decisive, long-term (1-3 years) organization development effort, whose purpose would be to answer organization questions and to act on the answers.

Such an effort would not take an exorbitant amount of energy of any one person or group of persons. Organization development consultants are readily available within the church. But the supervision of change cannot be delegated; it is a management responsibility.

## Bequia 1969-1971

By Paul T. Shultz Jr.

*Rector of Zion Church, Greene, New York*

THE FIRST MORNING my wife and I spent in Bequia was in July, 1969. We strolled a short way down the beach from our hotel, came to the street and there across the street, in front of St. Mary's Church, we saw him: the Rev. Charles A. Adams, rector of Bequia. On impulse we crossed the street and introduced ourselves. Responding with fine courtesy, he showed us the interior of the church. Men were at work; the interior was undergoing extensive rehabilitation. We admired the altar recess with the free standing holy table in its midst. On our left behind the pulpit a maritime painting of our Lady with the Christ Child. She wears a diadem of three stars and to her left the Southern Cross is shining in the sky. On the other side of the church a side altar underneath a painting of St. Vincent with his pots. He stands on a beach with the sea behind him.

Then Fr. Adams took us next door to his newly rebuilt rectory. He had come to Bequia only eight months previously. He found sad disrepair both

in St. Mary's and in his other church at Paget Farm, five miles away over a tortuous and difficult jeep-track. And the rectory was a shambles! The whole situation was deeply discouraging but to Charles Adams it was simply a challenge to be met. And meet it he did. Within eight months the rectory was completely rebuilt with a new, large and fully adequate cistern. Electricity was installed in both church and rectory. At the time of our visit the rectory had just been completed, the upstairs part of it not yet furnished. Fr. Adams led us through seven light airy bedrooms with three baths. Then we sat down with him in his study and he told us his audacious dream.

"The people of this island need a high school," he said. "A secondary school to teach the young people the knowledge and skills that must be theirs if they are to cope with the 20th century." We gasped in amazement at the audacity of this extraordinary man. Here he was with his rectory rebuilt but not yet furnished, two churches in process of repair and a parish workload heavy enough to stagger any man — as many of our readers know, Bequia is a small island in the Grenadines with a population under 5,000, 90% Anglican. In the midst of all this, not only was Charles Adams undaunted, he was thinking beyond the present, planning for the future of his people. We listened to his audacious dream and inwardly we determined to do what we could to help him make his dream come true . . . .

### Second Visit

AUGUST 1970. Our second visit to Bequia! Over the sea from St. Vincent and again into the charming harbor of Port Elizabeth. Disembarking from the good ship "Friendship Rose", we proceeded to the rectory. What a happy finding! A lovely home, tastefully furnished. Every bedroom ready for a guest. A smiling staff. Then up the hill to the new high school in process of construction. The dream was beginning to come true! Workmen on the site, passing and pouring buckets of cement. The walls were rising. Six or eight young people from Canada, men and women, working along with the men of Bequia. The ground had been broken and the corner-stone laid in March. Work began then, was strengthened in June when Mr. Merritt Shapley, a shop teacher from Greene, New York, came out to Bequia at the beginning of his vacation and gave six weeks of his holiday to help with the supervision. Now at the time of our visit the outline of the school was there in stone and cement. But so much more remained to be done . . . .

## Job Going Well

FEBRUARY 1971. Again we have the joy of visiting Bequia. A new two story building with quarters for teachers above and three classrooms below is nearing completion. This will increase the efficiency of the primary school for which also Fr. Adams and St. Mary's parish are responsible. For us this was a grand surprise. We had known of it as a possibility but nothing more. To see it an actuality and almost ready for occupancy is thrilling.

And the new high school! Real progress since last August. The first floor walls and partitions are completed. The two large cisterns, one at either end, have been constructed. The one on the end nearer the sea is covered with wood ready for the concrete to be poured. Likewise with that entire half of the building. That half will assuredly be completed by September — for, once the floor is laid, the remaining construction can proceed apace. This autumn the school will open with three classrooms and three teachers. What about the rest of the building? That depends upon the contributions that are received. The school is being built as the money comes in. About 12,500 British pounds (\$60,000 BWI, \$30,000 US) are needed to complete the project. Our hope is that through the continuing sacrificial efforts of the people of Bequia and the generosity of friends in Britain and Canada and the U.S.A., it will not be long before the audacious dream will come entirely true . . . .

Note: Contributors wishing a tax deduction are advised in Britain to send their gift to Mr. A. G. Clarkson, 24 The Drive, Amersham, Bucks; in Canada to Mr. H. S. Tuckwell, 71 Cambridge St., Winnipeg 9, Manitoba; in the U.S.A. to the Rev. Paul T. Shultz, Box 116, Greene, New York, 13778, making their cheques payable to Zion Discretionary Fund.

# The Infinity of God

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

THE HINDUS do not speak of God as "one" because such a numerical designation suggests that the divine is part of a series — that he is "one" as distinguished from "two", "three" or "four". Instead they say that God is *advaita*, which means non-dual.

It seems to me that the intent of non-dual doc-

trine is expressed fairly well in English by the concept of infinity. Taken literally in its etymological sense infinity means without boundaries or limits of any kind. This is the reason for saying that God is one. It is a matter of logical necessity. There can be only one infinite being. For if there were two such beings there would have to be some kind of boundary that marks off where one ends and the other begins. But such a boundary would be a limit and this is contrary to the nature of infinity.

However, such formal verbal argument is worth very little. It is mere playing games with words inventing definitions and then fitting a series of definitions into a verbal system such that it contains no obvious internal contradiction. This was a favorite occupation of medieval theologians, and I suppose that playing this game at least kept them out of mischief. The dark side of this pastime was its tendency to increase dogmatism in the mind of the player. An internally consistent verbal system feels to its creator like a column of figures for addition. Given the definition of each number in the column there can be only one correct answer. Similarly, given the theologian's definition of his terms his conclusion has the inevitability of arithmetic. He feels that he knows the truth, and those who disagree with him are simply wrong.

Religion is not theology. Some of the most religious people are innocent of any theological learning. Many theologians have had very little of the spirit of Christ.

Yet there is a relationship between the way men speak about God and their religion, if only in the sense that men try to communicate their experience to others and such communication includes God talk which is either more or less adequate as symbols for God experience.

From this latter point of view the assertion that God is infinite is grounded in a kind of religious sensitivity that Jacob expressed at Bethel, when he said, "Surely God was in this place and I knew it not." The religious man becomes aware that in all of his life experience it is not God who is absent but he himself who is blind.

To speak of "seeing" God is obviously to use a metaphor. The feeling suggests to me the description of the arrival of Marley's ghost in Dickens Christmas Carol. Dickens wrote that the fire on the hearth leaped high in recognition as if to say, "I know him — the ghost of Jacob Marley!" So



the half extinguished energies of life suddenly surge upward in recognition — "I know him! The presence is here!"

That responding surge of vibration that thrills through every nerve fiber of the body comes in all kinds of situations — in sacred locations sometimes, but also in scenes that are profane. I feel it vividly at some funerals and at some weddings. When people gather in loving tribute to a good life in which we all have shared, or when two people with their hearts in their eyes promise unlimited responsibility for each other, the presence is easily felt. But I have also been aware of the same presence in a wild storm at sea when all of our skill and strength were tested in a battle for survival. In that storm, if our small boat had gone down, I would have gone down fighting, but without fear, for I knew my beloved adversary. The presence is there when I pick up and hold my very young friend Anne Ward or when I am greeted with ecstatic joy by my poodle Gigi. Sometimes it comes when I pray with a sick person or counsel with a person who is struggling with a personal problem. The presence dances in a spring morning, sings softly on some starlit nights, shouts ribald songs in a boistrous wind, touches oh so softly

and tenderly in the smile of friendship, and speak in the powerful stillness that gathers around an experience of tragic loss.

Such awareness leads men to speak of God as infinite. He is everywhere present. Moses by the burning bush heard a voice saying, "Take thy shoes from off thy feet for the place where thou art standing is holy ground."

Indeed it is — any place. The place where you are reading this. It is only self-concern that veils the eyes of inner consciousness. And it is possible increasingly to grow out of such self concern, to grow out of "I" feeling and into "we" feeling. You begin by seeking out those situations in which it feels natural to say "we" instead of "I" or "you" or "they" and "them". You don't learn to enjoy dill pickles by forcing yourself to stop eating ice cream. You don't get over self-concern by fighting it. Rather, seek your own "we" experiences and the exaggerated "I" will fade away — not the real "I". The real "I" is a unique creation of God and you should value your own individuality as does God who offers himself in you. The real "I" is not the problem. It is only the exaggerated false image that veils the heart and blots out the presence. He who loves knows the true meaning of the infinity of God.

## ... People ...

JEAN-MARC VON DER WEID, 25, a former president of the now-banned national union of Brazilian students, was interviewed on the ecumenical radio program Intervox, produced by the World Council of Churches and other church agencies. Recently released from jail he declared that he and his friends "will all go back someday." Von der Weid

was arrested on two occasions for his opposition to Brazil's military regime. He told of almost daily beatings, of having his head shoved into pails of water, of being hung by his feet, of having electric shocks applied to his body, and of being threatened in front of firing squads. The student charged that 12,000 political prisoners in Brazil are being subjected to such treatment. He reported growing opposition to the military regime,

including increasing numbers of churchmen. The "lower clergy," he said, "are beginning to live with the people and beginning to fight with the people for the liberation movement." He added that

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continued guerrilla activity and violent conflict is inevitable and that he and many others will return to Brazil. A citizen of both Brazil and Switzerland, von der Weid said, "It's not important when we return. It's important that we are a part of the Brazilian people and we will return to fight with them, our people."

**ALAN WALKER**, Australian evangelist, will receive the annual Upper Room Citation. The award will be presented Aug. 26 in Denver, according to Wilson O. Weldon, editor of The Upper Room, a devotional publication which gives the citation. Dr. Walker, 59, will be recognized for his contributions to the world-wide Christian fellowship. Currently the president of the Methodist Church in New South Wales, he is known, Dr. Weldon noted, for his evangelistic zeal, involvement in social issues and ecumenical leadership. The Upper Room is linked to the United Methodist board of evangelism but is interdenominational in scope. It is published in 24 nations, has 47 editions in 39 languages and is distributed in 125 nations to some 10 million persons.

**S. HUGHES GARVIN**, rector of St. Peter's, Morristown, N. J. announced grants from Wilks Fund income totaling \$33,750. This is the 19th consecutive year that grants have been made from the income of a bequest of the late Sylvia H. G. Wilks, daughter of the famous Hetty Green. Following recent tradition, Morristown agencies will receive one-third of the funds; totaling \$10,000. In addition, Dunstan Tegli, a Liberian student sponsored by the parish will receive \$1,500 towards his pre-medical education. Around the state, the church of the Holy Communion, Paterson,

will receive \$3,175 to continue a social service project in ghetto areas of the city; Eagle's Nest camp, the diocesan camp at Delaware will receive \$2,500 towards the construction of a swimming pool which is badly needed due to the polluted condition of the Delaware river; Youth Consultation Service in Newark will receive \$1,000 and the Holley community mental health center of Hackensack will be awarded \$2,500. \$1,000 will go to St. Barnabas church, Newark, toward the purchase of a bus for transporting its young people to activities outside the city, and the Hinge, an ecumenical ministry to youth in Essex county will receive \$1,400 for its summer program in Newark. Nationally, the council for religion in independent schools leads the list, receiving \$1,825

for the vineyard experiment in living, a summer ministry to young people at Martha's Vineyard. St. Francis boys' home of Ellsworth, Kansas, will receive \$1,000 for work in the rehabilitation of delinquent boys; the Greater Derry contact center, a social service facility in Derry, N. H., will receive \$1,000 and \$200 will go to the College of Preachers in Washington, for post-seminary training of clergymen. In the international field, \$1,000 will be awarded to the boys town institute of Liberia and the bishop of Haiti will receive \$5,000 to aid in the training and equipping of lay-readers for service in outlying areas. The Wilks Fund is administered by an elected committee of members of St. Peter's which reviews requests annually.

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