

The **+** WITNESS

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For Christ and His Church

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunbridge, Pa. 18657

Story of the Week

Church Agencies Hit Sections Of Welfare Reform Measure

★ An organization comprised 25 groups, 16 of them religious, has announced its opposition to a section of a House welfare reform bill setting a \$2,400 benefit level for a family of four.

The campaign for adequate welfare reform now, consisting also of nine child development, black and social work groups, gave five major reasons for opposing title IV, the family assistance plan, of the bill, known as "H. R. 1," at a press conference. The campaign's stand:

- The \$2,400 benefit level for a family of four is too low. There is no provision requiring the states to supplement the \$2,400 figure. There will be no more food stamps.

- The differences between the largely white adult categories and the mostly black family categories of H. R. 1 suggest that this is a racist bill.

- Mothers of school age children would be forced to work at low wages. Day care provisions are inadequate.

- The civil rights of recipients are not guaranteed.

- There is insufficient fiscal relief to states.

Cynthia Wedel, president of the National Council of Churches, one of the campaign member agencies, said churches "had great hopes for the wel-

fare reform bill that might come out this year."

"Therefore," she continued, "it's a matter of deep concern and sorrow to me and many church representatives that we find the provisions of title IV of the present welfare reform bill are thoroughly inadequate and we are urging our friends in Congress to defeat title IV because we think it will make the situation worse rather than better."

A letter under Dr. Wedel's signature was mailed June 18 to Congressmen who support title IV or whose position is unknown, urging them to support a motion to strike title IV from H. R. 1.

"The purpose of reform of the family welfare category," Dr. Wedel wrote, "ought to be to strengthen the family that is in poverty. But instead of doing this, title IV would impose new burdens on the already fragile structure of such a family."

"Its level of benefits falls far short of the level needed to sustain a family in decency. Its work requirement, by failing to exempt mothers in families lacking a father, substitutes legislative fiat for what should be a personal decision of the mother made in light of her judgment of the needs of her family."

Jack Corbett, representing the board of Christian social concerns of the United Methodist Church at the same press conference, noted that title IV does not require states to maintain their current benefit levels, encouraging states paying more than \$2,400 annually to needy families to drop back to that level.

He was also critical of the provision stipulating that mothers in fatherless families of children under age 6 must take a job outside their homes to help with their support, leaving their children without the supervision and training they need.

Bill Lunsford of the Friends committee on national legislation said the most distressing aspect of title IV is that it has "built into it all kinds of disincentives for states to maintain whatever benefit levels they currently have."

The campaign has one purpose, according to a spokesman: "achievement this year of major welfare reform to create a new system of income maintenance assistance to meet the basic needs of all individuals and families in the United States who are unable to work, whose earnings are inadequate and for whom jobs are not available."

Among members of the campaign, besides the NCC, the Quaker and Methodist groups represented at the press conference, are such groups as the national office of black Cath-

olics, the union of American Hebrew congregations, the Lutheran Church in America board of social ministries, and the United Presbyterian Church.

Non-sectarian agencies par-

ticipating include the child welfare league of America, the national association of social workers, the national council of Negro women and the physicians forum of New York City.

Renewal for Action in Church Today Announced at Syracuse

★ A new clergy training program has been launched by Grace Church, Syracuse, in cooperation with the continuing education center of Syracuse University.

"Renewal for Action in the Church Today" (RE+ACT) is a nondenominational program in parish change for clergy and other professional church workers. Its director is the Rev. Walter N. Welsh, rector of Grace Church.

The initial semester of the RE+ACT program is scheduled for September 1971 through January 1972 and open to participants in the Central New York area. Each participant will be expected to spend a minimum of two days each week, including an overnight stay, in program activities.

According to Welsh, the program is divided into four basic parts: course work at Syracuse University, participation in parish life at Grace Church, observation and evaluation of community decision making, and a weekly seminar.

RE+ACT participants may choose from the full range of graduate and undergraduate courses offered by Syracuse University, in any field, and may earn three credit hours.

They will take part in the parish life of Grace Church, which is a multi — racial urban parish in the midst of change. Among parish activities in which RE+ACT participants may become involved are the day care center, church school, health

clinic, housing project, and adventures in education, a neighborhood educational and recreational program. The weekly overnight stay will be with a parish family.

The third phase of the program consists of systematic observation and evaluation of community planning and decision-making agencies, in such areas as education, health, welfare, and the courts.

The weekly seminar on "Church Action in the World," conducted by Welsh, will encourage participants to synthesize and share all other elements of the program through discussion and analysis for parish change.

Inspiration for RE+ACT came in part through a sabbatical year spent by Welsh in 1969-1970 in Coventry, England, in a program centered on the urban ministry and dealing with the church in change.

Eventually, he explained, the hope is that RE+ACT, too, will become a similar residential, away-from-home experience, with other churches encouraged to follow Grace's example in granting sabbatical leaves to their pastoral leaders.

Funding for the initial RE+ACT semester is by the United Thank Offering of the Episcopal Church.

Working with Welsh in planning and executing the program is a committee of laymen chaired by Charles V. Willie, chairman of the department of sociology

at Syracuse University. An advisory group of clergy and lay professionals assists the committee.

Commenting on the need for the RE+ACT program, Welsh said: "All churches are changing — not only in the city but everywhere. A clergyman, or a professional religious worker, needs to get a new perspective, both on his church and on himself. That is what this program is designed to help him achieve."

PRO FOOTBALL'S HILL FINDS TIME TO RAP

★ During pro football "season" — now July to January — 212-pound Calvin Hill catches passes and bounces off linebackers.

But off season, the 24-year-old black star of the Dallas Cowboys attends theological school and raps with underprivileged youngsters in Dallas, New York and San Francisco.

With the financial backing of a soft drink company, Hill jets around the country trying to convince kids — especially minority children — to accept challenges and strive for goals.

"I tell them there isn't that much difference between the people who succeed and the people who don't," said Hill, the 1969 rookie of the year in the National League. "The main difference is the people who do succeed manage to 'seize the time,' as Bobby Seale put it."

But he doesn't lecture to his young fans. "I'm just not a jock who's coming here to tell you to study hard," he tells them. Instead, Hill raps with groups of youngsters at schools, recreation centers and sports fields. He'll talk about drugs, jobs, being black or life in general.

But the young boys usually ask about football first. Being a famous and successful football player helps.

Anglican Bishops Find Evidence Of New Growth, Vigor in Church

★ The second half of this century may prove to be "one of the ages of religion," with younger people especially turning more to the Christian faith, according to Bishop Robert Stopford of London, who ranks third in the Church of England hierarchy.

Bishop Stopford made the comments in a sermon at St. Paul's cathedral in which he denounced a recent British television program which suggested that the church was dead or dying. After charging that the program was "slanted in such a way as to convey a totally wrong impression of the Church of England as a whole," he added: "As I go round the diocese — and not least the cities of London and Westminster which are my own direct concern — I see evidence of growth and vigor. And I see, too, on many sides new expressions of Christian service and concern by congregations and by individual members.

"I believe that men and women, especially the younger ones, are beginning to think that the Christian faith may after all be relevant to our modern needs and that before long people will turn away from the boredom of permissive society to find a new purpose in life."

"Such people may not think that the church is relevant — but that is a challenge to the church — not a cause for despair," Bishop Stopford said. "This century may be seen as one of the ages of religion in the sense that it is a time of honest search for truth and for purpose."

Bishop Stopford spoke of the decline in the number of men becoming ordinands and the role of the ordained ministry in the church.

"In all the churches in Western Europe," he said, "there is at the present time a decline in the number of men offering themselves for the sacred ministry. In our Church of England, whereas in 1961, 606 men were ordained deacon, the number in 1970 was 437.

"The causes of this decline are complex and varied. This is an age of secularism and doubt and men of integrity are hesitant to proclaim the faith when they have their own questionings.

"There are others who have a deep personal faith and a real vocation to serve Christ but who think that they can make a more effective contribution in various forms of social services than they can within the life of the church with its historic and traditional structure.

"And within the Church of England the proper and increasing emphasis on the role of the laity in the mission of the church seems to some to make the role of an ordained priest somehow less important. Perhaps, too, the disparagement of the church by some of its members and the evident disappointment of some parochial clergy make men who might become firstclass priests believe that they can serve God better in a lay capacity."

Speaking of the role of the ordained ministry, Bishop Stopford said the parish was still the basis of the whole organization of the Church of England but "changes in parochial structures are needed urgently . . . I am firmly convinced that there must be a place where the priest can have his headquarters, where he can be known to be. And there must be places, too, where the faithful can join to-

gether in worship with the priest and from which they can go out to serve the community."

Today, however, the Church has more church buildings than is needed, the bishop added. Many were of great architectural and historical importance and must not be lost. But in the final analysis, he held, "it is men and women, not buildings, that make the city of God. So we must pray that God will call more men to serve him in the distinctive office of a 'Priest in the Church of God' and that he will call more men and women to serve him in the total mission of the church."

Opinion of Huddleston

Meanwhile the ardent foe of racism, Bishop Trevor Huddleston of Stepney, east London, who was reported to be thinking of leaving Britain last October in something like despair, is now "absolutely optimistic" about the future of Christianity in London and other large cities.

"Two years ago," he said, "I had thought that people were concerned only with material things, that they were complacent, that they did not want God. I could not have been more wrong.

"I am now absolutely optimistic and hopeful about the future of Christianity in these innercity areas."

Bishop Huddleston is regarded as Britain's "most anti-racist prelate." Last October, he told an Anglo-Israeli meeting here: "During the past two years spent in England I have received more consistent abuse because of my well-known attitudes to race, color and the arms (for South Africa) issue than ever I received in my 12½ years in South Africa."

"I have often thought to myself that it would be more profitable to return to those parts of the world — the hungry world — than to remain here if one

has to accept this kind of profitless abuse. There is much work to be done in the world, except that in England I would vastly prefer to return to it if the work of this country remains so totally unproductive and unrewarding," he said eight months ago.

His outlook has become more optimistic in recent months. Bishop Huddleston expressed his latest views when addressing a meeting of overseas students at the church missionary society headquarters. A Nigerian student asked him about the future of Christianity in London.

He acknowledged that, in terms of church attendance, the picture is "pretty grim." And yet it would be wrong, he said, "to be sure that Christianity is dying out.

Dean Sayre on Vietnam Papers Sees Infection of His Friends

★ What has been revealed in the controversial Pentagon papers show that the principal actors in recent U. S. history "have been oblivious to any sense of God's purpose or leading," according to Dean Frances B. Sayre Jr., of Washington Cathedral discussing the case of the 47 volumes of secret documents in a sermon.

When he spoke, the question of whether the government could prohibit further publication in the interest of national security was before the Supreme Court. Dean Sayre did not dwell on the legal questions.

He said that what the published reports disclosed about the conduct of the war in Indochina was "disturbing" to him.

The clergyman, a grandson of President Woodrow Wilson, said he had personally known the decision-makers.

"But I did not perceive," he continued, "the extent of the infection by which my friends

"I am convinced now, as I was not two years ago," he said, "that the church is showing signs not just of survival but of rebirth in the great city areas."

Bishop Huddleston said he did not expect to see the churches crowded again, but he is seeing signs of new life in communities of all kinds.

Without community, the church could not function, he said. In cosmopolitan working class east London, he said, the sense of community has been largely broken, first by the war and then by the building of "totally impersonal skyscraper blocks . . . But here and there, in small groups, community is being recreated, I see new life. There is a Christian presence, and not only of old people."

were led to think of themselves almost as God; and therefore could excuse in themselves the callous disposition of other people's lives, the cynical bamboozling of the body politic, scorn of law and lawmakers alike, and the abuse of truth."

Daniel Ellsberg, a former defense department official who helped prepare the documents, provided the classified material to the New York Times, according to his own admission. The papers concentrate on the years of the Kennedy and Johnson administrations.

According to Sayre, the contents reveal a national leadership that treated history with "shallow arrogance."

Such attitudes, he added, have cost the U. S. its friends abroad, unity at home, self-respect and a sense of power.

"So perhaps it is the province of God to be shaking us to pieces for our sins. Perhaps he means us actually to collapse! Because

we have not seen our destiny in terms of those large and holy things that God once gave our country to perform."

He said that for the U. S. to experience God's grace in the "wilderness" where it has gone will take three things: "Humbleness, by which alone we shall cease to be prisoners of our pride . . . openness, that we be no longer glued to the fly-paper of status quo . . . (and) proportion, that we may rightly compare God's eternal splendor to our little glory . . ."

EAST PAKISTAN REFUGEES AIDED BY CHURCHES

★ An organization formed two years ago to aid starving children in Biafra has turned its attention to refugees from East Pakistan.

Americans for childrens relief announced that it was collecting funds to be channeled through Church World Service and Catholic Relief Services to the more than 6 million persons who have fled to India in the wake of civil strife in East Pakistan.

Film actor Cliff Robertson, honorary chairman, made the announcement along with the Rev. Boyd Lowry, CWS director for Southeast Asia, and Msgr. Joseph Harnett of Catholic Relief Services.

"The problem is not just a government's problem or the United Nations' problem," said Robertson, "it is a people problem. And we believe that the American people care about children."

Msgr. Harnett, who just returned from inspecting about 100 of the 500 refuge camps in northeast India, explained that there was a crucial need for shelters for the refugees.

"The cholera problem has been generally contained," he said, noting that 11 million doses of cholera vaccine from various sources had already been shipped to the area.

EDITORIAL

Picking National Leaders

By Michael Hamilton
Canon of Washington Cathedral

WHAT LIGHT does the Christian faith shed on the topic of leadership? What are the desirable qualities of national leadership? Christ was quite outspoken in his comments on the leaders of his day, he praised a military centurion, or general, as a man of "faith"; he scorned some religious leaders as "whited sepulchers", "vipers" and "hypocrites", and he referred to Herod the governor as a "fox". The church has always had a great stake in the leadership of the state; for the life of these institutions are intertwined as spirit is to flesh, and the health of one affects the health of another.

The question of leadership is timely for at least two reasons. We are beginning as a nation to bestir ourselves and prepare for our next presidential election, and secondly because the loss of public confidence in our leaders has reached a new crisis point, the credibility gap has been confirmed by the revelations of the Pentagon papers.

There are some qualities in a president and in the primary leaders of our nation which are clearly required. Knowledge, for instance, of international relations and of economics; skill in the political process of good government; and the new requirement of understanding technology and the special problems it poses for our age. In addition one would hope for a sense of history and of our own American character; the gift of discerning good futures; and the ability to inspire the citizenry to respond to such visions. These talents are easy to list and perhaps to recognize, but there are others equally important though more difficult to assess.

I refer to a commitment to the humanitarian values which have undergirded western civilization; an ability to empathise with people of different race, class, creed and education; a political will to give minorities their constitutional and economic rights; an openness of mind to new truth; and a willingness to acknowledge past error. How much this country would be willing to forgive its leaders if they but openly acknowledged their errors! I believe there is a great resource of magnanimity and mercy amongst us, but who amongst our leaders have had the cour-

age to tap it? Above all, our leaders must have integrity. A man or a woman who means what he or she says; and more than that, a person who shares with the public all that is significant about an issue.

Manipulating People

SOME WOULD ARGUE that these qualities are minimum and could not imagine a contemporary leader without them. But the recent disclosure of the McNamara report on Vietnam documents styles of administration and leadership that fall far short of such standards. In my own fallible judgement the American public was not led in foreign affairs during the Johnson administration, but rather was manipulated. We were given partial and deliberately misleading information, either to gain election or to support a particular policy. Secrecy is essential to good government and anyone involved in administration knows that there are some things, for the sake of frank discussions and negotiation, that need to be kept secret. But by the same token there are some things that must be shared.

Christ himself did not give all his teaching to everybody; he kept much only for his disciples. But the crucial point is that what he told in secret did not conflict with that he shared in public; rather it amplified or fulfilled it and was a sophisticated extension for those who could understand. But when secrecy is used to mask errors, or where the level of discourse in secret contradicts the level of public statement, then standards of good administration and integrity have been breached.

The Pentagon papers are chilling disclosures because they reveal that the process of decision making put our own political and military goals in South Vietnam — the preservation of an anti-Communist regime—foremost; and humanitarian concerns — the cost of achieving such goals in terms of casualties — were virtually excluded. It was said by an American military commander in Vietnam, "We had to destroy it (the village of Ben Sue) in order to save it." In a larger sense, is it not true that we were almost willing to destroy Vietnam in order to "save" it?

I don't mean to single out any one administration for blame, for indeed what we learn about the Eisenhower rule was that he tried to postpone a South Vietnam presidential election — under

UN supervision — because he feared that the winner would not be pro-American in sympathies! What does this say to our American policy goals of freedom and self-determination when we support elections only when they are convenient? Nor am I persuaded that the present administration of Nixon is much affected by humanitarian concerns, for is it not true that now our paramount policy in Vietnam is no longer to maintain a particular form of government, but rather resolutely to withdraw our troops in such a way that we preserve our pride and honor? However, we continue aerial bombardment of defenseless civilians on a vast scale! I suggest that we are now willing to destroy Vietnam in order to save ourselves, and our so-called honor.

Get What We Deserve

AT THIS STAGE it would perhaps be wise to step back and reflect upon the process by which this nation, and most others, selects its leaders. For our task as churchmen is not personal re-creation but rather to learn from our mistakes; our responsibility is not to find scapegoats but to heal the body politic. Is it not true that it is those who are the most ambitious, the most competitive, who become leaders? They work very hard at their careers, and as clergy well know, often to the detriment of their marriages, their children, and the tenderness needed to maintain such close family relationships. Men and women with a thirst for public acclaim; people with a strong sense of self-importance to the point that they are almost unable to receive criticism in a constructive manner; people with a great sense of their own importance, suspicious of rivals to their power; these men survive the political tests and are elected or appointed.

While they nearly always are talented, many of them are proud and ruthless. Are these people best qualified to leadership, to negotiate a peace treaty for instance? Or a disarmament pact where mutual trust is an essential element? When one asks such questions, one realizes that Christ's remark that it is the meek, the gentle, who are the best suited to inherit and rule the earth is not so naive after all. I believe we need to reassess the process of selection of leaders and the qualities in them we voters should look for.

A second conclusion lies in the fact that our very disappointment in the leaders of our country in relation to Vietnam, implies they could be otherwise. We could have better leadership if we would work for it. Not just our presidents, but all

down the line to the local country officials we receive the kind of government we deserve. This is both a judgement upon us and a basis for hope.

St. John's gospel gives the account of Christ's washing his disciples feet. As you recall apparently there was no slave present, and none of the disciples were willing to undertake that demeaning task. So Christ did it. One by one he washed and dried each man's feet and afterwards told them that this kind of humility was to be a mark of Christian leadership. Peter said "Not just my feet, please but my whole body, my whole self needs cleansing." He wanted a baptism of total forgiveness. Christ replied to him, "Indeed you shall receive such a cleansing, such a baptism, and in the meantime let me wash your feet as a sign of your accepting that forgiveness."

Our hands are wet with innocent blood and our minds beclouded by propaganda. Like Peter, this nation needs cleansing. We need leaders who are true servants of the people, men humble not proud; charitable not arrogant; gentle in the use of power; and honest before God and man. It is our responsibility in the days ahead to gain such men.

Do Women Belong In the Church?

By J. Brooke Mosley

President of Union Theological Seminary

NOT LONG AGO, the dean of the cathedral in Boston told us about a pathetic letter he had read, written long before the time of Christ, and which "for 2000 years lay buried under the sands of Egypt where it was preserved from decay." It was a simple message from a soldier to his wife, who was soon to bear their first child, and his fatherly advice about the expected baby was very clear. "If it is a boy, keep him", he said. "But if it is a girl, dispose of it."

Last autumn, I read another letter. It was given to me soon after my arrival at Union. I had spoken briefly to a group gathered together to discuss the moral responsibility of religious institutions for their financial investments; and at the close of my remarks, I referred to the Holy Spirit and expressed the conviction that if concerned Christians worked faithfully together on these issues, paying close attention to hard facts and trusting each other as they did so, he would

lead us to sound judgments about the matter. After I sat down, one of our students wives passed me a note saying, in part . . . "Welcome to the clan — and to the midst of our newest issue at Union, women's liberation. May I suggest that until we can prove otherwise, the Holy Spirit might be referred to as 'it' rather than 'he' . . . Since the Holy Spirit partakes of that mystery which we cannot always fathom, let us leave the mystery intact and not impose our culture-bound identities on to the Godhead. What do you say?"

Well, I say, "Hurrah!" The difference between these two letters is worth a shout. It is a gift of God through the years which has led us to know better our moral responsibility for every member of the human family. And although there is no ready answer to the question about the appropriate pronoun for God, the very fact that the question is raised reminds us that our present understanding of that moral responsibility is still incomplete.

New Morality

BOTH JEWS AND CHRISTIANS bear some responsibility for the point of view that the life of a baby girl is as important as that of her father. This was a "new morality" for many ancient communities, one that insisted on the sacredness of all human life and which spoke of freedom, justice, and in time even of love, as the best measure of human relationships. Our moral history is a checkered account of our attempts to put these broad principles into practice; and this has been a long, and uncertain journey. Many of the insights we have gained on that journey come from those who were outside the religious communities, whose consciences were frequently more sensitive than ours and whose practical witness often shamed our own. Nevertheless, whether God spoke through them, ourselves, or both of us, we have been led toward some light.

For instance, we once believed that human slavery was justifiable, as Jesus, the prophets and the inspired writers of scripture seemed to believe; but not now. We once believed that rulers ruled by divine right; but now now. We once believed that racial and class discrimination was within the limits of sound Christian morality; but not now. The more we came to know about our Christian calling, the more we were moved to express in new ways the time-honored principles of justice, freedom and love. Alert to this, therefore, the obedient Christian lives today on the moral frontier, always reaching out to discover new ways to act responsibly.

Women's Liberation

OUR TREATMENT of women is an example. At one level of our understanding, the baby girl is disposed of. At a higher level, her life itself is as sacred as man's, but she belongs to him. At another stage she is no longer property, but neither can she own any. At another, she is our sister in Christ, but had better "learn in quietness with all subjection." At still another — only one hundred years ago — we debate whether or not she can profit by a college education. Almost yesterday, she was not considered wise enough to vote. So there has been moral growth and refinement, however glacial, much of it originating outside the community of faith — the suffragettes and women's liberation come quickly to mind — and we thank God for it. But we have only begun to push back the frontiers. Although women now enjoy, in a few places on the globe, greater freedom and justice than ever, the Christian ideal of perfect freedom and justice, as an expression of Christ's love for all persons, still remains a distant goal. Indeed, it is a distant goal for all of humankind — for all races, all nations, all classes — as well as for both sexes, for which we work and pray. Given our condition, we know we shall not ourselves attain it, not for women nor for any other part of humanity; we simply move forward from wherever we are to wherever we ought to be, and offer this work to the author of perfect freedom to make of it what he will.

The institutional church has its special problem with this movement. At a time when women minister to us as senators, prime ministers, scientists, and professors, the church is still debating whether women should be ordained. There are signs of light and promise, however: many Christian families, at home and abroad, have led the way; The Anglican communion, deliberating in its consultative council in Kenya this February, surprised itself by voting in favor of the ordination of women — although the council has no authority to move in this direction; and the Armbruster report, commissioned by the American Roman Catholic bishops and just released Easter week, said that there is no solid theological foundation for banning women from the priesthood.

The Lambeth Conference (Anglican Bishops) meeting three years ago in London provided a fascinating setting for the debate. It was not always an edifying sight. Some of the most anachronistic arguments against the ordination of women were advanced by men who were prophetic

activists in the cause of racial liberation. In the end, however, the conference reached the same conclusions as the report of Father Armbruster: "We find no conclusive theological reasons for withholding ordination to the priesthood to women." The final resolutions failed to recommend that this be done right away, but the door was opened more widely than before. The future is predictable.

Indeed, it seems to me that the indications for the future are for more freedom and greater justice for women in the institutional church than there has ever been before.

How It Is

By George W. Wickersham II

Rector, St. Luke's Church, Hot Springs, Virginia

FUNERAL RECEPTIONS are a part of the New England way of life. Presumably, you have tramped — or snow-shoed — through many miles of woods to pay your respects, so coffee and cake are usually provided.

At one of these somewhat lugubrious affairs I found myself next to a hard-bitten Yankee, a monosyllabic Maine monster, with whom it appeared to be my bounden duty to converse, if that were possible.

I asked his name and got it. I asked him where he lived and got that too. Experienced in the ways of this breed and therefore undaunted, I asked what he did and got, "carpenter". Three questions, three words. I carried on, perhaps in the spirit of adventure. "That is a noble calling," I remarked, wondering whether comments might get further than questions.

"It certainly is," he responded, to my amazement. "Our Lord was a carpenter!"

I had found the mark. For one thing, it had not entered my head that he had even heard of our Lord.

"He certainly was," I replied.

"Yes," he continued, "And he was smart enough to get out of it too!"

Well, I have often thought of that remark. Once I had recovered from the shock, I began to realize that our Lord's retirement from the carpenter's bench really did not work out too well. Good Friday and its tragedy is always with us.

Still, in the long run, nothing has ever worked out better. St. Paul tells us that God has given him "the name which is above every name, that at the name of Jesus every knee should bow..."

But Jesus did not do it for that purpose. He did it to make a point, and he made it once and for all. The point which he made was this: the thing to which ultimate honor and homage is given by both God and man is a life of service.

"For the Son of man also came not to be served but to serve, and to give his life a ransom for many."

This is why every knee bows at the mention of his name. And make no mistake about it, every knee does, Christian or non-Christian, including your own.

To Conquer the World

NOW, here you are. The world, such as it is, lies before you. I trust that you have it in mind to make your mark on that world. The only question is: what sort of marks

From a strictly material point of view some of you will be very successful. Some will make money, some will acquire status, some will find power — yes, they will — and with it all there will be those among these who will be strangely unhappy.

Having achieved everything which they wanted — or thought that they wanted — they will discover that they have achieved exactly nothing.

From my vantage point — age 58 — the problem people are more than obviously the fifty-year-olds — give or take a few years. Disillusionment. Dissolution. Here is where the drinking begins, and when I say drinking, I mean real drinking. Talk about the problems of young people —and I see by the papers that they have a few —their problems do not hold a candle to those of many in middle-life. And what is the principal problem for these people? They hate themselves.

The point being that you cannot be happy unless you respect yourself, and you cannot respect yourself unless your life is primarily one of service.

I am telling you how it is. Like it or not, no knees bow to anything else, least of all your own.

This may not be immediately apparent to young people who see the great riding around in their gray convertibles. But those convertibles are poor compensation for the unhappiness of many of their drivers. That is why they have them.

Serve the World

There are many ways of serving your fellow man. Business is definitely one of them, whether it be a small service station at the corner, or in a large corporation in Detroit. But how many busi-

nesses are dedicated to the idea of serving mankind?

The time is now yours: the time to prepare yourself for service. The field is not so important: it may be business, agriculture, teaching, secretarial work, nursing, medicine, politics, ministry, law, the arts, music, waiting on tables, creating a home, or, indeed, even carpentry.

The important thing is to "have this mind. . .," as St. Paul put it, "which you have in Christ Jesus, who, though he was in the form of God"—pretty good form!—"did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant . . ."

Address to a high school graduating class

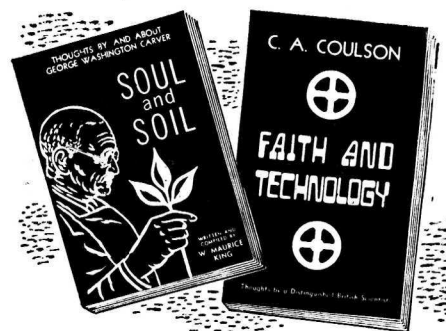
.. People ..

MORGAN PORTEUS was elected suffragan bishop of Connecticut at a special convention in Christ Church Cathedral, Hartford, June 10. The election came on the fourth ballot, and he was given a standing ovation by the delegates. He was welcomed to the chancel by Bishop Hutchens, and was also greeted by Bishop-Emeritus Walter H. Gray. The future suffragan thanked the delegates for the privilege and honor in being chosen to serve them, and noted: "When I was a choir boy here in the cathedral, I never dreamed I was so close to this place before you." He is 53 and has been rector of St. Peter's, Cheshire, since October 1, 1944. He is also chairman of the diocesan liturgical commission. The eventual

winner had a slight lead on the first ballot over Grant A. Morrill Jr., rector, St. Mark's, New Canaan, and the Rev. Jervis S. Zimmerman, administrator of the diocesan department of Christian social relations and consultant on pastoral services. He lead throughout with other nominees getting scattered votes.

THOMAS WALKER of Washington cathedral was consecrated as suffragan of Washington. He became the third black bishop assigned to a domestic diocese in the Church. The others are Bishop John Burgess of Massachusetts and Suffragan Bishop Richard Martin of Long Island. Principal officiant, as consecrator, was Presiding Bishop John E. Hines. The sermon was delivered by Bishop Jose Antonio Ramos of Costa Rica, 34, one of the youngest and most militant of the church. The current world crisis is the result of the in-

justice that "this white western so-called Christian west has sown throughout the world," Bishop Ramos said. He described injustice as "the mother of all violence." "The basic problem, the basic burden today," Bishop Ramos said, "lies not in the numerous poor and wretched of the earth, but on the few rich and powerful, whose wealth and power and development has been made possible by the poverty, the powerlessness and the underdevelopment of the humble and meek of this world."



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