

# The **+** WITNESS

I AUGUST, 1971

10¢

---

---

## Is The End Near?

Resources are Finite. So Theologians  
and Scientists Agree that a Collapse  
of Earth is Inevitable in a Few  
Decades Unless Drastic Action is  
Taken Immediately. A Report from the  
Church and Society Conference by  
Charles West of Princeton Seminary

---

---

# SERVICES

## In Leading Churches

### NEW YORK CITY

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:30; Evensong, 4.

Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evening Prayer, 3:30.

#### THE PARISH OF TRINITY CHURCH

*Rev. John V. Butler, Rector*

#### TRINITY

Broadway & Wall St.

*Rev. Donald R. Woodward, Vicar*

Sun. MP 8:40, 10:30, HC 8, 9, 10, 11. Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed. & Thurs., EP 5:15 ex. Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

#### ST. PAUL'S CHAPEL

Broadway & Fulton St.

*Rev. Robert C. Hunsicker, Vicar*

Sun. HC 8, MP & HC Ser. 10, Weekdays MP & HC 8, HC 12:05, 1:05, 7:15 also Holy Days (ex. Sat.); EP 5:10 (ex. Sat. 1:30); Counsel and C 10:30-1:30 daily, and by appt.; Organ Recital Wednesdays 12:30.

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

*Leslie J. A. Lang, Vicar*

Sundays 8, 9, 11; Weekdays: Mon. Fd. Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

#### ST. LUKE'S CHAPEL

487 Hudson St.

*Rev. Paul C. Weed, Jr., Vicar*

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8. C Sat. 5-6, 8-9, by appt.

#### ST. AUGUSTINE'S CHAPEL

333 Madison St.

*The Rev. John G. Murdock, Vicar*

Sundays: 8, 9, 11; Monday-Saturday 9:30 ex. Wednesday 7:30; MP Monday-Saturday 9:15 ex. Wednesday 7:15.

#### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

*Hugh McCandless, Jeffrey Cave, Clergy*

*Charles Patterson, Lee Belford,*

*Francis C. Huntington, Associates*

Sundays: 8 a.m. HC; 9:30 Family (HC 3rd Sun) 11 a.m. Morning Service (HC 1st Sun) 12:15 p.m. HC (2, 3, 4, 5 Sun)

*One of New York's  
most beautiful buildings.*

# The Witness

## For Christ and His Church

### EDITORIAL BOARD

JOHN MCGILL KRUMM, *Chairman*

W. B. SPOFFORD SR., *Managing Editor*

EDWARD J. MORR, *Editorial Assistant*

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE

T. FOUST; RICHARD E. GARY; DAVID JOHNSON;

HAROLD R. LONDON; LESLIE J. A. LANG;

BENJAMIN MINIFIE.



EDITORIALS: - The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;

GARDINER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; CORWIN C. ROACH;

BARBARA ST. CLAIR; MARY H. SHEPHERD

Jr.; W. B. SPOFFORD JR.



THE WITNESS is published twice a month by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

#### THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd

Chelsea Square - 9th Ave. & 20th Street

HOLY COMMUNION - 7:00 a.m. MONDAY through FRIDAY

MORNING PRAYER & HOLY COMMUNION - 7:30 a.m. SATURDAY & HOLIDAYS

MORNING PRAYER - 8:30 a.m. MONDAY through FRIDAY

HOLY COMMUNION - 12 noon - MONDAY, WEDNESDAY, THURSDAY, FRIDAY

HOLY COMMUNION with Sermon - 11:15 a.m. TUESDAY

EVENSONG - 6:00 p.m. DAILY

# SERVICES

## In Leading Churches

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

*The Rev. Alfred W. Price, D.D., Rector*

*The Rev. Roger Pickering  
Minister to the Deaf*

Sunday: 9 and 11 a.m. 3:30 p.m. and 5:30 p.m.

Weekdays: Tues., Wed., Thurs., Fri., 12:30 - 12:55 p.m.

Services of Spiritual Healing, Thurs. 12:30 and 5:30 p.m.

### CHRIST CHURCH

CAMBRIDGE, MASS.

*The Rev. W. Murray Kenney, Rector*

Sunday Services: 8:00, 9:15 and 11:15 a.m.

Wednesday 12:10

### PRO-CATHEDRAL OF THE

HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

*The Very Rev. Sturgis Lee Riddle, Dean*

*The Rt. Rev. Stephen Bayne, Bishop*

*The Rev. Donald D. Weaver, Canon*

*The Ven. Frederick McDonald,  
Canon Chaplain*

### NEW YORK CITY

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

*Rev. Terence J. Finlay, D.D.*

8 and 9:30 a.m. Holy Communion.

11:00 a.m. Morning Prayer and Sermon.

Weekday Holy Comm. Tues. 12:10 p.m.

Wed. 8 a.m. and 5:15 p.m.; Thurs. 12:10 and Saints Days 8 a.m.

Church open daily 8 a.m. to 8 p.m.

Evening prayer Tues & Thurs. 5:15 p.m.

### ST. THOMAS

5th Ave. & 53rd Street

*Rev. Frederick M. Morris, D.D.*

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.

*Noted for boy choir; great reredos  
and windows.*

## FOR CHRIST AND HIS CHURCH

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

## Story of the Week

## Theologians and Scientists See Collapse of Finite World

By Charles West

*Professor of Christian Ethics at Princeton Theological Seminary and RNS Special Correspondent*

★ The thesis of Dr. Jorgen Randers from the Massachusetts Institute of Technology was simple and devastating as he spoke in Nemi, Italy, on the future of man in an age of science-based technology to a church and society conference of the World Council of Churches.

The earth's resources are finite. If population, pollution, and consumption continue to grow at present rates, there will be a disastrous collapse in a very few decades. It may come from the exhaustion of the supply of arable land. It may be the result of depleted oxygen supply in the air, dead seas, and the other consequences of pollution. It may be due to the rising heat level of the atmosphere as the result of human energy production.

Most probably it will be a combination of these things and others. But unless sharp brakes are applied soon, billions of people will die before 2060 AD as population seeks a level well below the present, and life for the remaining will be far more primitive than in the developed countries today.

The only way out, Dr. Ran-

ders and his MIT team suggest, is transition to a non-growth equilibrium as quickly as possible: no population increase, and no further growth of the capital — houses, roads, cars, power plants, machines, etc. — by which the human race improves its well-being.

The message was hard enough for people from the prosperous countries of Europe and North America to accept. For the rest of the world it sounded like an ideological smokescreen behind which the wealthy would freeze their advantages forever. "Dr. Randers has drawn a simplified chart of the coastline of the world's future," said an oceanographer from Indonesia, "but the islands on which the poorer people live have been conveniently left out."

"We are interested in environmental questions only as part of our struggle for economic development," declared a Nigerian scientist.

Finally an Indian member summed the matter up: "If you want the third world to listen to you, you must be more specific in your analysis. The economically underdeveloped countries need to raise their productivity at least 200%, given a stationary population, if their people are to enjoy a minimally acceptable standard of living.

Now show us how much the developed nations must reduce their use of the world's resources in order to make this possible in a finite world."

Thus was the issue joined. It promises to be the central problem in social ethics for the World Council of Churches and its member communions for the next few years.

In one direction this means return to a very old question of Christian ethics after a brief two century fling with the illusions of an ever-expanding economy: how is social justice to be achieved in a world of limited resources? There was no doubt in the minds of the conference that this must mean continued expansion in places.

"Justice and human dignity require increased economic and technological development among some people in the world and among particular groups within nations," reads one of its reports. "Such developments require changes in the appropriation of the world's resources, not as a condescending grant from some to others, but as a basic human right. They also require changes in the distribution of political and economic power."

The World Council of Churches through its commission on participation in development and its program to combat racism is deeply involved in promoting this kind of development and change, though its efforts

can only be a pilot light to the political and economic powers of the world.

### Study of Poverty

SODEPAX, the joint commission on development and peace of the World Council and the Vatican, is conducting a searching study of poverty and the means of overcoming it, with special focus on the poorest 25 per cent of selected economically underdeveloped countries.

Economic growth continues to be an element in ecumenical social thought and action therefore, but it is development with a difference. The emphasis is on redistributing the power and wealth that science and technology are creating.

The question was even raised by one working group in the conference whether "justice will require wealthy societies to moderate, halt, or even reverse their rates of consumption and pollution in order that other societies may accelerate economic growth."

This was fiercely contested, especially by economists, but there was no doubt that the day when all problems could be solved by expanding world production and technology has gone forever. It has not brought human fulfillment; unhealthy cities, growing crime rates and youth rebellion all testify to the unhappiness of the people most benefitted. It has not opened the way to new life for great masses of people; the gap between rich and poor has grown greater and life has become ever less tolerable for those torn from a subsistence economy and made dependent on a world market whose benefits they cannot share.

The problems to which the world returns therefore, as the conference saw them, are the old ones of distributive justice in a milieu where economic choices reflect moral decisions about

human relations, where self-giving is creative and greed destroys, and where the poor have special favor in the eyes of God.

In another direction, however, the old problems are posed in an utterly new context. In pre-modern times the limits on human economy were set by nature itself; today they are set by the power of human beings to destroy nature.

The task of life used to be to win from a recalcitrant nature enough fruits so that future generations could live in security. Today it is so to manage our control of nature that some of it may be left for our descendants. The conference confronted this question with regard to three basic concerns: pollution, resources, and population.

### Controlling Pollution

The pollution problem is the most dramatic illustration of the human dilemma. It arises when society, in pursuit of technological development and higher living standards, pours more wastes into the environment than it can easily absorb. It is a by-product of prosperity.

The economic success of development projects is often bought by ignoring long range ecological costs. When overloaded the ecosystem can break down and lose its regenerative capacities. An environment can be irreversibly destroyed, at least for man's calculable future.

Pollution can also be controlled by technical means, and pressures are building up in prosperous countries to institute these means even though development is slowed thereby: controls on automobile exhaust, limits on new electric generating plants, and prohibition of some insecticides are examples.

But these controls are expensive. In poorer countries they must often be bought at the cost of human misery now. How does

one measure the value of progress today against the intangible costs of destruction tomorrow — freedom from hunger here and now against damage to life two generations hence?

The question of the use of natural resources puts the same issue more fundamentally. Arable land is only one example. Some minerals and metals are already in short supply and some of the common ones, if present rates of consumption increase continue, will soon be exhausted. Fresh water is being depleted in many areas. The supply of fish in the sea is going down. Fossil fuels are a problem. One could continue indefinitely.

The basic materials of a technologically developed civilization are in limited supply. What is now known to be available could not support the level of the United States for all the world, even if the pollution problem could be solved. Here the question of justice faces people of the prosperous nations most starkly. In the words of the conference report, "We cannot speak of an environmental policy without a development policy."

### Bad Habits

Some of the current consumption habits of developed countries are "frivolous and wasteful" measured against world need, and must be changed. Resources must be redirected to meet basic human needs first. In this sense the wealthy countries must revise their standard of living.

But will this solve the problem? Can total human "need" be satisfied within available resources? And leave something still for coming generations? The question remains open for study.

The third area of concern in the conference was population growth. It intensifies all the



other problems, often intolerably. The conference, calling for serious discussion of population control, expressed its central moral conviction in two highly controversial sentences: "It has been a cardinal assumption that any list of human rights should include the right of parents to decide on how many children they might have.

"However, the paramount right of reproduction, rather than being the right to procreate, is the right of children to both a sound genetical endowment and to an environment which gives scope to the fulfillment of their human potentialities." Thereby hangs a whole conception of what it means to be human in the finite world of the future, and of the relation between material prosperity and spiritual progress.

Is there a destiny of man which is real and earthly, but which is not linked to a higher standard of living and the procreation of many successful children?

The success of the people of the world in coping with the narrowing limits of their environment may depend on the capacity of the churches in this and other studies, to show the direction of such a destiny.

### Images of the Future

How have human beings got themselves into the dilemmas and conflicts of this increasingly messy world, and what vision of a truly human life may show us the way to the future?

The conference did not provide a single explanation or vision, but it did clear a few paths out of the ideological jungle the world is in.

"At the moment no ideology or theory seems to provide an interpretation of the total revolutionary situation of our world," wrote Paul Abrecht, director of the WCC church and

society department in a preparatory paper for the conference.

### Revolutions Going On

There are three revolutions actually going on: the scientific-technological one of the affluent, the political one of the disadvantaged and oppressed, and the counter-cultural one of all those disillusioned with the other two. But there is no analysis of the human predicament and no projection of hope for man that takes hold of all three and gives them direction. There is no image of the future that inspires or challenges everyone. This is the problem to which the conference addressed itself. It did so in three quite different ways.

First, chastened scientists and theologians took a sober look at human dreams and powers in the light of the environmental limits the human race faces. No one was inclined to take refuge from this problem in natural theology. The crisis of nature itself is too acute for that. At a time when human beings by their power threaten to make large parts of the earth unlivable, poison the air and kill life in the seas for centuries to come, there is little comfort in the thought that God reveals himself somehow in the natural process, or that nature itself is in some way divine.

Scientists especially were inclined to start from the fact that nature is created by God, that it is a secular not a sacred realm and that the history of God's work includes both man and nature in their interaction. The church, they insisted, must help the natural scientist by rethinking its doctrine of creation.

In the words of the conference report, "For too long Christians have thought of creation as having to do with the beginning of things instead of thinking of it as a part of God's continuing work. In a world which is fast

embracing doctrines of materialism there is need for viewing the world — and universe — around us as something more than sheer contrivance and as of value in itself. We commend to the churches a deepening of concern on this issue which will include the historical meaning of the whole of nature."

This means that nature is not something timeless or cyclical; it has a history which includes human beings, who are at the same time its dominators and its stewards. The dominion over nature which is given to man in the biblical story by God "is not to be exercised as though he alone existed in the universe and he alone was of value in the creation. It is rather stewardship for a responsible global ecological policy," says the report.

### Human Stewardship

Smith College theologian Thomas Derr pointed out in a paper prepared for the conference that dominion in the biblical sense means stewardship, not exploitation. Man is called in his freedom to take responsibility for created nature, to bring forth its fruits, and to play his part in the whole creation's fulfilling itself in its relation to God the creator. If human beings try to evade this power and responsibility by retreating into nature, or if they abuse it by serving only their own short-sighted ends, the result may well be a catastrophe, which Christians will understand as God's judgment. But it will still be part of the history in which nature and man share a destiny together, and whose promise is the coming kingdom of God.

The task of human stewardship of the resources of created nature is therefore, the conference report suggests, something of an esthetic task. It means dis-

cerning and creating new kinds of harmony between man and nature which change the quality of life without necessarily expanding the amount of wealth and power individual persons possess. "Ecologists who urge the promotion and use of aesthetic value in nature as fulfillment of man's psychological and spiritual needs are displaying a concern which should be strong in the thinking of the churches about environment."

But how does this look in practice? Certain rather specific suggestions in the field of biogenetics were made. A working group of geneticists and theologians should be convened, the conference suggested. It should consider expanding marriage counselling to include genetic advice and testing in order to hinder the procreation of children with hereditary illnesses or defects. It should take up the question of abortion of fetuses known to be carrying such illnesses or defects, and the possibilities and limits of genetic experimentation to cure such illnesses.

### Population Explosion

The problem of population growth also received much attention. Everyone agreed that there should be a limit, though in specific cases it is not easy to determine. On the whole the conference was of a mind that the right of the child to a healthy life supersedes the right of the older generation to procreate.

On the enforcement of population limits all questions were left open to the further study of the churches, with only a note that they are urgent and cannot be avoided. What of the use of easily available abortion for example? Or of tax penalties on large families? What of programs of contraception or sterilization when they are

pressed by more affluent less populated countries on poorer, heavily populated ones? On points like these the debate is just beginning among the churches.

### Our Descendants

Behind all these questions lies another one: what is this generation's responsibility for posterity? What resources for living and what vision of life shall we bequeath to our descendants? How many of them shall we plan for there to be, how many resources shall we leave them, and what example of life shall we show them? How shall we weigh their needs against the pressing ones of people now alive? No answers were forthcoming, but the fact that we must face such questions as these right now is itself a message. Here again the conference was saying that man must learn to define his limits and live within them.

This sober, if somewhat uninspired realism was one approach to the question of the human future. The second, counter-culture, was so different in all its assumptions and ways that the result in the conference was bewildering. Led by their prophet, Theodore Roszak, who was present, the counter-culturalists suggested that the way to the future is the involvement of the whole self — body, mind and emotions — in esthetic and psychological experiences of liberation.

In order to develop "our human capacities for entering the new worlds of the future" they advocated "mind-expanding facilitators, technical, chemical or educational" as well as "scientific resources such as the computer." In one working group they suspended discussion and staged a "happening," to the utter bafflement of some of the Africans and Asians to whom

they tried to explain it in a plenary session later. Their confidence was exuberant:

"A theological anthropology which accepts and affirms man in his wholeness, body and soul, natural and technological, may provide man with the psychological courage to use all his resources, imaginative and scientific, to come to terms with the future and to engage in shaping it for the benefit of all and to the glory of God." So reads their report. This involves the search for "new rituals which combine tradition and innovation and appeal to the active participation of the whole body and all the senses."

### Style of Life

In short the counter-culturalists offered not a vision of the future, but a style of life by which people might free themselves inwardly to tackle the future with their whole being. The hard insoluble questions which the scientists pose, they suggested, may be the products of minds caught in psychological boxes rather than reflections of the real condition of nature and mankind.

Between these rebels and scientist-technologists there was, needless to say, not much mutual understanding. They were in different spheres. But the counter-cultural language was also hardly understandable to the third important group in the conference: the revolutionaries who project the future in terms of the achievement of power, liberation and social justice for the poor and the oppressed. For them the question of the future was relatively clear: the removal of objective socially dehumanizing conditions such as poverty, racial discrimination, exploitation and imperialist power. They shared with the counter culture a concern for liberation, but the free-

dom they sought was social and political, not psychological. They joined the scientists and technologists of the western world in talking of dominion and stewardship, but the stewardship they demanded was more of things in just relations between people than of nature in itself. Their vision of the future was of people liberated from their oppressors for these new relations.

This vision, though it is an old one, may yet provide the new direction. The hope of endless material and physical progress is disappearing fast. All groups felt this though they reacted to it in different ways. Somewhere in a new quality of human relationships—expressed

in arts and worship as well as in social structures and economic justice — the human future must be found. But this future will be realized not just by sharing new experiences, but by discerning new ways by which God, man nature and fellow man may be related.

We need, suggested one working group report, to project imaginatively ideal possibilities and devise strategies for realigning them on the basis of analyzing where we are today. This imaginative projection will certainly be one of the tasks to which churchmen and scientists along with rebels of all kinds must turn as the next step toward the future.

## Protestant Clergy Underpaid According to National Study

★ Eighty-eight per cent of Protestant clergymen with 15 years' tenure or more who participated in a national study said they are receiving lower salaries than they should be receiving.

This was reported at the annual meeting of the society for the advancement of continuing education for ministers by Garry W. Hesser, University of Notre Dame, and Edgar W. Mills, director of the National Council of Churches ministry studies board, who conducted the study. The study was based on replies from 4,984 Protestant clergymen in the active ministry of 21 Protestant denominations.

In all, 7,990 questionnaires were mailed; they drew an overall response rate of 62 per cent, ranging from 76 per cent — American Lutheran — to 40 per cent — Open Bible Standard.

The median total income from ministerial sources, the study revealed, was \$8,037, which includes housing, offerings, fees,

goods and services, etc. This varied from \$6,639 — Church of God, Anderson, Ind. — to \$10,412 — Unitarian Universalist. The regional variation was from \$4,072 in the east south central states to \$8,729 in New England.

The study also showed that 32 and 31 per cent, respectively, of the clergymen felt that their compensation is not only "too low" in comparison with other professionals and their congregations — "something most clergymen accept as normal," Hesser and Mills observed, but they felt that even by clergy standards they are rewarded "too little."

"Viewed from yet another perspective," the two men reported, "analysis of the question, 'What do you believe is the minimum cash salary a minister should receive: a) after graduation from seminary; b) after 15 years of service?' reveals an even greater, though perhaps latent, sense of relative deprivation.

"Only 12 per cent of those with 15 years tenure or more are actually receiving the named minimum or more. Interestingly, 39 per cent of those with a seminary degree but less than 15 years tenure receive the 'fair' salary or more." (The actual amounts of the "minimum" and "fair" salaries varied from one denomination to another.)

In terms of education, a wide variation was noted in pastors with seminary degrees — 97.3 per cent among American Lutheran pastors to 11.1 per cent among those of the Open Bible Standard body. The national average was 70.4 per cent, however.

In the study the typical Protestant pastor is between 35 and 39 years old, serves in a town populated by 2,500 to 49,999 people, was ordained between the ages of 25 and 29, and has never changed denominations — 95 per cent.

His father was typically a farmer — 24 per cent — or a skilled laborer or foreman — 20 per cent — which suggests, Hesser and Mills noted, "that the profession represents a significant form of upward mobility." Excluding those with clergy fathers — 12 per cent — only 20 per cent of the Protestant clergymen have fathers in professional, managerial or sales occupations.

In his summary report to the organization's annual meeting, Connolly C. Gamble Jr., executive secretary, noted that clergymen during the next decade may face "quantitative pressures" which will "generate anxiety and demand more stability through a reactionary church.

"With less space there will be less luxury of personal freedom and more repression," he said. "A sensate culture is not subject to control or major influence by infiltration or tinkering . . ."



# Missionaries Support Right Of Chile to Socialist Regime

★ Seventy-nine U. S. Protestant and Catholic missionaries in Chile called on President Nixon to respect the Chilean people's option to choose a socialist form of government and refrain from political or economic interference in that nation's affairs.

The missionaries, representing 13 different religious groups or congregations, said in a letter to the president that their action was prompted by continuing "negative" reactions of the U. S. government, business and the press toward the government of President Salvatore Allende.

"The reaction of the present administration," the letter pointed out, "even at the official . . . level, has been at best one of mere tolerance. Moreover, it seems one directly intended to slight Chile."

The missionaries cited the president's late recognition of the Allende government, the "sudden" cancellation of a good will visit by a U. S. warship, and a negative appraisal of Chilean politics in the president's state of the world message.

The letter, issued by the missionaries ad hoc committee in Santiago — composed mainly of Catholic priests and nuns and United Methodist missionaries — also expressed concern over rumored economic sanctions against Chile as a result of nationalization of copper industries and other foreign-owned businesses.

"Even now," the two-page letter stated, "there are clear indications that U. S. and other international business interests have attempted to fix copper prices so that Chile would receive less for its copper after na-

tionalization." It added: "The application of such controls and sanctions with the U. S. government supporting them, at least implicitly, is a disturbing possibility — especially in the light of our country's long history of intervention to protect the foreign investments of private business."

Charging that much of the reaction to Chilean socialism in the U.S. press has been "equally disconcerting," the missionaries told Mr. Nixon they based their own appraisals on their active participation at many levels of the Chilean reality and rely on a "consequent understanding of the reasons for the option for socialism" to break the cycle of underdevelopment.

"Capitalism in Chile has resulted in a much more unjust distribution of property and wealth than it has in the United States," the letter declared, "and we face its effect daily."

The missionaries said that the change to socialism in Chile is an "effort to build a new society . . . based on a new man with new values, a society with a more equal and just distribution of wealth and opportunity, a society in which there are no privileged classes, a society based on justice and solidarity."

Observing that much unrest and uncertainty over Chile's political and economic future still exists, the missionaries pointed out that the Catholic Church — the dominant Church in Chile — is "taking a positive and cooperative stance" in working toward the socialist goals of the country "while maintaining an independent critical attitude."

The missionaries told the president that some Chileans still advocate violence as the best way

to effect change, but they affirmed that "the great majority advocate change within the law and through the democratic process."

They called upon Mr. Nixon to alleviate the fears of many Chileans that the U. S. will interfere and "impose its own solutions on Chile." They urged him to let Chileans "work out their own destiny."

Specifically the missionaries asked the president not to allow or condone economic, trade or diplomatic sanctions which would jeopardize Chile's economy, "as was done in Cuba by the U. S. economic blockade."

The Chile-based Americans appealed to the president to judge the Chilean experiment "in terms of human needs and aspirations" and not in terms of political ideology. They called for an "open, positive and cooperative" attitude toward Chile's attempt at effective self-determination.

The missionaries noted that if the U.S. were to follow such a policy of non-intervention and positive cooperation both Chile and the U.S. would profit from the "atmosphere of freedom and mutual interchange . . ."

They said the U.S. would especially gain by recognizing a "popular movement" and by allowing itself to learn from the positive values of the Chilean experiment, thus "regaining respect from among the other nations of the world community."

Among the signers were some 30 Maryknoll priests, brothers and nuns, and 18 members of the United Methodist Missions. These included professors, medical personnel, pastors, community service workers, teachers, sociologists, agricultural specialists, church executives and journalists.

A Roman Catholic bishop declared here that Christians can justifiably participate in the construction of a socialist so-

ciety in Chile, especially through their contribution of basic Christian beliefs.

Bishop Carlos Gonzalez Cruzchaga of Talca said in a pastoral letter addressed to all diocesan priests that Christians should not fear socialism but help develop in such a society such Christian ideals as "the dignity of man, the family, solidarity, participation and equality."

However, he warned that "a total socialism without margin for private initiative would hurt Chile."

Noting that the Church should not become directly involved in political matters, Bishop Gonzalez said "to declare itself neutral is pure fic-

tion. Such an attitude is understood as support and acceptance of the established order."

He told his priests that the Church "cannot live" or preach the Gospel if it does not commit itself.

"A priest may commit himself to a political option the same as any other citizen inspired by the Gospel," he added. "But beyond his choice he must always be a witness to the unity of the Christian community so his priestly mission will not be an ambiguous truth."

The Talca prelate, considered one of the leading Chilean progressives in the Catholic hierarchy, recently returned from a one-month visit to Cuba.

Christians in China but, he said, he did not meet any. "The main purpose of my visit," he explained, "was not to investigate the church situation in China, but to help promote friendship and a renewal of cultural relations between the U.S. and China."

The committee of concerned Asia scholars, formed in Philadelphia three years ago, favors normalization of political, economic and cultural relations between China and America.

Whitehead said he had no opportunity to discover whether an "underground" church really existed in Red China, as some missionaries in Hong Kong have maintained.

His group was shown a Muslim mosque in Peking, which, he said, is thought to be the only religious institution "still open" in China.

A talk with the imam, or priest in charge of the mosque, did not prove very revealing, Whitehead said. The Muslim official seemed to have knowledge only of his own mosque and was unable to give any "over-all picture" of the Islamic religion in China, Whitehead explained.

The imam told the American group that attendance at weekly services in the mosque was "very irregular," because, since the cultural revolution (1966-1968), "young people were more concerned with collective and revolutionary activities."

Whitehead said, however, that members of his group reported seeing stalls in Peking market places that offered food prepared according to Muslim customs and described as such — an indication that Islamic eating habits are still respected by Muslim faithful.

The American clergyman, who studied social ethics and philosophy at Columbia, said he and his group had been able to have some "dialogue" with sev-

## Church Official Well Received On Visit to Mainland China

★ A return of Christian missionaries to mainland China appears to be "improbable" in the foreseeable future, according to the Rev. Raymond Whitehead, consultant to the Hong Kong-based east Asia department of the U.S. National Council of Churches.

Whitehead was interviewed in Hong Kong by Religious News Service upon his return from a month's visit to China with a group of 13 American students and graduates belonging to the committee of concerned Asia scholars. The group, as guests of the government, were received by Premier Chou En-lai.

The group's visit marked the second time that an American delegation had set foot in Red China since Mao Tse-tung wrested control of the mainland from Chiang Kai-shek 22 years ago. The first American delegation — 15 table tennis players and three journalists — visited mainland China last April.

Whitehead said that his group visited Peking, Shanghai, Can-

ton, Soochow, Hangchow and various rural areas. "Everywhere we went," he said, "we were received with great warmth and enthusiasm."

Although Whitehead was listed only as a "graduate of Columbia University," he said the China travel service, the official bureau which organized the tour, was aware that he was a clergyman. He said his affiliation with Union Seminary in New York and his work as consultant to the east Asia department of the NCC were listed on his application form.

The guides and interpreters assigned to the group were also aware of his being a clergyman, he said, and he was able "to talk with them a little about Christianity."

He said he found that they, and others he met, had "some knowledge of Christianity, although they were puzzled by the difference between Protestantism and Roman Catholicism."

The NCC aide ventured the opinion that there are still some



eral Chinese philosophers, but "there wasn't enough time to penetrate contemporary Chinese philosophy."

He added that the group had been impressed by the way that the thought of Mao Tse-tung was studied "so seriously" and applied to "all spheres" of Chinese life.

In April 1969, Whitehead issued a report showing that pro-Maoist newspapers in Hong Kong were engaged in a persistent campaign of vilification of Hong Kong church institutions as being anti-Chinese "under the cloak of religion."

Schools and colleges, such as Chung Chi, New Asia and Baptist were bearing the brunt of the criticism, Whitehead said then, but the American Friends service committee, Hong Kong Christian service and nuns were also targets.

In his report in 1969, the aide said the so-called "patriotic press" in Hong Kong alleged that church secondary schools are anti-China and pro-American, and use "universal love" as a cover-up for attacks on the Mao regime.

---

## .. People ..

---

**EUGENE CARSON BLAKE**, WCC general secretary, and other World Council officials welcomed the World Council of Christian education which traces its origins to 1889, when it voted in Lima, Peru to merge its activities into the WCC. The vote was 158 to 7, with two abstentions, in support of the long-planned move. The eight day quadrennial assembly brought together 400 participants — Protestant, Roman Catholic and Orthodox — from 77 countries to consider how the churches can respond, particularly through education,

to the world's crises. Delegates agreed that Christian education must redirect its scope in order to bring about social change and the "liberation of man." The assembly affirmed dedication to liberation by educating the peoples of developing nations in a new life based on universal principles of community, solidarity, respect and equality. As part of the preparation for the sessions, delegates first took part in "encounters" in 17 Latin American countries where they studied the social, political, economic, educational and religious situations. Participating in the program was Ivan Illich, the priest who heads the center for intercultural documentation of Cuernavaca, Mexico. The controversial figure pronounced his strong criticism of modern education in Spanish, English, French and German, to the delight of the international gathering. "Gutenberg discovered how to produce books at a rapid pace and we have discovered how to construct a church-like structure that puts the obstacle of teachers between students and books. This system works especially well with the poor who need only a small dose of this education to understand how inferior they are," Illich said. He went on to say that "methods of education" are basically new ways of packaging "instruction" without any real insight into the true purpose of education. The purpose, he continued, should be to make man better and more human by showing him how he can best live and work in his world. Illich said that if the church does not change it will be guilty of helping to impersonalize man through the dictatorship of technology. He also said that the modern world is dominated by the

"Babel" that is the Soviet Union and the "Egypt" that is the U.S., both of which, he held, are dehumanizing man by materialistic ethics.

**E. KENNETH LESLIE**, bishop of New South Wales, recently completed a six-day, 130-mile fund-raising hike through the country. Preliminary estimates show that the doughty prelate realized some \$80,000 toward the \$200,000 needed for alterations to All Saints cathedral in Bathurst. Along the route from Dubbo, about 300 miles west of Sydney, to Bathurst, Bishop Leslie came to be called the "Pied Piper," because of the huge crowds of children following him as he passed through various towns. Looking strong and fit, he was greeted by thousands of well-wishers and dignitaries, including the Roman Catholic bishop of Bathurst, Albert Thomas, and Sen. Robert Cotton, representing Australian prime minister William McMahon.

**CLARENCE JOSEPH RIVERS**, composer of liturgical music, highlighted the annual convention of the national Catholic laymen's retreat conference. As part of a workshop on the liturgy he conducted a special communal mass incorporating traditional music and other modes including bossa nova, Negro spirituals, and modern jazz. The audience of nearly 400 — mostly middle-aged priests, nuns and lay men and women — sang with enthusiasm and were obviously moved by the experience. Rivers explained his feelings in an afternoon question-answer session on liturgical music. "The mass can not be an informal event," he said. "Even though it can be done in a relaxed manner, it must have form and structure. The mass should be geared to a theme with as much attention

to detail as possible to guarantee success." He believes liturgical changes have often been ineffective because they have "trickled out" Sunday by Sunday. "Doing it this way," he said, "will not have the same impact as doing it all at once. Impact comes from a whole impression." Priests, he said, must train themselves to communicate the joy of liturgy. While admitting this could be difficult, he said this is their responsibility. "A priest has no right to portray his hangover at an Easter liturgy." Rivers believes that problems of communicating the liturgy come from "our hang-ups about singing and expressing ourselves verbally and physically." He asked, rhetorically, whether the mass is not truly "theater in the best sense of the word? Are we not trying to communicate feeling, to express the joy of the liturgy? A certain kind of acting is virtuous and necessary and another kind is dishonest. Yet the mechanics of the two are the same." Rivers questioned whether the Catholic Church has actually had liturgical reform. "The thing that gripes me most are people who think my music has to be rhythmic," Rivers said. "It's all in the words. They think they have to jazz it up

when in reality it's all in how they pronounce and emphasize the words." He was asked to comment on the progress of liturgical music on the diocesan level. "It's a safe bet that generally nothing is being done," he replied. He told the audience that once he wrote more than 200 letters to bishops throughout the country, offering to set up liturgy workshops involving music. "I got less than a dozen answers and of those only two were positive." Rivers believes there is little cognizance of the need for good liturgical music in Catholicism today. He said that while the amount of liturgical talent is limited, it must, nevertheless, be "developed in church. We are starting from scratch."

CAROL VERICKER,, Roman Catholic nun, who refused to answer grand jury questions about alleged anti-FBI activity by fellow nuns, was freed from a contempt citation by a U.S. district court on a legal technicality. She refused to testify in June before a Brooklyn grand jury investigating the attempted burglary of an FBI office in Garden City, N. Y., and the successful burglary of another FBI office in Media, Pa.



## Youth Confronts the World

In this confusing world many forces call for the attention of youth, such as

- money
- alcohol and drugs
- advancement
- war
- poverty
- religion

Youth has an answer.

Read the meditations in the September-October issue of *The Upper Room*.

Over 30 of them written by persons under 30!

The *Upper Room's* special ten-plan helps you also to minister to your friends and neighbors. Purchase ten copies of one issue for \$1.50 — give nine copies to neighbors and friends — keep one for your own use.

As a special service, individuals may also subscribe for a single copy — three years for \$3.00. Order today from

**The Upper Room**  
1908 Grand Ave.  
Nashville, Tenn. 37203

### EVERYTHING for the CHURCH

- ☐ Outdoor Bulletin Boards
- ☐ Memorial Plaques & Tablets
- ☐ Lighting Fixtures ☐ Flags ☐ Bells
- ☐ Folding Chairs & Tables ☐ Robes
- ☐ Sterling & Brass Altar Ware ☐ Altars
- ☐ Stained Glass Windows ☐ Bell Ringers
- ☐ Altar Fabric ☐ Bibles
- ☐ Clocks for Church Towers
- ☐ Chime & Organ Records
- ☐ Hymnals & Choir Music

Please check above items in which you are interested and write for FREE Catalog.

**WHITEMORE ASSOCIATES, INC.**

Dept. 711, Ecclesiologists of Boston  
3 WEXFORD ST., NEEDHAM HTS., MASS. 02194  
TEL. 617-449-1500

Write us for

### Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

MONEY for your TREASURY

OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold last year by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915 COHOES, N. Y. 12047

# --- --- Schools of the Church --- ---

## The Patterson School for Boys

### IN HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing. 60th year. Summer camp with tutoring for boys 6 to 15 years. Periods 2, 4, or 6 weeks.

For School or Camp Patterson catalogs, write:

THE REV. FLOYD WM. FINCH, JR.  
Route 5, Lenoir, N. C. 28645  
COLLEGE PREPARATORY  
CHARACTER BUILDING

## Kemper Hall

An Episcopal-related, college-preparatory school for lively and responsive young minds.

Grades 1-12, boarding and day  
Student-faculty ratio 10 to 1  
College Head-Start Plan  
Art (all media), Dance  
Creative Dramatics, Music  
Riding, Hockey, Tennis

Beautiful wooded campus on Lake Michigan

101st Year. Raymond Gayle, Rector  
Dept. W Kenosha, Wisconsin 53141

## VALLEY FORGE MILITARY ACADEMY and JUNIOR COLLEGE

★ Here, "at the Nation's Shrine," education extends beyond the academic to build character, and develop leadership. Grades 9 through 12 and Jr. College. America's most beautiful campus. 96 modern buildings. Highest scholastic standards. Nationally accredited. Individualized guidance and tutoring. Social development. Extensive reading and spelling clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. Summer camps. Catalog. Box W, Wayne, Pa. 19087

## Episcopal Church Related Boarding Schools in the Diocese of Minnesota

### CO-ORDINATED COLLEGE PREPARATORY

Boys — Grades 9-12

### SHATTUCK SCHOOL

Founded 1858

Canon Robert L. Curry, D. D.

Headmaster

507/334-6466

Also Co-ed Summer School-Camp  
Grades 5-12

Girls — Grades 9-12

### SAINT MARY'S HALL

Founded 1866

Canon Lloyd R. Gesner, B.A., Dip. Ed.

Headmaster

507/334-4371

### JUNIOR BOYS — GRADES 5-9 SAINT JAMES SCHOOL

Founded 1901

Canon Allen F. Bray III, S.T.M.

Headmaster

507/334-6491

For information write or call

The Headmaster

Faribault, Minnesota 55031

## THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades 7th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Tennis, Wrestling, Cross-Country.

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boy Choir — Religious Training

CHARLES W. SHREINER, JR.

Headmaster

Post Office: Box 8, Paoli, Pa. 19301

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,

THE REV. ROBERT Y. CONDIT

## SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)  
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster

SAINT AGNES SCHOOL

Box W., Albany, N. Y. 12211

## ST. MARGARET'S SCHOOL

### COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,

Box W. Tappahannock, Virginia

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

AUSTIN MONTGOMERY, JR., M.A., Headmaster

Lenox, Massachusetts 01240

## Bethany School

Episcopal Elementary and  
Junior High Day and  
Boarding School

Girls Grades 1-9

Boys (day only) grades 1-3

Kindergarten (day only)

For detailed information, write:

Principal

Bethany School

495 Albion Ave.,

Cincinnati, Ohio 45246

## DeVeaux School

Niagara Falls, New York

Founded 1853

A Church School for boys in the Diocese of Western New York. Grades 9 through 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitories for 130. School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M. A., Headmaster