

The **+** WITNESS

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Jeffrey P. Cave

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Story of the Week

Voice of Prophecy Seldom Heard
Bishops Told by Bishop Hines

★ The House of Bishops held its 1971 meeting at the Pocono Manor Inn, Pa., October 24-29. Approximately 115 bishops of the church, from both domestic and overseas jurisdictions, were in attendance.

An opening service was held on Sunday, October 24, and included an address by Bishop John Howe of London, executive officer of the Anglican Communion, who has served in that position since May, 1969. As executive officer, Bishop Howe is responsible to the Lambeth Consultative body, of which the Archbishop of Canterbury is president.

Oscar C. Carr, the Executive Council's recently appointed vice president for development, addressed the house on October 25. The Bishops met in small groups on Monday and Tuesday. Wednesday was a quiet day with a banquet in the evening. Business sessions were held Thursday and Friday with adjournment on October 29.

Host bishops for the meeting were Frederick J. Warnecke, bishop of Bethlehem, and Lloyd E. Gressle, bishop coadjutor of the diocese.

Program For Bishops

A program for "training and retaining" church bishops was announced during the meeting.

The plan for strengthening and broadening the skills of

bishops is being funded by a \$300,000 grant from the Episcopal Church Foundation, an independent agency.

A parallel program in continuing education is being established with a second grant of \$300,000 from the foundation.

Bishop Frederick J. Warnecke of Bethlehem, chairman of the church's board for theological education, said two forms of study leave for bishops are under consideration. One would offer six weeks leave once every three years. The second would be for a period of six months to a year.

The goal is to give bishops an opportunity to study theology, business or other subjects in seminaries or universities.

Guidelines for the programs for both bishops and clergy are being drafted by special committees.

William A. Coolidge, president of the foundation, said the grants reflect a desire that church leadership be offered the same career assistance available to key executives in business and industry.

Gordon Named Director

The Rev. Quinland R. Gordon was named the first director of the new Absalom Jones Theological Institute, an Episcopal program within the Interdenominational Theological Center (ITC) in Atlanta.

His appointment, announced at the meeting, had an appropriateness apart from Mr. Gordon's qualifications.

The new director, like the man for whom the institute is named, came to the Episcopal Church from an African Methodist Episcopal background.

Absalom Jones was a Philadelphia black leader in the late 1700s and early 1800s. He helped Bishop Richard Allen in founding the AME Church. But he felt drawn to the Episcopal tradition. He became a clergyman and organized the first Episcopal parish for Negroes in America.

Gordon, a native of Connecticut, was ordained in the AME denomination. He joined the Episcopal clergy in 1949. Since 1967 he has been on the staff of the church's special program, a fund to aid the poor and powerless.

Gordon's appointment was announced by John T. Walker, suffragan bishop of Washington, chairman of the institute's directors.

Bishop Walker noted that the new program does not constitute a new seminary. Rather, it represents Episcopal participation in the predominantly black ITC, set up in 1958 by union of several institutions in Atlanta.

The program, the bishop said, "will complement the present theological curriculum" of the church without duplicating existing facilities.

Gordon received his own theological training at the Bishop

Payne Theological Seminary, Boston University and the Episcopal Theological School, Cambridge. He served AME parishes in New England from 1945 to 1958.

He was a priest of the diocese of Washington from 1959 to 1966.

Absalom Jones, whose memory is honored by the institute, was born a slave in Delaware. He was sold to a Philadelphia store owner at the age of 16 and taught to read. He married a slave girl but was able to buy her freedom, which meant their children were free. Later, he purchased his own freedom.

He and Bishop Allen organized massive relief efforts for blacks in Philadelphia. Jones founded an insurance company, a society to suppress vice and schools for slave children. In 1812 he served as the first Negro grand master of Masonry in the U.S.

Priesthood Not For Women

The priesthood is a "masculine conception" and should not be extended to women, Bishop C. Kilmer Myers of California said.

His comments brought angry reaction from women's liberationists both inside and outside the church.

Mrs. Anne Bennett, wife of theologian John C. Bennett, was particularly critical of the bishop's assessment.

Bishop Myers said "a priest is a 'God symbol' whether he likes it or not. In the imagery of both the Old and New Testaments God is represented in masculine imagery. The Father begets the Son. This is essential to the givingness of Christian faith and to tamper with this imagery is to change that faith into something else."

He said that the masculinity of Christ, as the "source of priesthood," is not incidental. "This is the divine choice."

Bishop Hines on Church Role

The Presiding Bishop said that contemporary Christians "should go out on a limb" to reconcile and redeem a world in chaos.

He said that the Episcopal Church's recent efforts to influence the "corporate responsibility" of some U. S. companies were signs of fruitful experimentation. The 2.5 million-member church has asked General Motors to abandon its operations in South Africa, charging that it is immoral to profit from a country maintaining apartheid policies.

This activity has "opened up Pandora's box," the presiding bishop stated. He reported that he has received considerable mail alleging that "the leadership of General Motors is a good deal smarter than the leadership of the Episcopal Church."

Bishop Hines also asserted that "the church's real strength and effectiveness lies with the lay people."

"We clergy are the mercenaries of the church's life. We are paid to do what we do. But when a man or woman who is not paid puts his or her life on the line; then the church can reconcile and redeem people," the bishop added.

He urged extensive theological training for laymen, observing that "most people still operate out of kindergarten or elementary school days when it comes to theological thinking."

"The drop in church contributions has probably bottomed out," the bishop maintained, noting that Episcopal contributions fell \$1,700,000 below the \$14 million budget last year.

Although church activism in social issues is frequently cited as the reason for the drop in contributions, Bishop Hines stated "the voice of prophecy is too seldom heard in the church." That voice, he said, is mindful of justice and mercy, looks to

the future, warns of famine and poverty and points out the threats to society.

Deported Bishop

The bishop of Guatemala, ousted for alleged "interference in political activities," said he believes the government "needed a scapegoat" to deport after he and several others issued a "low-key" request for the government to restore constitutional rights.

He had joined a Roman Catholic bishop, four Catholic priests, and four Protestant pastors in a public statement to the Guatemalan government.

"We asked that the killing stop," he said, "and that constitutional guarantees be restored since a year of martial law had no visible benefit."

"The same day we made our protest a young man was shot at the university. The students went on strike. The bar association and the newsmen's guild joined in the outcry. The thing sort of snowballed."

Bishop Frey said that he was never officially told why he was deported, but that news reports later said that the government had accused him of meddling in internal governmental affairs.

Elected by the House of Bishops to serve in Guatemala four years ago, Bishop Frey said that he will ask bishops of the church to permit the 3,000 Guatemalan Episcopalians to elect their own bishop.

"Episcopal church life is pretty vital there," he said. "People join for the right reasons, because just being a member makes you suspect by the government. People aren't concerned about whether or not they like the way the rector dresses, or if there ought to be two or four candles on the altar. They're concerned about life and death and justice." The 41-year-old bishop said he plans "to look for a job, a parish or something."

Churches Play Leading Role In Action in Appalachia

By Isabel Baumgartner

Editor of the Tennessee Churchman. She attended the recent meetings of the Commission on Religion in Appalachia (CORA) and Appalachia South, Inc. (APSO), in Gatlinburg, Tenn., and has furnished the story below.

★ Appalachia is moving. This is not to say that the 20 million residents of the 825-mile stretch between southwestern New York and mid-Alabama have decided to live elsewhere.

It is to say — as the commission on religion in Appalachia made clear October 5-7 in Gatlinburg, Tennessee — that here and there in this vast depressed area, paralysis is giving way to positive action.

With financial and human resources mobilized by the widely assorted group of Christians who comprise CORA, things are beginning to stir.

Items:

- rural families in east Kentucky's Breathitt and Wolfe counties are sensing, for the first time, the personal dignity that comes from being self-supporting. Women skilled since childhood in making quilts are finding widening markets for their handwork. Farmers are raising feeder pigs, and growing vegetables in inexpensive plastic-covered greenhouses. At a woodworking plant and a chair factory, both new, men are using lifelong skills to produce family income.

- a regional task force on social, political, and economic issues (SEPI) has spun off state SEPI groups, by which local people learn to share in the political process. Special concerns: health, welfare, education, tax reform. In Appalachia tubercu-

lisis still afflicts thousands. Half of all children have intestinal parasites. If a man starts early enough to mine coal, he can become totally disabled by black lung disease before his thirty-fifth birthday. In other named areas of concern, the facts are every bit as shocking as these.

- the churches themselves are taking a new look at their present fragmented mission involvements in Appalachia, with a view to updating methods and making joint strategy plans. The Appalachian mission renewal project, newest arm of CORA, offers its communions a full-scale analysis of all mission activities supported by national judicatory church offices — including programs in health, welfare, education, and community development. The aim: to find ways to renovate systems of long standing, and retool for late twentieth century effectiveness.

- people in Clairfield, Tennessee, using local materials and initiative, have organized to help themselves by building a small plant to manufacture wood pallets for industrial shippers. CORA helped channel into this effort funds and personnel from the Tennessee Valley Authority and the Robert F. Kennedy Foundation.

- CORA has founded a non-profit corporation to build an endowment, receiving from individuals, churches, and foundations tax-free gifts which will produce ongoing income for emerging tasks across the region.

- a two-week regional school for church leaders, to refurbish and enhance mission skills, drew 175 people from 13 states to its

third annual session last summer at Morgantown, West Virginia.

How It All Began

A 1962 Ford Foundation study documented the severity of Appalachia's plight and urged a regional search for solutions.

CORA came into being three years later, after Christian leaders across Appalachia had asked themselves and each other, "How can we work together, across state and denominational lines, to reduce poverty and build community, here in the place sometimes called the nation's most stubborn rural slum?"

Pursuit of that question led to the formation of the CORA coalition, whose ecumenical dimension is probably unequalled anywhere else in the U. S. The commission embraces 17 Christian communions, 11 state councils of churches, the council of Southern Mountains, and the national Catholic rural life conference.

A Milestone Meeting

The Gatlinburg meeting became a milestone in CORA's maturing process.

In April 1970 in Johnson City, Tennessee, CORA gathered grassroots people and government agency people, to hear from both groups an appraisal of how the commission might continue to link them most helpfully. This spring in Montreat, North Carolina, CORA's guests were bishops and other judicatory leaders, assembled to share their communions views and to offer growing support. This month, CORA invited national-level decision makers from each member church to attend, enabling a meeting of minds on both long-range goals and specific 1972 project plans.

As CORA executive director Max Glenn of Knoxville puts it,

"This is the turning point we've been working toward so long. The results of our search for appropriate roles for the church to play here have been shared helpfully with our national executives. And they've combined their thinking with ours to project how best to move ahead."

CORA's president, Bishop Coadjutor William E. Sanders of the diocese of Tennessee, spelled out clearly the commission's role as bridge-builder, not agency — as a table around which Christians of all persuasions can gather to reinforce one another in mission and ministry to Appalachia.

The meeting endorsed CORA's stated purpose: "In the name of Jesus Christ, to engage the resources of the communions and other agencies in activities designed to meet the pressing human needs of the people in Appalachia."

A policy statement adopted by the meeting terms CORA's work "a necessary and valid demonstration of the love of Jesus Christ." One delegate put it this way: "I see CORA as a channel by which the won man can express his commitment to Christ."

The commission and its guests heard Ralph Widner, executive director of the U. S. Appalachian regional commission, point out that such government agencies necessarily see only the big picture. "It is up to the churches," he insisted, "to sensitize the whole social system to the needs of the single individual, to help us marry the sense of the needs of one precious human being to our grand strategies . . . It's not good transportation, education, and enough to improve health care, housing unless we give the people themselves control over what happens in their lives."

Widner touched a point already apparent to CORA people

— that some mountain churches present a religion that is fatalistic, individualistic, escapist, emotional, and other-worldly. People paralyzed into hopelessness by these concepts need to catch a new vision of Christian potential for mission in today's world. As the Washingtonian put it, "You must make the church a positive, affirming force. You must be the mediating force that holds communities together."

A second Washington guest, Philip Brown of the rural housing alliance which is funded by the Ford Foundation and the OEO, said that the weakness of present housing efforts is the lack of a "delivery system" by which monies can be put to work. He recommended that when CORA's task force on housing is ready, with a staff person who has gained at least semi-professional competence, the commission can provide the skelton for a housing institution in Appalachia.

Money Is Seed Money

Member communions underwrite CORA's administrative budget — for 1972, about \$70,000 — and additional church seed money in turn mobilizes grant money from government and foundations for program — to date, in excess of \$1 million for next year, with no limit to the amount readily applicable to self-help programs as it becomes available.

The CORA staff lines up in a novel way. Manning its Knoxville office, though seldom in it all at one time, are three men. Max Glenn, executive director since 1968, is a clergyman in the Christian Church (Disciples of Christ). Assistant director the Rev. John B. McBride, of the Southern Baptist Convention, spearheads the regional mission renewal study mentioned above. Layman Gary Slaats tells CORA's story many ways via a religious communi-

cations network he has founded; a regional religious atlas has also been published.

The Rev. Bennett Poage, of the Christian Church (Disciples), enabled the east Kentucky human/economic development efforts to take shape. A trained economist and onetime U. S. department of agriculture staff member, he now moves to other Appalachia spots to spark programs similar to the one in Kentucky.

From the field also, the Rev. Dr. Shirley E. Greene of the United Methodist Church acts as consultant to the SEPI task forces, his half-time services donated by his church. Other people on CORA's collegiate staff relate this way to the semi-autonomous task forces, without pay from CORA's budget.

It's been a slow and demanding process, starting from scratch to gather data and formulate plans and get projects off the ground. But the Gatlinburg gathering clearly showed that CORA has come of age, and is now equipped to move into productive adulthood with united Christian strengths.

The Episcopal Church's own regional board, until now called Appalachia South, Inc. (APSO), met directly following the larger assembly, to plan for the coming year.

Constituency: a bishop, a priest, and a lay person from the dioceses of Pittsburgh, Maryland, West Virginia, Virginia, Lexington, Western North Carolina, Southwestern Virginia, and Tennessee.

Now that Pittsburgh has affiliated, and clergymen from Southern Ohio and Western New York expressed the interest of those dioceses by their presence at Gatlinburg, the corporate name will be changed to eliminate "South."

APSO president is Bishop William G. Marmion of South-

(Continued on Page Nine)

THE WITNESS

EDITORIAL

Prisons, Asylums, and Christ Reflections on Attica

By Jeffrey P. Cave

Staff of the Church of the Epiphany, in New York

THERE IS no embarrassment in death, except for the living. The peep-hole in the door of death can be looked through only from the inside out. The door is shut. It can only be opened from within. Who knows what eye looks through to behold those who stand on the outside? It is a cause of great embarrassment to be seen by one who himself cannot be seen. Feelings of embarrassment to be seen by one who stands beyond the door, and who himself cannot be seen. Feelings of embarrassment and helplessness; feelings of impatience; the desire to walk away from the door and to reach for the familiar, to look upon what can be seen and felt and into eyes of welcome, eyes of approval; embarrassment, helplessness, impatience: these are the feelings of an East Pakistan famine, a Southeast Asian war, an Attica bloodbath.

Hunger is laid to civil crisis or over-population and a lack of proper birth control; war to the stubbornness of the other side; Attica to outside conspirators. Congressional committees make research into causes and there are cries of prevention of future holocausts. But Geneva accords or garners of Nebraskan wheat or total reform of penal systems can easily become the nostalgic substitutes for the uneasy experience of standing there before the cold and ugly fact of death, helpless, embarrassed, disappointed, angry.

It is easy now to take comfort in pathology, and indeed, some good may come of it: next time the return of the hostages should be the first non-negotiable item of the state's business with the insurgents; next time the committees of negotiators and of observers should not be so large; next time the governor should go in, or at the very least he should wait longer; and so forth.

Lost in the maze of what one commentator calls our "game of blame" there is the staggering matter of racial overtones in the Attica affair. Yet it will not be the rights and the treatment of

the majority in that prison which will be noticeably inconspicuous in months to come. We are left with the uncomfortable feeling of being watched from the other side of the door of death by those warders who were the minority inside, but who surely must in some sense represent the majority outside, that is to say the broadly speaking middle class white Americans. We are reminded of the words from Revelation, "I shall come upon you like a thief and you shall not know the moment of my coming?"

We are left with St. Paul's question, which is often read at the burial office, "What shall we then say to these things?" Too much has already been said and enough cannot be said, so we grope for some significant word.

No Easy Decision

SEVERAL WORDS come to mind. One is from the book called Daniel, composed some two centuries before Christ. It is a book written in times of persecution, when Jews were forbidden to practice their religion. It is a book of apocalyptic, purporting to record the visions of man who had seen human life from beyond the door of death, and thus to see life as it really is when all is said and done. It is an important book because it is the background for the Christian idea that history and events are significant because they reveal the mind and the hand of God. They show us both his promise and his judgement, and they reveal most of all his sovereignty.

One group of biblical writers took the view that since history is controlled by God all that we can think or do must necessarily be mere folly, so all we can do is to eat, drink, and be merry, and hope for the best. The apocalyptic tradition of Daniel and of the book of Revelation is different. The struggles and defeats and the triumphs of man's history are all the proving grounds for men of faith, because it is all leading somewhere. God does not simply spin the earth around like a top, it is actually going somewhere, all of this mixed up world of pleasure and pain, poverty and plenty, good and evil. There is a day ahead when it will all be over, or it all will begin, depending on how you look at it. A cosmic struggle is taking place, between the powers of darkness and the powers of light, and ultimately the light will shine eter-

nally, but it will also show up all the darkness and defeat it. Daniel's word promises both the battle and the triumph. He says unequivocally and without mincing words, "there will be a time of distress. But," he says, "at that moment your people will be delivered."

The promise is one both of distress and delivery. It is not of distress alone — it is not of delivery alone; it is of both. This is the only way I know to make sense of Attica: to think of it as a grim and painful episode in the continuing struggle of good with evil, a struggle which we do not have to be too romantic about because its going on in every one of us most of the time. We have fantasies of the struggle having been won and of life without distress — fantasies of the day of delivery, when there will be relief, resolution, rest, safety. And while the battle of life goes on it is easy to lose sight of the light and to accept the distress and that all that goes along with it: cynicism, despair, fear, isolation. It is not too hard to imagine that since Attica the sale of firearms and safety locks has probably escalated. And it is not too hard to imagine the reform of the penal system to be decades in the process. But to be on top of this struggle and to actually believe that God's hand and heart is in it: this is not easy.

No Sacrifice Too Great

BUT THERE is another word, and it is a word of comfort. And it comes again from the apocalyptic tradition, from that wonderfully colorful imagination of the John called "the Divine", who could see, so he said, beyond the door. He writes at the time the earliest Christians were being persecuted, slaughtered for their faith, and he says, "they did not hold their lives too dear to lay them down."

Is it possible that Attica was in some sense a sacrifice, an atonement, an offering of life, both for the sins of the past and for the present invocation of the life of God upon that tragic altar? Is it possible that from such a sacrifice a communion might take place? that the lives which from our side of the door may seem to have been snatched away, might from the other side seem to have been given for a cause which is greater than any of our lives? I do not know. But I do know that if distress and delivery come together in the final moment of history when the door shall be opened, then no life is too dear to lay down, no life is too dear to offer, not your life, not mine.

Setting Things Right With God

THE SAME WRITER thinks of that final moment of history and says "This is the hour of victory for our God, the hour of his sovereignty and power, when his Christ comes to his rightful rule."

In one place, when St. Paul was actually in prison himself, he called himself "a prisoner of Jesus Christ." The coming of Christ to each of us is an encounter with one whose life was lived both in distress and in delivery and who did not hold his life too dear to lay down. To be his prisoner is to know asylum; to be his prisoner is to know true freedom. The hour of his coming as our judge, our jury, our guard, our executioner, is the hour of God's victory. I believe this is what the resurrection means: that Christ shows us the wounds in his hands and his side and he says "my people shall be delivered." Is this the same Christ who was betrayed, the same Christ who was arrested, the same Christ who was beaten and jeered at and killed?

Yes, and more. He did not merely "survive", he did not merely pass through the door, he opened it up for us all to see, for we shall be delivered, we are delivered already. This is the hour of our victory. The battle has been won. Christ has come to assure us that history is not a dreary procession of events that somehow happen, some fair, some foul, a kind of lesson book to learn how we can make life more pleasant for everybody. No it is a struggle between cosmic powers that are equally real, but not in the final analysis, equally strong. For in God's time, he shall claim the victory.

To open up our institutions of law and correction to the impulses of freedom and to remove any vestiges of coercion is a big order, and as the much bantied-about slogan has it, it is "long overdue." One writer said that "a jeweller working on the insides of a watch is operating in a larger psychological space than the man immobilized in his cell." It goes without saying that we now need a massive dose of "rehabilitative" justice and that we need to forget about "retributive" justice once and for all. A person convicted of the worst kind of crime still needs psychological room if he is to remain human. We are one with that prisoner: not all bad men are in prison, and not all prisoners are bad. We must not forget that in some very real way a prison ought to be an asylum, a sanctuary. Its doors may be closed, but it is, or ought to be just as easy for a human

being to work out his own salvation there as it is on the outside. In fact that is what we should expect from such places if we ever expect the process of re-entry into the outside world to be a realistic goal. But we know all of that. It is hard to think of justice ever coming from a firing squad, but let us not indulge in looking for a scapegoat.

Yom Kippur is the Jewish festival of atonement, the day of setting things right with God. It is a day of repentance and renewal. In ancient times, it was the day the scapegoat was chosen to carry the sins of the people away to appease Satan. On that day the high priest prayed for a year of abundance and for the coming of the Messiah. For us he has already come, he has made our sins his, and has taken our punishment for us. He has seized the power of the universe by

humbling himself to death. There is no need for scapegoats now, except to escape our own implication in the struggle.

It is also Michaelmas, a day when the Christian Church looks hard at the future, and for a time ceases to brood over the past. We look ahead to the day of God's victory, the day when in venerable mythology Michael the Archangel shall send Satan cataputing out of heaven. We should not forget that Satan is sent tumbling to earth, where he still for a while at least vexes and taunts its inhabitants. There may still be distress. But that is also the hour of God's victory, our victory, our deliverance, our liberation. And that victory we can affirm and celebrate and thank God for right now, for he will continue to deliver his people on whichever side of the door, whatever door, they may stand.

CHURCH IN APPALACHIA:—

(Continued from Page Six)

western Virginia. Its executive director, the Rev. R. Baldwin Lloyd, works from Blacksburg, Virginia, to counsel and coordinate and encourage the people-to-people efforts which APSO began in 1964: he calls APSO the vehicle by which the Episcopal Church enters into the united efforts of CORA.

From its outset APSO has assumed a dual task.

It supports and strengthens Episcopal clergy and congregations — for example, by orienting new clergymen, its own and others, to the cultural climate of the region, and by producing Christian education materials written in vocabulary understandable to persons with limited formal education.

It also works ecumenically wherever possible, particularly through the commission on religion in Appalachia. Director Lloyd, a member of CORA's collegiate staff, gives a portion of his time directly to these inter-church undertakings.

Many goals APSO envisioned, early in the scheme of things, dovetail with those now actively pursued by the newer ecumen-

ical commission. Yet certain uniquely Episcopal life styles continue to maintain their identity and to receive their full share of APSO's attention.

Via the Highland education project guided by the Rev. W. Ross Baley in Northfork, West Virginia, student volunteers from many parts of the country engage in vocation church school teaching, and in work projects to repair the fabric of Episcopal mission property.

APSO board members and Lloyd are furthering linkages with individual dioceses and congregations, to focus the strengths of Episcopalians in a collective approach to Appalachia's multiple human problems.

The national church plays a key part, too. The Rev. Robert Martin, deputy for program, represented Presiding Bishop John Hines at the CORA meeting. Woodrow Carter, also of executive council's New York staff, met with APSO this time as he does frequently, for liaison purposes. Of APSO's 1971 operations budget of \$28,000, the sum of \$9,000 — over and above support from the dioceses — comes from general church funds. Presiding Bishop

Hines contributed an added \$1,000 this year; Massachusetts churchwomen gave \$200; and two parishes in Maryland and a third in Connecticut gave over \$2,200.

APSO program funds of some \$32,000 for 1972 will come, as in the past, from individual dioceses where projects are in process. Some of their uses: conferences which bring together Episcopalians and grassroots people, to melt intercultural barriers and open ways for mutual mission — continuing education opportunities for Episcopal clergymen — training workshops for lay and clerical leaders within and without the Episcopal Church.

The October meeting saw APSO constituents underline their firm commitment to its two-fold purpose. In the words of the Rev. William Burns, who directs an Episcopal mountain education center at Valle Crucis, North Carolina, "We're like a two-wheeled vehicle riding a double track. One track is our own Episcopal effort, and the second is our ecumenical work via CORA. Both move ahead because each wheel energizes the other."

Chinese Feel Mao Gives Them Now What God Promises Later

By Marcelle Poirier
RNS Special Correspondent

★ The people of China feel that the land reforms and redistribution of wealth carried out by Chairman Mao have given them in this life what religion once offered them in the next, Hosea Williams, program director of the Southern Christian Leadership Conference (SCLC), said in Hong Kong.

He was interviewed shortly before leaving for the U. S. following a month's visit to Communist China. The civil rights figure was accompanied by his wife.

Mr. Williams said he made clear to everyone he met that he was a Christian (a Baptist) and that he brought up the question of religion whenever he could.

"I asked responsible comrades what Chairman Mao advocated that Jesus Christ did not advocate," he stated. "I was told there is no comparison between Mao and Christ."

Mr. Williams said that Chinese he questioned explained that while there had been many religious people before the Communist revolution, the Chinese now realize that religion had asked them to accept poverty in this life in order to have a better life in the next world.

"They told me that since the land reform program and the redistribution of wealth the peasants feel that Mao has given them in this life what God promised in the next," he said.

The aide to the late Dr. Martin Luther King Jr., also said that he was told 3 per cent of the Chinese people still maintain some religious belief.

"The real religion of China is Mao's thought, and after seeing how the Chinese have developed themselves after being exploited

and oppressed, I must say I feel great sympathy with them," Mr. Williams said. "I am, however, a Christian, and I can never agree with the Communist philosophy of atheism. But I do agree with the hypocrisy of the Christian world."

He expressed the opinion that the "people of China are living more Christian lives than many so-called Christians in America."

Asked about the possibility of

the return of missionaries to China's mainland, the SCLC official said: "The word 'missionary' is a nasty word in China. The people equate missionary work with imperialism. The Chinese are not alone in this; during my visit to 12 African states before going to China I found that Africans were very anti-missionary."

Mr. Williams said that while in China he distributed to students 30 books of Dr. King's sermons which had been translated into Chinese in New York.

"I don't think the authorities really liked that but they did not stop me," he commented.

Canterbury Gives Views on Many Topics in Visit to Canada

★ Archbishop Michael Ramsey of Canterbury said in Toronto, that he has approved an agreement on the doctrine of the eucharist produced by an Anglican-Roman Catholic commission.

Asked at a press conference on his arrival whether Pope Paul VI has responded, he smiled and said, "We're waiting for that."

In Toronto for a series of lectures at Trinity College, Univer-

sity of Toronto, the archbishop has chosen as his theme, "The Crisis of Faith Today."

Toward the close of his eight-day Canadian visit, he visited the diocese of Ottawa, now observing its 75th anniversary. While in the national capital, he was the first Anglican archbishop ever to preach in the Roman Catholic basilica there.

Dr. Ramsey told reporters that the statement on doctrine "has my agreement." He said

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the joint commission has been making "very good progress" at reconciling differences between the two churches.

The archbishop was also hopeful about church union talks in Britain among Anglicans and Methodists—and Presbyterians and Congregationalists. He said the Methodists have already approved union plans and that these plans will come before the next general synod of the Church of England.

"I hope the answer will be 'yes,'" he said.

Asked to comment on the 27-year-old, on-again, off-again union talks involving the Anglican and United Churches of Canada, he said: "I believe the principles are well-founded and if the new union goes forward, I hope the new church will be in close communion with all the Anglican Churches. But there needs to be very solid support in

both churches. There needs to be a backing of solid enthusiasm."

Dr. Ramsey also urged Christians to campaign for chastity in the same way they campaign for charity. He had been asked to comment on a recent statement by a Canadian doctor, Gordon Bates, that the only way to halt the spread of venereal disease was to launch a moral crusade against extra-marital sexual activity.

"It's a mistake to convey the impression that Christian morality is exclusively interested in sex," the archbishop said although he added that it was an area of concern for Christians. "Chastity is a big moral issue. I think it's one of the moral issues of our time . . . We have to campaign for chastity as we campaign for charity and justice and unselfishness in economic

relations and race relations and all the rest."

The archbishop's remedy for civil strife in Northern Ireland would be to give the Catholic minority more authority in government. He emphasized that the struggle is not a religious war, "but religion mixed up with political fear." There were two solutions to the problem, he held.

"The horrible, murderous violence must cease," he said. "And the Roman Catholic minority must be given a far more substantial share in responsibilities."

In a question obviously based on Pope Paul's rules about retirement for bishops, Dr. Ramsey was asked what he thought of compulsory retirement.

"I'm just on 67 and I'm not quite finished yet," he smiled. "I can last a little longer."



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