

The **+** WITNESS

I JANUARY, 1972

10¢

Editorials

Are You Alcohol Dependent?
Take This Test

Lordship and Servanthood

Article

That Cloud of Witnesses
George W. Wickersham II

NEWS: -- Church in Europe Losing Privileges.
Ethnicity U. S. Religious Framework.
Retribution Certain Because of Air
Strikes. Top Religious Developments

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. Fri.
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. MOHR, *Editorial Assistant*

O. SYDNEY BARR; LEE A. BELFORD; ROSECOM

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

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

BENJAMIN MINIFIN.



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. CLAIRE; 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 - MON-
DAY, WEDNESDAY, THURSDAY, FRI-
DAY

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. 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, Tunkhannock, Pa. 18657

Story of the Week

Theology's Loss of Privilege Called A Plus in Europe

★ Jan. M. Lockman, a Czech who teaches at the University of Basel, is not distressed over theology's loss of a "privileged position" in European culture.

In fact, he feels that an end to the "protected season" for theologians may result in more credibility for theology.

The former professor at Prague's Comenius Faculty spoke at the Baptist Theological Seminary. He said that the church and theology have lost the privileges they enjoyed in both eastern and western Europe.

Privilege was directly and deliberately removed in the east, he noted. "In western Europe it has been rather indirect and concealed, but of perhaps greater consequence, in light of the discrepancy between the still existing privileges of ecclesiastical institutions and the largely secularized cultural climate."

The removal of special privilege, Lockman said, makes the church and its theology freer and better able to become involved in the world of people. "The theologian should not act more pious than God himself," he said.

The professor, who has taught at Union Theological Seminary in New York, stated that theology without privilege can come to grips with its "radical heritage."

By "radical heritage," he said, he meant the biblical message including God's acts of liberation, involvement of prophets in behalf of the oppressed, Jesus' solidarity with the poor and lost and the breaking of the "curse of sin and death" in the crucifixion and resurrection.

He voiced impatience with both contemporary "orthodoxy" and "liberalism." The first, he said, has conformed too much to "an established dogmatic system" while liberalism has chosen themes of its own choice. In both cases, he finds the "biblical racial heritage" underplayed.

What, Lockman asked, does theology have to contribute to society? He suggested three considerations necessary in attempts to answer that question:

- The awareness that a responsible theory of society presupposes a value judgment viewing human life as worth living, or can and ought to be made worth living. Theology can contribute to that judgment.

- Increase of attention to social responsibility.

- A defatalization of the world of people.

- Political systems often encourage the understanding that persons are manipulated by powers they cannot see or control. Those who govern may feel the same fatalism, he added.

While possibilities as citizens

are limited, the theologian continued, theology can point to the involvement of God in moving the world to greater openness and a more humane future.

In Lockman's view, the loss of privilege to the church and theology does not invite an abandonment of the theological task but is an invitation to become boldly theological.

SYNOD ASKS PROBE OF TORTURES

★ The Anglican synod of Capetown has unanimously passed a resolution calling for an official inquiry into charges that police detainees have been tortured and have died in detention.

It demanded that those held by the police be seen once each week by a judge, given medical attention, and allowed a weekly visit from a clergyman.

The synod action came as an Anglican priest, the Rev. Bernard Wrangmore entered the 61st day of his fast in protest of the death of a Muslim leader who had been in police custody. The Imam Adullah Haron died two years ago, and police contend that a proper inquiry into his death has already been held.

Archbishop Robert Selby Taylor of Capetown said that he has met with the priest and that Wrangmore was anxious to end his fast if given an opportunity to speak to South African Prime Minister B. J. Vorster by telephone.

Wrangmore, in ill health because of his long fast, is being attended by a physician.

Martin Marty Sees Ethnicity As U. S. Religious Framework

★ Rather than treating ethnicity as a “skelton in the closet” as the “melting-pot” theory of America has done, it should be studied as the skelton — framework — of religion in America, Martin Marty said.

The University of Chicago professor, a Lutheran Church-Missouri Synod clergyman spoke on the role of ethnic and racial identity in his presidential address to the American society of church history.

He gave ethnic differences considerably more weight in shaping religion in America than many inherited historical and sociological theories. Marty also noted the spiraling interest in distinctive “peoplehood” demonstrated by blacks, Spanish-speaking Americans, Orientals and others.

Marty suggested that pluralistic Americans need to learn how to live with conscious tribalism without losing all common symbols.

Marty, one of the nation's best known church historians, objected to the use of the term “minority” to refer to ethnic and racial groups because he doubts there is an identifiable “majority.”

He contended that neither “White Anglo-Saxon Protestants” (“WASPS”) nor “white ethnics” — most immigrant Catholics from Europe — approach majority status.

What was once called “foreign stock” was only 15 per cent of the population in 1970, he said, and native-born WASPS constituted about 30 per cent.

While WASPS formed the image of the “typical American” into the late 1960s, Marty said that that group is also a minority. He did not, however, doubt the enormous impact of

WASPS on the shaping of American society, and he argued that many of the models for interpreting American religion have come from Protestant academic circles and apply mainly to Protestants.

Protestant preconceptions, Marty said, have particularly dominated one of two major approaches that have attempted to make sense of “racial and ethnic particularism.” This is the approach which stresses “sameness” in civil and religious life, as opposed to an approach highlighting differences.

He sketched five models that historians have used in trying to analyze the shape of American religion:

- “Sameness through common secularity,” holding that religious differences decrease in secular society and human unity arises on the “basis of some sort of emergent godless, homogenizing technological and political schemes.”

- “Civil unity, religious privacy,” viewing beliefs as private and of little common consequence. Thomas Jefferson is one representative of this stance, Marty noted.

- “Religious, not ethnic pluralism” which puts the debate over sameness and differences on the level of national issues versus ethnic-racial and religious concerns.

- “Many denominations, one religion,” a kind of diversity-within-unity outlook that seems to guard differences but which, in operation, tends to conform to “ground rules of denominational civility” placing debate over society's values outside of a religious framework.

- “A common religion,” featuring a “societal or civil religion that informs, infuses and

inspires virtually the whole population.”

Marty does not think these models do justice to ethnic realities. He opted for the re-introduction of ethnic and racial themes in the study of American religion. One upshot, he said, would be an opportunity for WASP and “white ethnic” groups to reexplore their assumptions and see the “ethnic aspects in what they had earlier regarded as their universal point of view.”

He particularly appealed to WASPS to understand themselves as ethnics among ethnics.

Marty concluded that if the ethnic factors remain strong — not just a passing fancy — that a time will come when a “tribal confederation” will informally emerge so various peoples can affirm common symbols.

But in his view, all human needs can not be met by secular interpretations, private faith, conventional denominational life or a common national religion.

“New particularism will no doubt continue to arise, to embody the hopes of this ‘people of peoples,’” he stated. “Meanwhile, when spokesmen for the oldest of American peoples, the American Indian, assert that they wish to Americanize the rest of the nation and that they would like to teach their fellow citizens the merits of life in tribes, these other citizens could appropriately reply: ‘In some senses, we never left home.’”

ORDINATION OF WOMEN BACKED IN MAINE

★ Maine has endorsed a resolution favoring the ordination of women as priests and bishops.

The recommendation of the Maine convention will be submitted to the 1973 general convention in Louisville.

Delegates approved a resolution to raise the minimum salary for priests to \$6,500 a year, plus car allowance of up to \$1,200.

Dr. Wedel Sees Retribution Facing U. S. on Air Strikes

★ The U. S. will not escape the retribution of God for the Vietnam war, the president of the National Council of Churches said in condemning five days of heavy American bombing of sites in North Vietnam.

"Many of us can not be proud that the planes dropping bombing on the North Vietnamese bear the insignia of our country," said Dr. Cynthia Wedel.

"Whatever the military and political merits of our nation's actions," she added, "it cannot escape the moral consequences of its acts Whatever form God's retribution takes, this nation cannot escape it."

Dr. Wedel's statement came on the day the air strikes in North Vietnam were ended. Over a five-day period, according to one report, more than 1,000 strikes were made. It was the heaviest bombing in the North since President Johnson called off U. S. raids in 1968.

The government said the bombing was necessary partly to assure the safe withdrawal of additional U. S. troops from South Vietnam.

Dr. Wedel said the bombing confirmed what religious anti-war leaders have long contended: "The war in Indochina goes on. The planes and firepower of the U. S. continue their frightful destruction of land and life."

The National Council president agreed with a statement made recently by an interreligious group planning a conference on the moral consequences of the war. That statement said:

"Only at grave peril can the nation hide from the judgment of God or refuse His mercy."

Dr. Wedel added, "As Abraham Lincoln stated more than a century ago, the judgment of God may be that for every drop

of blood we have unjustly shed, another drop of blood shall be required of us."

The religious conference on the morality of the war will be held Jan. 13-16 in Kansas City, Mo. Dr. Wedel said more than 500 U. S. religious figures — Protestant, Roman Catholic and Jewish — were expected, along with a "sizeable number from overseas."

ORGANIZES BOOKIES AND MAYBE CLERGY

★ A top Church of England lay official engaged in industrial mission and similar work is the holder of a badge of Britain's newest trade union — the Union of Bookmakers' Employees which is a major factor in Britain's legal gambling operations.

He is Tom Chapman, 57, who for more than a decade has been industrial liaison officer to the church's board for social responsibility. And his next task may be one helping to form a trade union for clergymen.

Part of the story was told in a statement from the church's information office. This made clear that Chapman was not a member of union, whose members operate on horse and dog racing tracks and other gambling spots throughout the country.

He has been given the badge as a permanent memento of his latest success in the field of industrial relations. The union has several hundred members and is already engaged in its first case — one of alleged victimization against a member by a bookmaking employer.

There are 7,000 bookmakers' offices in Britain. Chapman said that gambling is such a specialized industry that a new union seemed the best way of organiz-

ing the employees. He also said he saw nothing incompatible in churchmen helping to organize a union of bookie's clerks, managers, settlers, board men and all the others who take bets at the race course or in street parlors, fix the odds, pay out winnings and so on.

"On the contrary," he said at his headquarters at Church House, Westminster, "it is our duty to help all who seek our assistance — even if they are atheists."

Chapman has long experience of trade union activities, and before joining the Church of England worked in the engineering industry, in which he was a full-time divisional organizer for one of its unions. He agreed to help after a group of bookies' men had drawn up a list of complaints on working conditions.

The possibility of his working to form a clergymen's union arises from a letter to the influential daily lay newspaper, the Guardian. It came from the Rev. Thomas H. Watson, Anglican vicar of Whittle-le-Woods, Lancashire.

He said he had read about Chapman's work and asked if the lay church executive is prepared to guide the formation of an independent association for clergymen.

The proposed body — it has been proposed unsuccessfully before — would represent the clergy in trying to correct among other things, alleged unfairness in the appointments system, the shortcomings of patronage, and certain poor working conditions.

Watson's letter was referred to Chapman, who said he was prepared to hear the clergymen's case. "I don't know what their specific problem is," he said, "but if it concerns conditions of work, and maybe wages, and they think I can help, I shall be more than delighted to help."

Methodist Bishop Goes to Jail Taking Pastors and Students

● On Christmas Eve, the bishop went to jail — for the second time — and he took three pastors and a group of students with him.

Bishop Earl G. Hunt Jr., head of the United Methodist Church in Western North Carolina, visited the Mecklenburg County jail on Christmas Eve in 1970 and 1971.

He went to give encouragement to men and women in need of a spiritual boost and also to set an example for his clergy.

With him went the Rev. Harold C. Austin of St. Luke's United Methodist church, who arranged the visit; the Rev. Bryant Clancy, a Lutheran; the Rev. Ezra Moore, a United Presbyterian, and an interracial group of college-age carolers.

The group carried small packages of candy and fruit, prepared by members of St. Luke's to the prisoners. Mr. Austin makes the jail part of his everyday ministry. He heads the jail ministry for the Charlotte Area Clergy Association, but that special ministry is, so far, his territory alone. Despite Bishop Hunt's urging, most clergymen — 400 to 500 in the area — have not found their way to jail.

Bishop Hunt hopes that his informal visits on Christmas Eve will awaken pastors to the need of carrying their witness and work to prisoners.

Austin, who came to Charlotte a year ago, is puzzled why more ministers will not put jails on their regular visiting lists. He goes almost every Sunday afternoon.

"It keeps me down to earth," he said, sounding much like the late theologian Karl Barth, who unknown to the academic community where he taught, conducted Sunday services at the

Basel, Switzerland, jail for years.

Ministering to prisoners, Austin noted, prevents him from becoming removed from the "hard realities of life." A minister for 24 years, the St. Luke pastor in plain-spoken and straight-forward.

He started his professional life as an engineer but went into the ministry, he said, "out of idealism." This youthful idealism was replaced by mature idealism.

"I've spent all my ministry trying to lead churches — and trying not to get too far ahead of them — into service to the poorest and least," he said. "To me I've born a failure all these years. When I come here, I just turned over a new leaf. I decided I wasn't going to wait on the congregation."

He says St. Luke's members have "been swell" despite his jail ministry, although some do not understand it. Some laymen have themselves begun visiting inmates.

More than 80 per cent of the Charlotte jail population are undereducated, poor blacks, unaware of their legal rights, Austin said. He tried to keep out of judicial matters but the most frequent request he receives is for legal aid.

Austin reported that many of the black prisoners are convinced their misfortune is simply part of the white conspiracy to keep them down.

He said he found a brotherhood in the cells among blacks and whites that church groups should try to emulate.

"I'd hardly say they love each other, but they have a brotherhood, a fellowship, that's intense," Austin stated. "I guess that's why they don't go nuts. They support each other."

EXPANDED AIR WARFARE DENOUNCED BY BISHOPS

★ Seventeen Episcopal Church bishops issued a "statement of conscience" denouncing the late December bombing of North Vietnam as "wanton and unconscionable."

The bishops suggested that the President, Congress and armed forces in Asia examine "limits to which they can in conscience consent to continue their participation in this war."

They also charged that the fewer American deaths in the war zone tend to minimize the tragedy of the continuing loss of Vietnamese lives.

The statement was drafted by Bishop John H. Burt of Ohio and Bishop Robert L. DeWitt of Pennsylvania.

The text of the statement follows:

"We speak as a number of bishops of the Episcopal Church. With most Americans we have lamented the failure to secure peace in Vietnam as well as the continuing extension of hostilities in that devastated part of the world.

"In recent days, however, there has been an acceleration of air strikes in our forces over North Vietnam. To our thinking this is evidence of a policy by the United States government which is wanton and unconscionable.

"We are grateful that the numbers of American lives being lost is diminishing. We are apprehensive, nevertheless, lest this seem to minimize the tragedy of the continuing loss of Vietnamese lives. All lives are equally precious in the eyes of God."

Signing the statement were bishops from all parts of the U. S. including J. Brooke Mosley, now president of Union Theological Seminary.

EDITORIALS

Are You Alcohol Dependent? Take This Test

DO YOU RELY UPON ALCOHOL to give you a lift to see you through each day? Do you drink to relieve fatigue or when you feel under pressure?

You may be becoming an alcohol dependent and possibly heading toward alcoholism, a 100% incurable disease. There are non drinking alcoholics to be sure but once an alcoholic, always an alcoholic.

Even at the stage of dependence, however, there's still time to avoid alcoholism, says Harry J. Johnson, chairman of the medical board of the Life Extension Institute, the nation's largest and oldest health examination facility.

How do you determine whether you're alcohol dependent? Johnson suggests the following simple test:

If two or three years ago a half hour before dinner was set aside to have a drink, and now this has stretched to two hours and four drinks —

If two or three years ago dinner was anticipated with pleasure and now there is little interest in food and sometimes dinner is completely omitted —

If two or three years ago cocktails at lunch were for business entertaining only, and now one or two are routine —

If two or three years ago weekend consumption was little more than that of weekdays, but now drinking is started in the morning and continues more or less all day —

If this has been your experience, you may be alcohol dependent, with alcoholism as the probable consequence unless you change your drinking pattern.

Fine Distinction

THE DISTINCTION between an alcohol dependent and an alcoholic is a fine, but significant one, according to Johnson. The dependent has built up a habit pattern of drinking difficult to break. But the alcoholic has gone through physiological changes induced by constant overconsumption of alcohol that makes it extremely difficult and sometimes impossible to stop drinking.

If he does stop, through a rehabilitation program, he should never again take even an occasional drink for any reason whatever.

What is often overlooked, Johnson says, is the obvious fact that "alcoholism is caused solely by the consumption of alcohol just as tuberculosis is caused by the tubercle bacillus." Admittedly there are some people who can't cope with daily problems and who turn to alcohol as an escape from reality. But it is the drinking of alcohol that causes the alcoholism. Thus a constantly increasing daily consumption of alcohol by the average person can also lead to alcoholism. The upper middle class suburbanite, with his long weekends of parties and his drinking business lunches, is not immune to the disease alcoholism.

It's a matter of how much and how often, the Life extension executive says. "If you drink six or more ounces of whiskey per day, you're a heavy drinker. If you keep increasing your consumption, one day there may be a point of no return.

"But if you are a moderate drinker, and never increase your daily consumption, you cannot possibly become an alcoholic."

If every "drinker" would freeze his intake where it is today, there would never be another alcoholic.

What if you are a heavy drinker — six ounces per day or more — but are one of those persons "who holds his drinks well"? Should you still cut back? Johnson says "yes". Many people, he points out, go on for years with an excessive drinking routine and show no outward effects. One day a diagnosis of cirrhosis of the liver is pronounced, an often fatal disease.

Johnson recommends another test — a therapeutic one — for alcohol dependency. This is a semi-annual holiday, at least one week, from drinking. Set your own time, he says, make it as convenient as possible. If you can go through this period without a feeling of martyrdom or obsessive desire to return to drinking immediately after the holiday is over, you are not alcohol dependent. And for those with a weight problem — and most heavy drinkers have one — the test provides an added dividend. The thousand calorie reduction in intake could bring about a half pound loss of weight each day.

Lordship and Servanthood

THESE ARE KEY WORDS in the Christian vocabulary, but could you guess this from your contact with the church today? For example, we talk a lot, about Christ being Lord of this world and all that is therein. But for the most part, the phrase, Christ is Lord, is just something to sing about on Sunday morning. And the reason for this is not hard to discover, for the pattern of his Lordship is contrary to our connotations about such matters as authority and power. According to Webster, ascendancy is associated with predominance and preponderance. But Christ, when he wanted to teach the disciples the meaning of true greatness, girded himself with a towel and washed their feet. "I came", he said, "not to be ministered unto but to minister." In that single act and in that one saying he capsuled his entire style of life.

Now I am not one to disparage the church and its achievements, but the fact remains that our style suffers badly by comparison with his. We have made princes out of bishops, built expensive buildings to vie with secular endeavors and turned worship into a spectator sport for those who can afford it. One church I know of has installed a \$35,000 organ in the chapel. They already have a \$75,000 instrument in the main church. Why couldn't some of that money have been used to buy slum dwellings and refurbish them?

Not All Black

BUT THE PICTURE is not all black. Old and staid denominations like our own are awakening to their responsibility. The old style of Sunday dress up sort of church is dying and the new style of the church at work in the world is dawning. The bishop of New York has called a halt to work on the cathedral, and the bishop of Southern Ohio has a desk at city hall. Seminary graduates are going to work in the ghettos of the poor and the liturgy is coming to life as new forms are developed which more adequately express our corporate mission and ministry.

Needless to say, as these and other changes take place, there will be some confusion and even resentment. Furthermore mistakes will be made. Reliance on the holy spirit doesn't guarantee infallibility. If we must err, though, let it be on the side of service and not stagnation. When a parishioner withdraws his support because of the church's stand on open-housing that is not a

But Johnson cautions that when the time for the test period arrives, and if you then rationalize and justify a postponement for any reason whatsoever, you may be alcohol dependent, the twilight zone preceding alcoholism.

Johnson scoffs at the suggestion that the stresses of the seventies are causing the upsurge in drinking and alcoholism. "True," he says, "this is a difficult period we're living in. But if you want to relieve tension, a brisk walk, or painting, or listening to music, or any of many other outside interests is preferable. The main reason for drinking is social custom. Drinking is now a major recreation. It has spilled over into recreational sports, with the nineteenth hole in golf and as refreshment after tennis, swimming and other sports. Alcohol is often the constant companion of the card player and the tv viewer. In fact, just plain sitting and drinking has become a common leisure time occupation. Economic affluence also contributes to drinking, as does boredom."

Johnson is particularly critical of the lunchtime martini. "The middle of the day is not the time to seek the letdown that alcohol provides." He adds that the lunchtime martini is responsible for "on the job afternoon absenteeism" in many offices.

Johnson emphasizes that he is not a prohibitionist nor himself a teetotaler. He believes in a drink or two at the end of the day, preferably long ones. Alcohol used this way, he says, is the best tranquilizer he knows of and one of the joys of living. And there's no danger of becoming an alcoholic.

The Life Extension Institute was founded in 1914 by a prominent group of New York business and professional men concerned about the health of the American people. Its purpose was to popularize the concept of the regular examination to promote better health and longer life. The first chairman was William Howard Taft, former President of the United States.

Since that time, Life Extension has conducted over 3,000,000 health examinations — has counseled countless thousands on health problems — and has had a continuing program of disseminating health information in the public interest. It is located in the Life Extension Building, 11 East 44th Street, New York, N. Y.

Dr. Harry J. Johnson, chairman of the medical board, is a graduate of Harvard Medical School and the author of numerous articles and books, including the recent "Eat, Drink, Be Merry and Live Longer" (Doubleday) and "Creative Walking for Physical Fitness" (Grosset & Dunlap).

tragedy but a triumph. We must not lessen our concern for that person, but neither should we let our concern for him weaken our witness.

Karl Jung states that every human being sooner or later must come to terms with Jesus' statement that "he that will save his life shall lose it and he that will lose his life for my sake should find it" if he is to reach maturity. I have the hope that the church is in the process of reaching maturity but in the meantime the adolescent struggle must go on.

Basically it is a struggle to transform ourselves and our society by adopting the style of his Lordship — it is one style that never grows old. And on Pentecost we receive the assurance that we don't have to make it on our own. If we really take that style of the servant Lord seriously, it's amazing how much help you can get and the source from whence it comes.

Kenneth E. Clarke, director, The Mariorie P. Lee Home director of research and development in geriatrics and consultant in continuing education, diocese of Southern Ohio.

That Cloud of Witnesses

By George W. Wickersham II

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

BELIEF in God is a prize much sought after, but, I am convinced, it is a prize which comes with a price. Life is too complex to allow for an easy explanation of its origins and purposes.

Those who tell me that they have never had a moment's doubt arouse many doubts in me. I would be inclined to say either that they have done very little thinking or that they have done rather a lot of quick thinking, too quick.

I cling to Matthew's line about the eleven disciples at the resurrection: "And when they saw him," Matthew writes, "they worshipped him, but some doubted." Even the risen Lord was not enough!

If it was so with some of the disciples, it is certainly so with me. It simply is not human to have no doubts.

No matter how arresting the story of Jesus may be, how moving the gospel, questions inevitably arise.

The fact is that no single debate has occupied man's attention more than the debate as to the nature of ultimate reality. Is there a God, or is

there not? The tomes which have been written on the subject, the opinions advanced — who can number them?

Stormy and tidal as the controversy may become, however, there is one towering and incontrovertible fact which stands like a rock unshaken by the swirling sea. How can we overlook it? It is the rock of personal sanctity. Good people.

Chances are that you are living now under the spell of one or two, or more, persons who follow, or once followed, your progress as though there was no progress more important. To how many such people does each one of us owe everything that we are, if we are anything at all?

Evident Light

HOW IT IS with others, I do not know, but the overwhelming majority of the saints in my life have been men and women of profound convictions. Their convictions, almost inevitably, have had to do with an unseen being whose nature is love.

Here is a salient fact, difficult to deny. The inner light which we recognize in certain people: it illuminates the scene and disperses the shadows of doubt. There it is, in full view.

The religious arguments which we have with our acquaintances: did anyone ever win one?

An old clerical friend of mine used to tell of a famous New York clergyman who, in his last years, would break off a spirited conversation, put his hands over his eyes and rasp, "Words, words, words!"

This is precisely what so much theological debate amounts to: mere words.

But when the saints come marching in, you are dealing with reality.

Light of Light

WHY DOES anyone worship Jesus of Nazareth? Because of the volumes which he wrote? Because of the arguments which he advanced?

I often think of the incident when Jesus was being asked by Jairus to come to his dying child. In the crowd which always seemed to surround the master there was a woman with "a flow of blood". She pushed through the assemblage with the thought that if she could but touch his clothing she would be healed.

What gave her this thought? What was the attraction of this wandering teacher?

The story provides its own answer: "Who

touched my garments?" St. Mark supplies this detail and then recounts the disciples' amazement: "You see the crowd pressing around you, and yet you say, 'Who touched me?'" But it was just this sensitivity to people — to individuals — which made Jesus a magnet of almost irresistible power.

This is what people — all people — are looking for. It is what you want, I want, we want. Further — and mark this — it is what makes us healthy.

There are those who think that the woman was attracted to Jesus by his reputation as a wonder-worker. Perhaps so. I find it difficult to believe, however. This would not have been enough to give her the confidence with which she approached the hem of his garment.

Yes, she stood "in fear and trembling" of him, but that was the woman of it. In fact, much was needed to overcome this.

I do not know what strange powers enabled Jesus to bring Jairus' daughter back from the dead, but I feel certain that I understand what enabled him to heal the woman of her hemorrhage.

The Top Religion Developments Are Cited by an NCC Aide

★ World Council of Churches grants to "liberation groups" in southern Africa was the top religious news development of 1971 focusing church concern on Third World people, according to the councils top communications officer.

Maynard Catchings, head of the NCC division of communication, released a list of six top stories. All dealt with the Third World or with minorities.

In selecting world council grants — totalling \$200,000 in 1971 — as the most important development, he said that des-

pite criticism of the allocations they symbolized the church's quest for justice.

Catchings' other top developments were:

● The final conference of the World Council of Christian education in Peru, climaxed by its decision to merge with the World Council. The NCC executive stressed the encounter of the delegates with conditions in Latin America.

● The decision of U. S. denominations to move toward a

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

Ultimate Evidence

LOVE WORKS miracles. But the point that we are making here is that love itself is a miracle. Pure, unadulterated, unselfconscious care for others — what the Greeks called "agape" — is not something which we should expect of human beings. If you place your faith in human nature, you will be disillusioned.

When we find "stedfast love" in people, we must, I believe, assume an outside influence. When we find it in full measure, as the disciples apparently found it in Jesus, we must assume that the outside influence has stepped into the human situation. The word has indeed been made flesh. As far as we know, this has happened only once in history.

The proof of the pudding, then, remains in the eating. In spite of the iniquity of our times, there are enough saints around to give us all the evidence of the supernatural which we need. We are surrounded by a cloud of witnesses.

Is there a God of love? Debate it if you will, contradict it if you can. There are still the saints. They are not easily explained away.

new and more cooperative ministry for Spanish-speaking people.

● Visit of 50 U. S. black church leaders to Africa in August for talks with churchmen there.

● Unification of the liberation movements in Rhodesia under impetus from churches.

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.

WHITTEMORE 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.

Catchings said United Methodist Bishop Abel Muzorewa deserved most of the credit.

● A growing trend in U. S. religious organizations to involve blacks, women and young people in top decision-making procedures.

CHURCHES HOLD STOCK IN DEFENSE INDUSTRIES

★ Ten U. S. denominations and the National Council of Churches all critical of the Vietnam war and heavy military spending, have nearly \$203 million invested in 29 of the top 60 defense material producers.

This was disclosed in a survey compiled by the corporate information center of the NCC. The council itself was said to have small investments in five companies in the "so-called war industries."

Statistics presented represented the market value in 1971 of stock in companies holding major defense contracts. They reflect funds of denominational pension boards and such major program agencies as mission boards.

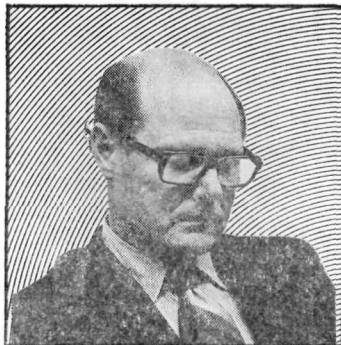
The report said the 10 denominations and the NCC are guilty of complicity in the "irresponsible, immoral and socially-injurious acts" of the 29 corporations.

Largest of the 10 church investors in "military-industrial complex" firms is the United Methodist Church, according to the report. That denomination was said to hold stock having a market value of \$59,751,899, as of the end of 1970. The total in military-defense stock was set at 14.1 per cent of the United Methodist stock investment portfolio.

Second was the United Presbyterian Church with \$57,871,371, market value, or 12.8 per cent of its total investments.

The National Council of Churches in 1970 had 11.7 per cent of its stock investment — market value of \$332,831 — in five firms holding defense contracts.

WHAT CAN YOU DO



WITH 5 MINUTES A DAY?

You can sleep.

You can listen to radio or TV.

You can gossip with a neighbor.

Or you can use 5 minutes a day to develop your spiritual life. You can lead your family in the understanding of God's purpose for life. You can set the tone for the whole day by pausing long enough to establish your spiritual bearings.

In the privacy of your home — early in the morning, late at night, or at meal time with your family — you can use just five minutes to make sure that your spiritual being is nourished.

For more than 35 years a simple plan has been helping people to establish their relationship with God. You can do it too.

The Upper Room daily devotional guide suggests a helpful Bible reading and presents a short meditation both interesting and inspirational to all ages. This is followed by a prayer which you read and which may be the basis for the expression of the prayers of your own mind and heart.

There is also a thought for the day and another suggested Bible reading.

The evidence is unmistakable. Thousands of people find their lives strengthened by this practice. You can, too. The plan is simple. Get The Upper Room at your church — or, as a service to its readers, The Upper Room offers an individual subscription . . . three years for \$3.00. Order from

THE UPPER ROOM

1908 Grand Avenue

Nashville, Tenn. 37203

... .. 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 S. 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 1-8
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