

# The **+ WITNESS**

II JANUARY, 1972

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FOR CHRIST AND HIS CHURCH

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

## Story of the Week

### Red China Participation Sure In Ecology Talks This Summer

★ Communist China will attend the first world conference on human environment to be held in Stockholm June 5-16.

This was announced by Maurice Strong of Canada, secretary-general of the conference who is currently concerned with preparations of this newest venture in U. N. diplomacy.

Strong told a press conference that he might even go to China before June, but nothing is certain as yet, he said.

On the other hand, he acknowledged that boycott of the Stockholm conference by the Soviet Union and other East European countries could prove damaging.

The threat of such a boycott has been invoked by the Communist countries in protest against a decision by the U. N. General Assembly which said that those countries which are not U. N. members or are not affiliated with any of the U. N. specialized agencies, could send only "qualified observers."

This language was directed mainly against East Germany. The East European countries have long claimed that they would have to reconsider their attitude to the conference if East Germany did not enjoy "full status" in Stockholm.

The western powers, fully backing West Germany, remain adamantly opposed on the

grounds that a de facto international recognition of East Germany at this time would hinder continuing inter-German talks whose aim is to regulate by negotiated agreement future political and economic relations between the two Germanys.

The West Germans feel that once East Germany gets into one of the U. N. specialized agencies, with the world health organization in Geneva, or through full-fledged participation at the environmental conference, the Bonn-Berlin talks would be impaired.

As a result, Bonn says that if progress in inter-German talks justifies it, both Germanys could apply for full U. N. membership this coming fall. If not, they would have to wait another year.

The Soviet-sponsored campaign in behalf of East Germany insists that 1972 must be the year of more complete universality of the U. N. and all such international parleys as the Stockholm conference.

The western powers, in the last analysis, have the power to veto applications by both Germanys should Bonn request it.

For this reason, most western observers believe that the East European countries will attend the Stockholm conference since they will not be able to prevent its taking place, and they could

only marginally damage its chances of success, and then perhaps to their own national detriment.

The presence in Stockholm of Communist China is considered as another argument against Moscow's implied boycott, since even in ecology, the Sino-Soviet feud may be expected to find its echo.

Although efforts on behalf of East Germany are based on the need for universality of the conference, Strong said that Nationalist China would not participate because its presence had been ruled out by the general assembly resolution of last October when Peking was admitted to membership.

Otherwise, the preparations for the conference are well under way, Strong said.

He added: "We are initiating an era of a new forum of international relations with the Stockholm conference. In ten years, environmental problems will be a major international issue."

### CANTERBURY HAILS UNION IN ENGLAND

★ Archbishop Michael Ramsey of Canterbury welcomed an official announcement that the rank and file of the Congregational and Presbyterian churches in England have voted overwhelmingly to merge into a United Reformed Church.

"I rejoice at the news that the Presbyterian and Congregational Churches in England have decided to unite," said the An-

glican primate. "The news gives encouragement to the cause of Christian unity."

All 14 Presbyteries of the Presbyterian Church of England and all 31 county unions of the Congregational Church in England and Wales voted in favor of a scheme of union which has

already been approved by their national assemblies. The two assemblies will now proceed to the formation of the United Reformed Church at their next assemblies next May. The first meeting of the united assembly of the new church is expected to be held next October.

Bowl win over the Dolphins, 24-3.

"I believe there's something much greater than what we're put here to do. Being an athlete is just frosting on the cake," he added.

Speaking to newsmen about religion being a basic part of his life, Staubach, a Roman Catholic, said: "I don't try to be anything special, I just try to be myself, and I have values I believe in.

"I feel I'm a Christian, and there are Christian values I live with," he continued. "Christianity exists in the spiritual realm, but also in everyday life. If that's square life, well, that's the way I want to live it."

The 29-year-old former Heisman trophy winner who spent four years as a naval officer said he once had an interest in the Catholic priesthood, like many other Catholic high school youngsters, but he never studied for it.

"My religion gives me strength," Staubach said. "It helps in pressure situations and makes pressure relative," indicating that pro quarterbacks come under plenty of pressure.

Married and the father of three girls, he said that his "spiritual values" gave him strength last year when he and his wife lost their fourth daughter. "It keeps me from being complacent as a player, too," he added, "because I know there are more important things to do."

Joking with newsmen about his strong belief in the hereafter, Staubach said he understood "every pass up there is a touchdown . . . and there are no defensive backs."

## BISHOP DONEGAN RETIRES MAY 1

★ Bishop Horace W. B. Donegan of New York, announced that he would retire on May 1 after 21 years as head of the ten-county diocese.

# Caribbean Methodist Likely to Become Head of World Council

★ A tall, black Methodist from the Caribbean is virtually certain to become the next general secretary of the World Council of Churches (WCC), according to the Minneapolis Star.

He is Philip A. Potter, 50, now an associate general secretary of the WCC and director of its world mission and evangelism division.

Potter is expected to be elected when the WCC central committee meets in August at Utrecht, the Netherlands. He will succeed Eugene Carson Blake, an American Presbyterian who is 65 and will retire.

The WCC is made up of a majority of the world's Anglican, Protestant and Eastern Orthodox Churches. The post of general secretary is regarded as one of the key positions in the ecumenical movement.

Other candidates who have been mentioned for the position include three members of the central committee, M. M. Thomas of India, its chairman; Paul Verghese, also of India, and Gen. T. B. Simatupang of Indonesia. Verghese and Simatupang are on the 18-member panel named to nominate Blake's successor.

Potter, born on the Island of Dominica, has lived and worked in Europe for 15 years. According to a former colleague, he has the sophistication of a European theologian and bureaucrat but is passionately interested in the underdeveloped third world, from which he comes.

With a background in the Student Missionary Movement, Potter was a youth delegate at the WCC's first assembly in Amsterdam in 1948 and later joined the WCC staff as secretary of its youth department. Later he was field secretary for Africa and the West Indies for the British Methodist missionary society and a pastor in Haiti before rejoining the WCC staff in 1967.

According to the Star's report, Blake might be selected moderator of the general assembly of the United Presbyterian Church. He was stated clerk (chief executive officer) of the general assembly before being elected to the WCC post.

In late 1965, the Minneapolis Star forecast the election of Blake as WCC general secretary.

## STAUBACH OF COWBOYS SAYS ASK DOLPHINS

★ Roger Staubach, former Navy scrambler and now quarterback back of the Super Bowl champion Dallas Cowboys may have injected a "ringer" into the recent world-championship proceedings — something called "spiritual values."

Whatever the game's most valuable player added — call it faith maybe — it worked. Ask the Miami Dolphins.

"I have values I believe it," the Cowboy quarterback conceded during a victory-luncheon celebration following the Super



He will be succeeded automatically by Bishop Paul Moore Jr., who was elected coadjutor at a special convention in December, 1969.

Bishop Donegan's announcement came at a dinner held in his honor by the Church Club.

The twelfth to head the 187-year-old diocese, he was elected first as its suffragan (1947) and then as its coadjutor (1950); he became bishop of New York upon the retirement of his predecessor, Charles K. Gilbert, on October 28, 1950.

women priests Hong Kong became a pioneer in the Anglican Church, 72 of the 252 member Churches of the World Council of Churches reportedly permit the ministry of women.

## JESUS AND DISCIPLES DECLARED DROPOUTS

★ Before people glibly criticize youngsters who protest and demonstrate they should bear in mind that Jesus and the first disciples must, in their time, have been regarded as "drop-outs," according to Anglican Bishop Hugh Ashdown of Newcastle.

Writing in his diocesan newspaper, the bishop said of Jesus and the disciples: "Their whole mode of living was a demonstration and a protest. Social sanctions and status went by the board. Honored conventions were disregarded. The authority of the established church received scant respect. And the power of money was made to look ridiculous."

Bishop Ashdown added that all this was prophetic and if prophetic protest today found expression outside the churches, and was decked in quaint garb, that was no reason for not recognizing the word of judgment and learning from its protest.

The 67-year-old bishop also said that while we are living in an age of science, it is also an age of superstition in which the astrologers, soothsayers and necromancers were making a living and in which devisers of strange cults are doing a good business. Scientists are often embarrassed by the popular expectation of their magical powers, he held.

Bishop Ashdown gave two reasons for what he calls "this human perversity" — a general feeling of dissatisfaction and of being incomplete and the loss of old securities.

"When men knew the reality

## Inspiration of Chinese Woman Is Cited by Miss Bennet

★ In her smart brown knitted two-piece set off by a turquoise necklace, Joyce Bennet looks like any other well-groomed, middle-aged woman.

But there is a difference, for she is the Rev. Joyce Bennet, one of the two women ordained with the approval of the Anglican Bishop of Hong Kong, the diocesan synod, the bishops of South East Asia, and the Anglican consultative council.

Miss Bennet and the Rev. Jane Hwang Hsien Yuen are not the first women to be ordained Anglican priests. In 1944, R. O. Hall, then bishop of Hong Kong, ordained Deaconess Lee Tom-oi.

Transport in the interior of China was difficult at the time and many Anglicans had no priests to administer sacraments to them. So, Miss Lee was sent to Canton and the surrounding region to see what she could do to help them.

However, in view of the strong opposition from the Lambeth Conference and general synod of Chung Hau Sheng Hui, her ordination was revoked in 1950.

Miss Lee is still in mainland China, it is said, but there has been no news of her for many years.

It was, in fact, a meeting with the Rev. Lee Tim-oi that first turned the thoughts of Joyce Bennet towards her present vocation.

"I was present at a service where she assisted at holy com-

munion and it shook me," says the newly ordained priest. "The strange thing was that it seemed so natural."

Earlier, Miss Bennet had given no thought of reaching full priesthood. Then she was a theological student. "Our principal was very keen on the idea of women entering the ministry and on one occasion she asked us to sign a petition to that effect," she explained. "I decided I would not be a party to it as I could not see what it had to do with me. But after meeting the Rev. Lee I began to think that women perhaps had a role to play in the life of the church."

After graduating from London University, Miss Bennet enrolled at the Church Missionary Society's training college in Kent, Eng., and in 1949, she was sent to Hong Kong as a missionary and a teacher.

Today she is principal of St. Catherine's Girls Schools, regarded as one of Hong Kong's most progressive schools.

She was admitted to the diaconate in 1965 and has been a staff member of St. Barnabas church since then. She has acted as assistant vicar, preaching regularly and helping with parish duties. She has become as popular with the members of the St. Barnabas congregation as she is with her pupils at school. Her warm understanding and her infectious gaiety are hard to resist.

Although in ordaining two

of the spiritual world they had no need for superstition and magic," he added. "now that men no longer believe effectively in God and are unacquainted with reality, they feel the loss. They experience — without a faith by which to interpret it —

living in the world as if it were the only home they had.

"The ages of faith knew very little superstition because they had no need of it. Today, by an irony of history, it is everywhere, because it seems to supply a need and fill a gap."

## Pilgrimage for Freedom Starts For Harrisburg Eight

★ The executive board of the National Association of Laity voted its support for a "Pilgrimage for Freedom" involving the "Harrisburg Eight," the persons charged with plotting to kidnap presidential adviser Henry Kissinger and blow up federal property.

The pilgrimage sponsored by the unofficial agency is aimed at taking the eight defendants on speaking tours throughout the country during the Lenten season. Their trial is slated to begin Jan. 17 in Harrisburg.

Plans for the pilgrimage and the NAL endorsement were announced at a joint press conference of the NAL board and the Harrisburg Eight defense committee at a Jesuit retreat house in suburban Parma, Ohio. The NAL is a Roman Catholic lay organization with independent chapters in 25 U. S. cities.

Leo Jordan, NAL counsel from Bloomington, Ill., said the lay organization plans to "deepen" its solidarity with the Harrisburg Eight "against efforts of the government to discredit their witness."

Robert Hoyt, spokesman for the defense committee, said during the news conference that the pilgrimage would be "an organizing tool" to bring the trial to national attention "by localizing the issues."

Demonstrations, rallies, street theater would be used as aspects of the pilgrimage, he said.

Hoyt, former editor of the National Catholic Reporter,

Kansas City, Mo., noted that the federal government is calling 98 witnesses for the trial. Therefore, he added, the trial is expected to last at least four months, well through the Lenten period.

Hoyt said the message to be carried by the pilgrimage and through other groups will be one calling attention to "the rapid deterioration of our civil rights in this country."

In Harrisburg, Fr. Philip Berigan now serving a prison term for destroying draft records in Maryland, two Baltimore priests, a nun and four lay persons are charged with conspiring to abduct Kissinger in an effort to end quickly the Vietnam war. They are also charged with plotting to destroy heating ducts in Washington and destroy draft records in several cities.

In its statement, the NAL board repeated its support for the defendants, a stand it took last year. This stand was also taken by the national federation of priests councils and other religious groups.

Noting that the coming trial "brings about a confrontation between religious conscience and the power of the state," the NAL statement, read by Jordan, observed that the laymen's organization "wishes to express its strong support of the goals sought by the defendants in this hour of trial, and to deepen our solidarity with them . . ."

"The NAL executive board

has adopted a resolution in full support of the objectives of the Harrisburg Eight defense committee during this trial," he said." Specifically, we resolve:

"To encourage participation of all our affiliates in the pilgrimage for freedom; to raise issues posed by the trial by all means available to us; and to offer our full financial support and to take part in efforts to raise money."

The NAL, according to Jordan, has a total membership of 20,000.

### SHORT QUESTIONNAIRE FOR CO OBJECTORS

★ Bowing to pressure from religious and peace groups, the selective service system has replaced a new and lengthy application form for conscientious objectors with a simpler questionnaire.

Draft director Curtis Tarr proposed a form containing only four questions as opposed to the 31 in a version issued last November. The guidelines were published in the Federal Register.

Due to go into effect in mid-February, the revisions of the regulations also require a local draft board to tell a man why a request for deferment is rejected. This changes former policy.

Tarr suspended all calls for registrants to appear before local boards and state appeal boards pending the full implementation of the new rules.

When revised draft regulations were issued in November 1971, a number of churchmen, Congressmen and peace spokesmen scored the 31-question C. O. application form as too complicated and potentially a device for "entrapping" young men not having philosophical and theological sophistication.

Tarr's revision would, in effect, require four statements of

(Continued on Inside Back Cover)

THE WITNESS

# EDITORIAL

## Anglican-Roman Catholic Agreement

By W. Murray Kenney

*Rector of Christ Church, Cambridge, Massachusetts*

TO SOME VETERANS of ecumenical action, the current publicity about Anglican-Roman Catholic agreement over the Holy Eucharist (The Lord's Supper, The Holy Communion, The Mass) amazes us. The cynic asks "Have they nothing more to do while the world crumbles than to agree that holy mysteries cannot be explained or boxed and packaged, even in theological language?" Or, "Has the press nothing more to write concerning the church than to print these semi-official conclusions — accepted definitions of what many minor theologians and laity have concluded and acted upon lo, these many years?"

Professor Harold Berman on the national ecumenical committee of our church, and one of our own, believes the statement is well done and for him clarifies many questions and confusions about the Holy Communion. We shall print it for general distribution.

I see several positive possibilities erupting from this agreement.

● Now that our two churches agree essentially on the meaning of baptism and the eucharist — and Vatican II admitted the Holy Spirit working through our churches and sacraments, incomplete though they may be — it could follow, or be difficult not to recognize, the validity of one another's orders (ministers). Personally, I find it rather easy to accept the validity and wholeness of any church's holy orders. Most Anglicans accept all bishops, priests, and deacons, stemming from ancient apostolic succession. (See the conservative statement in The Preface to the Ordinal, page 529 of the Book of Common Prayer.) That is, if we agree that the sacraments are gifts from God, and "the church is a body of which Jesus Christ is Head and all baptized people are members," and that these sacraments convey and symbolize God's love, doesn't it then follow that those who officially dispense these sacraments ought to love and accept one another as fellow dispensers?

● The publication of the statement should re-

lax our more cautious clergy at the local level. A few months ago, at the meeting of inter-denominational executives including 9-10 Roman Catholic bishops, I tried to raise the question of intercommunion and met with embarrassed silence and some hostility. Even though it is occurring at the grass roots regularly, and everywhere, the hierarchy still says "wait." Now, maybe we can discuss it openly or the lack and scandal of it.

● The statement, preceded by a similar one from a group sponsored by the faith and order commission of the National Council of Churches, published almost 18 months ago, can remove or eliminate the narrow official definitions of the Lord's Supper, be they transubstantiation, consubstantiation, memorialism or the doctrine of the real presence. I remember in seminary days we used to one-up our transubstantiationist opponents or memorialists by quoting some Anglican Divine (was it Laud?) who said, "Presence, more real because spiritual." It was a good clincher. But I thank my many tutors who never let me admit that any formula, however carefully and theologically conceived, by the authors St. Paul, Thomas Aquinas, Calvin, Luther, Hooker, or the current lot, could describe fully what occurs when we offer up a bit of bread and wine; ask God's blessing and the Holy Spirit to cover them; break and distribute to those who receive in faith. Who knows what happens — can happen — through this mighty mystery? To use a cliché, Nobody! Only God knows. And, the sooner we admit this, and the possibility of the Holy Spirit acting in his own way, the sooner intercommunion and joint mission will occur.

ARC (Anglican-Roman Catholic) statements like the one on the holy eucharist will not bring in the kingdom. For some this effort is intramural — the institutional church again talking to itself while the hungry get hungrier and the prisoners languish and the alienated and lonely despair.

For some, even such a clear and beautiful essay on the Lord's Supper and its meaning is a secondary issue. What the church must speak to are the life and death decisions effecting man, men and nations. But at least the Anglican-Roman Catholic agreement may clear away some theological and historical debris.

Idealistically, it could be a sign that we thirst to unite and "be one that the world may believe."



# Happy But Also A Bit Scared

By Walter L. Krieger

*On staff of Trinity Church, Moorestown, New Jersey,  
where this address was given*

SOMETIMES in the future, and here and there along the way, I'll want to sit down with my son, Joel, and talk about some things that are very important to me right now. But he couldn't understand them today.

The thing I want to say are about my feelings as a new father again, about the day I first saw him and brought him home, about the meaning of adoption, about how all of us are made children of God by adoption.

If he's lucky, he won't get this sermon. But I would like to say something like this to him:

Joel, it was a beautiful day when your mother and sister and I went down to the adoption agency to look at you. All the way down, and all the way home again, and the next day when we brought you home for keeps, I kept singing the refrain of a folk hymn I had learned just a few nights before: "You are my son; today I have become your father."

That was a funny song to sing because I didn't even know you. I only knew you needed a family. And I was kind of scared. Excited and scared. I didn't know what to expect. What if you didn't seem to care — to laugh or smile, or even cry? What if you didn't seem to fit the name I liked? But then I remember thinking, "I've never thought you may have some feelings, too." You didn't ask for me. I asked for you.

On the way home, with you gurgling away in the back seat, I remember saying two things to your mother. First I declared, "Adoption is great!" I don't know anything about the feelings of a "flesh and blood" father in the hospital; that must be an incredible experience in another way. But I can remember saying, "Adoption is a real privilege. And it's great!" And then I added to your mother, "Things aren't going to be the same at home, are they?"

Well, I was intensely happy. And I was a little bit scared.

But for your baptism, I got thinking about our future together, about the people of Trinity parish. I thought how all of us were children of God; and now, you, too, were. God was reaching out to you. And I remembered how the Bible helps us to

see that we are God's children, not by birth, but by adoption. God, our Father, wanted each of us to share a part in his family, in his life. Your joining our family, and all our friends at Trinity being members of God's family, had something in common.

## A Life Deal

FIRST, I chose you to be my son for life. It didn't matter what you looked like — that your skin may be a little bit darker. It didn't matter that you might wake up off and on during the night. It didn't matter that your eyes were green, or that you'd fuss and fume occasionally and pull my hair.

You were you. You were like no baby I'd ever seen. You will grow up to be like no one else. I wanted you to be part of my life. I wanted you for my son. And you are — for that very reason.

And that, Joel, is how God has chosen his children. We didn't do anything to deserve it. We didn't do anything. It just happened. God loved us. No strings attached. He just wanted to share his life with us.

Another thing. When we adopted you, you became a part of our already existing family. You know by this time we're a pretty funny bunch. Over the years you have been learning what a family's all about because you've been living in one. You know that it's been a place to grow. It's a place where you're protected, a place for sharing and caring, a place where you have had some responsibilities, where we've had to set some limits.

When you came into our family, your mother and I became your mother and father, Rachel became your sister, our relatives became your relatives.

And those of us who are closest to you got to know you best of anyone. Your mother and I know you in a way no other person can really know you as your personality has been developing. We know how you act. We hope we know what you need. We watch you and help you to grow. We share experiences that bring us closer together. We have been richer and happier for having had you with us. And we hope you feel some of that, too.

Well, it's the same thing with those God has adopted into his family. And I told our congregation that on your baptism day. We are all members of that larger family, too. We've been around for centuries. God is our father, and we call ourselves brothers in Christ. And we belong to each other. Because we belong to God. And God knows all about us.

## Becoming a Man

ANOTHER THING. Since you've been part of our family, you have discovered certain obligations and responsibilities. You and I can't have a very satisfactory relationship without them. Responsibility is part of the whole scheme of growing up. It's necessary in becoming a unique person. A man. But that's how it is in a family. Everyone's important. Everyone has rights. And each person must take responsibility for his own actions and for the care of others.

And that's how it is in God's family, too. A responsibility to obey God, to commit your life to him — and to love.

Then there's this part of it. You've heard people say, "Like father, like son." Well, there's something to that, I think. At least I hope there could be — if I kept my end of the bargain.

I hope that I can read God's will for my life clearly enough that I will be "in there" (in our family) doing it, and "out there" (in our world) being a witness for the love of God. I hope that my life will be caring enough for your mother, your sister, and you, and for every other human being, that you may find caring going in and out of your own life.

That's what love means in God's family. It means the father's loving activity going on among his children. You won't always be able to see it in me. You will not always find it in God's family. You'll probably turn your back on some of my ideas, attitudes, and behavior. I won't always be capable of setting a good example.

But God's life is a life of loving and of peace-making. And that's what he longs for his family to be and to do.

Now, one final point. You are my son; you will receive a heritage from me, you will have some special privileges.

I hope you will receive as much as you can from the interests and activities of our family. As you know, we enjoy doing a variety of things in our home. And we like to share them with our wonderful friends. I hope you will share in this as you have in the past.

I hope, too, that you will receive love and understanding, comradeship and guidance, patience and forbearance. And I hope you will share with us the adventure of living.

You will receive from me, I trust. But I want you to know that I will receive an awful lot from you. And I'll take it joyfully.

But Joel, the riches of God's family are far greater. I can tell you that. We inherit an adven-

ture in living from God and his children far greater than that which any human family can provide. I am only now beginning to discover the tremendous riches there. And I hope you will grow with me in the marvel of the joy and wonder which God gives us.

## God In His World

AND, MY SON, if you discover what it is to become a witness for Christ in this world, which God has called us all to be, and if your conscience moves you into new and dangerous places for the way of Christ — which is the way of love — and if others condemn you, and the powers of this world hold you back, I will be with you, God's spirit will be with you — always.

Well, I've been treading on thin ground today. I've been talking about you and me. And I've been talking about our Father, God.

Most of what you have learned of God you have learned from me — at least in terms of caring, of acceptance, of support, of discipline. But I could never go far enough in any of these directions. Please do not read my human weaknesses, my selfishness, my meanness, my failings, into God. He is so far beyond any of that.

I hope I can really say with all honesty that you will give your life to God, not to me. He made me and you and everyone his children by adoption and grace. And he alone is worthy of the greatest trust we all can give him.

# Conscience

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

"TELL US, O GURU, about conscience," said one of the students.

"Conscience," said the guru, "is a word that is used in many different ways. Most people seem to use it to refer to guilt feelings. They call it having a bad conscience. The condition arises when one has violated some important standard or value of one's own. If I have been taught, and I still personally believe, that eating pork is wicked, then I will have a bad conscience if I break my own dietary taboo. But you may eat pork without the least feeling of bad conscience. For the fact is that guilt is both personal and situational. So some people suffer a bad conscience about things that bother other people not at all.

"I have also heard people speak of conscience as 'the still small internal voice of God.' Conversa-



tion with people who say this kind of thing seems to indicate that this internal 'voice' speaks only in moral judgement. It doesn't tell you what horse will win the third race at Pimlico tomorrow or when to buy stocks in expectation of a rising market. The 'divine voice' is apparently only concerned with giving you inside information on whether you are naughty or nice, but it differs from guilt (bad conscience) by giving you advance information: Don't do that for it is sinful, and instead do this which is virtuous.

"Your guru really envies people who have such clear cut and authoritative moral distinctions continuously given to them by their 'conscience'. My own ethical problems are seldom like that. I can usually see lots of good reasons for option A and a lot of other good reasons for option B. In cases of this kind I wait as long as I can for the still small voice, and then I flip a coin. (Well, I don't really flip a coin. The truth is, I don't know how I decide. The actual process, the experience, the feeling of deciding is a mystery to me. I just find myself having chosen. To paraphrase an old song, 'I don't know how I got here, but I'm on my way'.)

"Some people have too much conscience. They go around feeling horribly guilty all the time. Some people have no conscience. They never feel guilty. Puritanical people believe that a certain amount of guilt is good for the soul. Also it may well be that the man without guilt is a man without values. The guiltless fellow might be like the dumb secretary who, having been accused of error by her boss, said, 'I can't make a mistake. I don't think!' Similarly, a man can't feel guilty if he

never at any time had any conscious intention of being good.

"But the important thing is not really whether you feel guilty or not. Almost everyone does at some time or other. The important thing is: what do you feel guilty about? You take the philosopher Pythagoras, for example, who lived on the Greek Island of Samos around the middle of the sixth century B.C. He founded a religion in which the very first precept was that it is irreligious, blasphemous, immoral, and just plain wrong to eat beans. Any proper Bostonian can recognize how foolish was this man to feel guilty about such a diet. But there are equally silly things that modern men get all worked up about. People who don't bat an eyelash about their own racial prejudice will feel guilty about not wearing a hat to church, or failing to write a weekly letter to their wealthy aunt.

"Most of us find it irritating that other people do not share our feeling of guilt. I suppose this is because misery loves company. If you and I feel guilty about the same things then we ought to be friends.

"Strange though it may seem, one way to measure personal growth is to see how we outgrow some of our youthful guilt feelings. This is a sign that we are growing out of automatic reaction to the particular values of the limited environment of our childhood. A man is not very mature in spirit if you can guess where he came from by noticing the things that make him feel guilty."

"Thank you, O guru," said the student. "You sure lay it right on man!"

## BISHOP HALLOCK WILL RETIRE NEXT YEAR

★ Bishop Donald H. V. Hallock concelebrated a mass in All Saints' Cathedral to commemorate his 20th anniversary as a bishop of the 24,000-member diocese of Milwaukee.

In an interview, he reiterated

his plans to retire at the end of 1973. Bishop Hallock is 63.

He said there seemed to be hopeful signs for all churches in the 1970s.

"I think that in the 1960s we went through problems of divided opinions over such issues

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as race and how the church is really to preach the gospel on many different kinds of social issues," he stated.

"The divided opinions still exist," Bishop Hallock added, "but there is greater understanding that the church has to do more than just stay within the church building. It must become involved in helping mankind solve its problems.

Bishop Hallock was consecrated in 1952 as an assistant to the late Bishop Benjamin F. P. Ivins. He became head of the diocese on Jan. 6, 1953.

## SHORT QUESTIONNAIRE: —

(Continued from Page Six)

applicants for C. O. classification:

- An explanation of beliefs.
- A report on why a registrant could or could not serve as a military combatant.
- An outline showing how and where "religious, moral and ethical" beliefs against war were formed.

- A description of how beliefs conform to Supreme Court guidelines holding that objector views must rest on belief "to which all else is subordinate."

Under recent Supreme Court rulings, an objector may oppose war on moral and ethical beliefs as well as religion as traditionally defined.

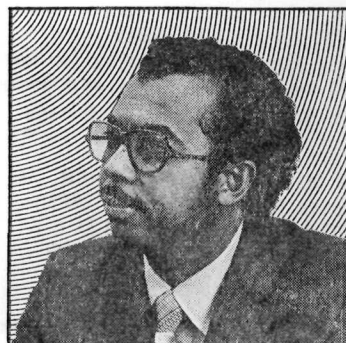
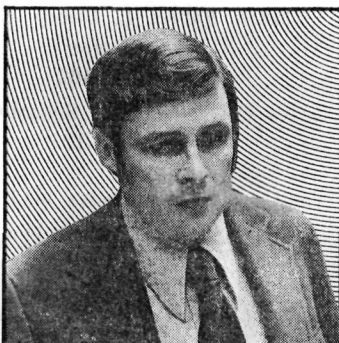
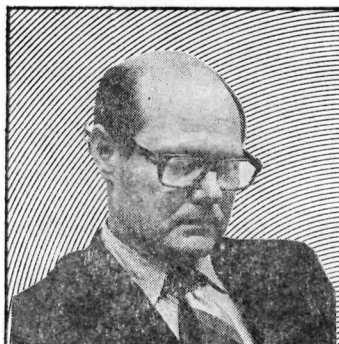
Rules already in effect do not provide for a C. O. application until a man has received a lottery number and then only if that number places him below the figure for the active pool.

The new procedure is expected to greatly reduce the number of registered objectors. C. O. applicants have increased significantly in the past few years.

## JESUS PEOPLE TOP LIST

★ The emergence of the "Jesus People" was described as the top religion news story of 1971 in the annual poll of members of the Religion Newswriters Association. Defeat of the "prayer amendment" in the U. S. House of Representatives placed second.

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