

# The **+** WITNESS

II APRIL, 1972

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### In Leading Churches

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## Story of the Week

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### Financial Crisis Slows Down Renewal of Rural Work

★ Churches in small towns and rural areas face a grave threat to their survival, but this threat is to be welcomed as the door to future growth and usefulness. Today there is greater hope for small congregations in the country, and in the city, than at any time in the recent past. Such was the conclusion of the town and country conference of province six meeting in Sioux Falls, South Dakota, April 10-12, under the chairmanship of Bishop George T. Masuda North Dakota. The Rev. H. Boone Porter, director of Roanridge, was conference leader. Participants included clerical and lay representatives of the departments of missions, or similar agencies, in the dioceses of the province.

The crisis facing small congregations today is primarily financial. Dioceses no longer have the funds to subsidize missions as in the past, nor does the national church have the funds to give such extensive assistance to dioceses and former missionary districts as in the past. There is no prospect of this situation changing in the near future. On the other hand, conference members affirmed there are new grounds for hope, development, growth. It is no longer deemed essential for

every small congregation to be burdened with the expense and responsibility of a church building. New congregations can be founded which will meet in homes or other buildings. It was pointed out that twenty people worshipping around a table in a dining room may be able to have a greater sense of eucharistic fellowship than the same number of persons scattered through the pews of a long gothic building.

Similarly it is no longer essential for a healthy congregation to have a full-time resident priest. In some instances suitable jobs can be found whereby priests can support themselves by secular work, or in other work for the diocese. In other instances canon law permits the selection and training for ordination of one or more leaders within the local community who already have means of supporting themselves. Of especial importance is the fact that it is now recognized as desirable that lay people themselves take on much of the work of teaching, pastoral care, and leadership which in the past has been reserved to the clergy. These new ways of thinking about the small congregation enables it to establish new goals for its ministry and missionary outreach.

Numerically small congregations can be effective agents both for social service and for evangelism.

The conference made a series of specific recommendations to the province and its dioceses in order to implement this changed understanding of the rural church. Perhaps most important it called for a redefinition of the clerical role in the small church. In the past the traditional "country parson" has been an all-round pastor personally responsible for carrying out every aspect of the church's program. In the years ahead, this kind of ministry will be neither possible nor desirable. The country pastor of the future must be a skilled teacher who will enable the people themselves to become the ones who carry out the work of the church. This will require a different kind of training. It was pointed out the bishops and diocesan commissions on ministry must seek a different kind of person to be a candidate for holy orders, and must arrange a different kind of training. The question was raised as to whether our institutions of theological learning have in fact related themselves to this new situation.

Greater lay responsibility in the local church must be paralleled, it was urged, by greater lay representation in church boards and commissions. Similarly the so-called mission congregations need greater powers

of self-government, including a voice in the selection of their clergy. It was stated that the traditional Episcopal distinction between missions and parishes is tending to disappear as it is no longer realistic. Nowadays a large and well equipped congregation may need diocesan assistance, whereas a newly founded

congregation, meeting in a secular building and employing the ministrations of a non-stipendiary priest, can be totally self-supporting! This being the case, more dioceses should be challenged to undertake a creative program of founding new congregations, in localities, under new circumstances.

California wineries while both sides seek an out-of-court settlement of federal boycott charges.

The secondary boycott is prohibited under the national labor relations act, but farm workers were exempted from all the act's provisions when it was approved in 1935.

However, the board charged that the farm workers union represented some non-field workers and thus was subject to the provisions of the act. The Chavez-led group denied the charge, saying it represented only field workers.

Under terms of the agreement, the board can re-introduce the suit for an injunction if it finds violations of the terms of the district court agreement.

### CATHOLIC WORKERS BACK SOCIALISTS

★ The Association of Catholic Workers in Italy — a movement that Pope Paul VI helped to found in 1946 — has expressed its support for the Political Movement of Workers a new force in Italy with a fundamentally Socialist philosophy.

At a national convention, Emilio Gabaglio, 35, president, described the country's governing Christian Democrats as a machine dominated by conservatives and dedicated to the perpetuation of the capitalist system.

"We want to build a different society," Gabaglio told some 500 delegates, "a society that puts man above economics."

Gabaglio and other convention speakers urged support for the PMW, that was founded in 1969 by Livio Labor, who was Gabaglio's predecessor in the leadership of the Catholic workers.

The new movement has put up candidates for Parliament in most districts of Italy, contesting for the votes of left-wing

(Continued on Inside Back Cover)

## Churchmen Told Peace Policy Should be U. S. Vietnam Role

★ Robert V. Moss, president of the United Church of Christ, said that the fortunes of the war in Vietnam "are no longer our business," and criticized recent U. S. government actions there as "morally and humanly reprehensible."

Speaking at the Illinois convocation for world peace, sponsored at the Illinois council of churches, the theologian and scholar lamented what he termed the U. S. reaction of "fright and panic" to the situation in Vietnam when, he said, "sober reflection and a statesmanlike policy for peace are needed."

Regarding North Vietnamese military actions, Moss commented, "Make no mistake, the current North Vietnamese invasion of South Vietnam is a particularly vicious form of military adventurism. It threatens the security of every nation of Southeast Asia and even the peace of the entire world. All nations should unite, through the United Nations to oppose it."

He added, however, that "the bombing of North Vietnam, the commitment of the United States fleet to action, the discontinuance of the Paris peace talks are morally and humanly reprehensible. This retrogression in Indochina on our part is a betrayal of all the peace pledges made by the administration in the last four years."

Moss said that stoppage of the

war is the only legitimate task the U. S. government now has in Southeast Asia. He urged the government to reinstitute and continue negotiations with the North Vietnamese and Vietcong, putting aside all thought of national pride and prestige.

"The United States has done enough warring in South Vietnam," he asserted. "We have created a military force of more than one million men and armed it with modern weapons. If the South Vietnamese want to use this force to fight Hanoi — or not use it—that is now their decision alone. However critical the situation of South Vietnam may be in the face of the North Vietnamese offensive, there is no justification for a stepped-up American participation in this war."

### CHAVEZ UNION SUSPENDS SECONDARY BOYCOTT

★ A U. S. district court hearing on a National Labor Relations Board complaint against the United Farm Workers Union has been postponed indefinitely.

The hearing was scheduled to take place April 6. However, U. S. District Judge M. D. Crocker of Fresno certified an agreement signed by UFW attorney William Carder and NLRB attorney James S. Scott.

The union agreed to suspend temporarily its secondary boycott activities against nine

# British Church Council Urged To Reappraise Operations

★ With many problems facing it, including future relations with the Roman Catholic Church, the time has come for the British Council of Churches to reappraise its operations and aims, says Ernest A. Payne, one of Britain's most prominent Baptists and a president of the World Council of Churches.

He expressed this view in a 60-page booklet marking the 30th anniversary of the foundation of the Anglican-Protestant-Orthodox Council. It was circulated at the BCC spring session at Baptist Church House, central London. Roman Catholics attended the meeting as consultant-observers.

After reviewing the striking changes which have occurred in society since the British Council was founded in 1942, its outstanding problems and developments in the ecumenical movement, Payne wrote: "The first flush of enthusiasm for conciliar activity, whether at national or local level, seems to have passed. The churches look with a more critical eye on what is done. They need to do so on other grounds also. The time has come for a reappraisal of how the BCC should operate and what its aims, activities and subsidiary agencies should be."

Among problems facing the BCC Payne listed membership of local councils of churches and their relation to decision-making bodies of the churches to which they belong, their ecclesiological significance and their political leanings, left or right wing.

"These basic questions press for answers with growing urgency," he said. To them are added others. What is to be the relationship to the BCC and the

World Council of Churches of the Roman Catholic Church?

"Roman Catholics are already full members of many local councils. The present consultant-observer status at national and world level is clearly only a provisional one. But there are formidable difficulties in the way of full membership both for the Roman Catholic Church and for the existing councils.

"The existence in the British Isles of three Roman Catholic hierarchies creates special problems. They do not always see eye to eye and the climate of opinion on ecumenical matters is different in the three regions. With Roman Catholics, as earlier with Anglicans, policy may vary from diocese to diocese."

Among other problems, Payne mentioned the BCC's relationship to the regional councils of churches in Wales, Scotland and Ireland and also the BCC's relations with the conference of British missionary societies.

He also referred to big new areas and towns being created and the urgent need for the building of new community structures. "Without the churches," he said, "this is difficult to the point of impossibility. The need for a BCC where the churches can confer together and evolve plans for a common strategy and for joint worship, witness and service is greater today than it was 30 years ago. It is still more imperative as Britain becomes a multi-faith community.

"The BCC and the churches which have created and now compose it must also consider their future in relation to the conference of European churches and the World Council of Churches. It is now one world."

## BISHOP COLE CHAIRS EDUCATION BOARD

★ Bishop Ned Cole of Central New York, has been elected chairman of the board for theological education. He succeeds Bishop Frederick J. Warnecke of Bethlehem, who is retiring.

Bishop Cole, elected by his fellow directors on the board, cited progress made during its first 5 years in which the board was active in planning for the minister's whole career, including seminary education and training, and advance study. "Results so far have been well worth the confidence of the 1967 General Convention, which authorized the board," he said, "and of The Episcopal Church Foundation whose fiscal support has made the work possible."

"The board's planning and development stages are now well established," Bishop Cole said, "and we shall be moving more strongly into operational stages." He suggested there should be a national strategy for seminaries and concentration on the search for and the flexible education of the new breed of clergy as current objectives.

Presiding Bishop John E. Hines said, "It is most gratifying that the important work of the board for theological education will be carried forward by a man so eminently qualified as Bishop Cole. Throughout his career he has been in the forefront of church progress and now can bring his experience to bear on a most important activity in the life of the church — the broader education of its clergy and lay people. At the same time it is fitting to express our deepest appreciation of Bishop Warnecke's contribution to the board's accomplishments. It was his understanding and dedication that give impetus and substance to Dr. Pusey's report, 'Ministry for Tomorrow,' the genesis of the board."

# Anglican Dean of Johannesburg Cleared by Appeals Court

★ Anglican Dean Gonville A. ffrench-Beytagh has been cleared on charges of violating South Africa's terrorism act.

The South Africa appeals court threw out his conviction and a five-year prison term ordered by a lower court in the much-publicized case. The dean was convicted on Nov. 1, 1971.

Former dean of St. Mary's cathedral in Johannesburg, the 60-year-old British subject left for London soon after the appeals court decision.

Dean ffrench-Beytagh, arrested in January 1971, was tried on charges of inciting persons to break laws and to prepare for violent revolution. The case focused the world's attention on South Africa's apartheid laws.

In a decision that ran to 226 pages, Chief Justice Ogilvie Thompson of the appeals court noted that it was clear beyond a shadow of a doubt that Dean ffrench-Beytagh intensively disapproves of many of the laws on the statute books, particularly those on apartheid.

But, the chief justice added, it was also clear that the dean was not a supporter of terrorism, because terrorism would result in domination of whites by blacks. The justice said that Dean ffrench-Beytagh was committed to a multi-racial society.

Concurring with the chief justice were Justices D. H. Botha and W. G. Trollop.

In Johannesburg, a large group of the dean's supporters gathered in law offices across the street from the court building where the trial had been held.

They shouted, cheered, cried and congratulated each other. The dean, in his first reaction, said, "I have a feeling of great relief."

He also said that he still planned to leave South Africa, going first for a long vacation in Britain. "I would leave tonight if I could get on a plane and get my passport which is still held by police." He was able to leave a short time later.

The dean paid tribute to his supporters the world over. He said the vindication was above all a victory for prayer. He admitted that he had not been optimistic about winning.

Dean ffrench-Beytagh announced in March that he would leave South Africa after Easter whether he won the appeal or not. He had been invited to accept a second seven-year term as dean of St. Mary's, and he declined.

The charges against him included the allegation that he had accepted a plan for the overthrow of the government drawn up by a number of groups including the South African communist party.

In his opinion, Chief Justice Thompson said that the dean's opposition to apartheid was consistently exhibited over an appreciable period of time.

But communist links were discounted. The decision said the dean's attitude toward communism was adequately reflected in an article in the parish magazine of St. Mary's. In that article, he wrote that Chinese communism, if not Russian communism, is one of the great evils of the modern world.

He also said that communism is one of the great bogeys of South Africa because the government sees communists even where there are none.

The dean said on arrival in London that he left South Africa after his legal victory because

he feared re-arrest and attempts on his life.

"There was the danger that if I stayed, some right-winger might take the chance to bump me off — to reverse the judgment as it were — or that the police might pick me up again," the dean told newsmen.

"I am not a particularly brave person," he said, "and for me discretion is the better part of valor." Asked about his plans, he said, "I am going to have a large gin, and then I intend to sleep for a long time."

The dean said he intends to remain a priest and hoped to meet with the Archbishop of Canterbury to discuss his future. His official appointment as dean of Johannesburg expired on March 31. He was met at the airport by a lay assistant to the archbishop and a group of well-wishers.

Anglican officials issued statements expressing relief at the outcome of the case, which lasted 15 months from the dean's arrest through his trial and appeal.

"I thank God for this verdict," said Bishop Leslie Strading of Johannesburg. Archbishop Robert Selby Taylor of Capetown said the church rejoiced at the verdict but would continue to protest against laws "which we judge to be in conflict with Christian principles."

## METHODIST BISHOPS HIT INDOCHINA WAR

★ The nation's United Methodist bishops have again condemned the war in Indochina as "immoral."

"In spite of the claim that the war is winding down, it is not," the bishops said in a statement issued as the church's quadrennial general conference began.

The Council of Bishops also spoke out in support of the rights of the black majority in Rhodesia and of Bishop Abel T. Muzorewa of Salisbury.

# Can Peace Come to Ireland?

By Michael Hamilton

*Canon of Washington Cathedral*

BEFORE DAVID completed his high school it was clear that he should study to be a doctor. Not only did this career accord with his own personal ambitions, but his family and those who knew him well, recognizing his unusual sensitivity to people and the unselfish quality of his friendships, agreed it would be a profession well suited to his personality. "He's going to be a fine doctor" his Uncle John wrote, "and one who will look after his patients with more concern than his accounts." His parents, who were only of moderate means, planned carefully for what they knew would be a long and expensive course of study. So at the appointed time David entered a pre-medical course at the university and gained excellent grades in his first semester.

It was in the middle of the second semester that David's father was killed in a car accident. The grief brought the family even closer to one another, and together they thought through the necessary plans in face of what were obviously drastic financial problems. They chose to remain in their house because its location afforded adequate schooling for the two young sisters. The mother then looked for a boarder to stay with them in their house and so assist with the payment of the rent. The mother searched for a secretarial job and the two daughters agreed to do as much baby-sitting as possible, and the older said she would work in a department store on Saturdays. However even with these savings it became obvious that the family budget could not be balanced. It was David himself who made the crucial decision. He said the only way to preserve the welfare of the family was for him to abandon his medical studies and to find work immediately. He did not hide the disappointment this was to him, but his decision was resolute, and for those who knew him well this sacrifice came as no surprise.

A story like this is not uncommon. Some view it as a tragedy in which an individual's life is forever stunted by lack of opportunity for self fulfillment, others discern in decisions like that one made by the young man, a triumph of human

spirit in which his destiny, so clearly one of unselfishness is paradoxically fulfilled by a failure to achieve his ambition, as it might also have been fulfilled by its attainment.

## Power of Self Sacrifice

SELF SACRIFICE is the most profound and challenging of all human behaviour; profound because its power is such that it directs attention to the question of the meaning of human life, the value of individual existence, and the responsibilities of man to his fellow creatures. Sacrifice is a dynamic and never an isolated act, it calls on each of its witnesses to re-examine his own ultimate personal commitment. It is more than thought provoking however, because the example of men like David challenge others to respond in their lives with similar acts. At worst it can inspire guilt, envy or hate in others who are not willing to emulate the spirit which David expressed.

Acts of sacrifice have their community as well as their individual expression and these are more difficult to achieve because they require agreement amongs many on a course of action to give up some commonly held material riches or hopes of happiness. It requires a community with a far-sighted and strongly held ethic, and rare qualities of leadership to bring forth from that community a corporate unselfishness. However such sacrifices, usually political in character, are the very foundations upon which true peace and justice may be built.

I'd like now to offer a contemporary illustration of the dynamics of sacrifice as it can apply in national affairs. I dare to speak of the agony of strife in Ireland. You may well wonder why I presume to speak on such a complex issue and what qualifications I have for such a task. My motivation is one of affection for that troubled land and its people, for I know them well. My qualifications, for what they are worth, stem from having lived the first twenty years of my life in Ireland, first in Belfast, and then at school in Dublin. That double residence induced in me a deep division of loyalty for I learned to respect both cultures as they lay on opposite sides of a political partition. The Northerners, mostly Protestant, were hard workers with a strong sense of personal integrity and responsibility. The Southerners, mostly Catholics, had achieved great sophistication in the literary arts and an ability to enjoy life and people in a truly humane way. I was raised a Protestant, an Episcopalian in fact, but found myself attending Roman Catholic mass and enjoying the rich-

ness of liturgical tradition. Such ecumenical participation was rare in those days in Ireland, but it was for me made possible by a recognition of how much more the two denominations had in common than they had apart. Enough of this personal history, except perhaps to say that since 1948 I have returned frequently to Ireland, and have tried to read with sympathy the speeches and statements of both parties to the present bloody dispute.

### Lessons of Ireland

ONE COULD LECTURE for days on the historical origins of the present troubles and on the wrongs committed against the native people of Ireland for over eight centuries by English invaders. Today British soldiers, still occasionally violent, are reaping a grim harvest from those wrongs by the wounds and death inflicted upon them daily. I wish to speak, however, of the future and not of the past, and what hopes there might be for a return to peace with a measure of justice for both Northern and Southern citizens of Ireland. I believe such a peace can only come through sacrifice, and my hope and prayer is that such a course could be adopted voluntarily. For if a political resolution of the present conflict is imposed, rather than accepted, seeds for later harvests of violence are surely sown.

After the British troops, whose presence now prevents the outbreak of civil war, are eventually withdrawn, after all the injustices, prejudices, hates, hurts and misunderstandings, all the rights, legalities, fears and ambitions have been weighed, there can be but two futures for Ireland. Either the partition between North and South Ireland will stand and the Northern six counties will remain within the United Kingdom of Britain; or the partition will be removed and all Ireland will be united under a Dublin government. I am not going to advocate one course over another, for in my mind both have merit and either could occur. Rather I intend to describe the cost of these solutions to the parties involved, the real sacrifices that need to be accepted by the parties involved.

Should partition remain the Catholics in the North and throughout Ireland must sacrifice the hope for a United Ireland, a map of Ireland of uniform color, painted as green as the beautiful grass that grows on the soil of that land from the northern beaches to the southern bays. This solution will mean the end, at least in the foreseeable future, of the dream of Irishmen down the centuries that the rule of the invaders in their land

be abolished and that Ireland will be free. For Catholics to make such a sacrifice some major reforms in the quality of the government in the north of Ireland must be made. The Protestants will have to give up all the special privileges which they abrogated to themselves, privileges of unjust discrimination against Catholics in housing, employment and local government representation. It should be noted that the Protestants have at long last agreed to such changes, have indeed so legislated them.

### Hard Decisions

THE OTHER political solution is for a united Ireland, and again a major sacrifice is demanded of one party and, in response, reforms by the other. This solution will mean that the Protestant majority in the North, who have lived there for over 300 years, will have to sacrifice what they believe is their right to political self-determination. This is perhaps the most difficult issue to evaluate. Do 300 years of residence and distinct cultural identity establish a legitimate claim to political independence? Before one hastily dismisses this claim, let us Americans not forget that we abrogate to ourselves the right of self-determination over against the native Indians of our land whom we began to displace also approximately 300 years ago. If there were to be union for all Ireland, then the inhabitants in the North would also lose their economic benefits, the excellent old-age pensions and free medical care and the other benefits associated with the British welfare system. They would, in fact, have to be willing to accept a lower standard of living by their incorporation into the poorer and generally rural economy of Eire. If they were willing to make such a sacrifice, it could only be contemplated if in Eire some changes were made in their political and social life. For instance legislative changes would need to be made to permit citizens to divorce, to use contraception, to be free from 19th century standards of literary censorship and for the ties of strong influence which the Roman Catholic hierarchy have exerted over the affairs of state in Eire to be removed. These changes the present Eire government says it is willing to pursue if union is chosen.

### Need for Leaders

THESE ARE the two possibilities for the political future of Ireland and the sooner one is chosen the better. The longer the present violence continues, the less hope there is for the necessary spirit of sacrifice to be engendered. It is clear that neither

party can have what it wants without making accommodations to the other, and also that whichever path is followed, one of the parties to it is going to have to make a major sacrifice. Would that some leader could arise to inspire the hearts and minds of Irishmen to put aside their old suspicions and hatreds, to forget past injustices in order to see more clearly a future where there might be peace, prosperity and a combination of the best of their separate cultures. Would that leaders could say with conviction that the greatest good in human affairs comes by unselfishness and breadth of outlook. Such a call could be supported by the voices of the church in which loyalty to God is heralded as the first and foremost allegiance, and in the strength of that faith all worldly ambitions are seen as potential idols. Such an appeal to Catholics and Protestants would call them to take upon their shoulders the sins of their ancestors, those ills which have brought them to their present strife. True freedom lies only in sacrifice, and such sacrifice brings in unexpected ways the fulfillment of a community's destiny.

By what authority do I claim that good can indeed follow sacrifice? It is a principle not of my own making, nor is it indeed of human origin. It comes from the Judeo-Christian faith regarding the nature of God himself. Its dynamic infuses every part of creation for it is the daily dying to our selfishness that marks the Christian spirit. It is apparently by free acceptance of undeserved suffering, that the wrongs of others committed **upon one's self** may be nullified. It is by forgiving others that we learn how to accept forgiveness for ourselves, it is by losing our life that we gain it, it is by loving our enemies that we find ourselves.

Finally, sacrifice is not a dynamic imposed on nature and the affairs of men and women by a God removed from his own creation. It is in the very heart of God and of his own action. For was it not he who was willing to make the ultimate sacrifice himself? And was it not by that sacrifice that we are released from the burden of our own past, of our own sins? This brings me, in conclusion, to my text which is from the 53rd chapter of the book of Isaiah.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

# What Are Hippies?

By George W. Wickersham II

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

WHAT CAN I DO to stem the rising tide of crime? Not without reason I have been asked this question rather often in recent weeks. It always brings to my mind the desperate unhappiness of so many of our young people today and all of the various questions connected with it. This, because the rising tide is more and more a tide of young criminals, sometimes very young indeed.

Then I remember what our piano-tuner told me not long ago. "I tune so many pianos", he said, "of people whom I have never seen." He went on to tell of being in empty houses when the children got home from school. "They come in with a gang," he declared, "and when they see me, they all pile into one of the bedrooms, lock the door and turn the record-player or the tv on full blast. It's hard to tune a piano with all that."

It is hard to raise children too. Of course the excuse is that the children could not hope to go to college unless both parents work. I would suspect, however, that some parents would rather see their offspring in college than see them while in school. So both parents are out, and every day is Hallowe'en at home.

I do not claim that this condition produces crime, but it certainly contributes to lawlessness. More than that, it gives a child a distinct impression that he is not very important to anyone.

Now add the population explosion and you have a further deemphasis, at least so it seems, of the importance of the individual. Throw in the loss of community consequent to new housing developments, hi-rise apartments and a shifting population, and you have an apparent rejection which children must feel intensely.

And so we have hippies. And what are hippies? They are, for the most part, unhappy children who demand to be seen. The shaggy hair, the unkempt faces, the dirty clothes, the sitting on the sidewalks — all of these things cry out, "Here I am. Look at me. I am an individual."

And when you really do look at them, so many of them melt like butter. The potential for sweetness is still there.

Crime, and particularly sadistic crime, I am certain, often represents an extreme reaction on the part of neglected children.

What can I do? Well, obviously, the first

thing which I can do is to pay attention to children, particularly my own.

But beyond that, the answer, basically, has to do with a matter of attitude. What is my attitude? Is it a dehumanizing one? What are my real aims? Are they really to be rich in human relationships? Or are they actually to be rich in things?

Honest answers to questions like these give us clues to the answer to the question which we are considering, "What can I do?"

A friend of a friend of ours, a woman, a dedicated worker among underprivileged people in Boston, got it one day on the street: beaten, robbed and beaten again. Our friend, also a worker — a nurse — said, "Generally speaking, those with a good attitude towards people are safer on the streets than those with a bad, but nobody is immune: not these days."

The point being that the situation itself is created by bad attitudes between peoples: between parent and child, between rich and poor, between black and white, between Anglo-Saxon and non-Anglo-Saxon. Here is where it begins.

The fact is that all of these intermural antagonisms hinge on one obvious item: man's intrinsic self-centeredness. How deep this runs is indicated by our instinctive paranoia. We are hostile to almost anyone new or anything different.

I will never forget that apparently coincidental scene in the delightful film, "Ring of Bright Water," when the nice old village ditch-digger caught sight of the lovely otter running along his trench. Without a moment's hesitation, he swung

his shovel high in the air and down on the hapless otter.

Man is a dangerous animal. He has a nature which makes him a creature to be feared.

Get at that and you are getting at the root of all evil.

### Matter of Being

What can I do?

"Blessed are the poor in spirit . . . . Blessed are those who mourn . . . . Blessed are the meek . . . . Blessed are those who hunger and thirst for righteousness . . . . Blessed are the merciful . . . . Blessed are the pure in heart . . . . Blessed are the peacemakers . . . ."

It really is not a question of doing anything. It is rather a question of being something. If you are a loving person, you simply cannot indulge in antagonisms of any kind, not for long anyway. If you are not a loving person, antagonisms are bound to develop and, willy-nilly, you will pay the price, and, most unfortunately, others with you.

"Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly I say to you, you will never get out till you have paid the last penny."

This is the condition of our world today. These words are heavily underlined in my son's Bible. And why not? They are knife-edged. What they said to him they say to all: be friendly — always.

What can I do?

A change of action may be necessary for each one of us. Doubtless, it is. But of far greater importance is a change much more difficult to effect, namely, a change of heart.

### NCC LEADERS OPPOSE ESCALATION OF WAR

★ "In the name of God, the killing of Vietnamese by Americans must be stopped by any means except more killing," the two top officials of the National Council of Churches said in a strong denunciation of the re-

sumption of U. S. bombing in North Vietnam.

Cynthia C. Wedel, NCC president, and R. H. Edwin Espy, general secretary, said they were "profoundly disturbed" by the mid-April escalation of the hostilities, "particularly the in-

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creased air war, the resumption of the bombing of North Vietnam and the breakdown of negotiations."

They said the recent developments in Vietnam indicate "that the only thing that is winding down is U. S. ground troop participation . . . A peace or negotiations produced by automated mass bombing offends against humanity and cannot be just." The NCC leaders called on U. S. Christians to make their voices heard in behalf of peace by contacting their Congressional representatives, the President and the press. They also said that reaction among officials of the World Council of Churches in Geneva to the U. S. bombing gives evidence of "wide support in the world Christian community for all efforts by U. S. Christians to stop the killing."

The policy-making general board and the top officers of the NCC, which has a membership of 33 Protestant and Orthodox Churches, have long opposed U. S. policy in Vietnam. The organization, however, speaks only for itself and not its constituent groups.

## CATHOLIC WORKERS: —

(Continued from Page Four)

Catholics in the general elections May 7-8.

Last June, Pope Paul, in an address to the Italian bishops conference, deplored the fact that the Association of Catholic Workers — which at the time claimed a membership of 700,000 — had "chosen a Socialist line of action with its dangerous doctrinal and social implications."

When the movement was founded in 1946 on the initiative of the Catholic Church to counteract growing Communist inroads into the Italian labor front, Pope Paul — then Msgr. Giovanni Batista Montini, a close aide of Pope Pius XII — was one of its sponsors.

For more than two decades, the association openly endorsed the Christian Democrats in

every election. The turning point came at a national ACLI convention in Turin in 1969, when the group withdrew its support from the Christian Democrats and declared itself in favor of Socialist reforms.

In 1971, at a national convention in Bologna, a majority of the ACLI leadership expressed political convictions said to be "along Socialist lines" and declared themselves in favor of "greater political autonomy from the church."

Shortly afterwards, the Italian Bishops' Conference withdrew its recognition of the ACLI, saying in a statement: "In keeping with the teachings of the church and the pressing problems of the working world, the Italian bishops have always considered the work of the ACLI as precious to the cause of workers . . . The useful activity of the ACLI over the last 25 years has been greatly appreciated."

"However," the statement continued, "recent decisions by the ACLI have created considerable difficulties with the organization itself and also many difficult pastoral situations, which are not compatible with the harmonious, humanitarian, unitary vision of the ecclesiastical community."

The bishops' communique said that in the light of the ACLI demand for greater autonomy and its desire to be "only a movement of Christian workers," the Italian episcopate did not feel that the ACLI met the qualifications of associations which could expect to be given full official backing by the hierarchy.

Last November a breakaway faction of the Association of Catholic Workers formed a new organization pledged to remain faithful to the "original ACLI principles" and the Catholic hierarchy.

The ACLI leadership at the convention stressed that the membership continue to consider itself a part of the Catholic Church community.



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