

The **+ WITNESS**

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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.

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Nixon and McGovern Stances On Religion Analyzed

By Elliott Wright

R. N. S. Staff Writer

★ Conflict between two basic religious ideologies is a major issue in the 1972 presidential race, according to an author who has probed the theologies and moral appeals of both Richard Nixon and George McGovern.

Sectarian affiliation — Protestant, Catholic, Jewish — is not part of the clash described by the Rev. Charles P. Henderson Jr., a chaplain at Princeton University.

The conflict, the United Presbyterian clergyman said in an interview, is between what is represented by President Nixon's "concentration on the individual as a vehicle for good in the world" and a McGovern viewpoint "seeing injustices as a collective force needing a collective solution."

Henderson, 31, is author of a new book called *The Nixon Theology*, Harper & Row and has done considerable work on the McGovern theology.

The young chaplain, who formerly served a parish in Hoboken, N. J., sees the Republican president and the Democratic challenger as sharing many of the same values — such as emphasis on hard work — as optimistic about what humanity can accomplish and as liberal

and moral men who each appeal to American tradition in presenting their ideas.

But he thinks they differ greatly in application of their theologies, that they arrived at religious stances along dissimilar routes and mirror conflicting themes in the American tradition. He does not believe the religion of either is accidental or mere expediency.

Henderson characterized the president's faith as one combining Quaker idealism with the individualism and patriotism of revivalistic Protestantism. He finds an affinity between Nixon and evangelist Billy Graham to be natural.

The president, the author maintains, "is against church action in political affairs" because he believes religion's impact is on private lives. The one exception Henderson noted was abortion, and he is inclined to treat the Nixon support for the Catholic opposition to abortion as sincere belief as well as a political gesture.

Henderson is not surprised that the president seems to have closer ties with the official Catholic leadership than he does with the ecumenical Protestant spokesmen. Alliances with Catholics, the author said, were important to Nixon in his earlier anti-Communist drives. Also, Catholic leaders are often less

critical of his Indochina policy than ecumenical Protestants.

McGovern, according to the Henderson analysis, was converted from the Protestant fundamentalism of his preacher father to the social gospel, but without giving up the fundamentalist conviction that all institutions "have elements of injustice."

The Democratic standard-bearer voices righteous indignation against such flaws in the national fabric as "racism, the Vietnam war and institutionally sanctioned injustice," Henderson said, while the president seems more outraged by "pornography or what he sees as a lack of patriotism."

Henderson wonders if the American virtues stressed by Nixon are sufficient to meet the challenges of a day when "reconciliation and a larger sense of community," are needed.

"He (Mr. Nixon) recommends 'faith in America' at precisely the moment when the faults of America are most glaringly apparent," he wrote in his book.

Yet Henderson, whose father was once the Republican mayor of Youngstown, Ohio, is not willing to endorse McGovern as an automatic messiah.

He finds possible contradiction in the South Dakotan's use of religious rhetoric in the political realm, though the candidate says he wants to separate religion from politics in policy-making, and he thinks McGovern may manipulate reli-

gious symbols for political purposes.

Henderson offered no speculation on which contender for the White House has the best chance, but in the book he discusses the president's inability to project himself . . . as a moral man. He said in the interview that despite the problems already encountered by the Democratic ticket McGovern comes across — especially on television — as more at home with his own convictions.

Following a synopsis of the book on Nixon in the New York Times, many letters challenged the assertion that the president is a moral man, Henderson said, adding that another group of letters protested any suggestion that the Nixon brand of morality might not be the most appropriate for today.

In Henderson's opinion, even those who support the president are inclined to "pick out flaws in him."

The Princeton chaplain said he decided to explore the religious dimensions of Nixon's

thought — and this led to the broader study of religion in the 1972 campaign — in 1970 at the time of student protests against U. S. troop movements into Cambodia.

At Princeton, Henderson explained, the anti-war sentiment had the tone of "moral outrage instead of political analysis of Nixon political policy."

Outcries against the administration's Cambodia incursion were followed by Nixon's appearance at a Billy Graham crusade in Knoxville, Tenn., where the chief executive was warmly greeted.

Henderson felt there were more than political motives in the Knoxville event. He saw genuine religious comradeship between the president and the crusade audience.

The stark contrast between the moral outrage of Princeton — a McGovern political stronghold — and President Nixon in Knoxville spurred Henderson's writing projects and his work on the religious conflict in the campaign.

lowed release by Blake of a letter to President Nixon in which he both complained about his inability to get an appointment and accused the U. S. military of intentional bombing of dikes in North Vietnam.

Fr. McLaughlin issued a critical administration response to Blake's letter and was involved in correspondence on an appointment sought with Nixon by the WCC executive.

In one of the documents published by Wechsler, Blake said Nixon refused to see ecumenical Protestant spokesmen while he regularly discussed both foreign and domestic affairs "with leaders of the Roman Catholic Church and with anti-ecumenical Protestants."

Blake said in the interview that it is perfectly clear he is not anti-Catholic, but it is also clear he held that Catholics are not experiencing the same difficulties in talking to Nixon as he and other ecumenical figures are having. He attributed a large part of that difficulty to McLaughlin.

The priest is a Republican who ran unsuccessfully in Rhode Island for the seat of U. S. Senator John Pastore. A former associate editor of America, the Jesuit weekly, he was named to the White House staff last year. He strongly defended the administration's Vietnam policy in a July 25 attack on Blake.

Of the North Vietnam dikes, which he described as essential for flood control and agriculture, Blake said he wrote to the president in mid-July because many of his colleagues in Europe were "scared by what they were hearing" of U. S. air strikes.

He stated that French news reports and Swedish television films indicated U. S. responsibility for damage to dikes. Blake added that he trusts the mass media more than he does lower echelons of the U. S. state department which, for a time, de-

Administration Refuses to See Blake on Bombing of Dikes

★ The head of the World Council of Churches charged that the Nixon administration does not take seriously the moral concerns of his organization or of the ecumenical leadership of the major Protestant Churches in the U. S.

Eugene Carson Blake, an American who is general secretary of the Geneva-based WCC, also said that the administration's "closed door policy is either a conscious or an unconscious attempt to weaken the ecumenical leadership."

And he stated that if Fr. John McLaughlin, a Jesuit priest on the Nixon staff, is the president's adviser on religious af-

fairs, as he said White House stationery indicates, he knows why ecumenical and anti-war Protestants are barred from seeing Nixon.

A United Presbyterian clergyman, Blake made these comments in an interview focusing on a controversy arising from his attempt to arrange a meeting in which he and several U. S. Protestant leaders could discuss their moral concerns about Vietnam with President Nixon.

Much of the correspondence between Blake and the White House on the request was made by New York Post columnist James A. Wechsler. That fol-

nied that any dikes were bombed.

Later, McLaughlin and others conceded that dikes were hit but not intentionally.

Blake wrote to the president on the issue July 17 and released the text to the press three days later. He said he was giving President Nixon a chance to respond by saying the U. S. would "care for North Vietnam's dikes as much as our own."

The Blake charge that the fluvial and maritime structures were intentionally bombed was widely reported in the world's press, and the controversy intensified when United Nations Secretary General Kurt Waldheim, after a visit to the Soviet Union and Geneva, echoed the Blake concern.

McLaughlin lashed out at Blake on July 25, saying the WCC official had not done his homework on the dikes and claimed that the president is well informed on the disposed toward receiving all segments of the religious community.

Blake disagreed. He did not believe the president is willing to hear anti-war clerics or ecumenical leaders. He said the U. S. member denominations of the World Council "recognize that the effect of the administration's closed door has been either a conscious or unconscious attempt to weaken ecumenical leadership vis-a-vis its own constituency."

The charge that President Nixon is not interested in church views different from his own was made earlier by United Methodist Bishop John Wesley Lord of Washington, who was unable to deliver to Nixon documents on the war adopted by the legislating general conference of his church.

Blake made his first appeal for an appointment with the president on April 26. He did so on behalf of himself, and several other Protestant officials, in-

cluding Presiding Bishop John Hires of the Episcopal Church; Dr. Cynthia Wedel, president of the National Council of Churches; Dr. William P. Thompson, stated clerk of the United Presbyterian Church, and Dr. Robert Moss, president of the United Church of Christ. All are critics of U. S. policy in Vietnam.

According to the correspondence published by Wechsler — Blake said that the quotations were correct but that he did not provide the letters to the Post — a response was written May 8 by David Parker, a presidential assistant. The request was refused on the basis of Nixon's schedule.

Blake wrote again on May 16. He asked the president "Am I and my colleagues to understand from this (the Parker letter) that you have decided to ignore the major Protestant church leadership of the nation, even when they wish to discuss with you the important moral issue involved in your Indochina foreign policy?"

Parker's May 24 reply again cited schedule problems and suggested that Blake express his concern "to Dr. John McLaughlin, who is on the president's staff and works with Church leaders of all faiths."

Blake wrote to McLaughlin on June 6. He received a response dated June 29, saying the presidential adviser was tardy because he had been away. The

McLaughlin letter said an appointment for Blake was under active consideration and also offered the priest's own time to hear the anti-war Protestants.

Finally, when no appointment was set up before July 17, Blake said he wrote the letter on the dikes and made it public.

He said that he did not intend to answer McLaughlin's June 29 letter, adding that he did not believe the president did not have time to see him or other ecumenical figures.

Blake said it was moral, not political, issues he wanted to discuss with the president. The churches, he continued, should have expertise on moral issues and their views should be heard by governments "whether they (governments) like them or not."

Asked what the churches can do to raise moral issues apart from partisan politics should a government not listen, Blake quoted a statement the late secretary of state John Foster Dulles made to him: "In political affairs and particularly international affairs, very seldom have moral issues been directly raised, but when they are, they have a tremendous power."

The WCC head, who will retire later this year, then said: "If pastors and people of the churches attempt to stand for the morality Christians profess, then we will have influence, one way or the other, whoever is president."

Both Sides, U. S. and Waldheim Seek to Cool Dike Controversy

By Jeff Endrst

R. N. S. Correspondent

★ The United States may not have clashed with the United Nations over the apparent support by Secretary-General Kurt Waldheim of charges that

American airplanes are bombing dikes in North Vietnam.

However, U. S. officials have made clear that the Waldheim appeal that the U. S. stop such bombing, should it really conduct attacks deliberately, have left them quite angry and puzzled.

Twenty-four hours after Waldheim made his press conference appeal to the U. S., there were indications that both sides, while not fundamentally backing off from their respective stands, were trying to minimize the incident and to forget it.

But the politics of the issue appeared alive, with possible repercussions in the U. S. Congress and even in the upcoming presidential election campaign. In the various comments following the initial Waldheim statement, the U. S. did not dispute the secretary-general's right to be concerned with the humanitarian considerations in Vietnam. He, in turn, put greater emphasis than before on his admission that he had never claimed that he was in a position independently to verify Hanoi's claims that the United States in fact deliberately bombed the Red River dikes.

U. S. Protest

U. S. Ambassador to the UN George Bush spent more than an hour with Waldheim protesting his statement but came away with the belief that the Secretary-General was not trying "to lend credibility" to the Hanoi charges.

However, when asked to comment on this assumption, Waldheim's spokesman, William Powell, would not subscribe to Bush's statement.

Ambassador Bush later appeared on a television news program to explain what had angered the U. S. about the Waldheim appeal.

"We don't want to have a problem with the secretary-general of the United Nations . . . but we were most upset when the thrust of what he said came out that we were indeed bombing the dikes — whether deliberately or unintentionally," Bush stated.

The U. S. diplomat told CBS-TV that "it wasn't only that he

(Mr. Waldheim) was accusing us of deliberately bombing the dikes. This wasn't our concern. It was giving a tremendous amount of attention to what we know is a propaganda offensive by North Vietnam."

Miles of Dikes

Bush noted that "perhaps dikes have been hit." But he held that it would not have occurred deliberately. He also said that there are 2,000 miles of dikes in North Vietnam. There have been confirmed reports, he continued, that "these dikes are in a state of disrepair, that they flooded last year . . . and we think that there is a conscientious effort to set us up, ahead of the flooding, because of the low maintenance of these dikes, to say that if they flood, well, this was caused by the United States bombing."

In their respective remarks, Waldheim and Bush also differed in the type of examples designed to substantiate their claims.

Waldheim specifically mentioned as one source of his appeal the recent letter of Eugene Carson Blake, general secretary of the World Council of Churches.

Bush said in the interview that "this is a part of a massive propaganda effort — you have seen Jane Fonda — Hollywood anti-administration activist — dress up in her Vietcong suit — and we don't like it, and we don't think it's true."

Then the U. S. ambassador added: ". . . it was the repetition (by Mr. Waldheim) of a carefully planned rumor that we don't like and that we object to. It's definitely a lie, the propaganda effort that we are trying to target these dikes, trying deliberately to destroy the dikes. What we are upset with is the use of the office of the secretary-general."

Meanwhile, the UN mission of the People's Republic of

China issued a press release quoting from an article in the People's Daily that U. S. imperialism has made more than 100 bombing raids on 58 important sections of major dike systems and 46 irrigation works along the Red River and other main rivers, "causing grave damage and subjecting the North Vietnamese people to the danger of floods when the rainy season sets in."

The article said this not only showed the "brutality of U. S. imperialism, but also reflects its feebleness." It said that American bombs "may rock the mountains and stem the river, but they can never shake the iron will of the Vietnamese people or hold back their victorious advance."

The People's Daily also demanded that the United States immediately stop its barbarous undertakings, but did not mention the appeal made July 24 by the UN secretary-general.

In an apparent defense against the official U. S. reaction to the Waldheim statement, the United Nations issued a somewhat modified version of the secretary-general's comments on the dike issue.

It said: "As the secretary-general has stated on previous occasions, he is deeply preoccupied, especially from a humanitarian point of view, with the necessity of putting an end to the hostilities in all of Vietnam. The secretary-general is naturally concerned by the continued heavy bombing of North Vietnam and in particular by numerous reports, from different sources, concerning its effects on the dikes. The secretary-general, while taking note of these reports, stated in his press briefing that he could not verify them. He felt, however, that it was his duty to speak out on the devastating consequences which might result."

Doing Nothing

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN THE RECTOR'S class at 10:00 a. m. in the undercroft of the church we were reading an essay by Alan Watts in which he described a future utopia that could result if wealth — in the sense of physically real things — instead of money — in the sense of abstract symbols used as a system of measurement — were the basis of the economy. Among other aspects of his proposed blessed future was the provision of a universal income equivalent to about ten thousand dollars per year to every adult, thus releasing people from the necessity of having to work in order to live. Don't ask me the details of how such a miracle would be accomplished. Anything can happen in dreams, and if you want to dream you might as well dream big!

One of the things that interested the group of highly intelligent adults that gathers for that class each Sunday was the author's vision of how wage slaves would spend their newly acquired leisure time. Dr. Watts assumed that many of them would continue to work at paying jobs in order to increase their wealth. He also said that others go in for pottery, basket weaving, the arts, various sports, and other similar activities.

It occurred to me after church that there was a curious omission in the list. Alan Watts didn't mention that there might be some people who would be content with the fine art of doing nothing. And it really is a fine art. Many of my friends confuse doing nothing with doing something trivial. They haven't recovered from the childhood traumas of a mother's insistent question when you are alone in your room for a few minutes: "Alfred, what are you doing?" Alfred is busy reading a book when he has been accused many times of "always having your head stuck in a book instead of playing baseball like any normal boy," so he replies, "Nothing, mother." Thus it becomes a habit to identify "doing nothing" with various forms of socially useless activity such as playing solitaire, looking at the pictures in a news magazine, or thumbing through a seed catalogue. People who behave in this manner both fail to accomplish anything by their activity and equally they fail to experience the delights of pure passivity.

In my personal research I have found that the happiest experiences of doing nothing are those

which come when various mole hills of work have inflated themselves to the apparent size of mountains. When the pile of unanswered letters seems impossible to tackle; when you have to make decisions about what appear to be countless requests to speak at this or that important meeting; when the urgent things to be done seem to have crowded out completely the important things — then is the time to turn your back on the whole mess for a while and indulge in the bliss of doing nothing at all.

The pleasures of inactivity are sometimes difficult for wives, children, friends, and others concerned with your moral welfare to understand. My wife, for example, needed about thirty years of training before she could, out of love if not understanding, recognize what I claim to be the necessity of doing nothing on occasions when I should be writing a sermon — especially when it is already late on Saturday night and my manuscript is only half finished. Indeed, I have only been victorious in such domestic scenes by telling a kind of necessary white lie; "It is already 11:30 and you're not at the typewriter. What are you doing?" "I'm thinking." But it's really not so. I've simply reached the point where I have tried and tried and not succeeded, so I give up.

The Bible says that even Yahweh, after the work of making the world in six days, took a day off in which to do nothing at all. Who am I not to follow his good example? And I have ample evidence to back up the assertion that he approves of such periods of pure vacancy. After a time of doing nothing it seems to be inevitable that some fresh idea comes bubbling up from the depth of my unconscious mind that gives wings to words and the rest of the sermon flows as if possessed of its own energy.

Furthermore, it seems to me that the inclination to avoid work saves a lot of incompetent people from doing unnecessary things. Take meetings, for example. Put a lazy man in charge and he will find some way to get the job done without forcing half a dozen people to sit around for an hour discussing the obvious. Laziness is the mother of invention. The lazy man will look for a short cut that minimizes the expenditure of energy while the Puritan apostle of salvation through work will find satisfaction only through sacrificial sweat — his own and everybody else's.

H. G. Wells once labeled the lovers of labor "Gawdsakers," because they are always saying "For Gawd's sake, lets do something!" Nowadays many of them are called activists. They've got a

program to push and in their fanatic concern to get something done they are often blind to the fact that their way of seeking solutions creates new and worse problems.

I'm completely in favor of doing nothing. It shows trust in God's management of the world. It also provides a blessed time of quiet in which we might receive some inspired inclination to do something different from what our self-centered striving had been pushing us to do. Try it. You'll like it!

The Paradox of Glory

By George W. Wickersham II

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

THE CHOICES of epistle and gospel for All Saints' day in the Book of Common Prayer have always appealed to me. Hardly could one passage offer greater contrast to the other.

The epistle, taken from the Revelation of St. John the Divine, describes a vision of the throne of grace. Angels appear, multitudes, bizarre living creatures "full of eyes", elders, palms, white robes: it is a scene of flashing symbolism. If you read it carefully, you will discover that the effect of brilliance is achieved by an uncanny cadence of words. The passage is pure poetry.

The gospel is pure poetry also, but used to create a very different effect. After John's dazzling vision of glory, we suddenly find ourselves in total simplicity: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth." From heaven we have been thrown, as it were, back to earth.

This marvelous choice of contrasting passages is, I believe, a telling reflection of one of the primary paradoxes of life, namely, that the greatest of glories are those of the meek, the epitome of triumphs, those of the poor in spirit.

The pomp of the potentates pales in the presence of those who mourn.

The Better Way

THOSE OF US who live in Hot Springs have become accustomed to the visits of the mighty. Our great hotel is a mecca for the distinguished and the prominent: in business, in politics and in the professions. The Cadillacs and the Rolls no longer catch our eye.

What does catch our eye is the number of men

and women among these people who are singularly free of affectation and completely open to approach. They give us hope for the affairs of the world.

One does not have to live in Hot Springs to experience the relief occasioned by this sort of thing. How often it is that some person who might very well lord it over us does just the opposite, or who might take advantage of the simplicity of our approach, matches it with his or hers. Thus a very pretty woman, a highly educated man, or someone who has something which I do not have, meets me eye to eye. Actually, anyone can find some reason to be haughty, either in feelings of superiority, or in feelings of resentment, and, as we all know, many do. What can compare with the pleasure of meeting those who have learned that there is a better way?

A delightful story still goes around Tamworth, New Hampshire, of a local fisherman who was invited off the shore of a lake into the rowboat of a corpulent sportsman. Upon inquiring as to the name of his host, he was told, "Just call me Cleve." It was, of course, President Cleveland.

These are the people who make the world go 'round, who save it from becoming the proverbial rat-race of arrogance, aggressiveness and self-concern.

Test of Time

LOOKING BACK upon church history with its many dark pages and contradictory turnings, we often wonder how the church has survived. But the church always will survive, in one form or another, simply because it is irrevocably tied to a gospel which is essentially true.

Even during the church's most corrupt periods and throughout the times of its most preposterous claims, there were still those four words: "Blessed are the meek." The church always had to come back to them, because they were there.

And they gained strength with time. The very corruption of the church and the preposterous nature of its claims only made those four words shine brighter. The words did not change, but the church did.

The most glorious page in history will always be the one on which we find the man who carried the principle of the meek to its ultimate conclusion. The man who voiced the principle also lived it: completely. In so doing, he set the standard for all ages to come: a standard which has never been challenged successfully.

This is not a matter of theology. It is a matter

of history. The world has long since recognized the ultimate truth of the Sermon on the Mount and the ultimate value of the man who personified it.

This is what keeps the church going in spite of its many sins. The church is, to use the sermon's own wording, founded on a rock.

The meaning of the passage from Revelation, then, is that ultimate glory goes to those who follow in the footsteps of the master: to those who "have washed their robes . . . in the blood of the lamb."

The two passages which were used for All Saints' day, no matter how contrasting in effect, are indissolubly connected in principle. For aside from the throne of grace, the glory of heaven is neither more nor less than the glory of the poor in spirit, the meek and the merciful.

Garbage

Corwin C. Roach

Director North Dakota School of Religion

GARBAGE has finally made the Bible. Witness, among other modern renderings, the American Bible Society's version "Good News for Modern Man" and its translation of Philippians 3.8. "For his sake, I have thrown everything away; I consider it all as mere garbage so that I might gain Christ." Starting out in early Anglo-French as the entrails of fowls, the term garbage progressed to include all disposable vegetable and animal matter. However, it soon left the kitchen for the living room of polite conversation. As early as the 16th century, it had taken on its metaphorical meaning of "worthless or objectionable matter put into writing or speech." Literary garbage, then, is not at all new in spite of the modern popularity of the phrase. It is a usage that antedates the King James' version by several decades at least.

It is a pity that the latter did not employ it, for garbage is an apt translation for the Greek term *skubalon* used by Paul. The Greek word is gen-

erally explained as referring to the scrapings and leavings of a meal. These were thrown to the dogs who were the scavengers of antiquity.

Paul, in using this Greek word, seems to be lashing back at the Jewish Christians. They regarded themselves as the favorite guests of God at his spiritual banquet, feasting upon the rich heritage he had given them. Contrariwise, as far as the Jews were concerned, the Gentile Christians were the dogs to whom the bones and scraps, the *skubalon* or garbage, were thrown. We find this spirit reflected in Matthew, the Jewish-Christian gospel, where holy things are not to be given to dogs or pearls to pigs, that is, to the Gentile Christians.

Paul reverses the figures. It is the Jewish Christians who are the dogs and the pigs and the things of the law, etc., are really *skubalon*, garbage, food fit only for the dogs. The earlier versions with their noncommittal terms such as refuse, rubbish, even the four letter dung of the King James' glossed over the harshness of Paul's language. The word garbage points out how violent Paul could be in his repudiation of the past.

Today, similarly, violent men are calling garbage many of the things the church has held sacred for centuries. This does not mean that they are right. It does put upon us the responsibility of re-examining our heritage to determine what must be retained and what is disposable garbage.

Of course Christians have had to do this at every period. The church councils were an attempt, and a quite successful one, to get rid of the theological garbage of the various heresies. The Reformation was another time of ecclesiastical garbage removal and so it goes. It may be that some of the brand new ideas and practices of the 20th century will end up as the garbage of the 21st. Indeed, this is the occupational risk. Each time you prepare a meal, be it physical or mental, you are also creating garbage! That does not mean that you should stop preparing the food. Rather that you make the distinction and get rid of the refuse.

BISHOP OF LONDON ATTENDS ANNIVERSARY

★ Bishop Robert W. Stopford of London came to New Jersey to help the congregation of St. John's church, Salem, N. J., celebrate its 250th anniversary.

At the time the congregation

was established in 1722, it was under the administration of the Lord Bishop of London, as part of the Church of England. Although Bishop Stopford does not administer the congregation today, his presence recalled the church's 2½-century history.

In 1722, the founders of St. John's sent a letter to the Anglican Society for the Propagation of the Faith, appealing for a minister. Two years later the bishop obliged by sending the Rev. John Holbrooke.

After eight years, Holbrooke

resigned because of small pay, a malaria outbreak, the scattered congregation, and lack of a rectory, London responded by sending the Rev. John Pierson in 1734, and the church has remained in operation since then. It still occupies the original site.

During the week he spent here with his wife, Bishop Stopford officiated for the confirmation class and also at the eucharist marking the anniversary.

He also spoke at a banquet attended by clergy and lay leaders from New Jersey and adjoining dioceses.

In his address, Bishop Stopford spoke of the significance of the occasion as a sign of goodwill and expressed hope that the close relationship would continue among members of the Church of England and the Episcopal Church in the U. S.

Suffragan Bishop Albert W. VanDuzer, representing the diocese of New Jersey, accompanied Bishop Stopford and Mrs. Stopford on some of their visits throughout the area.

Six years ago, Bishop Stopford made an official visit to the United States. He made two New York city preaching appearances, gave an address to diocesan clergy at West Point, N. Y., and spoke at the dedication of the cornerstone of the restored 300-year-old St. Mary Aldermanbury church on the campus of Westminster College in Fulton, Mo.

In recent years, Bishop Stopford has been a proponent of Anglican-Methodist union in Britain. The union plan, endorsed by the Methodist Conference, failed to receive the required majority from the Anglicans.

saying that any plan for union cannot hinder future closer relations with the Roman Church," he said.

The primate said there is a wide diversity of opinion across Canada on where Anglicans should place their center of focus in union talks. One group is pressing for structured, organic union of the Anglican and United Churches, in which a totally new church would be created. An equally numerous group is emphasizing theological agreement on ministerial orders and on the doctrine of the eucharist involving Anglicanism and Catholicism.

"Many Anglicans feel that a highly-structured pattern of church life will not be more creative than inter-communion and the recognition of each other's ministers," he said. "But there is a fair amount of division on this issue.

"The largest group of Anglicans are apathetic about union because they do not see it as the No. 1 issue facing the churches. They want us to rethink the whole principle of union. They are asking whether this union will bring about a renewal of the mission of the church . . ."

The primate said one of the

Union Discussions in Canada Appraised by Archbishop

★ Archbishop E. W. Scott, Canada's Anglican primate, told the Catholic Register that a hard core group of Anglicans is developing which is convinced that union discussions with the United Church of Canada must not affect dialogue with the Roman Catholic Church.

"Since the 1920s, when the Anglican Church of Canada first began merger talks with United Churchmen, there has been a growing concern that nothing must be attempted that would pose problems for possible future developments with Cath-

olics," Archbishop Scott said.

At 52 the youngest bishop ever elected primate, he was interviewed by the Roman Catholic newspaper on the current status of the United Church-Anglican dialogue and its effects on Catholics.

Spokesman for nearly 2 million Canadian Anglicans, Archbishop Scott said the hard core to whom he referred doesn't want to play the UCC against the Roman Catholic Church.

"Rather, these people are

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problems plaguing ecumenical dialogue between Anglicans and Catholics is Rome's rigidity on doctrine and dogma.

"I find it refreshing," he said, "that in the Vatican's new pastoral instruction on communion, there is a positive rethinking of the whole meaning of the eucharist. The Catholic Church seems to be adjusting its traditional position, which to me doesn't destroy, but rather increases the credibility of the church."

Archbishop Scott said he, personally, finds the biggest stumbling block to union between Anglicans and Roman Catholics to be the doctrine of papal infallibility. He said he

does not think there is an adequate basis for this doctrine.

The archbishop said the general synod of the Anglican Church could decide to ordain women when it meets next May. Six months ago, the Anglican diocese of Hong Kong ordained two women as priests.

The primate said since that time a major report of the Canadian bishops shows the majority agree with the principle of ordaining women.

"I think it's only logical for the Canadian Church to move in this direction," he said. "We have to take seriously the words of St. Paul when he said that in Christ there is neither male nor female."

British Anglicans, Catholics Hold Top-Level Dialogue

★ Differences — and agreements between the Anglican and Roman Catholic Churches were thrashed out at a three-day top level ecumenical conference in the famous Roman Catholic Ampleforth Abbey in York.

The conference was basically for theologians and its theme was the authority to teach in the church in the past and today. In addition to the participants, notable Anglican one-day visitors included Archbishop Donald Coggan of York and Bishop John Moorman of nearby Ripon, who was chief Anglican observer throughout Vatican II.

Other Anglican participants included Dean Henry Chadwick of Christ Church, Oxford, a member of the Anglican-Roman Catholic international commission, and Suffragan Bishop William Chadwick of Barking, chairman of the Archbishop of Canterbury's commission on Roman Catholic relations.

Roman Catholic participants included Bishop Gerard McClean of Middlesbrough, Auxiliary Bishop Alan Clark of Northampton, co-chairman of the An-

glican-Roman Catholic international commission, Fr. John Coventry, of Heythrop College, for many years a leading Roman Catholic observer on the British Council of Churches, and Edward Echlin, a Jesuit from Detroit, Mich.

One observer present at the private meeting reported: "It was a remarkably worldwide meeting, as even three representatives from Australia came."

The conference was designed to give "scholars, theologians and bishops" opportunity to communicate and discuss new and important decisions and conclusions on many issues, such as the recent "Anglican-Roman Catholic agreement on the eucharist," being studied by authorities of both Churches. Other matters discussed included Anglican orders and the Virgin Mary.

A paper entitled "A tractate on full communion" was to have been read by Lord Fisher of Lambeth, former Archbishop of Canterbury, but the conference was told he was ill and the paper was read on his behalf.



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