

The **+** WITNESS

MARCH 2, 1967

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Story of the Week

Budget and Integration Debated At Executive Council Meeting

By E. John Mohr

Witness Editorial Assistant

★ Open-housing legislation on a national level is called for in one of several resolutions adopted by the Executive Council on the problems of integration of Negroes into American life when it met in Greenwich, Conn. Feb. 14-16. Its first meeting in the year, the council also adopted the annual budget, as well as recommendations to General Convention for programs to be financed for three years beginning in 1968.

The resolutions on Negro integration came before the council through a report and recommendations developed by the department of social relations in response to a passage in the Toronto manifesto on MRI with respect to political, racial and cultural unity. The report presented by Mrs. Arnold Bornn of the Virgin Islands, made extensive reference to "black power" and the reasons the slogan, however understood, has appeal "to the beaten and downtrodden masses of ghetto dwellers", and why it is heard among middle-class Negroes also. As adopted, the report declares "it is not for the Church to affirm or condemn this phrase, but that it should concentrate on removing the conditions, in church and so-

ciety, which perpetuate any inferior status and which have given rise to black power as a slogan and a style of operation."

The society as a whole, the report asserted, "must recognize and encourage the legitimacy of Negroes developing those modes of power expression — political, economic, and social — that are utilized by other groupings in the culture, and have been so used by other long-since assimilated low-income ethnic groups." It held that the concept of "black power" has developed as much because of the ineffectiveness of civil rights organizations as to the worsening of Negro living conditions, which it documented, nothing having been done by these groups to solve "the Negro's traditional powerless, subservient position in American culture", a failure which "has often made it easier for injustices to be perpetuated among the black masses".

The resolution on open housing, which did not refer to specific legislation, calls "for a national housing policy which will prohibit all forms of discrimination in the purchase, rental, and sale of residential housing." Other resolutions based on the report, originally entitled "MRI and Black Power," advocate more Negroes in positions of leadership in the

church, urge diocesan and parish support for community organizations of the indigenous poor, initiate efforts to up-grade public schools, particularly those largely attended by Negroes and other under-privileged groups, press for greater investments in public housing for the poor rather than middle or upper income groups, urge the 90th congress to increase appropriations in the "war on poverty", call on church people to provide Negroes with greater job opportunities, favor a study of a guaranteed standard of living, and instruct council departments to prepare "study-action" programs based on the resolutions.

1967 Budget

The budget authorized for 1967 totals \$13,656,963, though General Convention in 1964 authorized a maximum budget for the year of \$13,922,000. The council, on motion of Hugh Laughlin of Toledo, chairman of the finance department, was forced to adopt the lower figure because the pledges from dioceses and districts totalled only \$12,236,724, compared to the convention asking of \$12,956,677. For 1966 the convention asking — on which the "mathematical" quotas for the jurisdictions are based — was \$12,288,351. The actual pledges for that year were \$11,882,620, and the actual amount paid \$11,849,917, the first time payments fell below pledges. The gap between convention asking and total pledged in 1967 is

\$719,953. The comparable figure for 1966 was \$405,731, an indication of a decreasing rate of response in pledges, though there was an actual increase of pledges over 1966 of \$354,104. However, the 1967 budget is only \$194,559 larger than that of 1966 because last year \$468,554 was carried over from 1965 appropriations, while this year only \$268,565 was available in the same category.

There was no consensus as to the cause of the low rate of increase in pledges. One informed observer conjectured that the stands taken by elements in the church on social and political questions were resented by many larger givers in the church who struck back by reducing their individual pledges. The list of quota pledges of the jurisdictions to date was not made public, but it was reported that while most of the smaller dioceses had come up to their mathematical quotas a substantial number of the largest dioceses had fallen below sufficiently to account for the reduction in the rate of increase.

In addition to the income from quota payments and the carryover from 1966, estimated income includes \$850,000 from trust funds, \$100,000 from UTO, \$73,200 from legacies, \$118,474 from the future needs reserve fund set up last year, and \$10,000 miscellaneous.

Three Year Program

In appropriations the overseas department received an increase of \$300,000 over last year, home went up \$67,000, while education, women's work and world relief took substantial cuts. Others had smaller changes, most of them down somewhat.

The 1966 church school missionary offering, \$269,688, was the lowest in its history. This has been anticipated, since it

has been declining steadily after it was excluded from the quota credits.

The council adopted the three-year program which it is required to submit to General Convention in Seattle for approval. A new format for the presentation was worked out by the departmental staffs. While previously the appropriations proposed were listed as lines under departments the new scheme provides program categories including related activities regardless of the department which will administer the project. The five program activities are:

1. Supporting and strengthening existing and new forms of corporate mission and ministry in a changing world.
2. Building cooperation, understanding, and unity among men, nations, and churches.
3. Helping people in congregations and communities to know and respond to the gospel within the context of the issues of life today.
4. Securing the rights, dignity, and well-being of persons and groups in society.
5. Assisting the church to join with others to eliminate poverty and hunger and to relieve suffering.

Within the categories projects are grouped according to priority: X, for programs with fixed commitments; Y, those for which there is prior commitment, with level adjustable; Z, for new projects. Within the last two priorities there are sub-groupings in order of preference. For example, in category 3, section Y, in the lowest group C, the first 2 items:

"To help churchmen discover the theological meaning of human sexuality. Staff costs \$4,550. Travel, fees, etc. \$1,990.

"To prepare and disseminate reports on local experiments.

Staff costs \$4,586. Travel, fees, \$1,000."

The yearly total for all program projects, including those with lowest priorities are: 1968, \$16,897,725; 1969, \$18,587,498; 1970, \$19,516,873.

The council approved a statement of theological presuppositions and principles in support of the program, and authorized the appointment of a committee to develop a plan for its presentation to General Convention. Inasmuch as the 1968 figure is more than three million dollars higher than the actual 1967 budget there is little likelihood that the convention will adopt the items with low priorities.

MRI Debated

Walker Taylor, Jr., executive secretary of the MRI commission, told the council that it would have to take a "more aggressive posture in seeking acceptances" on the part of the jurisdictions of their quotas or shares if the present and future programs were to be adequately funded. He suggested that this be done through personal appeals by council members. Canon Charles M. Guilbert, the council secretary, pointed out that the canons presently require submission of proposed programs at provincial meetings, but that this was not being observed. Bishop DeWitt of Pennsylvania similarly suggested that the council might be more "aggressive in meeting the needs" in the church rather than being only an allocation agency.

Reporting for a special committee to make recommendations on the manner in which the council should deal with "controversial issues", Bishop Marmion of Southwestern Virginia said that it had not been able to formulate definite proposals. Instead he requested that the matter be made a

special order of business at the May meeting, when sub-committees of the whole council would deal with various aspects of the problem and present proposals to the council. The "controversial issues" with which the council has been engaged the past few years have been chiefly one aspect or other of racial conflict in this country and abroad, the council's stand on economic legislation, and questions relating to military service. The council has never dealt directly with the question of American military intervention in Southeast Asia, and, at least in recent years, has shown no theological cleavages.

Bishop Marmion's motion was adopted, but was subsequently rescinded on motion of Hugh Laughlin of Toledo, who held that the procedure for buzz session showed the council to be "getting juvenile". Charles M. Crump of Memphis moved that the council deal with the matter immediately since, as he put it, it had already "worked up a pretty good lather" on it, but withdrew the motion when Bishop Marmion said that the committee was not prepared to discuss it, the matter being left as it had been.

Clergy Salaries

A study of clergy salaries made by the division of research and field survey shows that clergymen with relatively short terms of office have a greater salary maximum; that the lower the starting salary in the ministry the lower it tends to remain; and the other way around, that with respect to the cost of living clergy salaries are going down, according to the interpretation of Bishop Burrill of Chicago, who made the report as chairman of the division.

Speaking for himself he said that the church should give consideration to a stand on social security, to post-ordi-

nation training, and to a placement service for clergy, commenting that the church "uses manpower stupidly".

The paper on integration and equal opportunity for Negroes consisted of five sections, the first three constituting a description of the present situation, the last two proposed recommendations for adoption by the council. After Mrs. Bornn had presented it and Dr. Marmion had moved adoption of the whole, Bishop Louttit of South Florida moved, with a second by Charles D. Willie of Syracuse, that the last two sections be substituted for the entire document, so that, in effect, the council would not be giving an endorsement to the first part, which some members held contained tendentious statements.

A Close Vote

Mr. Crump then offered for adoption a complete redraft of the document on behalf of himself and Mr. Laughlin. The objective of Mr. Crump's draft was to avoid any endorsement of the "black power" concept, which he held implicit in the departmental draft, and of a "guaranteed income". Mrs. Harold Sorg of California held that a description of a condition does not constitute an endorsement so much as a recognition that it exists. Mr. Crump indicated that if his draft became the one for council consideration he would not be averse to amendments to it, but it was narrowly voted down. After Dr. Louttit's proposal was rejected by a wider margin and the departmental version was the only one before the council Mr. Crump moved a recess during which the conflicting versions might be brought into harmony. After some delay an ad hoc committee headed by Bishop Marmion brought back an acceptable version, except for the

title and the matter of "open housing", in which the report was distinguished from the recommendations, which were put in the form of resolutions, as in Mr. Crump's version. "The Negro American and MRI" was the title adopted by a vote of 16-15 on motion of Mr. Crump in place of the initial one.

Open Housing

The resolution on "open housing" was opposed by Mr. Laughlin on the ground that it would open up the possibility of a "fascist state", since it would bring federal government power against a purely local situation and because it might contravene a General Convention instruction against endorsement of specific legislation. The Presiding Bishop said, as he has on previous occasions, that he interpreted this to mean that no specific legislation could be declared to be the only one in accord with a Christian position.

Mrs. Sorg contended that federal action was inevitable because the states had failed to invoke remedies. Dr. Willie, citing personal experience in attempting to get suitable housing, said that if the council rejected support for open housing he would consider it a vote against him as a person. The resolution was adopted with little dissent, and the report and resolutions as a whole accepted with one audible negative vote.

The council also:

Was informed that Mrs. Muriel Webb and the Rev. Arthur Walmsley had been appointed acting director and associate acting director, respectively, of the social relations department.

Discontinued appointment of woman workers in the domestic field, they being hereafter appointees of the dioceses or other agencies for which they work.

Approved membership in the inter-religious foundation for

community organizations along with other denominations and Jewish groups.

Heard that the indebtedness on the Episcopal Church Center, less balance in hand, is now down to \$1,157,083, its original cost having been six million dollars.

Was told that the MRI commission, in addition to studying the status of the office of the

Presiding Bishop, was considering proposals to change that of the Executive Council to an extension of General Convention.

Received a report from Bishop Bayne, director of the overseas department, that \$1,841,247, in money terms, had been received toward a total of the two million dollar MRI commitment made by General Convention for 1966.

In addition, the statement suggested that "members of the international control commission — India, Canada and Poland—should be ready to assist in the supervision of a ceasefire."

The committee said that "each government even though not directly involved should seek to rally support for a cessation of the conflict," and that "all parties more directly involved should take full account of the recommendations" of the UN Secretary General on Vietnam.

O. Frederick Nolde, director of the WCC's commission of the Churches on international affairs, presented the statement to the committee. It will be sent to all nations involved in the Vietnamese war and to other countries, and to the UN Churches, whether WCC members or not. Other world and national Christian bodies also will receive copies for study of its recommendations.

Review Next Month

Plans for a consultation to review and evaluate the work of the commission of the churches on international affairs were reported at the meeting in Windsor, England of the WCC's Executive Committee.

The consultation will be held April 12-17 at the Hague, Netherlands. It will be attended by some 50 Church delegates, including current and past CCIA members and clergy and laymen who have criticized some of the commission's pronouncements on world affairs.

Dr. Emilio Castro, executive secretary of the provisional commission for evangelical unity in Latin America, will serve as consultation chairman.

Vice-chairmen are Z. K. Matthews, ambassador from Botswana to the UN; and Max Kohnstamm, vice-president of

(Continued on Page Sixteen)

Continue Efforts for Peace Urged By WCC Executive Committee

★ The executive committee of WCC called on the U.S. to end the bombing of North Vietnam as a step which could lead to a break in the "current impasse" and to "meaningful negotiations" for peace.

It also urged North Vietnam to indicate by word or deed "either in advance of, or in response to, the cessation of bombing," its "readiness to move towards negotiations."

At the same time the committee asked South Vietnam "not to oppose, but move towards negotiations," and to agree to have the National Liberation Front — Vietcong — represented at the peace talks.

The statement on Vietnam was adopted by a large majority at a meeting of the 14-member executive council. The committee represents the WCC's 223 member Churches of the Protestant, Anglican, Orthodox and Old Catholic communions. Members came from Argentina, Borneo, Czechoslovakia, Germany, Ghana, Greece, India, the Philippines, Great Britain, U.S. and Russia.

In its statement, the committee noted with regret that America "after only a brief interval, has deemed it necessary to resume bombing of North Vietnam."

Members said they "shared the disappointment and anxiety of many people around the world at the failure of contending parties as yet to proceed from the Christmas and New Year ceasefire to meaningful negotiations." But, they added, "we still believe there is room for cautious hope."

Asserting that the task facing all mankind today is to "get started on the road to peace," the statement continued: "Peace cannot be made by either side alone. We therefore urge all participants, in the interest of greater justice, no matter for what reasons they are still fighting, to take steps now to test the worth of negotiations rather than warfare.

"This then is the heart of our appeal. Let each party, by its own initiative and its response to those of others, demonstrate that it is committed to peaceful settlement and is ready to take reasonable risks."

The statement went on to note that the 14 countries participating in the Geneva conference on Vietnam, including Communist China, "still have a stake in the issue." It said that the Soviet Union and Great Britain as co-chairmen, "should persevere in and intensify their present efforts."

EDITORIAL

Better, Stickier Napalm

U.S. EMBASSY windows are being smashed by demonstrators against our foreign policies. So shatter-proof glass is being substituted or steel screens cover the windows. It led Art Buchwald, the humorist, to remark on a tv show that he did not need researchers to write his column—he just reads the papers — and on this particular occasion he advised the administration to leave the glass alone and change the foreign policies instead.

Scientists continue to protest the growing use of chemical antipersonnel and anticrop weapons in Vietnam, not only to spare civilian suffering but also to prevent a chemical and biological arms race throughout the world.

But a Pentagon spokesman has the answer—“What’s the difference between denying the Vietcong rice by destroying it from the air or by sending in large number of ground forces to prevent the enemy from getting it? The end result’s the same, only the first method takes far less men.”

John Pairman Brown, in his address at Grace Cathedral, San Francisco, featured this week, cries out in anger against our use of napalm and other chemical and biological weapons. So we better know what napalm is — or was since it may be even deadlier now.

In May a year ago a letter appeared in the Boston Globe entitled “Better, Stickier Napalm.” It was written by Thomas Rees, a doctor of philosophy who is an instructor in chemistry at Phillips Academy, Andover, Mass. He was also a captain in the division of chemical warfare in the U.S. army in world war two. The source for the facts contained in his letter was Chemical and Engineering News for March 14, 1966. The letter:

We citizens of the United States, who are paying for the war in Vietnam, deserve to know what we are buying. We may not be aware of the indiscriminate mass torture planned by our military leaders and paid for by us.

A publication of the American Chemical Society informs us that an air force contract has just been awarded to supply 100 million pounds of new napalm, called napalm-B, within a year. Napalm-B sticks better while it burns whereas the soap-jellied gasoline formulation of world war two leaves much to be desired. This procurement is the third, and largest in the past 18 months. Predictions for the future are running as high as 50 million pounds of napalm-B a month.

In the closing paragraph, the news article states, “The air force has clamped a tight security lid on the napalm-B program, chiefly because of fear of picketing of government and contractor facilities by anti-war demonstrators.”

Even if there are no future contracts, this last contract will allow us to drop 137 tons of napalm-B on Vietnam every day for a year. If the predictions are fulfilled, we shall be able to increase this figure to 830 tons a day, month after month.

In a war such as this one, the bombs will be dropped on villages, no matter who is occupying them. The luckier victims will die instantly. Less fortunate will be those who linger on for a few terrible hours or days before their suffering is ended.

The survivors of this program of mass slaughter will bear horrible scars for all to see.

Most of these people will be innocent people who merely want their own land and want to be left alone. They have not invaded a foreign country to wage a war. But we shall pour fire, and more fire, on them. We shall burn them alive, deaf to their screams as our burning napalm sticks to them in a way that no longer leaves much to be desired.

The responsibility is ours, and we cannot evade it.

Dr. Rees asks that we write to President Johnson, our Senators and our Representative in Congress.

Which isn’t asking a great deal.

PIERCING THE NAPALM CURTAIN

By John Pairman Brown

Professor at Church Divinity School of the Pacific

AN ADDRESS IN GRACE CATHEDRAL, SAN FRANCISCO, DURING ASH WEDNESDAY AND LUNAR NEW YEAR FAST FOR PEACE

THANK YOU all very much for coming to this place! For a while now some of us have been trying to tell people what buildings like this are for; perhaps you being here will at last make it plain. The cross up front defines the only way that things of permanent value will be accomplished: through not pushing other people around; rather if necessary through letting ourselves be pushed around — by other people, or by the demonic powers which from time to time invade human institutions. Around that cross is this architecture enclosing space, making it possible for a lot of people to realize that they are in the same locality, while retaining their own privacy. So a cathedral is not exclusive, but as inclusive as possible; it is meant to serve as a nucleus or metaphor of the unity of the human race, under the only principles by which that unity is possible — mutual respect and forbearance. And the observance for which we are gathered together is not, I take it, a publicity stunt or grudging admission of outsiders. Rather the cathedral has never been more itself than today; we are not outsiders but the persons for whose sake it really exists. So once again welcome.

Two days ago was Ash Wednesday, the Church's day of self-examination and penitence; as well as being the beginning of the year in a part of the world strange to most of us, but linked intimately to us by ties of life and death. On both accounts we have solemnly come together in fasting and repentance, to say by our words and actions so plainly that — as Albert Camus requires — the simplest person will not for a moment mistake our meaning — to say plainly that our country is in the wrong. Of course we want our fellow-citizens and the leaders of our country to hear our words; but we have also come together to hear those words ourselves, to try once again to get it clear in our minds that this is what we mean. For if our government — as might happen — is bullied into a ceasefire and negotiations, retaining

its present folly in counsel and callousness in action, we all know very well that five or ten years from now the same policy will produce another Korea or Vietnam somewhere else on what we proclaim as the frontier of our frontiers — maybe not quite so bad as this one, maybe a little worse. Nothing will have been improved unless particular persons start to think more clearly and act more gently; and if there is no reformation in our hearts here we shall be naive to look for it in Washington.

What the World Thinks

WE SHOULD not underrate the difficulty of repentance, because the defect of our will is not superficial but dyed in the wool. This nation was founded by refugees from religious persecution who had learned only too much from their persecutors. My New England ancestors were under the impression they were Joshua, delivered from the Red Sea of the Atlantic to a Promised Land inconveniently occupied by a few Canaanites; and the patronizing duplicity with which they treated the red man still marks our tinkering with the Indian treaties. Some Nemesis then induced them to bring in a fresh batch of Canaanites from Africa. And in our days — but let me illustrate by what a Sudanese Moslem student of mine in Beirut asked me when he had begun to trust me enough to get angry at me: "Why did you not drop the bomb on your own people, the Germans? Why did you drop it on us?" In that sweeping self-identification with other victims of neo-colonialism you can see how the rest of the world anyway finds a massive consistency in our character.

But if repentance is difficult it is even more so necessary. Many of us went into world war two with the reluctant conviction that Hitler was too evil to endure; and we came out having invented the thing which he once briefly coveted and then dismissed as an idle fantasy. We allow our imaginations to wax indignant in

the museums of Dachau and Oswiecim; but there is also a shrine at Hiroshima. So it turned out that the Religious Society of Friends was more realistic than all the rest of us. We will do well not to point out that we have at least the advantage over a Germany that I can stand up in front of you and criticize the government; for a German could legitimately answer that if he had known what was happening and could have spoken freely his people would have arisen and swept the abomination away.

If then we do not arise in indignation, our very freedom convicts us of even greater complicity than theirs. The dreadful thing about the atomic bomb is that it has the power to render our habitat not merely uninhabited but uninhabitable. We hold in our hands — as the Founder of this Church divined long ago — the power to destroy life on this planet; and we briskly ready ourselves to exercise it. Nobody knows which little war might turn into a big war, for all of Hermann Kahn's global poker; you might almost think that nobody cared. Under the circumstances it begins to seem mere common sense when we stumble on Jesus' suggestion that the only way to stop violence is to stop, that — as we say in Berkeley — the only way to end war is to begin love.

Programmers of Death

HAVING SAID all that I have to admit that what we are doing now in South East Asia is even more repugnant to me than what we did in Japan. Perhaps it is just because I am American enough to prefer tidy murder to sloppy murder—but I guess it's unprofitable to choose between rotten apples. No, I think what really makes my guts crawl is our magnanimous restraint in not using the atomic bomb these days—for reasons of policy which we all understand—and thereby freeing ourselves to do anything we damned well please with the products of Redwood City.

By the way, let us all take hats off to the Port Chicago Vigil. I was proud to be an American again on Christmas Eve when they were holding candles and singing carols around their impromptu tree while the truckloads of mutilation rolled by. — But if by an act of will for a moment we can separate our intelligence from our necessary and right abhorrence, we can see abstractly that nuclear warfare would be an even greater evil, and that Vietnam might lead in that direction, like any

other imaginable war. And I guess what has happened is, that when the programmers of death were willing to build the ultimate weapon into their tapes, they saw no need to set up petty restrictions on the use of the others.

When we all get together like this, the beliefs which we share seem very obvious, and we marvel at the world's blindness. But when we drive back home over the freeways, being exhorted to support our local police, and find ourselves once again surrounded with familiar tv shows and illustrated articles calling on us to maintain our high national resolve in a tragic situation — if you are like me you ask, Were we all kidding ourselves back at the cathedral? My ideology makes it easier for me to affirm that our battle is not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places; some alien demonic power has infiltrated our society and is using the mass media to anesthetize us against the evidence of our emotions and our minds. Others will have to describe what is happening in their own terms. All of us must determine on the one hand to fight against the lying suggestions; and on the other to reinforce what we really know to be our beliefs, by words and actions like these. I will affirm that the enemy, whatever he may be, has overplayed his hand, and by the very greatness of the threat has driven us of such different background into each others' arms in self-defense, when our difference and pride might have kept us apart for decades more.

The Peace Movement

IN OUR TIMES something radically novel and critical is happening in our national history; in history; in the evolution of this planet; perhaps — depending on your cosmological views — in the evolution of the cosmos, and whatever energies hover behind this flexible space-time continuum look through with grave surprise to see what will happen next. I cannot find in history such an act of pure spontaneous democracy and moral concern as the American peace movement of the last two years. As Father Daniel Berrigan said in Oakland last night, for the first time a citizenry has judged a war and found it wanting while it was still in progress. We must continue laying ourselves on the line until the cease fire. If anybody says that it is treason to put the claims of God above those of Caesar, I stand ready to commit trea-

(Continued on Page Thirteen)

A Declaration, by Priests who are Negroes, on the Part of the Episcopal Church in the United States of America; Addressed to the Members of the House of Representatives

We, who are priests of the Episcopal Church, are filled with anguish by an unrighteous and scandalous system that has been allowed to exist within the House of God. Throughout the history of the Christian Church, our faith has been glorified by men and women who have become saints because they were committed to the proposition of the oneness of all in the family of God. To have done less than give their all to confirm this universality and equality would, to them, have been scandalous.

Yet, today, at all levels of the Church's life — in neighborhood congregations, in diocesan committees and commissions, and in the organization of the national Church there can be seen a subtle and a well-nigh systematic exclusion of laity and clergy who are Negroes from the heart of the Church's life. The personal piety of so many communicants permits them to ignore the Christian social responsibilities of the Church. Could they be resurrected, our honored saints would be appalled by the fact that such distortions of the Body of Christ should exist at all. These beatified souls would be even more shocked by the fact that large numbers of our brethren are doubtless so immured from and accustomed to these conditions in the Household of God that they have permitted them to exist unchanged for so long a time.

In today's multi-racial and fractured world, the God-desired inclusion of Negro men and women in all areas of the Church could be "living, holy and reasonable" testaments to the fact that *all men be reconciled* is the will of God. Is there any wonder that the widespread and systematic denial of participation by Negro men and women in all aspects of the faith is a source of grievous pain not only to Negro priests in the Episcopal Church, but also to many of the faithful throughout the world?

A partial recognition of the unholy nature of this exclusion is evidenced by the many "amiable" statements about the Church's becoming a truly open Church. However, no person committed deeply to the proposition that *true fulfillment for all mankind can come only at the Cross where all are one* could be other than grievously troubled by the deliberate or inadvertent exclusion of so many of the faithful from the House of God.

This grief, coupled with skepticism, has begun to increase among all Negro Churchmen, as well as among many others of the faithful who feel God's designs and desires are being thwarted within the Church. The dismay over inaction within the Church is compounded by the fact that many other major institutions in our cul-

ture appear to have made far more progress toward Christian ideals than has the Episcopal Church.

Finding this hard to reconcile, Negro Episcopal Churchmen and their sons and daughters are turning to other communions where they see fewer of such injustices.

What is this record within the Episcopal Church?

Here and there—but only with great rarity—"token" appointments of Negro priests and Negro laymen have been made to diocesan posts and to administrative or executive assignments in national offices. Bishops, with few exceptions, however, appear to have been notably slothful in making new opportunities of ministry available to Negro clergy. Their talents are not being fully used on diocesan or cathedral staffs. Nor are they normally sponsored for any work other than that which is related to Negro congregations. And only with great infrequency have Negro priests been deemed eligible for posts in the Executive Council. For example, the Executive Council has grown from six Departments with a total of three Divisions in 1948 to the present eleven Departments composed of over twenty Divisions in 1967. Each Department is administered by a Director and each Division is administrated by an Executive Secretary. This would make a total of some thirty persons in executive positions. But in nearly two decades since 1948 there have been only two Negro Executive Secretaries. One of them was the Executive Secretary of the now defunct division of "Racial Minorities." And no Negro has served as Director of a Department.

Or again, out of about seventy-eight professors and associate professors in twelve theological schools and seminaries of the Church in the United States there has been only one full-time professor in the last two decades.

Or again, in the Joint Urban Board of the Home Department where the problem of racial minorities looms like a threatening storm over the inner-city Church there are no Negroes.

The personnel problems in the Church have been more of a spiritual matter than a shortage of trained manpower. Trained and experienced Negroes have had to stand aside and see less qualified whites given opportunities to learn the responsibilities of significant positions because the Church lacked faith in God or the spiritual maturity to appoint or elect Negroes. The exclusion of the Negro layman from diocesan committees and commissions and from national conferences of the Church seems equally systematic and tragic.

Personnel Policies and Practices of the Protestant Episcopal Church

to the Presiding Bishop, The Rt. Rev. John E. Hines, and to the Executive Council

The real meaning of Christian evangelism, it has been said, is one hungry man telling another hungry man where the Bread of Life is to be found. A priest's vocation is to continue the Incarnation unto his own time. His integrity is intimately linked with the consecration of the holy bread and wine of the Eucharist. How can the Negro priest tell the people of his own generation and within his own Church where the Bread of Life is to be found in the *limitless Kingdom of God* when he is himself so severely *limited by the Episcopal Church* in the offering of his holy gifts and talents as a servant of our Saviour? Up to now, the Negro priest has been made to feel unworthy to offer unto Him any sacrifice except in all Negro or predominantly Negro circumstances.

He has been made to feel the sting of being cut off from the blessed company of all God's faithful people. He has been made to feel the chagrin of an "invisible people" within the Body of Christ as it is found in the Episcopal Church. And thus, we are compelled to ask if this is to be the cost of our discipleship as clergy and laity of the Episcopal Church.

God's boundless province can be reflected by the Church not only by fully opening its doors to all, but also by doing all things possible to rectify the inglorious past.

So, weighed down as we are by our own disappointment and by the growing disenchantment of those to whom we minister, we do strongly and respectfully urge the Presiding Bishop and the Executive Council to arrange a series of meetings as early as possible in 1967 between a representative group of Bishops of the Church and a representative group of Negro clergy of the Church so that the issues which are stated in this Declaration may begin to get the kind of careful and factual examination they deserve. This should be done with the view that the Presiding Bishop and the Executive Council will make specific recommendations on these matters to the House of Bishops and the House of Deputies of the 1967 General Convention.

The issues are:

1. The doubt that is cast upon the integrity of the whole Church, when it accepts Negroes or anyone as postulants for the sacred ministry only if their work is to be in a limited area in contrast to the God-desired areas where there are no bounds;
2. The use of one set of criteria by the hierarchy

in missions and by vestries in parishes for the placement of Negro clergy and of another set of criteria for the placement of white clergy;

3. The use of one set of criteria by Bishops and Diocesan Committees for the placement of Negro men of God in diocesan and national Church positions, and of another set of criteria for the placement of white clergy;
4. The exclusion of Christian scholars from the faculties of seminaries and private schools of the Church solely because of race. There should be the same criteria and intensive searching of our schools in seeking out Negroes for available faculty positions as is exercised in seeking out white persons for faculty positions; and,
5. The pursuit of creative means to compensate for the grievous injustices of the past. And the setting a course of Christian action implementing our noblest resolutions concerning the total integration of racial minorities in the Church.

SIGNERS OF DECLARATION

E. Deedom Alston, Louisville, Ky.
Jesse F. Anderson, Philadelphia, Pa.
Jesse F. Anderson, Washington, D. C.
George C. Ashton, Brick Town, N. J.
Jarrette C. Atkins, Memphis, Tenn.
Herbert C. Banks, New York
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Lee Benefee, Milwaukee, Wis.
Robert A. Bennett, Cambridge, Mass.
Herman E. Blackman, Brooklyn, N. Y.
Henry J. C. Bowden, Montrose, N. Y.
Harry J. Bowie, McComb, Miss.
James P. Breeden, New York
William H. Brown, Moores Hill, Ind.
The Rt. Rev. John M. Burgess, Boston, Mass.
Junius F. Carter, Pittsburgh, Pa.
Adolphus Carty, New Bern, N. C.
Denzil A. Carty, St. Paul, Minn.
Lloyd S. Casson, Wilmington, Delaware
Tollie L. Caution, New York
Robert C. Chapman, Detroit, Mich.
M. Bartlett Cochran, Dayton, Ohio

(Please turn to the next page for additional signers)

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 Austin R. Cooper, Jacksonville, Fla.
 Jeffrey T. Cuffee, New York
 Kenneth S. Curry, Buffalo, N. Y.
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A DECLARATION FROM NEGRO
 CLERGY IS A PAID ADVERTISE-
 MENT. ANY OTHERS TO SIGN
 WILL BE REPORTED AS NEWS
 IN FUTURE NUMBERS

PIERCING THE NAPALM CURTAIN —

(Continued from Page Nine)

son every day of the week — and twice on Sunday.

But still after we have said that, we may take time out in a quiet moment — these hours would be a good time — to ask, What shall we do when peace comes? We must first fix it clearly in our mind that it will not be peace; the policies of Washington will not have changed, the rest of the world will have better reason than ever to hate our guts. Some groups among us may have to dissolve or change course — and this is nothing against them, for it has been precisely the ad hoc ones which have led the way and given the most responsive leadership. The Churches, which as usual have been the tardiest group to come in, will have a long program ahead of trying to become consistent with themselves, getting the cross out from the shadow of the flag.

Those of us who are sentimental about history like to remember that nonviolence was invented by the originator of the Churches, little as they may like to remember it. The more tough-minded among us will continue as their ideologies dictate. But none of us will ever be quite the same again; however neatly we tidy the cathedral up when we leave, it will never be the same as it was when we found it. Because something irreversible has happened; each of us discovered that something he passionately believed in was wider held than he had dared hope. The wonderful thing of these days has been to see the Buddhist monk Thich Nhat Hanh grasping hands with the Trappist Thomas Merton; Rabbi Heschel and John Bennett standing together; Saul Alinsky sitting down to dinner with our Kim Myers.

The theologian and historian agree that truth cannot be at variance with herself; I confidently affirm that even as I speak our ideologies are in process of mutual adjustment, to accommodate the fact that we have discovered ourselves to be really brothers where it counts most.

Peace and Justice

WE SAW that the Negro ghetto in America, like our other ghettos, is really a kind of enclave of colonialism; which — as Father Berrigan can testify for Harlem, and we for the East Bay — we are hiring as a mercenary army to fight this our war for us. In face of the Law of Nations, our anguish over Vietnam is a Civil Rights

movement overseas. And in fact everyone I see here that I know, and I am sure everyone I don't know, has always stood for civil rights; I am pointing out that the cry for peace and the cry for justice come from the same place, our cry of penitence for the thing our nation has made itself.

Perhaps our callousness to what the Germans call the nature-peoples has its origin in our callousness towards nature: it was our willingness to rape the globe that led us to rape the red man, the black man, the yellow man successively and almost incidentally. Perhaps our ultimately morality should be directed towards maintaining the biological balance on this our spaceship planet, journeying from an unknown source to an invisible destination, stocked with the materials and energies we need for our trajectory; the one next thing we should take on after the cease fire is population planning and the redwood park.

But conservation and the war on poverty are officially, often hypocritically, approved in Washington; the tireless strength we all feel around us here is our determination to raise the unpopular issue of war, the one which everyone else is trying to sweep under the rug, the ulcerating sore which alone shows the radicalness of the infection within. In 1960 Dr. Eugene Carson Blake, standing in this pulpit, preached a sermon which may lead to the union of American Protestantism. I believe now seven years later I see arising, not so much together, what I may make bold to call a Brotherhood of Peace. Let us all, however we can, both now and afterwards, try to get out of America for a while and to cultivate whatever contacts we may have with foreigners: for whatever reparation we can do among them; even more important, for the good they can do us, to prove to us that societies can exist which at the least have made different mistakes from ours.

Actually, for all practical purposes, as we saw, the Negro ghetto is another nation in our midst, and if we go down there we shall have a secret direct line to nationalism south of the Sahara.

Brotherhood of Peace

IN TIME OF WAR we have discovered an unimagined fellowship between men of different race and ideology; let us not forget it in time of peace! We should be properly thankful for anything useful accomplished by John Kennedy's Peace Corps; but we should be very

unwise to entrust all our hopes for understanding among peoples to the Establishment that invented the anti-personnel devices. The medical work of the American Friends Service Committee and the Committee of Responsibility in Vietnam, to which we have contributed today, is an indispensable beginning; but we must not think we have finished when we have patched up our own amputations.

Brothers and sisters, brotherhood of peace,

let us move forward in our present unity towards the peoples of Asia and Africa and the Americas whom we have so grievously wronged, who have so much to teach us, who deserve social reform and some degree of our technology — hopefully they will do better with it than we did. May I speak in your name? — we take upon ourselves the job of piercing the napalm curtain, in penitence, in reparation, with non-violence, with love.

WRAP IT UP --- IN A PERSON

By Marie Salmon

Churchwoman of Trinity Church, Moorestown, N. J.

TRINITY CHURCH, MOORESTOWN, NEW JERSEY DOES A BIG JOB AT CAMDEN COMMUNITY CENTER

IT ALL BEGAN in the spring of 1962 at a parish council meeting held at Trinity Church, Moorestown, New Jersey, when our rector, the Rev. Canon Bruce A. Weatherly, presented an idea that caught on like wildfire and has been burning furiously ever since.

This dedicated rector of a suburban parish suggested that we pool some of our financial efforts in the mission field, and concentrate on one needy project, and perhaps we could really give a big boost to one cause by becoming personally involved. Our rector had visited the Rev. Donald A. Griesmann, rector of St. John's, Camden, an urban parish ten miles from Moorestown. He had seen first hand the tremendous job Father Griesmann was doing with the children of the neighborhood. Father Griesmann had literally pulled the children in off the street for Bible stories, arts and crafts, cooking, basketball and many other activities and had related to Canon Weatherly his dire need of more volunteers to head some of these groups. Trinity Church could help by directing some of our people into this neighborhood program — a neighborhood that had been stripped of its leadership by those who had once lived in the city, but had literally fled to the suburbs.

Under the leadership of Canon Weatherly the vestries of the two churches met over a supper prepared by the women of Trinity, and a "partnership" was formed. At this meeting Trinity's

vestry offered to allocate \$6,000 per year for a period of three years for the work at St. John's. This money was to be used for a trained woman worker, as Father Griesmann felt this was the most pressing need at the time. Deaconess Madeline Dunlap was soon engaged and her presence marked a real milestone in the progress of the St. John's project, now called the Camden Episcopal Community Center. At the present time the Deaconess's salary is being paid by an allocation from the budget of the diocese of New Jersey, and Trinity Church is underwriting the salary of the newly appointed executive secretary.

But, during these past few years, more than one hundred and fifty men and women from Trinity have been inspired to offer the most precious gift of all — themselves — in service to others. Isn't this what M.R.I. is all about? Isn't this what our Lord Jesus Christ asked us to do?

Volunteers at Work

A TRINITY-ST. JOHN'S steering committee was formed shortly after the supper meeting of the two vestries, and met monthly with Father Griesmann to learn of the daily needs of the Center: Use of the pools at the two Y's had been offered to the Center, but instructors would be needed; teen age girls wished for a charm class in order to learn personal grooming; a volunteer was needed to read Bible stories to

the tiny ones; a tutor was needed to teach a father elementary math; and teachers for adult classes of conversational Spanish and typing were in demand. It became routine to hear requests in church for: refrigerators, beds, sheets, furniture of all kinds, blankets, clothing for victims of fire, glass jars and even broomsticks! On several occasions crayons, construction paper, and small tools for the woodwork shop were offered by the children of Trinity for use at the Center. These needs could not have been met without the tireless efforts of Canon Weatherly who kept his congregation informed through the Church Bulletin, announcements in service and personal contact.

Many of our women whose children were in college or were married, found new joy in helping small children fashion snowmen, Noah's ark with its attendant animals, in teaching a group of children to sing just for the fun of it, in tutoring a small child with a resulting close relationship between the two. A part of the basement at St. John's had been converted into a woodworking shop for the boys. Each boy had his own workbench and tools. Here, men who had worked all day found satisfaction in helping a youngster fashion a bird house or a shoe shine kit, thus providing the male image for many fatherless boys.

Getting Others to Work

A SPEAKER'S BUREAU took to the road, traveling to the far corners of our diocese showing slides and telling the amazing story of Father Griesmann and his battle for better schools, better housing, equal opportunities for employment and his dream for the better world that God intends for all his children, including those in Camden. The speaker's bureau was in a great measure responsible for large sums of money raised to help renovate a building across the street from St. John's Church. This building was purchased with the support of the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey. This building opened its doors for a greatly expanded program as the permanent home of the Camden Episcopal Community Center, on January 3, 1967.

Two retired school teachers — husband and wife — and their committee spent many hours collecting and cataloging one thousand books for the library. Many of these books were stored in the basement of St. John's Church until recently when the young people's confirmation class, numbering over fifty boys and

girls, clergy and parents from Trinity, carted more than fifteen hundred books across the street and into the library of the newly opened Center. While they were there they were pressed into service scrubbing floors, unpacking boxes and crates. They worked hard and enjoyed every minute of it. Trinity's Boy Scout Troop and its leaders have spent several Saturdays scraping paint off the walls of what will be a gymnasium. Then, there was the canvass of our men and the men of St. John's in Camden when seven thousand calls were made for a survey of the neighborhood surrounding St. John's Church. In part, this survey was to seek out the "churched" as well as the "unchurched". The men who took part in this confessed that this was a real eye opener to the pressing needs of the inner city.

Much goes on at Trinity in behalf of the Center by those who cannot possibly volunteer their services in Camden. For instance, if you happened downstairs on a Tuesday during Lent you would find a group of women bent over sewing machines fashioning dresses for the children who come to the Center.

Fun, Laughter and Love

THE WHOLE ATMOSPHERE is charged with fun and laughter and love for the children who they probably never see. "If you cannot use a machine you can certainly sew a button on or take up a hem." One dear little lady working seriously on a collar she just could not seem to get right remarked "I want to work for my Church". She is only 87 years old!

Not to be left out, the couples club of Trinity spends one hilarious day a year barbecuing chicken, roasting fresh corn on the cob and making delicious home-made cake to be served to members and friends on the parking lot of the church. This makes for a real old fashioned family get-together. Of course, the proceeds go to the Center. For many reasons the Canterbury fair in which practically every member of the parish takes part in one way or another took an entirely different aspect when the proceeds were also directed to the work at the Center.

Trinity Church has shown the people in Camden their very real concern by going to them with love and sharing in their lives. This is M.R.I. — Mutual Responsibility and Interdependence in the Body of Christ. As it was so aptly phrased by a young volunteer, "The best way to send an idea is to wrap it up—in a person!"

the action committee for the United States of Europe.

The consultation will study aims, functions, ethos, deployment of resources, organization, and relations with other bodies, as a basis for determining the future work of the commission.

The committee also received a report on the fourth meeting of the joint working group — representatives of the WCC and Roman Catholic Church — engaged in dialogue. Held last November in Geneva, the discussions reached a “new stage,” the report noted.

Areas of WCC-Catholic concerns have been listed and actual work is underway, including a joint theological commission, studies on mixed marriages and proselytism, and efforts in behalf of peace and social justice.

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NCC to Seek Objective Teaching About Religion in Schools

★ The NCC division of education will sponsor seminars and workshops in key areas of the country to stimulate and encourage the objective teaching about religion in public schools.

Under leadership of a special “task force” of religious and secular educators, the meetings in five regional areas will explore ways to teach about religion in the schools and help develop guidelines.

The program was approved by a group of policy-makers meeting in conjunction with the division’s annual meeting in Dallas.

Gerald E. Knoff, the division’s associate general secretary, said the task forces will consist of representatives of the 48 communions cooperating in the division. He said they would:

- — Establish clear goals for the churches to help effect “quality education” in religion.
- — Formulate guidelines, or which all religious groups would agree to approach community school systems with practical curriculum proposals.
- — Develop a strategy for action that will take into account the need for “educating educators, churchmen and the general public on this subject.”

Knoff said regional meetings would be followed by local seminars in seeking ways to launch courses on religion in the schools.

He said there were two factors behind the division’s program: “a widespread misunderstanding of the Supreme Court decision on prayer and Bible reading in public schools, and pressures to amend the U.S. constitution to make this possible.”

In its 1963 decision, the Supreme Court banned the recitation of prayer and the devotional reading of the Bible, but declared: “Nothing we have said here indicates that such a study of the Bible or religion, when presented objectively as part of the secular program, may not be affected consistent with the first amendment.”

Knoff observed that it is high time young people undertake the study of religion, as they do other important facets of knowledge and human experience. He also noted that the NCC has long favored “quality education” in public schools, including the teaching about religion.

Last December, Arthur S. Flemming, NCC president, called on Churches to take the lead in supporting courses about religion in public schools.

The role of religion in the schools was discussed before the division’s weekday education section by Rabbi Arthur Gilbert, director of the Anti-Defamation League’s department of religious curriculum research.

In the teaching about religion, he said, efforts to “win commitment to God” would “wreck the entire enterprise.”

“We must recognize that religion belongs in the schools only where it is a part of the school’s secular responsibility,” he stated. “Religion in its cognitive aspects can be dealt with. The purpose must clearly be to provide information about religion and religions, not to win commitment to any set of values.”

Gilbert suggested that information about religion be integrated in such courses as social studies, English, art and litera-

ture. This plan, he observed, would be easier than trying to organize separate courses in the history of religion or comparative religion or the Bible as literature.

"If a properly financed effort within academic auspices were initiated," he said, "religious scholars and educators could develop the materials that properly trained teachers would be able to use within the public schools of the U.S. This will only happen if there is a growth in trust among religious leaders.

"We must restrain ourselves from seeking to use the machinery of the public schools to further our own religious consensus. We must accept the secularity of the public school as distinguished from any commitment to secularism."

Gilbert added that the "success of any effort to teach about religions in public schools hangs upon the growth of the ecumenical spirit."

ARCHBISHOP TO VISIT CARDINAL MARTIN

★ The Archbishop of Canterbury will make a five-day visit to France in April to call on Cardinal Martin of Rouen and will address Roman Catholics in Paris.

An announcement said Dr. Ramsey's visit will begin Thursday, April 20, when he will be guest of Abbot Paul Grammont and the community at the Benedictine Abbey of Notre Dame de Bec. He will stay overnight there so as to take part in the services on St. Anselm's Day, April 21. Later that day he hopes to visit Rouen to meet Cardinal Martin and, later, the congregation of the Anglican church of All Saints.

Dr. Ramsey also has accepted an invitation from the rector of the Institut Catholique of Paris, Msgr. Pierre Hauptmann, to give a lecture on April 22.

Priest Urges Low-Cost Housing Replace Little-Used Churches

★ More than a dozen little-used downtown churches, because they rest on expensive tax-free land, should be turned over for low-rent housing projects, the Rev. W. E. Mann, Anglican priest-sociologist, said in Toronto.

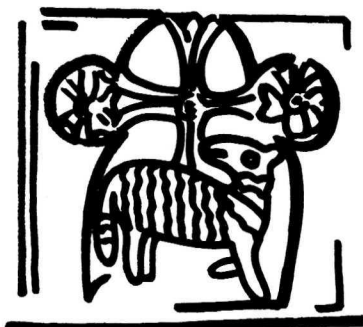
Mann, a New York University professor, addressed the inner city council, an ecumenical organization of clergymen and laity.

He said there are 50 churches and six synagogues in the downtown area, whose assessments reportedly run to tens of millions of dollars. All are exempt from property taxes

under the Ontario assessment act.

Mann said he spent a week checking the area and learned a few of the assessments. He listed Walmer Road Baptist church, property and buildings, \$800,000; College Street United, \$96,000; Bathurst Street United, \$85,000; and St. Andrew's Presbyterian, \$225,000.

Of the 25-30 churches he examined in his brief survey, he held, only half are serving the needs of their areas. Ten were simply "holding churches," whose Sunday congregations numbered fewer than 100 and whose weekday activities



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were the conventional choir practice and a social club for older members.

He predicted that eventually these will be sold for parking lots.

In this provincial capital, which is harassed by a severe housing crisis, officials hailed Mann's idea.

"But," said Robert B. Bradley, executive director of the Toronto housing authority, "the churches would have to make the approach."

He felt rectories and church auditoriums could easily be converted to apartments to ease the crisis, adding that "anything will help us."

Bradley said he has already had an offer from one Anglican church to use its parish house and auditorium to meet the housing shortage.

The former moderator of the United Church of Canada's general council, the Very Rev. Ernest Marshall Howse, commented that he would like to see a study made to determine how many downtown churches were really needed.

Mann told the inner city council there were various ways in which downtown church properties could be handled.

● For institutions that would help in the care and treatment of alcoholics.

● For re-training centers and adult education schools.

● For high-rise apartments for senior citizens.

The council authorized Mann to draw up an analysis of costs that would be incurred in making a comprehensive survey.

Meanwhile, the executive director of the bureau of municipal research, Dominic Del-Guidice, said in a speech that no property except that owned by government should be tax-exempt.

The head of the bureau — a private organization — told a luncheon audience of politicians that such exemptions are hidden subsidies. He favored a system of grants to educational, religious and charitable institutions based on their worth to the community.

BISHOP SCAIFE ASKS FOR COADJUTOR

★ Bishop Scaife of Western New York asked the convention for a coadjutor, which was voted by the delegates.

He also announced that he would retire in the fall of 1972 when he reaches the age of 65.

CHURCH NEGLECTING LATIN AMERICA

★ Archbishop Clark, primate of Canada, told newsmen in Toronto that the Church has made no significant contribution toward helping the people of Latin America to develop their countries.

He has just returned from a week in Cuba where he took part in the consecration of Bishop Gonzelez. He said he saw no government interference with the Church — "there is no restriction of baptism and students attend theological schools."

MALCOLM BOYD DESCRIBES UNDERGROUND CHURCH

★ Malcolm Boyd, Episcopal chaplain to students on a nationwide basis, was a headliner at the meeting of over 2,000 educators who met in Dallas under the sponsorship of NCC.

The official release describes Boyd as one of the "two most popular speakers" at the conference, the other being Bishop Pike.

Boyd described an "underground church" whose main religious questions "are about poverty, war and peace, sex, race — but with emphasis on doing, not talking."

This "church," which he claimed has recently come into being and is now "growing by leaps and bounds," cuts across all denominational lines and "bypasses even the official ecumenical structures."

Its members are driven by "impatience with the interminable dialogue of official ecumenism" and "longing for the one, whole church of Jesus" to "move into that church at once, disregarding and thereby discarding the old structures which have in fact become barriers," he said.

"These people regard Protestant-Catholic reunion as having already taken place. They recognize that the next ecumenical dialogue will be between Judaism and Christianity. Their fellowship includes priests, pastors, laymen, nuns, and even many Jews.

"They celebrate the Lord's supper together much as the early Christians did — at meal-times."

The new openness was nowhere more apparent than in the meeting's special dinner programs. For the first time this year these dinners were open to all delegates across the board. They were called, simply, "Evenings With the Arts."

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- NEW BOOKS -

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Book Editor

A NEW INTRODUCTION TO MORAL THEOLOGY, by Herbert Waddams. Seabury. \$2.25

In the age of the *new morality*, so-called, which is as old as pagan duplicity, this excellent little book on ethics will appeal to those who would just as soon that their daughters did not become pregnant out of wedlock, or their sons become homosexuals or hipsters. Such "square" readers who might feel that wives should be faithful to their husbands, and husbands should keep out of the haystack with strangers, no matter what *Playboy* says, and no matter how soulful and sincere such relationships might appear to be, will be strengthened by the quaint old notion that objective standards of right and wrong do exist and that they are related in eternity to the will of God.

Canon Waddams of Canterbury Cathedral, former lecturer at Montreal Theological College, McGill University, where this estimable study got started, is well aware of the two great dangers which beset moral theology — the application of the general principles of Christian ethics to specific situations — and he takes care not to stumble into the traditional pitfalls: an unrealistic separation of morality from other parts of the Christian life; and an unhealthy interest in emphasizing minimum requirements. Behaving yourself is only a tiny part of the new life in Christ, but it is not to be belittled just because it is not the whole works.

Moral theology in this charitable treatment is mostly a matter of guidance, rather than assertion of rigid dictates; but it still has its foundation in natural law — including reason — and in the last analysis, is based upon God's revelation to man, which comes to us in so many ways, but primarily through the writings and fellowship concerned with Jesus. Natural law holds its own, at least to the extent that one can say that some idea of right and wrong is inescapable to the human species; and as for reason, we are grateful for a wonderful quotation from Jeremy Taylor about reason being "such a box of quicksilver that it abides nowhere, it dwells in no settled mansion; it is like a dove's neck, or a changeable taffeta: it looks to me otherwise

than to you who do not stand in the same light that I do . . ."

What is left is the enlightened conscience — enlightened by religion and all other sources of truth — which is defined as the whole human "personality—mind, emotions, will—passing judgement on what is right and what is wrong." Sin is "a condition of the personality alienated from God" and has fundamental meaning only in relationship to the love of God.

Although pretty puffed up right now in this world of necessarily relativistic judgements, we can cut it down to size by alignment with the old-fashioned allies of faith — "full surrender to God without any merit or standing on our part," exactly as Luther said — and hope — joyful acceptance of the promises of God — and love — not primarily a splurge of the emotions, but an exercise of the human will attempting submission to the will of God. Along the way, the practice of prudence, temperance, justice, and fortitude are not at all inappropriate.

Taking up specific cases, Canon Waddams is excellent in dealing with the sanctity of marriage and the family, charitable but firm on homosexuality, and even believes in "chastity" Wow! How square can you get? Use of contraceptives, artificial insemination, sterilization, breeding techniques, etc., all receive intelligent treatment, as do problems concerning the use of force. On nuclear weapons he is especially good — we should never use them, but must always pretend that we are ready to press the red button if we have to — such is the way of the fallen world.

On problems of wealth — business morality, cheating the tax collector, the profit motive, strikes and slowdowns, gambling and betting, etc. — he is interesting, if not definitive. Only on the sanctity of life does his treatment betray a little weakness — but that is a personal opinion — fine on discrimination, also on capital punishment if you oppose it, gentle about mercy killing, abortion, and other sickening matters. He is superb on hunting — ok for food, but despicable as sport — and very, very glib on vivisection and, come to think of it, the ethics of big science. Few have the nerve and ability of C. S. Lewis to brave "that hideous strength."

With these qualifications, it is an excellent book, and one cannot imagine anybody so smart or so good that they would not benefit by its careful study.

— MARION L. MATICS

Rector of Christ Church, Bay Ridge, New York.

Ohio convention participated in the consecration of the John Harris Burt as Bishop Coadjutor. The service was televised throughout the State. It honored Presiding Bishop John E. Hines and Mrs. Hines, at a dinner attended by representatives of all churches, civic officials, and 2000 members of the diocese. Saluted Bishop Beverley D. Tucker on his 85th birthday. Heard Bishop Nelson M. Burroughs open the sesquicentennial year with a tribute to Ohio's clerical and lay leadership, and a challenge to raise a three-million dollar thanksgiving appeal, for episcopate endowment, manpower and research, and capital needs.

George F. MacLeod, founder of the Iona Community off northwest Scotland, who was named a life peer in Queen Elizabeth's New Year honors list, has chosen the title of Baron MacLeod of Fuinary. He has announced his intention to retire in September as Iona's leader, a post he has held since 1938, when he founded it as a closeknit island fellowship based on the experience of a common life, the sharing of a common purpose, and a common rule of discipline.

An advertisement placed in an evening newspaper in Derby, England by Anglican authorities of Derby cathedral for confirmation candidates was so successful that it is being made a regular practice.

Bishop Pike gets into the news because he has punch. In Arizona for lectures he cracked at the R.C. bishop there for saying that abortion was murder. Answered Pike; "If the bishop was so worried about life, why has he not shown more concern on the subject of capital punishment or of the babies who have died of napalm bombing in Vietnam?"

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