

# The **+** WITNESS

FEBRUARY 22, 1968

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## Editorials

Real Rather Than Paper  
Interfaith Cooperation  
Symbols Instead of Words

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## Articles

The Cause The Dead Are Pleading  
Martin Luther King

The Generation Gap  
Gardiner M. Day

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NEWS: --- Peace Mobilization Requires Grass  
Roots Action. California Clergy and  
Laity Wide Apart on Hot Issues

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# SERVICES

## In Leading Churches

### NEW YORK CITY

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Sunday: Holy Communion 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:30; Evensong, 4.  
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For Christ and His Church

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## Story of the Week

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# Washington Peace Mobilization Requires Grass Roots Action

An Interview with  
Frederick H. Sontag

★ Washington, which has seen a lot of things, has seldom witnessed the silent power of hundreds of clergymen walking in rows of eight slowly up the hill of Arlington National Cemetery to the Tomb of the Unknown Soldier. The Clergy and Laymen Concerned About Vietnam Washington mobilization script could well have been written by a talented dramatist or a producer of documentaries.

Probably never before had the U.S. army been given typewritten pages and xeroxed copies of hymns and prayers and sermons containing a variety of Christian and Jewish worship, nearly all of it out of standard books of worship, such as the Book of Common Prayer and the Bible. But the defense department officials were in a dilemma and did not want to censor what the Rev. Richard Fernandez brought them as the service of memorial for the dead of Vietnam. Instead, they told the executive director that they would try to prove that the worship service was partisan and so could not be held at Arlington.

A second mobilization which might have just been another Washington protest suddenly became major news across the country and all eyes were on how

the clergy would react. The answer was that they showed a discipline and dedication which would be expected of men of the cloth but which all too often is forgotten in the hustle and bustle of everyday life. There was absolute silence before the Tomb of the Unknown Soldier on the part of the worshippers, and only the noise from the soles of two plainclothes armed service observers and the military boots and rifle salutes of the soldiers guarding the tomb could be heard. Those who had hoped for anything but reverence and dignified worship would see again, as at the height of the civil rights movement, that when properly inspired and skillfully led, clergy power and religion power far outdistance white or black power.

Although no photographer could record for history the picture, in a Presbyterian church on the fifth floor, before midnight, a Roman Catholic bishop, several rabbis and Protestant ministers were making the decisions as to how organized religion would present itself to the nation the next day. The federal court had ruled once and would rule again that the American Legion and other organizations could conduct services at Arlington but not Clergy and Laymen Concerned About Vietnam. Instead of getting emotional about

it, the well-trained Vietnam protestors knew that this was one of the greatest tests of whether dissent could be dignified and proper or would become a rabble.

At a time when many Churches have large buildings and big headquarters staffs, the remarkable fact that Clergy Concerned consists of one full-time executive director, two secretaries, a few volunteer seminarians, a number of dedicated Washington volunteers, headed by Mrs. Kay Shannon, and a public relations and research consultant, should remind us that skill and dedication still outweigh numbers and officialdom.

This year's mobilization group was younger than last year's and indicates an increasing degree of involvement by more youthful and active clergy and laymen and women. It is very hard in words to tell how very serious-minded these religious people were in Washington and how they are so in their own communities. Let no one sell short the intensity of worship and its strength when combined with Congressional visits and extensive press and broadcasting coverage.

It is still possible in the United States to "make a witness", and nearly every Senatorial and Congressional office was touched by the clergymen's visits. The strength of the individual communities and denominations again showed that through diversity there was great strength. Where there was weakness in the mobilization it may well

have been because only one source of ideas or supplies existed. The department of defense originally had forbidden a march and yet a mistake by the guards forced the buses to stop without any notice a half mile further away than originally planned. This meant one extra mile of walking and yet not one American flag fell or was dropped, no papers blew away, and an alert reporter trailing the march could see only the marchers and nothing but the best in reverence.

The difficulty of making an administration and the military listen were frankly faced up to in talk after talk and during many questions, but techniques were exchanged and new ideas were developed.

The real test of the mobilization will be of the use made in individual churches and synagogues, as well as individual communities and homes of the basic source materials, such as the new Clergy Concerned book "In the Name of America." available from Clergy Concerned at Room 547, 475 Riverside Drive, New York, NY, 10027, for \$3.00 (Witness, 2/15).

The taped and transcribed talks can bring to thousands who could not leave their families for a couple of days the thoughts of some of the finest speakers and observers of Vietnam and America's role there. The average Episcopalian can take out of this material the key points to use with his neighbors and legislators. Facts can thereby be carefully separated from emotion.

One of the main impressions of the mobilization is that a new group of concerned religious people intend to be involved on a volunteer basis in bringing the Vietnamese war to an end. Their independence of official headquarters and their initiative were clear in many discussions.

The test will come whether this great amount of Vietnam peace power will be properly channeled to constructive ends or whether it will be diverted in wasteful future protests which cause

people only to want to accelerate the war in order to get it over with. A sound foundation was laid in Washington but the answer will come only in local communities.

## California Clergy and Laity Wide Apart on Hot Issues

\* An effort to have the diocese of California "tangibly support" conscientious objectors and encourage non-violent draft resisters was shouted down by delegates at the annual convention.

Another resolution which declared that the action of conscientious resisters "is fully consistent with the traditions of Christian faith" was passed by clergy delegates but voted down by the laymen.

The first resolution would have had the diocese "aid, abet and encourage all conscientious persons who in the course of their resistance commit non-violent acts of disobedience to the draft law and selective service system."

In a standing "vote by orders," 78 clergy favored and 33 opposed a resolution to affirm the responsibility of those who "act according to their conscience" in resisting the draft.

The laymen voted 278 to 104 to defeat the resolution. A resolution, to be adopted, must be approved by both orders.

Opposition to the second resolution was led by the Rev. Albert Colton of St. Francis church, San Francisco, who charged that conscience was being used today to justify "every self-asserting charismatic in the country."

The Rev. Richard Byfield of Menlo Park, one of the resolution's four sponsors, responded: "If our conscience doesn't guide us, God help us, what does?"

In a third controversy, the

delegates deferred action on the advisability of sending Pope Paul VI a letter on birth control.

The draft made no attempt to spell out any views on the morality of contraception but reminded the Pope "that millions of residents in the emerging and backward nations of the third world especially look to you as Holy Father. What father, being asked for a loaf, gives a stone?"

"We would also remind you," the proposed letter said "that millions of Roman Catholics in technically advanced nations such as the United States, while already practicing contraception, must do so only with agony of conscience."

The letter was referred to the 28-member council, which speaks for the diocese between conventions, and on February 13, they voted to send the letter to the Pope.

Bishop C. Kilmer Myers, in his opening address, warned the more than 650 delegates against the "dangers of polarization," but also noted that very often the "rhetoric of the center" could become "the rhetoric of 'dead' center."

He supported a "style of life" in approaching the "grim realities of our time" which "consists in the process of what is called theological reflection; that is, identifying what the issues are and then seeking to find humanistic solutions in the light of the content of the revelation of God in Christ, the history and tradition of the Catholic and Apostolic Church."



Bishop Myers also spoke of Vietnam.

"It is my honest conviction," he said, "that we are employing methods and weapons of warfare which clearly are to be judged unjust by the Christian doctrine of the just war . . . The unjust excesses of the North do not provide a Christian nation, especially one as powerful as ours, to respond with more terrible excesses."

"My personal despair," he continued, "grows, for it is my own conviction that our president wants only a military victory and that he therefore turns a deaf ear to the growing cry from the children of men that this horrible war be halted. I believe that the war is causing America to lose her soul . . . and I love my country."

"We send our young men — including a large number of Negro young men — to fight for the retention of a corrupt government in South Vietnam which has no intention at all of accepting our idea of democracy while at the same time we deny freedom, economic and social, to millions of our fellow Americans."

### **KING WILL NOT ABANDON D.C. DEMONSTRATION**

★ Martin Luther King said he is not abandoning plans for a non-violent "massive dislocation of the capital" this April to win jobs for Negroes.

King's statement followed the press conference in which President Johnson had said he thought the civil rights drive might be more effective if its leaders would follow "constitutional methods, presenting their evidence to the Congress and persuading the Congress."

Asked by a newsman if he had tried to talk King and others out of their plans for the April march, the President said he felt the appeal through congress-

sional channels would be more helpful than "just trying to stop the functioning of the government."

King said the "refusal" of the country and Congress to respond to the needs of the poor made the demonstration essential.

The statement was made when King was in Chicago to help plan a march of one million mothers to convince the government to increase welfare payments and other aid to the poor.

### **REVOLUTIONARY PRIEST GIVES HIS REASONS**

★ Revolution is a necessity for the continuing existence and growth of Christianity in many parts of Latin America, a Maryknoll missionary said in a statement.

Father Thomas R. Melville, M.M., who has been suspended by his order together with his brother, Arthur, also a Maryknoll priest, sent a statement on his involvement in guerilla activity to the National Catholic Reporter, lay-edited weekly newspaper.

Referring to the revolutionary activities which had led to his and his brother's suspension, Melville declared: "Our response to the present situation is not because we have read Marx or Lenin, but because we have read the New Testament."

He criticized the Roman Catholic hierarchy of Latin America and particularly of Guatemala for opposing social change.

The United States, he said, is supporting unjust social conditions through both the government and the Church.

He said present economic conditions make it difficult or impossible for large masses of people in Latin America to live as Christians.

He described that condition of these people as one of "misery," a lack of basic essentials which

makes life a "perpetual struggle to stay alive." This condition results from the concentration of economic power in the hands of a minority, the missionary said, and a "legalistic" form of Catholicism widespread in Latin America — with "few, though inspiring, exceptions" — has failed to confront the problem.

"The present socio-economic and political makeup of Latin America is not just un-Christian but anti-Christian," Father Melville said.

The need for revolution is accepted by "the most serious students of the Latin American scene," he asserted. "The real question is not: Whether or not the revolution?; but rather: the revolution, peaceful or violent?"

As a Christian, he said, he would prefer to see a peaceful revolution, which could occur "as soon as Christians in any number begin to put into practice their Christian beliefs." But, he added, in Guatemala where he served as a priest for ten years, the power structure has chosen a policy of rightist extremism which leads to violent revolution.

### **ANGLICAN ORDINATIONS DROP SHARPLY**

★ Ordinations in the Church of England dropped to 496 last year, lowest in a decade, according to the annual report of the advisory council for the Church's ministry. The figure represents a drop of 14 per cent from the 1966 total of 576.

"There is some reason," it said, "to think that the increase in academic standards, and more rigorous scrutiny at diocesan level, are beginning to raise both the standard and the number of candidates." But it added that the "decided fall" in the percentage of recommendations last year may be a sign that efforts towards more searching standards are beginning to take effect.

The report also referred to the

large number of men over 40 who were ordained last year — 22 per cent. Though this compares favorably with the 25 per cent of the previous year, “the continued high proportion of older men must inevitably pose problems for the future of the ministry.”

### **OPEN HOUSING BACKED WITH OLYMPIA CASH**

★ Bishop Ivor Ira Curtis of Olympia has issued an appeal to the people of Seattle and western Washington urging “open housing” and “open opportunity” as an essential of the gospel and a fulfillment of “the American dream”.

The appeal was contained in a statement read by Bishop Curtis during the presentation of a check for \$50,000 to leaders of the central area of Seattle to help finance a project seeking to rehabilitate housing in the area, a community largely made up of Negro residents.

### **CHURCH CHALLENGED BY VIETNAM WAR**

★ Bishop Thomas A. Fraser of North Carolina said in Greensboro, that while the Church should support American servicemen fighting in Vietnam, it should also show consideration for youths who are “confused” by the wide variety of opinions on the war.

He told some 340 delegates at the diocese’s convention that the Vietnamese war “will continue to be a great challenge to the thinking of this nation and especially to the youth and their parents.”

“War,” he said, “is the choice of the lesser of two evils, in short, a compromise. The Church can only compromise with the culture in which it is set as long as the culture is not an offense to the gospel. When a Christian in good conscience believes that

the culture is an offense to the gospel, he has no choice.

“We admit that the challenge to the Christian Church is to bring peace and harmony among all people. For those who are highly disturbed on either side of the Vietnam issue, we might remind them of a challenge right here at home, within easy traveling distance of any congregation in this diocese, where we are neglecting to do all that we might to bring to an end the shooting, the killing, and the bombing of innocent people.”

### **EPISCOPAL RECTOR HEADS CHURCH COUNCIL**

★ The Rev. Kermit L. Lloyd, rector of St. Paul’s Church, Bloomsburg, has been elected president of the Pennsylvania Council of Churches. He was installed by Bishop Dean T. Stevenson of Harrisburg at the closing session of the general assembly held in Harrisburg February 5-7.

As the council’s president, Lloyd will head the council’s governing body, for the 1968-69 biennium. He is the first Episcopalian to hold this high office.

### **MINNESOTA LOWERS VOTING AGE**

★ The diocese of Minnesota has lowered the voting age in its local parishes from 21 to 16.

Clergy delegates at the diocesan convention here voted 33-24 and lay delegates 96-67 to give the franchise to those youths who are 16 or older and communicant members.

Although the action would allow youths to be elected as delegates to the annual convention, only those over 21 will be permitted to serve as parish wardens, vestrymen, clerks and treasurers.

The Rev. Timothy Hallett, chaplain at Mankato State College, argued that if youths had

a voice and vote in church affairs while in high school, they might be more interested in church when they attend college.

Delegates opposing the measure claimed that young people might be “easily swayed” and that there had been no demand from youths for the vote.

In other actions, delegates adopted a \$450,882 budget for 1968, despite indications there would be a \$13,000 deficit at year’s end, and endorsed a joint urban mission program the diocese has begun with Minnesota units of the Methodist Church, the United Presbyterian Church, and the United Church of Christ.

### **PROGRESSIVE ACTION IN ATLANTA**

★ The convention of the diocese of Atlanta took progressive action at its convention, January 24-25.

Resolutions were passed favoring open housing and equal job opportunities for all, calling for the Georgia general assembly, now in session, to liberalize with safeguards present abortion laws, requesting that Congress rescind the recent amendment to the social security legislation which cuts off welfare funds to needy children whose fathers are absent from home.

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### **TEACHERS**

Are there in the U.S., out of the 3½ million Episcopalians, six trained and experienced teachers, elementary & High School, who are devoted to our Lord as their personal Lord and Saviour, who would teach in an Episcopal Parish Day School, 1968-'69, within a foreign culture, working with children who speak an English Patois? Salary for Bachelors degree and teaching certificate, beginning at \$5200.00. Small classes. If so, write to Mrs. Christine Hogin, Principal. All Saints Parish Day School, P.O. Box 3167, St. Thomas, U.S. Virgin Islands. 00801

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# EDITORIAL

## Real Rather Than Paper Interfaith Cooperation

WHILE the 2,500 clergymen and laymen concerned about Vietnam were engaged in their Washington mobilization (Witness, 2/15), the executive director of the committee, the Rev. Richard Fernandez, spent most of the two days in court trying to help his American Civil Liberties Union lawyer obtain the Arlington Cemetery service permission. Many would have panicked, but "Dick Fernandez kept his cool," as the outsiders noted quietly. While some Churches talk of cooperation when several thousand clergymen come to their town and "take over", the facilities of any Church headquarters becomes an absolutely necessary part of the success of any major public effort.

Can you remember when last your Church headquarters "gave of itself" so that others could operate? The Methodist board of social concern did it again this time, and their peace and international order department especially deserve the thanks of Episcopalians and others who joined in the work done by Clergy Concerned. If fast-moving Dick Fernandez had a location like that in most major American cities, the cause of Vietnam peace might be much further along.

The American Civil Liberties Union and its volunteer Washington attorney, Edward L. Genn, deserve great credit for the dignified and forceful manner in which they sought to allow Clergy Concerned to use the amphitheater at Arlington Cemetery for a memorial service to honor the dead of Vietnam. All too often the independent, practicing attorneys who take on these difficult civil rights cases are not given the full recognition due to them. The Witness has been told what "class and skill" attorney Genn had with only two days notice in handling the cause of the religious leadership of our country against the large team of government attorneys.

The Episcopal layreader observer at the two court hearings, which were won by the US army over the clergy, said that in the corridor a top government lawyer stopped ACLU lawyer Genn and said; "I'm surprised to see you handling this type of people". After which a news reporter said; "Genn's solid, conservative background,

manner, and presentation, were just the right thing for the clergy. In contrast a loud, bearded lawyer could not have helped them half as much in making a good legal and public case". The NY director of ACLU, John Pemberton, and the Washington office chief, Lawrence Spizer, deserve the commendation of churchmen of our country for the excellent judgment they used in producing Mr. Genn.

As for the continued contribution of the ACLU, we join Missouri Congressman Thomas B. Curtis in reminding our readers that when difficult civil liberties cases arise, be it the Mississippi Freedom Party challenge or the need for fair security case laws as opposed to unwritten administrative edicts, the ACLU performs a unique function in servicing legislators and clergymen, as well as its members, with briefs and memos, which few others have the time, brains, or energy to prepare. The ACLU and its staff again were allies of religious leaders this month.

## Symbols But No Words

A SACRED TORAH scroll which once belonged to President John F. Kennedy was one of the religious symbols carried into the cemetery during the silent memorial service.

A processional cross from historic St. John's, "the Church of the Presidents," and a Lutheran banner from the campus ministry program at Syracuse University, were also displayed. According to the group, the symbols represented the words which could not be spoken.

The Torah scroll, containing the first five books of the Old Testament, was carried by Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations. The Union presented the scroll to the late President Kennedy in 1961. It was returned by the Kennedy family following the President's assassination.

The scroll was previously owned by the founder of Reform Judaism in America, the late Rabbi Isaac Mayer Wise of Cincinnati. He brought it with him to the U.S. when he fled religious persecution in Bohemia, a part of Germany.

The processional cross from St. John's, located across a park in front of the White House, was

carried by the Rev. Roger Alling, Jr., assistant to Bishop Stark of Newark.

During the service, there were no speeches or sermons. Dr. King said, "In this period of absolute silence, let us pray."

Then Rabbi Abraham Heschel, a professor at the Jewish Theological Seminary, spoke the open-

ing words of Psalm 22: "Eli, Eli, lama sabachthani" (My God, my God, why has Thou forsaken me?).

The service was concluded with a benediction from Auxiliary Roman Catholic Bishop James P. Shannon of St. Paul-Minneapolis. "Let us go in peace," he said.

# THE CAUSE THE DEAD ARE PLEADING

By Martin Luther King

ADDRESS TO HAVE BEEN GIVEN AT  
ARLINGTON CEMETERY BUT, FOR  
REASONS STATED ON PAGE THREE,  
WAS DELIVERED AT NEW YORK  
AVENUE PRESBYTERIAN CHURCH

WE GATHER here with strict instruction. There shall be no special pleading in this place. They are instructions to the living, which we the living gladly heed, for others here can plead our cause more nobly than ourselves.

In this place there is no need for us to plead a cause. The dead plead for us in our stead — their silence eloquence beyond all speech of ours, their stillness more compelling than our movement.

Can we listen to the cause they plead? Can we hear the words that speak across their silence? Can we be open to the stillness that cries out from this vast grave, that shouts to us from every cross and every star of David?

Let us learn from the terrible fraternity of the dead, the awful lesson that the only place on earth men have true equality is in the graveyard. Let us hear their anguished witness that only the sod does not distinguish black from white, northerner from southerner, Jew from Christian, bond from free.

Earth folds her children to herself and gives them in death the gift that they deny themselves in life — a full equality, but purchased at too great a price.

We have not learned to heed the lesson that they teach us. Instead, we still reverse the ancient dream and beat our plowshares into swords, our pruning hooks into spears, our research into warheads, our insights into bomb-sights; nations still lift sword up against nation and we learn war once again. Can we not hear the voice of cross and star? Can we not honor our dead and their silent, shouting plea to us

that enough have died; enough have died long since, and that instead of being able to honor only those who find equality in death, we must learn from them to grant equality in life?

## We Mourn For All

AND SO WE, who have not heard their lesson, mourn this day all those who died long since and here are buried — men from Chateaux-Thierry, Dunkirk, Iwo Jima, Pan Mun Jon. But even more we mourn those who died today most of whom will never rest where we now stand. We mourn all soldiers dying in a sure conviction that their cause is just. We mourn the men bewildered by conflicting aims, those torn apart as much by inner strife of spirit, as by bullet, shell or shrapnel-burst. We mourn the peasants whose land and home all sides have ravaged, and whose bodies have become incinerated hostages of brutal war. We mourn the children, cowering in mute or shrieking horror, whose last remembered sound was but a bullet or a curse. We mourn the loss of hope bequeathed to all who find them, bind them, carry them and bury them; and we mourn the sorrow borne by those condemned to live a living death, psychically destroyed by what all men have done to all.

No, the ones who plead this day are not ourselves. The ones who plead are those for whom we mourn. They speak from here but not alone from here; they speak from crosses row upon row on Flander's Field, from far beneath the tumult of the Coral Sea, from the rotting stench of jungles in North Vietnam, from decay along the rivers of the Meking Delta, from the sul-



furious hell that is the D.M.Z. Their voices are American, but also, German, French and Russian; voices from Haiphong, and from Ben Suc, of generals and privates, of friends and enemies, of women and children. They plead with us for a world in which the lion may dwell with the lamb, in which the leopard may lie down with the kind, in which the daughter of Saigon and the son of Hanoi may love one another; in which the voice of the Prophet might be heard, "they shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Is such a dream no more than man's naive illusion? Must we dismiss the men who yearn for that? Are we doomed only to make a desert, and then call it peace?

### The Dream of Peace

WE DARE NOT leave this place believing so. If we can scarcely dream of more, we dare not work for less. There will be other moments for the formulas, the programs and the plans. Those must come. Those shall come, but only if we have the will to make them come, only if this can be our moment of a high resolve that the dream of peace remain a dream no longer.

The dead will not be honored if we sweeten their ranks. They will be honored only if we pledge, with the fervor the dead can demand of the living, that there shall be no need for fresh-dug graves in Arlington, that we today will pay the utmost price for peace that those in other days demanded that men pay for war.

## The Generation Gap

By Gardiner M. Day

*Contributing Editor of the Witness*

ONE of the most unfortunate results of the war has been its deepening of the generation gap. Anyone who reads history or studies sociology knows that there has always been a generation gap, but he also realizes that the present gap is probably wider than before.

I believe that hypocrisy is the basis of the present generation gap. This means that we, who belong to the older generation — which we are informed is anyone over thirty-five years of age — should examine our thinking and our actions in the hope of recognizing and eliminating at least some of these hypocrisies.

Let me articulate rather bluntly some of these hypocrisies as the younger generation sees them.

Most people on vestries, boards of deacons, or in a word who are part of the religious establishment, belong to the older generation, yet claim to follow him, in whom was manifest the fullness of God, but who himself was under thirty-five years of age.

All Churches teach their young the Sixth Commandment, Thou shalt not kill, yet when a young person acts in accordance with this teaching and claims the right to register as a conscientious objector he often receives no support but frequently receives opposition from older Church members.

The present generation has done more to ensure the rights of Negroes as first class citizens in our society than previous generations have done in a hundred years.

Young people see Negroes drafted by draft boards which have no Negro members and often see that the young Negro veteran has to return to ghetto life where he is sometimes refused admission to certain hospitals because of his color or even refused burial in a segregated cemetery.

A Vietnam veteran returns with the addition of a purple heart and the loss of a leg, only to find that because he is under twenty-one years of age he cannot vote in the election of those who determine the policies of our country.

Perhaps the most blatant hypocrisy associated with the draft is the exemption of those who can afford to go to college which has caused someone to remark that "The draft is the only perfect poverty program: the poor get shot".

Teenagers see their parents furious because young people indulge in relatively mild drugs such as marijuana and at the same time note little effort on the part of adults to curb their own use — or abuse — of strong alcoholic beverages.

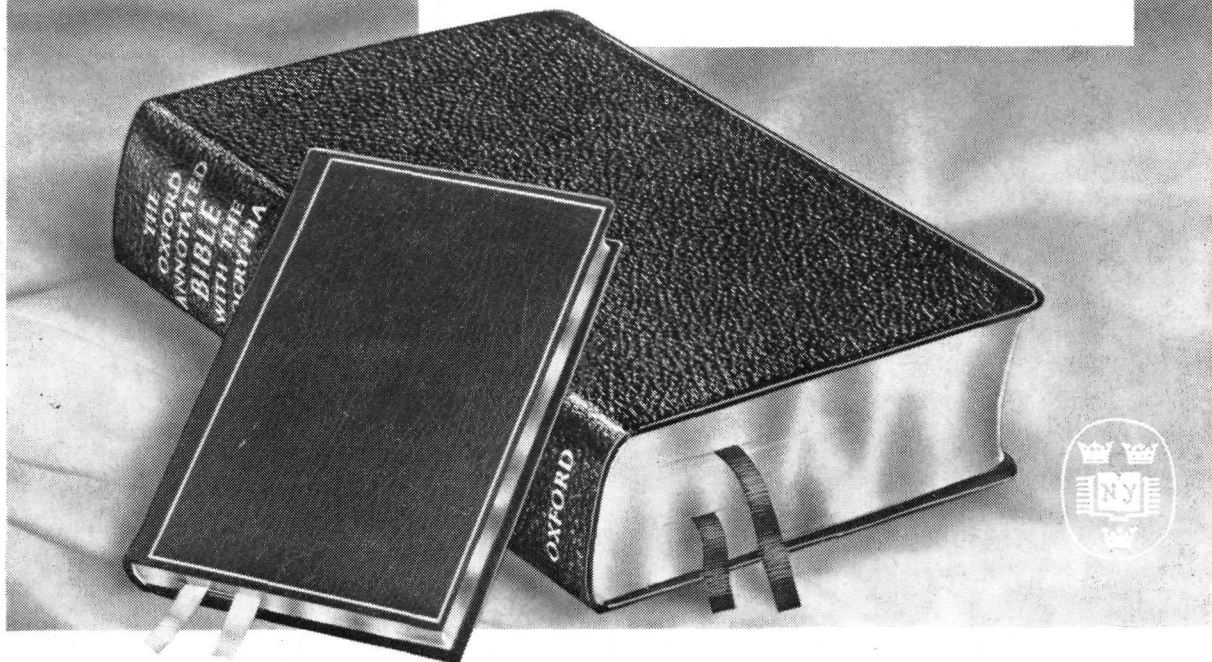
Government leaders affirm their belief that dissent is essential for the well-being of democracy, but when young people engage in protests they find themselves treated not as responsible citizens but as the enemy.

Finally, what we now see about us is people of the older generation becoming furiously indignant over young people who burn their draft cards, while members of the younger generation are shocked and appalled to find that the older

(Continued on Inside Back Cover)

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## THE GENERATION GAP —

(Continued from Page Nine)

generation believes it has the right to compel young people by means of the draft to kill fellow human beings, and of course risk their own lives at the same time.

Is it any wonder that we have an increasing number of beatniks, hippies, and drop-outs — run-away young people — who are both indignant and discouraged with life because the establishment thinks it owns their bodies.

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## - NEW BOOKS -

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E. John Mohr  
Book Editor

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**THE CHURCH CREATIVE.** Edited by M. E. Clark, W. L. Malcomson, W. L. Molton. Abingdon. \$4.50

In this affluent society we publish too many books, and this may be one of them. The dust jacket reads: "Eighteen Exciting Experiments in Expanding the Church's Ministry." Some of them do not sound very exciting. Others may be mildly exciting but are so completely focussed on a particular church at a particular time and place within particular conditions and circumstances, as to be of small general value.

There is a rather interesting "experiment" having to do with Art and Communication, and another which deals with "Biblical Concepts Through Contemporary Literature", which is not particularly experimental but somewhat refreshing, though it seems to advocate using literature to find helpful illustrations of Christian truth, rather than to listen to what the literature has to say.

It may be of value to some people to read about parochial "success stories" in these days of ferment, failure and frustration within the Church, but I must confess I found the book rather tiresome.

— THOMAS V. BARRETT  
*Professor of Pastoral Theology,  
Church Divinity School of the Pacific.*

**HOLY COMMON SENSE,** The Lord's Prayer for Today, by David H. C. Read. Abingdon. \$2.50

This little book by the pastor of the Madison Avenue Presbyterian

church is a series of sermon-meditations on the Lord's Prayer. It is aptly entitled "Holy Common Sense", for it does make very great sense for the ordinary Christian for the first and fundamental religious symbol he possesses, the form of words our Lord taught us to pray.

The first assumption the author makes is that the "bold attempt to reshape the faith in secular terms, to redefine prayer so that it will be acceptable to the man who has no God to talk to, runs headlong into this plain fact of Christian history: Jesus both taught and practised 'talking to God'. 'When ye pray, say: Our Father . . .'"

It is made plain by Read, as it is obvious in the very words of the Lord's Prayer itself, that true prayer should, must and does lead to Christian action. But, he says, "To me the saddest thing about modern atheism, in all its various shades, is not its claim to produce the daily bread without God; we know what that can mean. Nor is it its resolute secularism; we can be secularists too. It is just the ultimate fact that there is no one to forgive us our sins . . . (that) in a silent universe there is no word of reconciling power".

These addresses are evidently a Lenten series and they end with a moving Easter sermon based upon the doxology of our Lord's prayer — "the kingdom and the power and the glory". This is especially fine reading for Lent for all people, and the reverend clergy, without resorting to plagiarism, might well find much with which to feed the hungry sheep on Lenten Sunday mornings or in a week day series.

— LESLIE J. A. LANG  
*Vicar, Chapel of the Intercession,  
Trinity Parish, New York.*

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