

Congregationalists on Social Concerns

Articles from the Congregationalist, 1958-1996

Readings in the History and Polity of the National
Association of Congregational Christian Churches

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Rev. Dr. Arlin T. Larson, editor

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INTRODUCTION

How have the churches of the National Association of Congregational Christian churches responded to the social problems of our day? The first thing to be said is, with one exception, not collectively. Congregationalists have traditionally worked through ad hoc voluntary societies, such as the American Missionary Association and Women's Christian Temperance Union, for addressing social concerns. There was no national mechanism for social action to which the churches were bound. Second, the founders of the NACCC in 1957 were united in their opposition to their predecessor General Council of Congregational Christian Churches' Council for Social Action. This was in part because of its tilt toward the left and in part because of its presumption to act on behalf of the churches collectively. The NACCC was, therefore, created with no provision for addressing social concerns on either an advocacy or educational basis.

Lack of collective involvement, however, does not indicate that Congregationalists do not have a social conscience or are not affected by the issues of the day. From the very circumstances of its origins, Congregationalism has been deeply involved in reforming society. It was born in civil disobedience against the established order of 17th century England. It then set about to establish a new form of society in North America, one which rejected monarchy and instituted democracy. In the early years, when colonial Congregationalists held a religious monopoly, they worked hand in hand with "the magistrates," civil government, to reform "manners" (behavior) as well as piety. The move toward ad hoc voluntary societies began, however, as early as the eighteenth century when circumstances required toleration of other denominations, especially of the Church of England. Congregational social action on the societal level reasserted itself in the American Revolution as a "black regiment" of Congregational clergy served as propagandists as well as chaplains. In the new United States Congregationalists continued as leading reformers on a number of fronts -- abolition, temperance, education, the social gospel.

In the twentieth century, however, Christian social activism was taking directions disturbing to many in the churches -- more collectivist and critical of the Protestant/capitalist order which they had helped bring into being. The Congregationalists who merged into the United Church of Christ embraced the new forms and enthusiasms. Those who joined the NACCC, for both institutional and ideological reasons, did not. Social involvement was left to individual churches; the churches were not particularly inclined to get involved in causes of either the political right or political left.

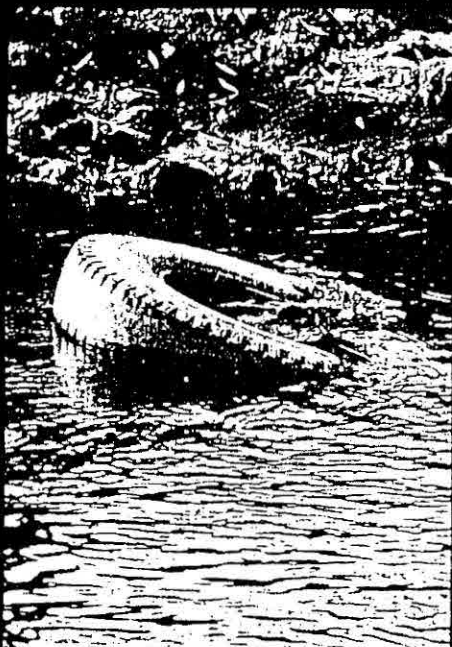
The following articles are indicative of Congregationalism's residual social concern and its generally middle of the road approach. Most of the great public policy issues of our time have made their way into the *Congregationalist*. With the exception noted above, none of the issues have moved the NACCC to collective action, but it has been thought important for congregations and church members to care and be informed. It is, however, striking that the most pressing, controversial, and disruptive issues are touched on only infrequently and lightly. These include the civil rights movement, opposition to the war in Vietnam, the social experiments of the Great Society, the anti-abortion movement, and the rise of the Religious Right.

Congregationalists on Social Concerns

The 1970's

*Environment, Clerical Activism,
Pornography, Capital Punishment,
Abortion, Peace, Public Education,
Watergate, Disabilities, Sex Roles, Animal
Rights, Inclusive Language, NACCC Role*

MAN AND HIS ENVIRONMENT



There was a time when men thought they were going to make unending and inevitable progress toward the complete control of their environment. Those who are most wise in this area now have serious doubts about the achievement of any such goal.

But one of our nation's politicians is not among this group of wise men, for he recently insisted that the time was not far off when people in America would never see a housefly or mosquito.

How will this come about? Presumably with more effective insecticides. The problem, as has already been recognized by many, is that each of these efforts to control or master the environment tends to upset the balance of nature and leave us with a greater problem than the one solved.

If we do away with all flies and mosquitoes we most likely do away also with those birds who survive by eating them. That's quite a price to pay in the eyes of nature lovers. I'd rather slap a few mosquitoes.

Some there are who would favor the eradication of all weeds. But what is a weed. Perhaps it is only a flower growing in the wrong place. When he was young, one of my sons used to thank God for the dandelions. Who is wise enough to judge whether or not every dandelion in the world, or any other "weed" for that matter, ought to be destroyed?

This world is God's creation. In His sight it may very well be perfect as it is. We humans can remove a weed here and there, eliminate the flies from our own kitchens, and spray an occasional tree with DDT. But when we try to eliminate entire species of life, when we attempt massive changes in the environment, we can never be sure that the consequences of what we do will not in the long run result in a world vastly worse off than it was when we began our tampering.

In the Book of Genesis (2:15) it is recorded that after God had created man he "put him into the garden of Eden to dress it and to keep it." The Revised Standard Version reads "to till and to keep it."

If we translate "garden of Eden" to mean the good earth and man's ecological environment which has been friendly to man's existence, then it must be said that man has failed miserably to live up to the charge laid upon him by the Creator.

Last year, meeting in Paris, two hundred experts from fifty countries agreed that within twenty years life on earth would be showing definite signs of succumbing to pollution. For one thing, the atmosphere will become unbreathable for men and animals. Life will cease in rivers and lakes, and plants will wither from poisoning. Not a very pretty picture. Not a very good stewardship by man of God's good gifts.

Man's power over his environment has become so great, his desire for further mastery has become so insatiable, he has placed himself on the knife edge of extinction. Nature rules, not man. When the balance of nature is tampered with beyond a certain point man, who is utterly dependent on nature, will perish.

We have dumped so much sewage into our lakes and streams many of them have died. The United States Public Health Service has warned shippers in Lake Erie that water within five miles of the shoreline should not be used for drinking or cooking. This stretch of near shore water is so polluted that even boiling or chlorination will not remove the contamination.

Man's conceit and arrogance have led him to believe he can be independent of nature. His greed has led him to ignore the welfare of future generations.

There is a point beyond which if we alter and destroy nature we destroy ourselves. □

Norman S. Rasm



FATHER GROPPPI and CHRIST'S CHURCH

Richard S. Wheeler

Father James Groppi, Milwaukee priest who shepherds a flock of black sheep, has taken to finding similarities between himself and Jesus Christ. His numerous admirers agree. They reason that Father Groppi has suffered much in behalf of the poor, the black, the dis-franchised; and so, too, did Jesus.

Those who note the common suffering of each, however, rarely ask what each suffered for. Were their ends the same? Are the similarities deep or superficial?

Photographs courtesy of *The Milwaukee Journal* and *The Milwaukee Sentinel*.

Have those liberal divines who endorse Fr. Groppi's class-war approach discovered some aspect of Christianity that has escaped the more orthodox?

To resolve these questions, we must determine first what Jesus Christ was *not*. He was not, for example, a social revolutionary, despite all efforts to portray him as one. The massed evidence of Scripture points in just the opposite direction. He did not try to liberate Israel from the boot of Imperial Rome. He did not even oppose or detest the Roman Imperialism that held Israel in its grasp during his lifetime. Nor did he propose to violate the laws of Rome or the Jews, or encourage others to do so. "Render unto Caesar the

things that are Caesar's . . ." he said in his famous formula. When he was ultimately brought before the Roman procurator, Pontius Pilate, the Roman could find no wrong in him. The closest Jesus came to the modern doctrine of civil disobedience was to urge us not to fear those who merely had the power to cast a man into prison, but to fear Him who had the power to cast the soul into Hell. But even this was not an invitation to civil disobedience. It was, rather, an ordering of priorities: men should heed God first; rulers second.

Moreover, the New Testament is studded with exhortations to obey legitimate rulers and civil law. St. Paul repeatedly warned against disobedience, and said the secular authorities are ordained by God for the good, and are a terror unto evil. Christianity never intended to be seditious; it did not customarily engage in plots and cabals; it rarely sought to shatter public law. Early Christians were sometimes confronted with laws they could not obey: emperor worship, for example. But this narrow disobedience did not involve confrontations with the Establishment; it did not seek to destroy secular authority. It sought, rather, an exemption. They were conscientious objectors, not revolutionaries. Jesus warned that the Pharisees were hypocrites, but he did not incite a mob against them. He simply urged his audience to be more righteous than the Pharisees. Jesus himself addressed civil magistrates respectfully. There is, in short, no Scriptural evidence that Jesus or his apostles sought to overthrow Roman rule or the Jewish State. There is no evidence that they counseled future generations to defy secular powers. The Kingdom of Heaven has never been considered a secular, or worldly, power.

Fr. Groppi, on the other hand, has encouraged disobedience of civil law and authority, and not necessarily on the grounds of Christian conscience. He has heaped coals of fire on the civil authorities. He has condemned his enemies, scuffled with police, and personally violated laws. He has directly challenged the state. One can scarcely imagine Jesus Christ leading a march to Madison to inform the state legislature that its welfare budget cuts were intolerable. But Fr. Groppi did just that. There is, in fact, a deep chasm between the tactics and beliefs of Fr. Groppi, and the ministry of Jesus.

The revolutionary militance of Fr. Groppi differs theologically from the ministry of Jesus. Groppi pursues the Secular City of liberalism: the ideal commonwealth here on earth, where men will presumably be brothers; the poor will vanish; there will be abundance and equality for all; and peace will reign.

If the secular city cannot be achieved through normal political processes, the liberal prescription is for militance: marching, disobedience, silencing the reactionaries, and overthrowing those antisocial capitalists who are allegedly thwarting justice, peace and plenty for all. And if the militance fails, the prescription is for the demolition of the whole edifice: houses, factories, churches, stores, schools, people. For all of it is deemed rotten and egalitarian justice requires the reduction of it all to the equality of the damned. It is

envy gone berserk. This, essentially, is the secular ideology undergirding Fr. Groppi's struggle. It has little similarity to orthodox Christianity, no matter how much it co-opts the trappings of the church and the doctrines of Christ.

The secular city is, moreover, environmentalist: it begins by altering environments, and ends, theoretically, with the liberation of persons. It holds there are crushing evils institutionalized in the social milieu that must be eradicated to free suffering men. Hence the now-threadbare formulae: tear down the slums and the blacks will become responsible, happy citizens; open up good jobs and they will progress automatically; mix them with whites in classrooms and they will learn faster—etc. In short, renovate the environment on every front and New Men will arise. There is a certain practicality and compassion in much of the theory, no matter how inefficient and narrow it may seem. A good job, good schools, good house, all help. Environmental engineering works sufficiently well to continue to attract ardent proponents. But environmentalism is not Christianity. The two conflict sharply on both means and ends. Efforts to wed secular liberalism to the Church of Christ are failing, even as the secular city is failing; even as the radicals now seek to tear the secular city to shreds.

What, then, is the traditional Christian way? For one thing, Christ dealt with individuals, not environments or social abstractions. He spoke to crowds, but he addressed persons, who were his starting points and his building blocks. He did not advocate structural changes in society, or what we call "social reforms." It is not recorded that he proposed a system of social security for the aged of Israel, or sought to lobby it through the governing theocracy. He did not advocate better housing for all, on the supposition that it would make man happier. He did not propose minimum wage laws, or laws requiring universal education, or child labor laws. He did not propose a graduated income



tax or soaking the rich. He did not support laws compelling integration with the despised Samaritans. He did not suggest that *any* structural reform would add one whit to the blessedness of the Jews, nor did he suggest at any point that men should be social and financial equals—except before God. On the contrary, he assumed great and continuing social inequalities. He proposed that servants should be good servants; masters good masters; employers good employers.

Secular men and sentimentalists interpret Jesus as a sort of super-liberal, wandering the earth to assist the needy and heal the sick. But it doesn't wash. This is a narrow, unbiblical, untraditional version of Jesus and his works. It is on this point precisely, that believers and nonbelievers part company. Fr. Groppi comes closest to being Christian when he ignores class confrontations, the marches and militance, egalitarianism, the black commandos—and appeals humbly, in Christ, for respect, opportunity and alms for his black flock. He wanders farthest away when he behaves like Rap Brown.

What are the evidences of Fr. Groppi's Christianity? Does he adhere to the Golden Rule, doing unto others as he would that they should do unto him and his followers? Is he a peacemaker, reconciling white and black? Is he meek? Does he turn the other cheek? Does he teach his young commandos to beat their swords into plowshares and their spears into pruning hooks? Does he preach the glory of God; keeping the sabbath; honoring one's parents? Does he inveigh against murder, adultery, envy and lust? Does he heed the Great Commandment, loving God with all his heart, and his neighbor as himself? Does he preach redemption, heaven and hell, and the doctrine of hope, *especially* hope? Does he counsel faith and patience and hard work? Does he love his enemies and do good to those who abuse him, resisting not evil?

It is not for us to judge him, for we all fail to meet that test. But, at least, we do not all fail to recognize that it *is* the test; that these are the central teachings of the church. We do not all flout these teachings or transmute them into secular radicalism. He means well, of course. But in the end, he must be assessed by his fruits. Truly, he has witnessed for the blacks, and drawn our attention to their suffering. But what a strange witness! Love, yes. But also defiance, class war, hatred, rank materialism, and instant utopia!

Liberal churchmen, abetted by such secular liberals as one finds encysted in the editorial strata of Look Magazine, are fond of posing a false dilemma: either the church must plunge into politics and secular life with militance, or it must remain cloistered in the pews, piously praying while coldly ignoring the suffering world. Militant activism or passive piety, they put it. It is true that some pietistic Christians are modern pharisees, flaunting their faith but doing no good works. But it is not necessarily true that the church's sole alternative is to plunge into politics. It is not true, that is, that a reverend divine must charge his flock with the duty to battle for more social security, more welfare, slum clearance, coerced bussing, or a Vietnam

bugout. (If he does, he further weakens the church by shifting responsibility away from it and to the state.)

There is a middle road, a traditional Christian road, that is all but ignored today. The traditional work of the church has been to shoulder, where possible, the entire charitable function in any society. To build hospitals, heal the sick, comfort and feed the poor, provide alms for the needy, teach patience and hope to the suffering, build retreats and homes for the aged, train a class of pure altruists—such as the brotherhoods of the Roman church—to organize charity. And all without so much as a nod to politics, secular life, and militance. Indeed, to the extent the church succeeds in its charitable mission, the public issues which so concern Fr. Groppi, such as whether the Wisconsin legislature should allot an iota more welfare money—fade into insignificance. That, then, is the traditional social role of the organized church. But there is more: the invisible, non-institutional church, composed of believers. Must they become leftist radicals, march in the streets, wrapping the mantle of God around this or that side of a political issue? Not at all. Christians in their private capacities can do much. A devout and charitable person has a light within him that shines as a beacon for the hopeless. He has a pool of love that can gladden the lonely. He makes his benefactions quietly: alms to a beggar, a college education to the son of a widow, and hospitality—that lost Christian virtue—for the forgotten. Calls on shut-ins, service in hospitals, volunteer welfare work—the list of private endeavor is endless.

Fr. Groppi is a tragic man. The whole world, white and colored, suffers, but he knows only the suffering of the blacks. So much does he share that suffering that it is said of him by his fellow priests at St. Boniface's that he is a black man inside. He suffers; he is overwhelmed with compassion, and yet, tragically, he hinders the progress of his flock. He has outraged Milwaukee's whites, which further ghettoizes the blacks. In abandoning his faith, he has ultimately abandoned his flock. He has wounded his church both financially and spiritually. He is tragic because he loves, and his love is poisonous. He knows the slum room, the rats and rotgut, the soul food and voodoo; the broken family and the stifled heart. All this grieves him. And yet he is not a Christ of the ghetto, healing, redeeming, educating, offering comfort and hope.

The rest of us are not blameless. If we were there would be no Fr. Groppi roaming the streets in despair. The coldness of the post-Christian world is a coldness indeed; a frost in the heart of many a greedy neoter. But in the end, that does not make Fr. Groppi right. Throughout the history of the faith, those deemed most dangerous to the church have not been the atheists, but zealots who twist and pervert ancient doctrine and good authority for their own not-quite-Christian ends. Fr. Groppi is such a one. His church is now too weak to deal with him or lead him back into the faith of his fathers. And so, he roams the state like a hydrophobic wolf, spreading his spiritual rabies. □



Melvin Anchell

Revolutions are in vogue.

Overthrowing opposition that does not fit ones wishes has become a familiar life style. More than ever before in the history of mankind revolution is the milieu in which we live.

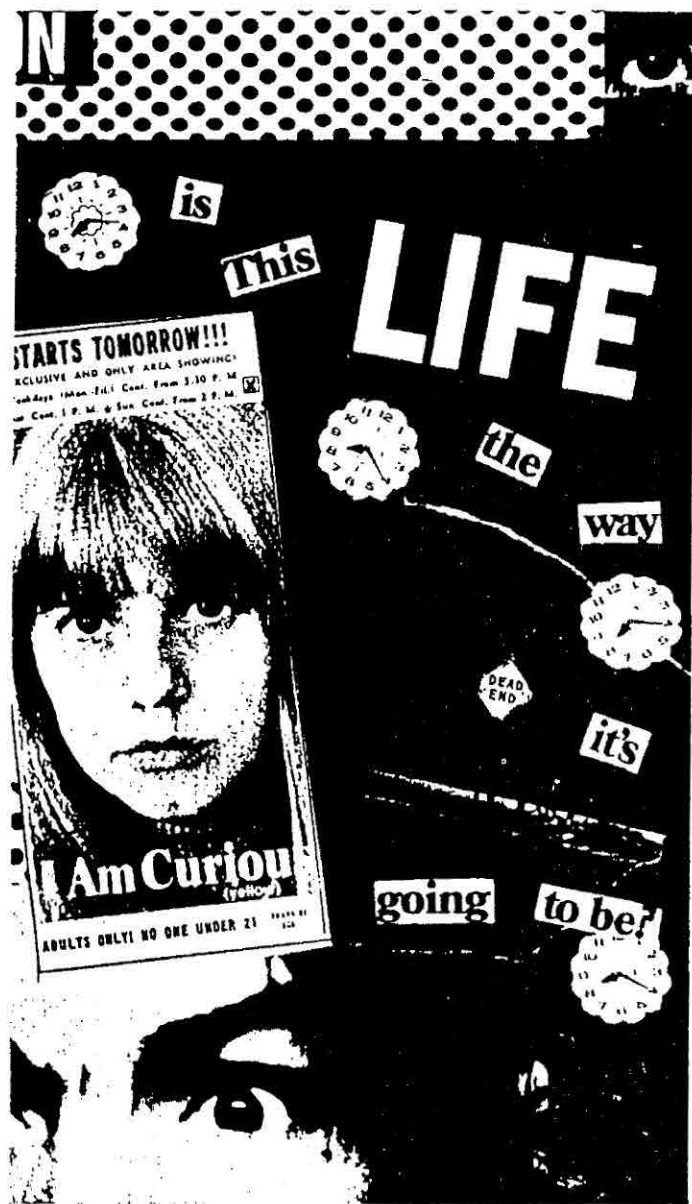
Young people, particularly, are in the forefront of

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Montage by Fred M. Dole

contemporary revolutions rejecting everything and anything not deferring to their wants. Youthful renegades have been persuaded to believe that to be free their needs must be fulfilled immediately and without interferences and regardless of consequences.

However, a more portentous revolution which is spreading like a pestilence across every strata of life is the revolution of sexual perversion.

Sexual perverts have found, as have youth, that contemporary society is sympathetic with their immaturities, and like a child turned loose in a candy shop,



VOLUTION

they are overwhelmed and cannot find enough ways to indulge their delights.

Compassionate individuals, wishing to be humane to others and feeling sympathy for less fortunate creatures whose instincts have been distorted, have "gone overboard" in tolerance for perversion that is contaminating normal individuals to an alarming degree. This concession of tolerance is the opening wedge by which perversion achieves its stronghold. Once empathy for the pervert replaces the natural mental barrier of repulsion to perversion, the normal person's inborn reaction

to shun the abnormal crumbles and is vulnerable to the formidable influences of the pervert.

Having not reached sexual maturity, and unable to experience *mature* sexual relations the pervert relies on childhood stages of sexual growth to satisfy his sensual urges. Pornography embellishes his immature sexual relationships. From the pulpit of pornography the pervert espouses his perversion.

Through pornography, a gospel of sexual revolt is sweeping across the nation altering the normal sexual life of society. In the sexually mature person, excitations from pornography and from perversity do not fulfill sensual needs. But, since normal behavior and perverted behavior arise from the same universal instincts, indulgency in pornography and in sexual deviations can cause a regression to debased levels of sexual behavior.

The pervert is determined to keep and extend his new found acceptance. He jealously guards against any encroachments on pornography for obscenities epitomizes his greater freedom. Anyone abstaining from his type sensual pleasures, does so, he feels, because of hypocritical social and religious standards.

The pervert interprets the tolerant interest that has been shown him as a mandate to convert society to his ways. If the normal person is squeamish about perversion, the pervert declares the normal individual has sexual hang-ups. Anyone questioning perversity is regarded as an ultraconservative politician, a member of Victorian Establishment, or suffering from Judeo-Christian ethics. Mature sexuality is out. Free love and perversion are in.

While this steady erosion of defenses is taking place, the pornographic media continues its never relenting force feedings, desensitizing the mature person. No one is immune from the ravages of the pornographic bombardment. Pornography may be enjoyed initially as a sensual spice until eventually the person becomes hooked on its addictive qualities. The process by which sexual instincts regress and become stunted is observable by the manifest changes which take place within the individual as a result of obscenities.

The normal individual appears unaware of the contamination to which he is subjected. He finds himself figuratively immersed in an atmosphere of perversion. In private homes, at cocktail parties, in bars, in many forms of social entertainment, he finds the unnatural has become fashionable.

For example, "I am Curious-Yellow" permits the viewing public to assume the role of a peeping tom, while watching the hero and heroine engage in genital and oral sexual relationships. This kind of film, if tolerated by a mature person, promotes a temporary regression to perversion, and if completely accepted causes permanent regression.

Sexual intercourse between mature individuals does not begin and end with carnal sexuality, but develops with an exchange of tenderness and sincere affection. This affectionate part of human sexuality, arising from the earliest love expressions between child and parent, is essential in developing a mature sexuality. Mature

love requires a mental fusion before the physical embrace can become an ecstasy of union. Such a relationship can exist only in an atmosphere of privacy and intimacy emulating the parents' behavior and loyalty to each other. The emergence of compassionate love within the frame of marriage as a basis for sharing sexual intimacies is the ideal expression for complete human sexuality.

Sexual confusion and contamination especially effects present day youth's sexual behavior. The young person on the brink of adulthood and in a precarious situation is more influenced by environmental effects than by early family experiences. The adolescent identifies with others outside the home and tends to reject his former dependencies and their values.

During adolescence the old love ties of childhood, namely with the mother, father and family, are devaluated. He takes the love he gave earlier to family and projects it on to contemporaries in the outside world.

As the adolescent is establishing new ideal love objects and is throwing off the old dependencies on family, today's youths find the ideals of sexual perversion admired by much of the society. When the environment of the community is pornographically oriented, the adolescent identifies with it and assumes its values.

Court and legal decisions handed down in pornography cases tend to further mislead youth. He learns that pornography is protected under the guise of safeguarding "accepted community standards" and "socially redeeming values."

In a recent case in the State of California, the conviction of a topless dancer and a nightclub manager was reversed by the Appellate Court.

The court said in part, "—we cannot assume that jurors in themselves necessarily express or reflect community standards; we must achieve so far as possible the application of an objective, rather than a subjective determination of community standards—"

"To sanction convictions without expert evidence of community standards encourages a jury to condemn as obscene such conduct or material as is personally distasteful or offensive to the particular juror."

If nightclubs served patrons contaminated food and beverages, there are laws that would close them down. But when patrons are served material causing emotional disorders, in essence, a kind of psychological venereal disease, the courts appear unconcerned and hide behind the hollowness of "objective community standards."

The term "socially redeeming" as used by the courts and community leaders has served to blur the issue of perversion still farther.

For example, the stage musical "Hair," presently playing in Los Angeles, is an admixture of socially redeeming lyrics borrowed from Shakespeare combined with voyeuristic and exhibitionistic forms of perversion. The public is gulled into accepting the musical as art because of its miniscule borrowings from Shakespeare. It is as if a playgoer went to an elegant restaurant where he was served tid bits of steak smothered

in horse manure. If the comparison is offensive, how much more so is the type of pornography inflicted on normal individuals by those in power in the entertainment media? The courts' actions uphold the rights of the sexual pervert through the media of pornography at the expense of contaminating those who are not perverted.

The courts' interpretations confuse not only youth but community leaders who have ostensibly accepted the new sexual perversion on the grounds of openness and frankness. It convinces them that obscene conduct is encouraged by the courts and invites more flagrant pornographic activity.

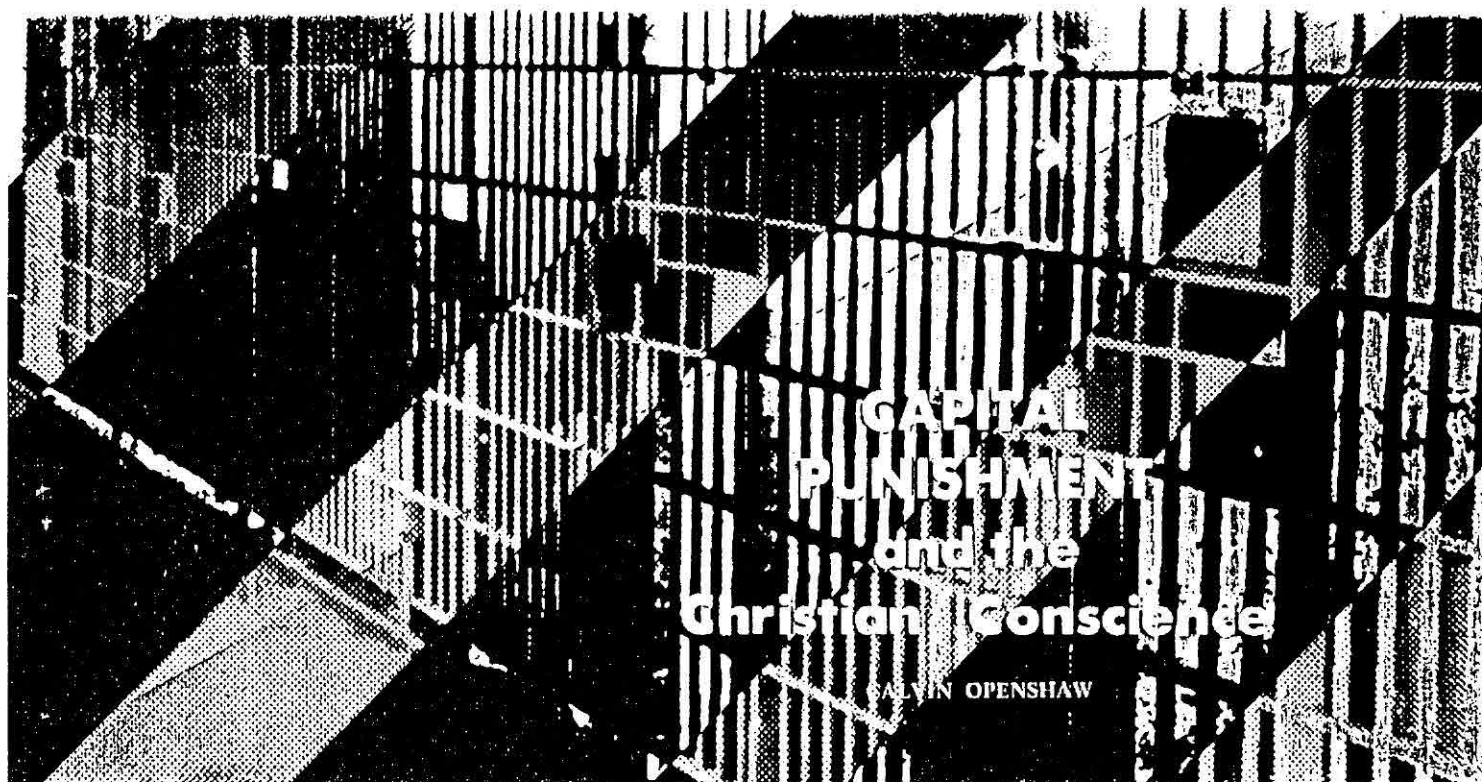
Adolescents are urged to "get with it," and sexual perversion has become more acceptable than ever among sexually educated and pornographically stimulated youths. Venereal disease is at an all time high. Over seven million young people in this country use or have used marijuana. Clinical analysis shows that sexually emancipated youths' rely on fantasy producing drugs to relieve frustrations resulting from sexually distorting behavior.

The pervert feels a need to maintain his perversion regardless of the consequences to anyone else. He finds it essential to denigrate the normal human sexual needs which are foreign to and threaten his distorted sexual satisfactions. Psychoanalysis reveals that he subconsciously fears any environmental controls over pornography and perversion as attempts to castrate him.

It is the mature individual, who has not regressed and who is determined not to have his sexuality disrupted by perversion, whose sexual life is in greatest jeopardy. It is he who must aid in reversing the trend brought about by the revolution of sexual perversion.

In Sweden today, we have a living example which Western civilization seems determined to follow. Sweden, having removed all statutes controlling pornography and perversions, has more perversion, venereal disease, alcoholism, unwed mothers, delinquency, moral laxity and fewer marriages than ever before in its history. Sweden's suicide rate is the highest of any nation. Sweden is leading the way in the perversion revolution, and the United States and Western countries are following like marmots into the sea.

Led by a hierarchy of self proclaimed sexperts, the tenacles of pornography are making deep encroachments in our society under the guise of sexual emancipation. Under the banner of humanism, many have gone overboard in a reaction to intolerance. Are individuals with normal sexual desires, who are in the majority, inviting their own immolation by obsessively protecting the pervert's rights above their own? The youth of today, as well as the now confused adults, are in reality sickened by perverted, antisocial behavior. They yearn for a return to human values that best fulfill the needs not only of the individual but also of his society. Before an adjustment can be made, however, the gangrenous material filling the minds of our society, as a result of much of the pornographic media, must stop forming. The damage done can, then, begin to heal . . . □



He who broaches the subject of capital punishment in today's polite society may be greeted by scowls of an order reserved in Victorian times for those who dared mention sex perversion, or in the last millenium, for lepers. It is no longer "in" to approve of legal execution for even the most aggravated criminal actions.

Today we have a framework of statutory provisions for capital punishment in force in all states save eleven, a mushrooming capital criminality, yet no instance of a legal execution in America in over two years.

In 1965, English parliament outlawed the hanging penalty for a trial period of five years. America has preferred the apparent sweeping simplicity of a U. S. Supreme Court decision, which in June, 1968, spared a man under death sentence for the murder of a policeman, because the jury had not represented "a cross section of American opinion". That jury, the Court said, did not include anyone who disapproved of capital punishment. Arguing that the Gallup poll showed only 42% of Americans approve of execution, the Court's judicial brief was then complete. This astonishing example of law by Gallup poll has seemingly had the intended effect.

At a time when journalists predict that public execution is a thing of the past, it might seem quarrelsome to resurrect a subject which seems so patently settled. But a re-inspection is in order, for reasons that will become evident.

The history of capital punishment is admittedly un-

To many of our readers this will prove to be a controversial article. We welcome your response and will consider publishing a well written rebuttal. Dr. Openshaw is a Congregationalist and a surgeon who resides in Hutchinson, Kansas.

savory. During times when it was an annoyance and ill-afforded expense to keep prisoners, it was the simplest thing merely to expunge the criminal—even for trivial offenses. In those less enlightened periods, public death orgies were events of highest social consequence, with a circus atmosphere and revelry by all (with the pointed exception of the "honored guests").

Such macabre scenes are hopefully gone forever. But the revulsion to such behavior and to the lesser spectacles attendant on American lynchings, electrocutions and legal hangings, has led many perceptive persons altogether to reject the concept of legal extermination of criminals.

It is this concept we wish to examine. Admittedly archaic, present-day execution methods of hanging, firing squad (in one state, at least), electrocution and gas chamber, with witnesses and press present, are still barbarous events. They need not be so. An intravenous dose of morphine could accomplish the same result quietly and calmly. The question then at issue is "Should the government hold the power of life and death as a means of punishment?"

That persons who are so inclined can end the lives of others by violent action is obvious. Such events have transpired regularly since the days of Cain. Today, murders by illegal violence are counted by the score every hour of every day. So individual men have not accepted the same restraints imposed by the Supreme Court on the law enforcement structure.

The admittedly imperfect agency charged with maintenance of law and order—the *prevention* of murderous events—is government. Despite the fact that some will cringe at the description, government must be correctly defined as "the legal agency of violence." Since man,

having capacities for evil, is capable of exerting force and violence for his own ends and to the destruction of the human rights of others, there must be a *legal* counteracting agency of force—and it is called “government”.

The matter of scriptural prohibition has been based in the sixth commandment, usually stated “Thou shalt not kill.” Literalists urge that this means killing in any form, and that capital punishment thus violates a cornerstone of the Decalogue. Scholars of the original Greek versions of the Bible have pointed out that the word usually translated as “kill” is written as “phoneus”, which means to “kill *illegally*”. In short, the sixth commandment is best interpreted—as some have done—“Thou shalt do no murder.” Such an interpretation is far more in keeping with other scripture, such as Genesis 9:6, which commands “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God, made he man.”

Many persons who believe capital punishment is just balk at its acceptance because they picture themselves being required to carry out the execution. “I could not do it,” they say, “so I should not ask another person to pull the switch.”

Squeamishness should never be the basis of principle. No one would enjoy the job. Fortunately, we have public servants who are willing to do nasty and unpleasant tasks to maintain a stable society. Few would wish to walk police beats in some Ghetto areas, but fortunately we have those who will do so. Coroners and pathologists carry out many needed but forbidding tasks that most would not have the “stomach” for. And there are those who will manage the distasteful duties of executions, when necessary.

One major source of confusion in deciding the moral propriety of capital punishment comes from the intermixture of the objectives of penology. These main objectives are three: the discharge of justice, the deterrence of further crime and the rehabilitation of the criminal. The utopian ideal would accomplish all three in a humane and civilized fashion. Mankind has searched fruitlessly for centuries for that ideal. Ideal justice seems only within the ken of God. Deterrence and rehabilitation have frustrated men and societies ever since the days of Eden.

Grisly penalties, such as amputation of a hand for theft, were carried out with the main objective of deterrence. After two such sentences, the guilty one was perhaps rehabilitated from such a life and was surely physically deterred from further thievery. But it became obvious that the severity of the penalty was not much of a deterrent to other dedicated thieves, and thievery continued.

Abolitionists urge that murder is not prevented or deterred by the spectre of execution. Such a claim is difficult of proof or disproof. They plead that prospects of rehabilitation are ended by the performance of a capital sentence, and surely, this point has no rebuttal. But since the ultimate objectives of penology all seem well beyond realization, it is desirable that we establish the priorities of the three objectives and avoid confusing one with another.

The overweening prime objective of penology *must*

be justice. In an orderly society, man must expect to receive his just deserts—reward for merit, penalty for failure. The penalty or reward should be appropriate. These two tenets form the indissoluble basis for legitimate justice. This does not mean, as some silly arguments hold, that justice demands an identical, literal “eye for an eye, or tooth for a tooth.” But the fact that an executed murderer cannot be rehabilitated should not bear on what constitutes justice. Once justice is served, other legitimate aims of penology may be considered—not before.

And particularly, until the time when our crime rates and recidivism trends indicate that efforts at deterrence and rehabilitation are bearing significant fruit, let us not allow our desires to accomplish those ends warp the concepts of what constitutes justice—the primary consideration of penology.

When that violence is of a deterrent nature, it is legitimate, moral and proper. Properly expressed, such potential power permits individual men to perform their maximum peaceful, creative works, free of the predatory actions of others. That this function of citizen protection was always the proper primary function of government, has been almost lost sight of in our mushrooming bureaucracy.

If the legal agency of violence is not armed with the specific power to take life where necessary—and especially if the power to take life is specifically *denied* in the enforcement of civil law—then *all* law enforcement will eventually break down in the face of a growing army of criminals who are willing indiscriminately to sacrifice lives of others to gain their own evil ends.

Few would argue against the need for a showdown and elimination of the “Bonnie and Clyde” type killers of the twenties, who killed on whim and with broadcast abandon. Their blood baths had to be stopped, and no Christian conscience should balk at the methods used. Why then should justice be said to differ if the death penalty is assessed to such persons after their live capture?

Sentiment for abolition of the death penalty started in Michigan when that state revoked the death penalty in 1846. Many states followed suit, but the crime waves that followed the Volstead Act caused several states to restore the capital provisions. It is plausible that present criminal trends might bring legislatures and Congress back to the point where teeth are restored to capital punishment laws. An alternative could well be the return of “vigilante justice”. Mob rule arises and the mob takes the law into its hands where none of sufficient force is available through the courts. If no *appropriate* penalties are assessed for heinous crimes, justice-seeking citizens will look for means of providing them.

Historically, such methods are woefully erratic and subject to greivous excesses. Vigilante justice was an important transitory page of American history. Sparsely populated prairie cultures often depended on six-gun law until the birth pangs of statehood permitted a sounder legal framework. But the rekindling of vigilante power in our large metropolitan Ghetto areas—already tinderboxes of violence—could well be the first irretraceable step toward a vast civil war. □

If then we should return to a society of capital punishment, where lies the Christian's conscience in the matter? What of the sixth commandment? How can one condone an action that he would not himself carry out? What of "man's vengeance" as opposed to "God's vengeance"?

Some of these are questions for personal answers. Many Americans, regardless of provocation, could never favor deliberate extirpation of a human life, regardless of how depraved the criminal. Remarkably, some of those most adamant against execution of criminals see nothing inconsistent in a stand for "enlightened" abortion laws, in which *innocent* lives are deliberately sacrificed.

Dr. Karl Menninger has recently written widely about "The Crime of Punishment". He attributes higher evil to those who would punish criminals than to the criminals themselves. My only answer to this monstrous misanthropy is that it flies in the face of basic biologic law. The "pleasure-pain" principle has been a foundation plank for evolutionary development of man. The simple one-celled amoeba rejects the irritating grain of sand, as even its rudimentary nervous structure has a means of detecting discomfort. At higher levels, the crawling toddler learns to shun the hot stove after a painful burn or two. If the penalties—or "pains"—for immoral behavior are removed (as they are being removed more and more), soon all discrimination of right and wrong may disappear.

The public attitude about vengeance is of interest. The Lord proclaimed that "Vengeance is mine, I will repay, (saith the Lord.)" (Romans 12:19). But vengeance of any kind has become a dirty word. It has, in fact, become a "Humpty-Dumpty word", meaning different things to different lexicographers. One modern dictionary calls vengeance "the act or motive of punishing another in payment for a wrong or injury he has committed." Another of contemporary issue calls it "infliction of trouble, as pain, injury, humiliation, or annoyance, on a person or persons who have been a source of injury or annoyance to one." The sense of justice connoted by the first definition is lost from the second.

Much tortured theology has been expended on the matter of "God's vengeance versus man's vengeance" as applied to capital punishment. Regardless of whether God or man is carrying out vengeance, if it is the *just* vengeance of God's law—appropriate to the crime—it is legitimate to the basic aims of society. And surely, the mystical times have passed when man might expect thunderbolts to accomplish God's justice. Man is the legitimate instrument of enforcement of God's laws.

Picture the murders of the Clutter family, as documented in Truman Capote's best-seller, *IN COLD BLOOD*. A deliberate, premeditated slaughter of an innocent family with robbery for a motive. What conceivable act of retribution could be extracted from such criminals that would match their sin? Freedom or its lack is a trivial consideration to such men. There is in fact, no reasonable penalty that can be carried out by a civilized society—no penalty remotely comparable to their crime—except execution.

Let us be done, please, with emotional palaver for such "poor misguided youth" who "got into their crim-

inal ways through the shortcomings of 'society'". The progress of civilization came about through a system of "just deserts." Its further progress will not be served by eliminating punishment for moral failure from the codes of justice.

And what then of mercy? Our juridical systems are studded with built-in mechanisms for the exhibition of mercy. Clemency recommendations by juries, appellate mechanisms, clemency on volition of sentencing jurist, appeal and review at every level, and finally—if all else fails—executive clemency, the setting aside of the death judgment by the governor. But for those like the Clutter killers, the mercy of God, only, remains.

Of course innocent men have been executed! But guilty ones have gone free many hundreds of times oftener. Miscarriages of justice are inevitable as long as men themselves are imperfect until they become as God. But imperfections of justice do not excuse the abandonment of appropriate punishment as its proper basis. Without the availability of capital punishment as a maximum penalty for crimes of maximum atrocity, justice fails.

A sober, effective, well-structured and carefully adjudicated capital punishment law is a necessity in today's violent age. The crime rates and bestiality of the day suggest that it will become more critically necessary with each passing year. A thoughtful Christian attitude might—while avoiding hate—despise the sin and pray for God's mercy for the sinner's soul, but never be diverted from the legitimate and appropriate ends of justice. □





One of this country's large Protestant denominations recently issued a statement formulated by one of its boards which states:

Since personhood is more than physical being, we affirm that the fetus is not a person, but rather tissue with the potentiality, in most cases, for becoming a person, also recognizing that personhood is not possible without physical form.

The statement went on to urge states to repeal all laws prohibiting abortion and place them "under regulations relating to other procedures of standard medical practice."

This being a time when we reflect on the Babe of Bethlehem perhaps it is not inappropriate to consider this frank statement by an official church group. It is certainly the most startling statement this editor has seen on the subject.

Take a good look at the statement. Personhood is more than physical being and is not possible without physical form. Ergo, killing the fetus is not murder in the sense of taking a human life. On precisely the same grounds one could make a case for killing all insane persons and all the senile aged. It would not be murder for these are not persons. In fact the case would even be stronger, for these latter have no present "potentiality" as does a fetus.

The late Dr. Leroy G. Augenstein of Michigan State University in his excellent book, *COME, LET US PLAY GOD*, put his own conviction as a scientist very simply: "As a practicing Protestant I believe that a fetus is a life."

If evil can be defined as the destruction of value or of that which has potential value then certainly abortion is an evil thing unless it can be demonstrated that

in particular cases not to abort would be destruction of an even greater value. With the great increase in abortions which liberalization of the law has produced, one cannot help but wonder if moral values are even considered by most of those involved in this procedure.

Unfortunately, what life is depends upon what we define it to be. My own conclusion is that life begins in the womb when the full potential for life is present. Once the egg is fertilized and implanted in the wall of the uterus so that it divides and reproduces itself on a continuing basis, it has fulfilled the primary requisite of life. From that point on destruction of the fetus can only be justified in order to preserve a higher value. That life in the womb is absolutely innocent which is more than can usually be said about those who conceived it.

The argument that a woman ought to determine for herself what goes on in her body begs the question. That question, save in the case of rape, was already settled when sexual intercourse took place. One cannot go on claiming freedom from consequences forever.

If the churches, and if Christians, had put more emphasis on the disciplined life, the moral imperatives, and the law of cause and effect in both the physical and spiritual life, we would not now be in this sorry position of having to depend on the state to make these moral decisions for us.

What if Joseph and Mary had decided that the way out of their dilemma was an abortion?

Norman S. Peam



Walter H. Judd

Surely there is no question of greater concern to people than this, "How Make Peace?"

Everywhere people want peace. People are protesting war, marching in parades against war, renouncing war, denouncing war, yearning for peace, hoping for peace, passing resolutions for peace, praying for peace—yet there is no peace.

Just as in Jeremiah's time, and ever since except for a few intervals, people say, "Peace! Peace! when there is no peace."

Clearly we must not have been going about this the right way. Is there anything more important than to try to analyze what have been the mistakes, the wrong measures, the methods we have used, which haven't led to peace in the past and are not making peace today? And then try to determine what are the right ways, or the nearer-right ways, the ones that give best hope, of achieving peace!

As always, the first step toward clarification is to be sure of our definitions—our terms. We have been peace-wishers. We've been peace-lovers. We've been peace-seekers. We're all peace-hoppers. Many of us are peace-dreamers. Most of us are peaceful and most of us are peaceable. Some of us are pacifists; we will not go to war, we will not kill. More of us are passivists—we are just passive. We don't do anything. Let someone else worry about it.

But Jesus said, "Blessed are the peace-MAKERS." Doubtless if He had meant the peaceful, the peace-wishers or dreamers or lovers, or pray-ers, the peace-

Dr. Judd should be well known to all our readers. He is a Congregationalist, a former medical missionary, and former Congressman from Minnesota. This article was prepared before President Nixon's Peace Offensive of October 7, 1970.

seekers or the pacifists. He would have said so. But He didn't. He said, "Blessed are the peace-MAKERS, for they shall be called the children of God."

To probe a little further, we should make clear that the question is not how to get peace. Peace is very easy to get, all you need to do is to give in to tyranny, aggression, demands. In 1938, Mr. Chamberlain, Prime Minister of Great Britain, gave in to Hitler's demand for a free hand in Czechoslovakia. He thought that would give "peace in our time." After all, it seemed to be only Czechoslovakia that was being sacrificed—"a distant country about which nobody knows much."

(You might put the word "Vietnam" in place of "Czechoslovakia" and describe the position of some Americans today). He got what looked like a lasting peace—at the price of a far greater and bloodier war a year later. And it was the survival of Britain, not just of Czechoslovakia, that was at stake.

So our question is not how to get peace but how to make peace, a peace that can last because it's enduring.

We must note further the obvious but often overlooked fact that it takes two to make peace; one can make war. It's relatively easy to make a livable peace if both sides want it more than they want anything else. However far apart the parties may be at the beginning, you can get an agreement if what both sides want most is agreement. But what if one government wants something else more than it wants peace—say, freedom? Or power, or possessions, or dominance over another people? Obviously those forces that make peace must be at work on both sides, not just on one.

Many in the United States today work only on our side to get peace. They seem to believe that if we just change our national attitude, that will be enough. They

parade and read lists of the names of all the Americans who have been killed in Vietnam with never any reference or appeal to those who killed them. Do those have no responsibility for the war? How do you influence Hanoi so that it also wants peace more than victory? It takes two to make peace.

This leads us to the plain fact that one reason there has been and is no peace is because so many of our peace-seekers, at least the peace-demonstrators, follow policies which produce or encourage the very opposite of what they want. That is, their actions prolong the fighting.

Here is an illustration of a sincere "peace" measure that expands war. In March, 1968, President Johnson, under pressure from our "peace" forces stopped most of the bombing of military targets and supply lines in North Vietnam and later, all bombing. (We never had bombed its main cities and laid them waste as we did Berlin, Frankfurt, Dresden, Tokyo, and so on). He did this, he said, to reduce the level of violence in Vietnam, to show the sincerity of America's desire for peace, and to move from the battlefield to the negotiating table—Paris. His action was hailed widely as a breakthrough for peace. The stock market went up dramatically the next day. But did it promote peace? No. It prolonged the war and increased the killing. More than half of all our boys killed in Vietnam have been killed since the "breakthrough for peace."

Can you give one reason why Hanoi today should be reasonable? It is safe in the North, protected by us; free to keep on killing in the South; and convinced by the doubts, divisions and demonstrations in the United States that we will give in, step by step. That would bring the North victory, the South wholesale slaughter, the whole of Indo-China subjugation, and no lasting

peace for Asia—or, in this contracted world, for anyone.

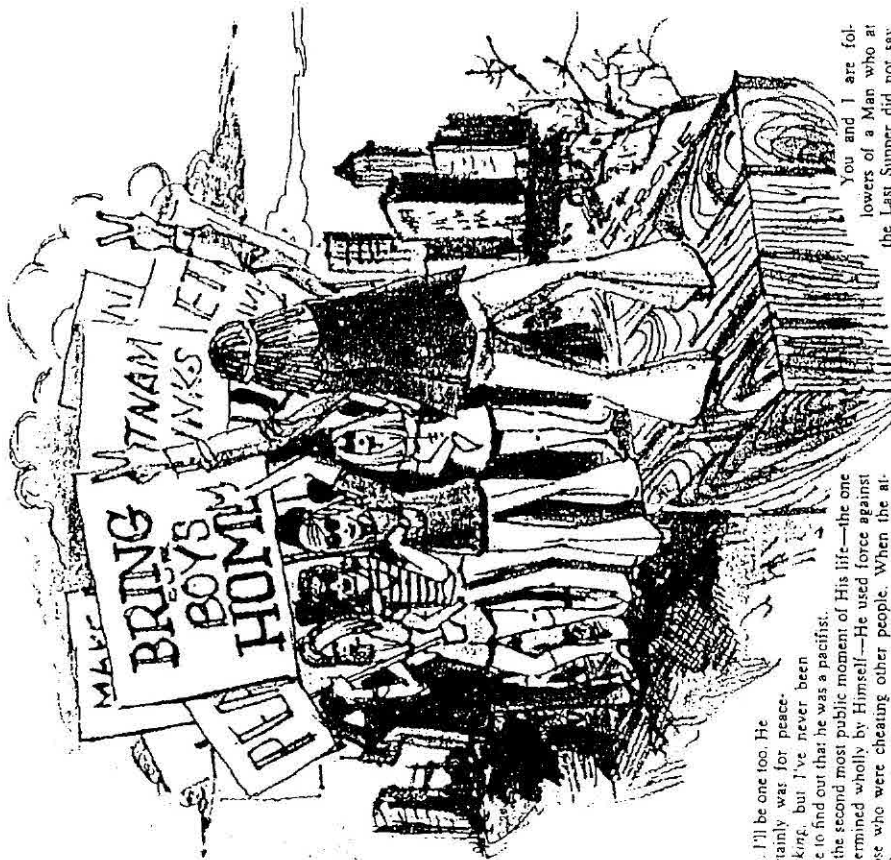
No wonder Hanoi addressed a message of appreciation to the moratorium marchers: "Our dear American friends."

Now, nobody questions the sincerity of most of those calling themselves "peace" forces, or their motivation. But, hard-headedly, do these methods lead to peace? A doctor wants to heal a sick patient, but he must ask himself coldly, will the measures I'm using get him well, or won't they? Good motives are not enough.

What are we to do when confronted, not with a moral course and an immoral one, but with two courses that are both immoral? It is immoral to kill—but surely it is also immoral to stand by and see people killed or brutally enslaved in body and crushed in spirit, and make no effort to prevent it, if we have the power to do so. Which course is the less immoral? Which will lead to the lesser killing?

Some take the complete pacifist position, and I respect that completely. "Since it is wrong to kill," they say, "I will not kill." But when as a young Christian after World War I, I wrestled with this question, I could not accept that position for myself because—I would get a solution to my personal problem—I wouldn't be killing—I would not be helping to solve society's problem. I would be walking off the field with my place taken by those who had far fewer scruples about killing. And more people would be killed! I could say to myself, it's not on my conscience. But could I really be sure that was true?

Some Christians say, "Well, I am a pacifist because Jesus was a pacifist." But what basis is there for that assertion? If anyone can show me that He was a pac-



fist. I'll be one too. He certainly was for peace-making, but I've never been able to find out that he was a pacifist.

In the second most public moment of His life—the one determined wholly by Himself—He used force against those who were cheating other people. When the attacks were against Himself, he uttered not a word, but when it was oppression of His brethren—God's children—He resisted with every ounce of His strength. Let's look at still another proposal we frequently hear, "We must compromise with the enemy. We've got to give and take." That sounds convincing, but just what is it suggested that we give this time? We can't give Manchuria; we gave that last time. Or the Kurile Islands that were the Northern part of Japan; they have been given. We can't give Poland; we've already given that. We can't give East Germany; we've given that. Well, why not give, say, West Germany? Or France? During the Quenoy crisis a British friend said, "Why not give them Formosa? It's just an island." I said, "Why not give them Britain? It's just an island." I couldn't get him interested. You see, we try to get peace by giving away other people's territory—and freedom.

You and I are followers of a Man who at the Last Supper did not say, "This is somebody else's body broken for you," and that's why He is the world's Saviour. Are we prepared to sacrifice ourselves? That could be redemptive.

Now having talked a lot about the measures and methods that have not made peace, let us examine the positive. By what measures can we make peace? In my own thinking they were long ago reduced to four main propositions.

The first is: *There can be no peace without order.* Peace is a by-product of order. But what kind of order? There have been two main kinds. First, imposed order. Several times in history mankind has had some decades of peace under such an order. Pax Romana. Pax Britannia. Now we have Pax Sovietica in eastern Europe, and so on. But order imposed from the outside doesn't last because it denies people their independence.

The other kind is order agreed to voluntarily by the people under it. Our forefathers put it, "with the consent of the governed." Before they got off the Mayflower they wrote a Compact under which they accepted limitations on their individual freedom of action, in order to establish, as they wrote, a "civil body politic—for our better ordering and preservation and—for the general good of the Colony." That kind of order, the kind we have in the United States first entered into by thirteen colonies and now by fifty states, can last. It is an agreed-upon order, and therefore we have had relative peace in this land.

The second is: *no enduring order without justice.* Because without justice the order is not enduring. When our forefathers wrote our Constitution, the first clause was "to establish justice." They couldn't have domestic tranquility or common defense or promote the general welfare or secure the blessings of liberty, without justice. Men always have resorted and always will resort to force, to war, if they see no other way to gain or preserve the things that are most precious to them, such things as freedom, dignity, opportunity, the right to earn and own, to manage their own lives—under just laws agreed to by themselves. No enduring order without justice.

The third proposition is: *No justice without the machinery of justice.* This means government—at local, national and international levels. Justice requires machinery by which the rules are made under which we are to live, rules that we will accept as limitations on ourselves and others. This means legislative machinery. Justice requires also machinery by which the rules are interpreted. Situations arise which weren't foreseen. Somebody has to decide if and how the rules apply to this new or borderline situation. That's judicial machinery.

chinery—courts. Courts make mistakes, but fewer mistakes, on the record, than any other system yet devised for interpreting the rules.

Justice also requires machinery by which the laws are enforced—the sheriff, the police, the army. If the sheriff is there, people generally obey the rules. If there is no sheriff, plenty don't pay much attention to the rules. No society has been able to maintain order and peace without the use of force to restrain the lawless.

Undeniably this question of force is a difficult one. Because force has so often been misused, many conclude that force itself is bad. No. The thing that is bad is bad use of force. What is bad use of force? When force is privately controlled and privately or arbitrarily or capriciously used for private purposes.

The answer to bad use of force is not no force. That's anarchy. The answer to bad use of force is good use of force. And what is good use of force? Good use of force is when force is publicly controlled for public purposes; when it can be used only under the control of, at the direction of, a government which is selected by the people, responsible to the people, replaceable by the people. The policeman cannot use force to impose his private will on people. Rather he is entrusted with force only to protect people against any who would impose their private will. We won't get justice without the machinery of justice.

And this brings us to the fourth proposition: *No effective machinery of justice without men and women with the good will and the will to create it and to operate it—to make it work.* That is, men and women with the good will and the will to work in and for better government—"a more perfect union."

To produce such men and women is the first work of the Christian religion. Is there any other way to get them?

So peace-making begins by introducing persons, one by one, like those first disciples, to Jesus Christ.

"Come unto Me," He said.

But He said more: "and learn of Me."

And then He sent them out, "Go!" And they turned the world upside down.

When people asked in astonishment what had changed these simple humble men into such unbelievably powerful men, it was noted that "they had been with Jesus."

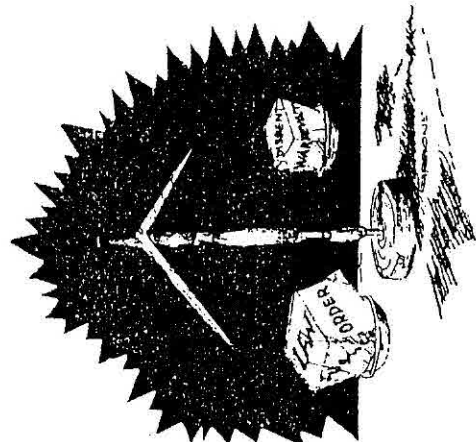
That is, God does not give the world peace, but He will make you and me peace-makers if we too will walk and work with Him, if we will let Him take charge of and rule our lives, and through us, our society, our world.

Do you see anything to give hope except the power of Christ to change the human heart? Certainly we've tried everything else—and in vain.

Let His peace begin with me, and with you. Then let Him use us and all the influence we have, along with changed people next door, next state, next country, to help create the just order—His kingdom on earth—which alone can bring an enduring, livable peace for mankind.

These are the PEACEMAKERS.

"And they shall be called the children of God."



ABORTION UNLIMITED

IT'S HERE WHAT'S NEXT?

Calvin R. Openshaw, M.D.

"SKLATCH-CHI!"

With that terse sound, a life is ended.

No burp gun in My Lai, this. Nor even the sap of a mugging attack in Central Park.

This event took place early this year in a spotless, sterile operating room. The hospital is one accredited by the Joint Commission. The assailant: a certified obstetrician of the medical staff. The weapon: a modified suction machine whose mechanism was originally intended to maintain life rather than obliterate it. The victim: A twelve-weeks-old fetus, whose shattered body parts were neatly collected in a small knitted bag for easy disposal.

The deed is done in a moment. Student nurses, who once paled or were nauseant at the sight of scrambled limbs and marble-sized, still-

underdeveloped head, have hardened to the event as part of the day's work.

Across the hall, a scant twenty feet away, a surgical team inconspicuously labors through a six-hour operation to extend the life of an aged cancer victim.

Similar scenes will be re-enacted countless thousands of times in American hospitals this year.

How did we arrive so abruptly at this position of surgical schizophrenia?

The starting point was the admitted necessity for preserving a maternal life seriously threatened by a pregnancy. The tragedies resulting from juvenile pregnancy, rape, incest and fetal deformities from maternal rubella infections provided other relatively valid indications for the act. With these as the basis of propaganda, the bandwagon began to roll.

"Lives ruined by 'unwanted' pregnancy," post-partum psychosis in unwed mothers, "school training nipped in the bud", were campaign slogans sold to the public in heart-rending form. Finally, even well-to-do married women who found themselves inconveniently pregnant were able to ex-

press their anxiety as a "threat to mental health" and the movement for abortion on demand was under way.

Many clergymen, who seem to regard the "Christian" approach as any action that promotes permissiveness and "happiness" (with no concern for the long-run effects), have joined the cry for "abortion on whim". The misguided clerics would seemingly repeal all adversity and restraint from God's laws, substituting a Woodstock orgy approach for the demonstrated advantages of self-denial and personal responsibility. They have urged that abortion be a matter for decision by the woman and her physician. How ludicrous for clergy to be urging the exclusion of the unborn infant and God from such an equation!

Scorn is expressed by some for those who would maintain ANY moral code. As Will Herberg wrote, our present-day moral crisis arises not so much from moral transgressions (which have always existed), as from the attitude that moral codes themselves are no longer valid.

So abortion reform has been quickly accomplished in a number

[EDITOR'S NOTE: What began as a study of the pros and cons of "abortion on demand" was altered by the accomplished fact. The implications of wholesale abortion in America are still to be realized, but threaten to be ugly. The author, a practicing surgeon in Hutchinson, Kansas, offers some sobering considerations about an astonishing revolution in medical practice.]



*He gave him
three apples to eat.*

of states, including Colorado, Hawaii, New York and Kansas. Steamroller legislation is progressing in many others, as the economic desirability of keeping the abortion traffic within one's own state borders becomes a factor on the political scene. Thus, the complex fabric of laws evolved over centuries for the protection of rights of the unborn child is crumbling, replaced by the right of maternal rejection that now supersedes them all.

Many physicians shudder at this convulsive reversal of ethical form, in which the uterine occupant is so matter-of-factly flushed down the sewer pipe. So a facade of "careful medical selection" is provided. Staff rules usually call for consultation and careful evaluation of the "mental health" risks of continuing pregnancy. But since "mental health" has yet to be suitably defined, anything goes. In actual practice, the abortionist may simply dictate his operative report, hospital history and consultation notes (for the signatures of his agreeable colleagues) without even releasing the dictaphone button.

"Mental health" may be a temporary accomplishment in some cases. A pregnancy can be ended — the needed adjustments to pregnancy cancelled out. But how does one cancel the memory of the deed?

In Japan, a nation of critical population problems, nearly a million optional abortions are done every year. No stigma remains in that nation, but even so, emotional depression of aborted women is often severe and prolonged. Despite stringent shortage of living space, many Japanese women wish fervently that they had been able to have their baby.

Abortion on demand is now widely available in America and will probably be almost universally so in the ensuing year. So well accepted is it that some state legislators are finding it necessary to write clauses into their abortion statutes to protect from malpractice action those physicians who choose not to do abortions.

New York City reported some 69,000 abortions in the six months after their liberal law took effect, only slightly fewer than the number of live births for the same period.

With the reversal of such an important principle of medical morality, many an unrestrained practitioner, with a figurative whoop and holler, has climbed on his horse and ridden roughshod over the entire medical code of ethics, in pursuit of the buck. Advertising campaigns, top-of-the-table bonuses for cab drivers and other "sources", and quickie service in the office if the lines prove too long at the hospital, are stock-in-trade.

The Poobahs of the A.M.A. recently gasped their shocked indignation that some "abortions" are being done so late that the fetus actually survives — and in a fantastic contortion of ethical attitude, criticize the men in charge for bringing LIVE babies into the world instead of accomplishing the promised abortion!

In England, the pompous Medical Association clucked its disapproval of research workers who did experimental physiologic studies on aborted fetuses before they died.

Such straining at minuscular tenets of morality is difficult to countenance. If it is moral to end

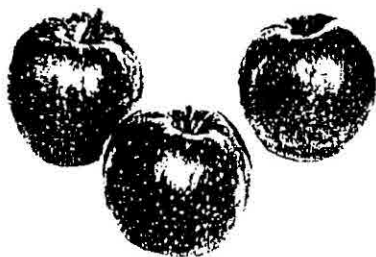
a fetal life, what difference does age or size make? And what difference if use (of value to science) is made of the fetus before death, since surely, no suffering is involved?

The discomfiture of these staid bodies (the AMA and BMA) must arise from the added publicity and emphasis thus given to the practice of abortion. These august personages seem to hope the whole process will be done in a quiet and unobtrusive manner, so to prevent further assault to their bruised consciences. But a maelstrom is rarely quiet, and at the height of its fury, makes solid footing hard to find.

The cry of "overpopulation" is frantic. And the wild-eyed looks and strident voices of some who accept any method whatever to snuff the fuse of the "population bomb" are frightening. They put one in mind of H. G. Wells' characters that he called "Gawdsakers", who ran about crying "for Gawd's sake, do something!" and in their panic, managed to burn down the sole remaining firehouse in their strife-torn community.

Such actions bring us to sober contemplation of possible future events, now that the abortion snowball is rumbling so ominously downhill. Mechanical abortion is, of course, a temporary expedient. Very soon, use of medications such as the prostaglandins will make an abortion no more of an event than a regular menstrual period. Physicians and hospitals may find they are eliminated from the process. The corner drugstore may substitute.

Euthanasia is surely not far behind in the minds of those who would repress world population



*He gave him three apples
to trade for shelter
from the sun and rain.*

trends. Some bills for selective mercy-killing have already been introduced.

What kind of a moral choice is it between ending a life of pain that is about to flicker out and aborting a life whose possibilities can only be guessed at? Surely there is little resistance to this next step — mercy killing for cancer, incurable diseases and hopeless disability.

Then might come compulsory abortion. "No pregnancies out of wedlock" could be the first decree. Then, perhaps, "no pregnancy to persons with family history of heart disease, diabetes or even 'poor gene assortments'". Linus Pauling has already predicted that abortion will be widely used to prevent births of babies known to have "genetic defects". Compulsory sterilization after two children will surely be thought about.

Infanticide should not be far behind these moves. Heart defects would thus be more easily solved than by difficult surgical reconstructions that are now so costly.

Just another step, then, to elimination of the elderly who have outgrown their productive usefulness to society and are such an annoyance and a bore.

And finally, what better way to solve the behavior problems that so beset society than by simple selective extermination? Once a fundamental moral compromise is accepted, where indeed does it end?

Enthusiasts for abortion will argue that these are extremes — that no such measures would ever gain public acceptance. My reply is that the present practices of "unlimited" abortion would have been totally unthinkable to the medical profession and the public mind only

three years ago. Revolutions wax and wane from many directions — moral purpose fails of God's guidance in ever-increasing degree. Who is to say what revolution will next take prominence on America's stage?

Surely by the time some of these possibilities have run their course, population will no longer be a problem — and the activities of Hitler and Stalin might seem as those of wayward children, by comparison.

Somewhere very soon in the course of these actions, The Family will collapse. Initially strained by the technology that brought the automobile, and the telephone, family ties were further stretched by the usurpation of parental prerogatives by schools, government agencies and social action groups, and by the substitution of community social events for family activities. Permissiveness from numerous sources drove further spikes into the body of family solidarity and the abortion revolution could be the coup de grace.

Easy abortion removes one of the few remaining restraints on sexual promiscuity, and so cancels much of the urge to assume the burdens of family life, thus further weakening the importance of the family group as the fundamental governing unit of society.

A healthy sex urge channeled by appropriate restraints normally ripens into love and a desire to assume family responsibility. When all restraints are scrapped, the urge becomes a simple biological exercise with little significance, little commitment for the future and little opportunity to promote spiritual levels of communication between the partners.

History offers abundant evidence that civilizations only survive as long as strong family integrity remains. Whenever the authority of the family unit weakens for whatever reason, dissolution of civilization soon follows.

Did we have alternatives before pushing the abortion snowball over the edge? Is the pill really worse than all this feticide? How much impetus to abortion was given by the politically-motivated "scare" hearings on the oral contraceptives? If population is so troublesome, one alternative is surgical sterilization of those unwilling or unable to control their procreative activities.

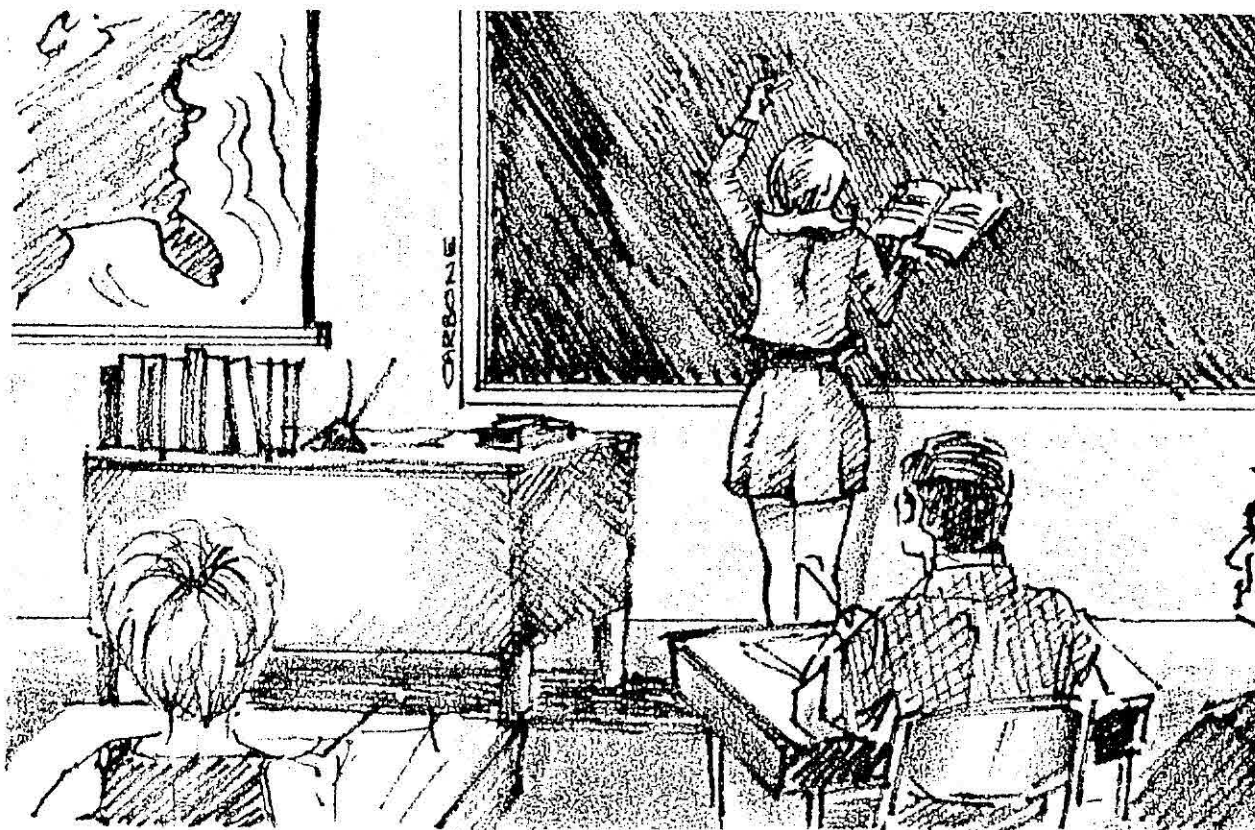
Do we have any alternatives now? I wonder. Tremendous forces are in action. Perhaps our only hope is an appeal to individual action, with emphasis on the fetus as a human life — a small spark, it is true, but a life nonetheless. As such, it is entitled to the graces of God as surely as any of us.

Surely the disregard of life in favor of sexual license, downgrading of the family, wanton hedonistic behavior, distortion of medical ethics to the point where feticide is acceptable behavior but advertising is not — these must be considered points of evidence that the sun is setting on our civilization. If it is so to be — then God's will be done.

But while light remains, let us bear witness to the God-given rights of a fetal life. Which abortionist can be sure that his knitted sack does NOT hold the broken remains of another Beethoven? In the words of Dr. F. W. Burke — "... it is easier by far to act in ignorance, for only an ignorant man would dare to play God."



*He gave him three
apples to trade for
clothing to wear.*



An education which is not religious is atheistic; there is no middle way. If you give to children an account of the world from which God is left out, you are teaching them to understand the world without reference to God. If He is then introduced, He is an excrescence. He becomes an appendix to His own creation.

William Temple

What is Wrong with Modern Education?

Robert M. Thornton

No criticism of modern education will apply to *all* teachers and schools in our country because, fortunately, we do not yet have a monolithic school system under control of the federal government. So in describing the *general* shortcomings of education today one must always remember the happy exceptions seen flowering here and there in an otherwise poorly tended garden.

Criticism of schools, teachers, and pedagogical practices seems to have had little effect, probably because the critics, for the most part, have not been radical enough. They have contented themselves with attacks on what are, after all, only the practices that follow logically from the seldom challenged theory of education in the United States that is itself based on wrong

ideas as to the nature of man. To answer the question posed in the title of this essay we must, then, determine what is wrong with modern man and his civilization. The state of education today is, like the state of all civilization, the sad consequence of ideas which have been enjoying increasing popularity in recent decades; ideas, that is, on the nature of man and the meaning of human life. Therefore, it will have no great effect to tinker with the apparatus of education. Mere changes in the mechanics of schooling leave unexamined the larger questions of theology and philosophy which underlie the theories of education on which current practices are based. We must dig at the roots of the tree of modern education, if we wish to destroy the fruits by which it is known.

The shortcomings and problems of our schools and teachers today are numerous but it appears that all of them stem from three characteristics peculiar to *modern*

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education. To state my thesis briefly, what is wrong with modern education is that it is egalitarian, statist, and atheistic. It suffers, like all civilization today, from the false ideas that (1) all men are equal, (2) the individual should be subordinate to the State, and (3) "God is dead."

Modern education is egalitarian in that it claims to believe the theory that everyone is educable. This is, of course, not true. All persons are not educable any more than everyone can run a mile under four minutes or explain Einstein's Theory of Relativity or play Beethoven's "Emperor" Concerto. Modern educators have recognized the errors in this theory but they do not admit it. Instead they adapt to reality but insist they are faithful to a discarded theory. Fifty or sixty years ago there began a substitution of training for education. Nearly everyone may be trained to do something—drive a truck, programme a computer or perform surgery—while only a minority are educable.

What is the difference between education and training? Education is a drawing-out process, a blossoming of one's mind, development of intellectual potential, a maturing of mind—a spiritual experience, if you will, that brings inner growth. It must be done by the person for himself although he will need guidance and probably challenge and inspiration, in some form, from others. The responsibility, however, lies with the pupil. In education the concern is with formative or "useless" knowledge, a preparation for living.

Training is, in a sense, the opposite of education. It involves a putting-in process and consequently the responsibility falls heavier on the teacher. The concern is with instrumental or practical knowledge, with a preparation for earning a living—a mechanical experience, if you will. Now training we have great need for, especially in this mechanized age when the demand for skilled workers is so great. The complaint is not that we have so much training—we could use more, no doubt—but that training has been substituted for education without any acknowledgement of the switch. Hence we have millions of men and women suffering under the illusion they are educated when they are, if even that, only trained.

Modern education is statist because professing to believe that all persons *can* be educated, it goes on to insist that therefore all persons should be educated because widespread education means a better society. "Education" is looked upon as the means of solving all our "problems", the means for some kind of secular salvation, so it concerns itself with educating "the whole child." Coercion is thus introduced and we have a public school system that makes attendance and financial support compulsory. What was once the responsibility of parents is fast becoming the sole responsibility of the State. Once so-called Federal Aid reaches a certain point, local boards of education will have lost all control of the public schools. Private schools (i.e., schools not supported in whole or part by taxes) find it increasingly hard to keep going and may be gradually reduced in number. When the State then achieves al-

most complete control of educational institutions it will use them as the means of making over society according to the whims of the "master-planners" and "social engineers." "Education" will become a social experience of indoctrination, as in 1984, rather than an individual experience of liberation.

Modern education is atheistic although not always explicitly. It seeks to divorce itself from religion, not simply to become independent of churches which has, of course, already been achieved in the public school system, but to think and act on the assumption that religious beliefs are irrelevant. Religion, as narrowly conceived by moderns, is a purely subjective psychological experience, a conception no less narrow than that of persons who equate religion with forms of rituals. But *religion is nothing if not the foundation of our whole life*. True religion is not just a part of life but is concerned with the reality of all life itself. A belief in God is a way some have of declaring a belief in Truth as a transcendent reality. A belief in Truth as a transcendent reality is a way some have of declaring a belief in God. Hence, to deny God is to deny truth; to deny truth is to deny God. But modern education, while supposedly seeking the truth, treats as inconsequential whether there is a Source of Truth, an "ultimate ground of our being," as some today express their idea of God. It is as though men were being trained to climb Mt. Everest but at the same time told that it is irrelevant whether that mountain, or any mountain, really exists!

Modern education has, then, embraced the relativist view that dismisses the existence of all absolutes—except, of course, the absolute that there are no absolutes! Values and standards are merely subjective. But this is to say, in effect, that although we go to school to learn, there is nothing we can know and nothing worth knowing. This is to demand excellence while denying the standards by which excellence is measured and the means whereby we achieve excellence. We hardly need be surprised that the secularism of modern education produces not a few intellectual schizophrenics among us.

Modern education sees the individual as a blank slate to write on, a being wholly determined by forces biological, psychological, sociological, political, and economic all beyond his control, a lump of clay to be molded as seen fit by the powers that be who seek a utopian world free of all poverty, prejudice and war. This is the opposite of the Christian view of man as a unique creature of God, free to make decisions, right or wrong, and hence a responsible person.

Perhaps it is clear now that what is wrong with modern education can not be corrected overnight and, in fact, will not be altered appreciably until modern civilization reverses its present trends. The godless, totalitarian State will always be an enemy of true education and will not suffer its existence. The State wants dutiful slaves, not thinking individuals. Nor will it tolerate true religion because it wishes to be worshipped itself. If we are to have true education, we must, then, reject the false ideas of equality, statism and atheism.



CHRIST IS THE ANSWER

Tom Skinner

One of the pet phrases we have as Christians is "Christ is the answer." You say, "pollution—oh, Christ is the answer." "Racism—Christ is the answer." "War—Christ is the answer." In other words, we lay this "Christ is the answer" on every issue that comes up.

It reminds me of the young man who committed himself to Jesus Christ and who was told by other Christians that in order to be an effective witness he must find some way to communicate Jesus Christ to other people. He came up with a tremendous scheme: He would enter the classroom every morning ahead of the class and write across the blackboard in big bold letters, "Christ is the answer!" And he would sit back and feel tremendously enthused that he had witnessed another day to the whole class. Until one morning a very sharp pagan kid came in behind him and under "Christ is the answer" wrote, "Yeah, but what are the questions?"

Christ is the answer to what? The problem is that we don't want to discuss the what. We prefer to leave Jesus hanging up in the clouds. Frequently people have said to me, "Now, brother, just stick to the Word. Just preach the Word." And I couldn't understand what they were talking about because I had prepared my whole message around the Word. Then I began to see that what they were saying is, "Lay the scripture on us but don't tell us what it means. Preach the Word but don't apply it to anything. Preach Jesus but

don't say how that shapes our everyday lives." And the tragedy is that we have been preaching a word that doesn't say anything.

Christ is the answer, but Christ is the answer to something, to what. We must begin by coming to grips



with what it means to be the people of God. For Jesus Christ was the greatest radical revolutionary that ever lived. Jesus Christ was a radical and is a radical because he gets to the root of man's dilemma, man's problem. He is a revolutionary because he has come to change things completely. Now, when you and I think of changing the world system that we live in, there are three alternatives.

One alternative is to burn the whole thing down, to bomb it out, to destroy it. The only problem with that is that it assumes that by destroying the facilities of the system that you can change the system. But systems

Evangelist Tom Skinner is the author of *BLACK AND FREE*. "Christ is the Answer" is an edited version of an address he delivered to the 1972 national conference of the Church of the Brethren. Syndicated by Associated Church Press.

are not made up of facilities. Systems are made up of people, and if you want to change the system, you've ultimately got to change people. The problem is most people don't want change.

The second alternative is to change the system by working from within. The problem here, however, is that, first of all, you've got to get in the system. And by the time you get in the system, you then must work yourself up so that you can get in a position of power where you can effect change, and by the time you work yourself up to a position where you can effect change, you've had to so prostitute yourself on the way up that you forgot what you came there for.

IDENTITY

The third alternative is for some of us to get together and build live models of what ought to be. This is the one I opt for: A community of people who are to be live models on earth of what is happening in heaven. People who trust Jesus and who are a community. If we are to be that kind of community, there are some essential concerns going on in the world that you and I must deal with.

First, people are searching for identity, seeking to come to grips with who they are. If you listen closely to the pop artists of our generation, they are all raising the same question. "Who's going to help us get it together? Who's going to help me learn who I am? Who's going to help me find out what I'm about?" The new community has got to be made up of people who know who they are, who have solved their identity crises, who can stand up and live in a world where people don't know why they are, and say, "Over here—we have it together."

Another concern in the world is community—people are trying to find ways by which they can come together.

COMMUNITY

The world system is torn and people are divided. The lonely and the despondent and the frustrated stand up and say, "Where is love, where has love gone?" The new community, God's people, ought to be able to stand up and say, "Over here, we practice love. We don't just preach about it; we practice it. You're looking for love; work among us."

When the hungry are being denied the right to a living, when the poor are being denied the right to legal

defense, when the wretched of the earth are being stepped on because of their economic status or the national backgrounds or their racial identity, the new community, God's people, has to stand up and say, "You want justice—you'll find it among us. We practice justice."

A third concern to be dealt with is the issue of power,

POWER

of people in a powerless society trying to find the means and the right to determine their own futures.

The Chicanos are standing up and saying, "Don't call me Mexican-American anymore. From now on you call me Chicano because Mex is your definition of me and Chicano is my definition of me, and from now on I'm going to exercise the right to define myself. And if you want to deal with me, you deal with me on my definition, not yours."

Black people are standing up and saying, "We ain't Negroes, we ain't nigras and nigras and nigroes and colored; we are black. And if you want to deal with us, you must deal with us on the basis of our definition of ourselves and not on the basis of your definition."

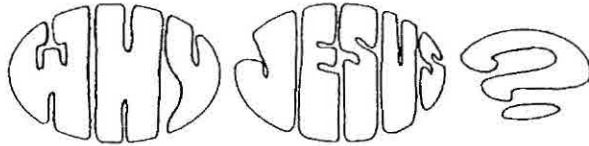
Women are standing up and saying, "We're not sexual objects, we're not playthings, we're not detached individuals; we are persons. And if you want to deal with us, you must deal with us as persons."

All the niggers of the society—that is, persons who are looked down upon by other people and who accept other people's definition of themselves—are getting uppity these days. And the only way to stop being a nigger is to stand up and begin to define yourself as God intends you to be defined, and not on the basis of other people's definition of you.

The world out there, crying out for power, is epitomized in the words of the apostle Paul in Romans 7: "The will to do is present with me. In my mind I know what I'm supposed to do. I know I'm supposed to do the will of God. In my mind I want to be what God intends me to be, but every time I attempt to be that, there is something that drags me down so that which I don't want to do, I do it. And that which I do want to do, I don't do. I find another law that when I would do good, evil is present with me." Then he cries out, "What a messed up man I am. Who will deliver me from the body of this death? I find that I am powerless. Who will deliver me?" And he adds, "I thank God . . . I thank God through Jesus Christ."

Of course the question is, how does he arrive at Jesus? Why Jesus? I suggest to you that he arrives at Jesus Christ because nothing else works. Look at the society we live in. It has tried several alternatives to restructuring itself. One alternative has been education. If we could produce a more informed society, if we

could just educate people, that would wipe out poverty and hunger and racism and war, we thought. Well, we are the most informed society in the history of man. Information in our country doubles every six years, and ten years from now it will double every three years. Look at the people who are making the decisions in our society, who are dropping bombs on people, who are polluting our air and water. They are educated.



We thought economics was the answer. So we said if we could just produce a more affluent society, that would solve our problems. The reason a kid throws a brick in the store window, the reason he starts riots in the ghetto is that he doesn't have enough of the world's goods. I used to believe that. But now it is almost as if the rich kid and the poor kid were passing each other on the road: the rich one leaving the system and the poor one trying to get into it. And the rich kid says to the poor kid, "Where are you going, kid?" The poor kid says, "I'm heading toward the system. You dudes locked me out for 400 years and I'm on my way to get a piece of the action." The rich kid says, "I just left the system. My old man owns it."

The final solution that we offered was religious. We said if we could just give people a flag to wave, a song to sing and a creed to believe, that would solve our problem. So we came up with good old Americanized religion: God, country, motherhood, the girl back home, and apple pie. We put bumper stickers on our car saying SUPPORT GOD AND COUNTRY, as if they go together. One nation, under God. We even stuck his name on our money: In God We Trust. And we created a certain kind of Americanistic religion, a certain kind of spiritual super-patriotism, and we convinced ourselves that America was run by God, that God is on our side, a vote for God is a vote for America.

And I'm suggesting to you that maybe the sign ought to read the cross *or* the flag, God *or* country—not God and country. My allegiance is not to America; my allegiance is to the kingdom of God. Period. Now if you want to call me a communist, that's just your shrewd way of ducking the issue. But that is not the issue. The issue is that we've produced an Americanized religion that doesn't have enough oomph to turn the inside of a garbage pail. It is devoid of power. It is not speaking. It is not transforming. It is not making a radical difference in the nation. Religion has not worked in America. That is why Paul now brings us back to "I thank God through Jesus Christ."



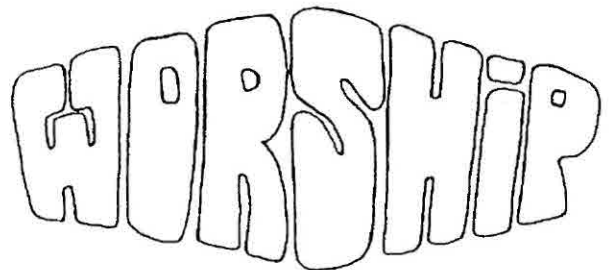
Jesus Christ made a very emphatic statement when he asked his disciples, "Who do men say that I am?"

And you remember the reply, that you are the Christ, the son of the living God, and on that testimony Jesus said, "I will rebuild my church. I will build the ecclesia, the called-out people. I will build the new community. And the gates of hell will not prevail against it." And it is in this new community that Jesus Christ has decided to build the alternative to the messed up world, the church, a people who would be live models on earth of what is happening in heaven.

What we are faced with today is a group of people who are conservative in their theology, conservative in their commitment to the Bible as the word of God, conservative in the sense that they are biblicists and they believe the scriptures, but they are not Christians. We have produced a generation of people who are like the Pharisees—we know all the right things to say, we know what worldly things to be against, we believe the Bible is the inherent, inspired, infallible word of God, we are fundamental, orthodox, conservative, evangelical, but we're not Christians, some of us. Because even with all of that conservative theology, there is a large number of us who have never had a relationship with Jesus Christ. People with the right vocabulary and the right phrases have never met Jesus. There must come a point in your life in which you confess that you've been running your own life and that Jesus is Lord and you allow him to be Lord in your life. That's what the church is.

But what does this new community do? I want to suggest these things:

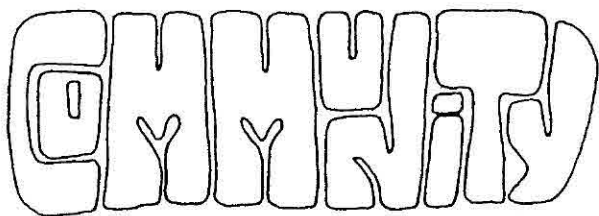
Number one, it worships. And worship is very simple.



Worship is making love to God. Worship is looking at God and saying, Wow! It is, as with the Psalmists, pleasing God, adoring him. It is, as with the early disciples, speaking to the people who did not know Christ, but also speaking to God. It is letting the things of earth grow strangely dim in the light of his glory and grace.

Now, if that is what worship is, the question we must ask ourselves is, what goes on in our churches on Sunday morning? I hear some preaching and I hear some singing, and I have to ask myself, is it worship? Some churches I enter hand me a program that tells me what God is going to do for the next 59 minutes. It is all clocked out. We will make love to God by script. But I want you to understand something, that making love ought to be a spontaneous thing. My wife would have some difficulty if some evening I walked into the room with a script and said, "Honey, this is how it's going to happen tonight, and this is how long it will happen." It is that ridiculous, it is that ludicrous, because love ought to be spontaneous.

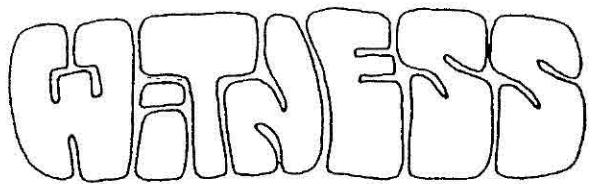
The second thing about this church is that it is a community. God's people are people who are together, committed to each other, in communion with each other. It is very interesting that the Holy Spirit only operated in the corporate body of God's church as its people were in singleness of purpose.



Jesus said to the new community, "A new set of rules I give you to play by, and that is that you love each other the way I love you." The world will not know that you are the disciples of Jesus because you preach on the corner or because you pass out tracts or because you knock on people's door in visitation programs, as good as those things may be. The world will know that you and I are his disciples by how we love each other. And we must understand what that love is all about. Love is demonstrated, Jesus says: "Greater love no man has than this, when a person lays down his life for another."

The tragedy with most of our congregations is that we don't even know each other, much less can we talk about dying for each other. Fellowship is people who get under each other's skin, who are honest with each other, who remove the walls from each other.

The reason that I need fellowship is because I have clay feet right up to my navel. Sometimes I get lonely. Sometimes my mind gets messed up. I fall down occasionally. I need some brothers and sisters who will throw their arms around me when I get frustrated. But it's so hard to get next to God's people today because we've built such walls.

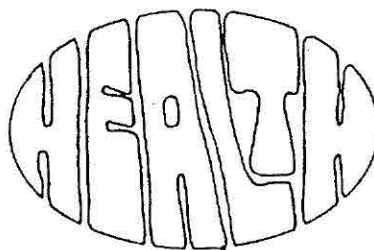


The new community is a witness in community. It confronts people with one witness, and that witness is that Jesus is alive. That is our message. The new community, by its life-style, not just by its verbal preaching, is one great big witness. And we ought always to be experiencing people in our midst who are coming to know Jesus. It is the will of God that the new community be one great big maternity ward. People are always being born into the kingdom. That is why there's got to be this big push toward evangelism.

Actually, though, there should never have to be a push. Do you know that one denomination in a recent convention actually had to pass a resolution that the church become involved in evangelism? But don't you understand that there should not be the need to pass

resolutions on evangelism? That is the heart of the church. If it is not evangelizing, it is not functioning. It is not reproducing. The reason we are not reproducing is because of our misunderstanding of the gifts in the body of the church. Most of us don't reproduce because we've hired a guy called the pastor to do that. But the function of a pastor, according to the scriptures, is to equip the saints for the work of the ministry. The Bible says that the pastor is the shepherd of the flock. And it isn't shepherds who produce sheep; sheep reproduce sheep. There is no such thing as clergy and laity. Everyone in the church is called to some role; everyone is to find out what the role is and be ordained in it.

Finally, we must put our energy to raising healthy



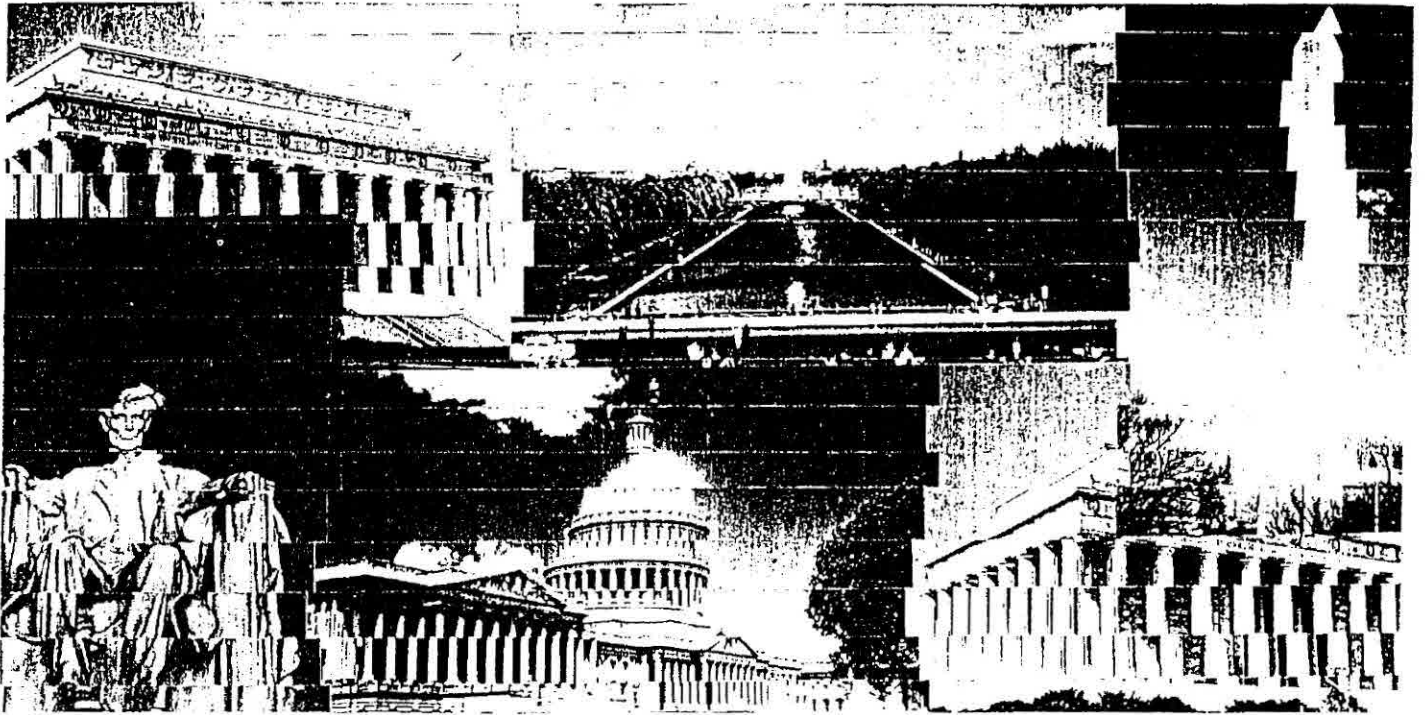
people in the church. All of a sudden a guy becomes a Christian and just like that, he's supposed to be superspiritual, full grown. And it never occurs to us that he needs somebody to feed him, to help him to learn how to walk, to stay with him and nurse him.

It is not enough just to talk about your traditions and to talk about your beliefs. Can you say that (1) you're making love to God, (2) you are truly a community of people committed to each other unto death, (3) you are involved in seeing people won into the kingdom of God, and (4) you are involved in disciplining and developing those people. That is the function of the new community.

I challenge you, my brothers and sisters: For God's sake, become the church.



WATERGATE



THEN & NOW

Lester O. Schriver

Until recently Watergate meant a spot on the bank of the Potomac, between the east end of Memorial Bridge and Constitution Avenue near the Lincoln Memorial. At the entrance of the area are two gilded Equestrian Statues. They were cast in Italy as a gift to the people of the United States. Between these gilt figures of heroic size, the Watergate with its wide circular granite steps forms a huge amphitheatre which symbolically provides a grand ceremonial entrance from the Memorial Bridge to the central area of the City.

During the summer season a band shell is anchored off shore to complete the setting for the armed services band concerts. To me it is one of the most beautiful and thrilling spots on Earth. I used to live in Washington, and I often sat on the stone steps of the Watergate overlooking the Potomac. On concert nights, ten thousand people would gather to enjoy the music, the beauty and the freedom which is America. There was the laughter of children, the contented babel of voices, and the occasional drone of a motor launch as its pilot maneuvered his barque on the limpid waters close to shore. The luxurious floating stage on which the musicians were seated was moored at the water's edge. The artistry of the lighting gave each musician

and his beautifully polished instrument their own place in the spotlight.

At the stroke of 8:30 the curtain lifted, the microphone cleared its metallic throat, the master of ceremonies introduced the artists and their numbers, and the concert was on. I was soon enthralled—not so much by the music, but by the beauty of the evening, the majesty of nature and nature's God, and the genius of man at his best.

It would take a poet to describe the wizardry of the summer's night. The setting sun was painting the West in a riot of beauty as though some fairy hand had taken the colors of the Rainbow and the Northern Lights and bathed the Western Sky with all the shadings of the spectrum. A masterpiece no mortal artist could hope to imitate! Crimson-tipped clouds with golden borders! The universe was the canvass. At a respectful distance a few timid stars hovered—impatient to get into the act. And across the waters a golden path reached toward eternity.

Slowly and gently the scene changed the vivid hues to softer shades, and at last the Sun bade our world "good night." There remained the afterglow, the softness and the aura of peace and of prayer. It was

God's answer to man's effort to play God at Hiroshima and Nagasaki.

And then the Moon began her role in the drama of ineffable beauty. She had been waiting in the wings for her cue, and now she joined the stars in their ode to the beauty of the night, the dignity of God's masterpiece man, and the majesty and power that is behind all creation.

It was the roar of a 707 overhead that brought my mind back to earth. The Earth which has been given to man, his habitation, his domain.

But my part of mortal man's domain for the moment was a majestic man-made stone terrace at a place called Watergate—under the Moon and the Stars—and the watchful eye of God.

Here on the banks of the ageless Potomac was a magic city, the Capital of the United States of America. The consummation of the dream of the Father of our Country, and its First President. His home only a few miles down the Potomac, where George and Martha are buried, is a shrine to which hundreds of thousands repair every year. And the monument to his memory stands at the heart of the City as a symbol of integrity, honor, truth and freedom in a confused and frightened world—the physical and moral landmark for all who dwell in the City that bears his name.

But we were sitting on the bank of the Potomac—listening to the Marine Band! What a panorama of sheer, breathtaking beauty! Closeby—so near you can almost touch it—stands the most classically perfect Memorial ever erected to an individual. Its quiet dignity, its unique design, its simple beauty adds a sacramental touch to the City which is the heart of the Republic.

Surrounding the walls of the Memorial and forming a symbol of the Union, is a doric colonnade of 36 giant marble pillars, one for each state at the time of Lincoln's assassination. Each fluted column rises to a height of 44 feet. Inside this temple sits a silent brooding, majestic figure—the 16th President of the United States. His countenance is illuminated by an invisible light and over his shoulder, engraved in the eternal rock, are these words:

IN THIS TEMPLE
AS IN THE HEARTS OF THE PEOPLE
FOR WHOM HE SAVED THE UNION
THE MEMORY OF ABRAHAM LINCOLN
IS ENSHRINED FOREVER.

And as we emerge from the enchanted spell of the Lincoln Memorial the lights of countless vehicles move slowly across Memorial Bridge to the Virginia side, Virginia the Mother of Presidents and the home of Washington, Jefferson, Madison, Monroe, Patrick Henry, Harrison, Tyler, Wilson and Robert E. Lee.

And from where we sat at Watergate, our backs to the Lincoln Memorial, we gaze with deep reverence at the beautiful illuminated home of General Lee. It was not always illuminated—nor was it always revered, but today to an enlightened and restored country Robert E. Lee, too is a symbol of loyalty, integrity, and the noble qualities that make for good citizenship.

It is symbolic of the best traditions of America that

the Lee Mansion and the Lincoln Memorial face each other across the Memorial Bridge. And it is also symbolic that between these two shrines lies the Arlington National Cemetery where rest the mortal remains of America's hallowed dead.

Perhaps the two most solemn and sentimental spots of all are the Tomb of the Unknowns, where constant vigil is kept by their comrades in arms, and the heroic Memorial close by depicting the six marines erecting Old Glory on the shell-torn peak of Mount Suribachi on Iwo Jima.

What a night of beauty, of memory, of thankfulness, as I strolled across the park and through the trees and past the beautiful buildings along Constitution Avenue. And as the memory of music and the beauty of the night lingered, my heart recalled these marvelous words,—
"God bless America."

But that was two decades ago. The Watergate I knew then is still there, but the interest and emphasis is on another Watergate about a half mile "up the river." There used to be a nice old restaurant there, and they called it the Watergate. Recently the area has been transformed into a vast complex of hotels and high rise apartments. Men and women come there to live, to transact business; to make deals; to engage in intrigue. Then one night on June 17, 1972, it happened—a stupid, senseless burglary was committed. It involved some of the most powerful men in our nation. It was called the "Watergate-Breakin." Its repercussions were catastrophic, and has revealed a degree of political and moral degradation which has shocked and bewildered every decent American with a sense of shame, disbelief, guilt and horror. We do not know to what depths of political, spiritual and moral degradation we shall ultimately fathom, we only know that the name "Watergate" has been besmirched and corroded, and befouled, and has made the fair word "Watergate" a word of derision around the world.

Today we are deeply concerned about our Country and its humiliating experience. We have lost our way, we have lost the sense of values that have made us great. We have forgotten that it is truth and honor and integrity that makes a nation great. We need to beseech the God of Nations to forgive our personal and corporate sins and to be chastened by the remembrance that

Out of the bounty of earth and the labor of men
Out of the longing of hearts and the prayer of souls
Out of the memory of ages and the hopes of the
world
God fashioned a nation in love and we call it
America.

And may the good name "Watergate" be sometime redeemed and restored to its honorable heritage. May music and inspiration and the laughter of children again rise from that lovely shrine. And may it still be the Gate of the nation whose God is the Lord, and where there will again be found honor and truth and love and golden opportunity for all worthy citizens.

Dr. Schriver is the minister of the Community Congregational Church, Mount Dora, Florida.

INDEPENDENCE AND RESPONSIBILITY ARE FOR EVERYONE

Arlene Bryant

A few miles north of Seattle in the suburban community of Lynnwood, Washington, there is a small multi-service company where no employee has ever been fired, where recreation is considered to be as important a part of the work day as work itself, and where a worker's success on the job has little to do with his or her production level. Instead of money, profit is measured in terms of an employee's well-being.

If it sounds like an unusual business, it's because the employees are a bit unusual themselves. The firm is Work Opportunities, Inc., and the employees are some 70 physically and mentally handicapped adults.

Every weekday morning the workers pour in from several surrounding communities and take their place inside the long, bustling workshop. Their jobs might involve any one of a dozen different tasks—everything from packaging a survival kit to rolling religious posters or assembling intricate electronic components.

Paid on the basis of what a non-handicapped worker would be able to produce in the same amount of time, nobody is getting rich on their salary. But neither is anyone complaining. To most, the salaries represent the difference between independence and self-worth and a debilitating sense of dependence and frustration.

Officially termed a "sheltered workshop", Work Opportunities is one of 40 such nonprofit programs in Washington, offering jobs and vocational training to hundreds of handicapped adults throughout the state. A pioneering effort that has put Washington in the forefront of providing services and opportunities for the handicapped, the program has won high marks from national observers and is being viewed as a model for future projects across the country.

Arlene Bryant is a staff writer for *The Everett Herald*, Everett, Washington.

—Photographs: Stephen Remaker

A Congressional fact-finding committee recently toured several of the centers to discover how Washington's efforts might be applied elsewhere. One of their first stops was the Work Opportunities workshop.

What they visited was a long, warehouse-style building located just off the main thoroughfare in Lynnwood. The structure—totaling some 10,000 square feet, including a spanking new addition—was built almost entirely by the donated manpower, money and materials of the communities it serves. A portion of one wall lists the names of hundreds of organizations and individuals who have contributed to the project over the past several years.



Mike Hatch

To Director Mike Hatch, the building represents the contagious effect of the project's "can do" philosophy.

"We could never have done it without the whole community pitching in as it has," he said. "It's been a very gratifying thing to watch."

Launched in the basement of a neighborhood pizza parlor ten years ago, the program was started by a handful of local citizens concerned about the lack of services for the handicapped. From less than a dozen clients in 1963, the program now encompasses 70 workshop employ-

ees, 30 more severely disabled adults who learn basic living skills in a nearby developmental day center, and a considerable number of "graduates" who have gone on to find employment in the outside community.

Despite the growth, however, the basic philosophy and purpose have remained unchanged.

"Every person who enters the program is accepted just as they are. From then on the idea is to concentrate on what a person CAN do, rather than what they cannot do," explains Hatch. "Our philosophy is that every individual deserves a chance for self-respect and dignity by becoming an independent and contributing member of society."

The program is funded through the state's Department of Vocational Rehabilitation, along with county donations, the state-wide United Good Neighbor fund, and private contributions. Even more important are contracts from local manufacturing firms who are heavily relied on to provide the work as well as additional operating funds. About 20 firms currently subcontract to the workshop, including the huge Boeing aircraft corporation.

"Companies are usually apprehensive at first about the kind of quality they'll get," says subcontract coordinator Pat Edwards.



Pat Edwards

"But after the first job, we can usual-



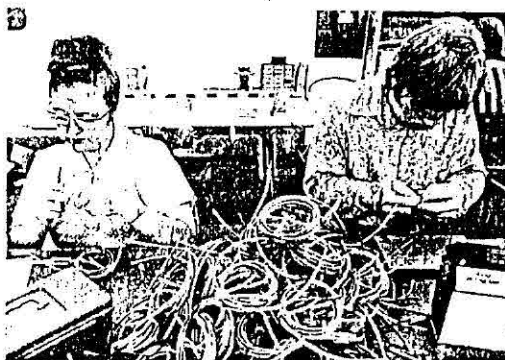
Supervisor checks work



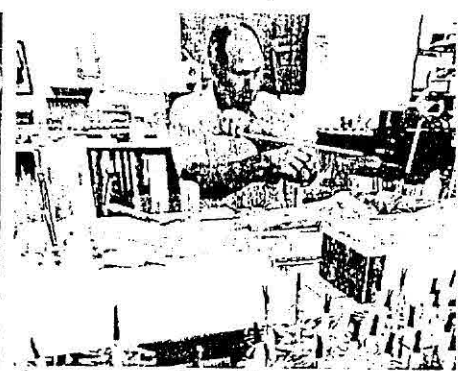
The Work Opportunities building



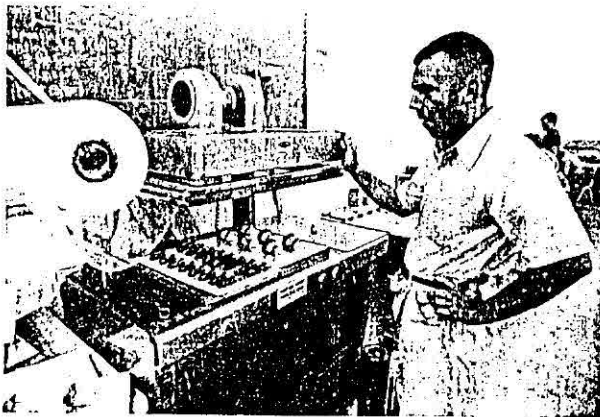
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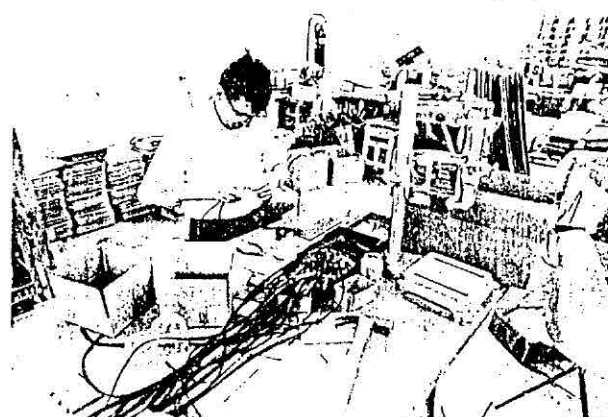
Wiring an electronic assembly



Assembling toy arrows



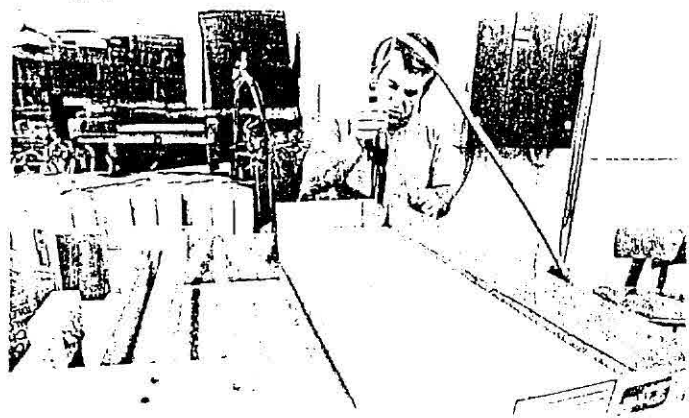
Packaging with plastic seal



Sorting

Folding

Packaging





Electronic assembly



Electronic assembly

ly win them over. We stress quality and we'll re-do all our mistakes at no expense to the customer."

Projects are bid competitively, based on what it would cost a normal workforce to do the job. But finding enough work to keep the shop busy is often a problem.

"It's always feast or famine," said Mrs. Edwards. "Right now we've got about as much work as we can handle, but next month the situation may be entirely different. What we're looking for now are some steady contracts we can count on over the long run."

The jobs include light machine work, labeling, stamping, gluing, sorting, inspecting, packaging, heat sealing, soldering, as well as electronic assembly work.

The range is as broad, in fact, as the workers who perform the tasks.

From the borderline retarded to the severely crippled, Work Opportunities employees run the whole gamut of physical and mental disabilities. They include men and women who once held high-paying positions in the community before a stroke or illness resulted in partial paralysis or brain damage. Others have been handicapped since birth. They may be anywhere from 18 to 80, living alone, in group homes, or, more rarely, with family or friends.

"You can really tell the difference between those who live at home and those who live in boarding houses," comments Mrs. Edwards. "Those who live alone are starved for affection; the others at least know what love is."

For many handicapped workers, a job is more than just a place to learn and earn. It may also be the sole opportunity to make new friends and enjoy social contact in a friendly, familiar atmosphere. Aware of this need, Work Opportunities offers a wide variety of recreational and social get-togethers both during and after work hours. Activities include weekly bowling trips, field excursions to nearby parks and community festivities, birthday parties and in-shop competitions. A neighborhood beauty salon offers free haircuts and sets to women employees every week and many other community residents volunteer to share their time and talents.

"Life isn't just work," reminds Hatch. "And this is the biggest thing a lot of our people have missed out on—just getting out into the community."

The ultimate goal, says Hatch, is to encourage each person to develop as fully as he or she is capable. The tools are work and an atmosphere of acceptance, optimism and understanding.

"Responsibility is the name of the game," he said. "We give people the opportunity to make their own decisions—even if it's only what color to paint the restrooms."

Over the years, the results of that philosophy have been increasingly and rewardingly evident, ranging from subtle changes in dress or demeanor to an occasional dramatic change in personal lives.

"The change is usually gradual, but we can see it and so can the families of our workers. It's the

greatest thing in the world to watch somebody become independent who thought they never could."

What's not so great, Hatch is quick to point out, is the fact that there are a great many more handicapped who have never had the chance Work Opportunities offers to its workshop community.

"That's the sad thing . . . we find them now at 40 or 50, men and women who have never been in a program. It's frustrating to think what might have been done years ago."

For the more severely disabled, Work Opportunities offers a second program, a developmental center where 31 young adults are learning the social skills necessary for living and working independently in the community. Located at nearby Cedar Valley Grange, the program includes training in grooming, budgeting, transportation use, change making, personal hygiene, cooking, shopping and telephone use. Community recreation facilities are also made use of.

Some of these adults are eventually absorbed into the workshop program where the guidance and training continues, focused now on developing the work habits that will help them get, maintain, and enjoy their jobs.

Now entering its eleventh year, Work Opportunities has many plans in the brewing stage, including the addition of a sewing department which will enable it to accept several new contracts. A few workers are already taking sewing classes while management is trying to "mooch, beg or borrow" enough sewing machines to make the project feasible.

In the meantime, Work Opportunities continues to hack away at the age-old fears, misconceptions, and lack of education many people still have regarding the handicapped. The problem is a serious one, not only for the employees but for Work Opportunities itself since many would-be customers and potential employers still hesitate to hire the handicapped worker.

"Society is much more accepting today than it was years ago," said Hatch, "but we've got a long way to go. I think the key to it lies in getting more handicapped workers out into the community, doing a good job, and contributing to the society. All they need is the chance."



PORNOGRAPHY ANYONE?

Melvin Anchell, M.D.

"Why should anyone want to outlaw *Deep Throat*?" a Los Angeles TV Commentator editorialized at the end of his newscast. "This motion picture has come under severe criticism by some people who are disturbed by its presentation of certain sexual activities," he continued. "OK, let them express their opinions. And if they don't like it—fine, let them stay away from it. But do they, or I, have the right to keep someone else who is 'turned on' by this type of show from enjoying it?"

Perhaps this commentator believed that he was voicing what he felt was an objective opinion on pornography. I am sure that it would never occur to him to question the right of the health department to close down a restaurant serving a patron contaminated food.

The newscaster's point of view, and others like him who advocate

public acceptance of pornography, arises in some measure from their accepting the premise that pornography causes no social or individual harm. This assumption, unrelentingly promoted by pornographers, is fallacious.

The adverse effects of audiovisual obscenities permitted in today's entertainment media are sexually devastating to children and adults. The belief that pornography is unsuitable mental fare for children but harmless for adults is illogical. It is like saying a human suddenly becomes immune to poison at age eighteen.

The Effects of Pornography

The cumulative result of pornography on a young person is equivalent to an actual attack by a child seducer. In later life, youth so molested fails, frequently, to make a

mature adjustment. He remains stunted in self love which he satisfies with oral, anal, exhibitionistic, voyeuristic and sadistic-masochistic sex acts that are equal to or take precedence over his genital sex aim.

In adults—even sexually mature ones—pornography has a sexually regressive effect that encourages sexual behavior characteristic of perverts. Purveyors of pornography, along with their witting and unwitting benefactors, propagandize that such degeneration is sexually advantageous.

Though pornography embellishes the sexual life of free lovers and perverts, these people cannot fulfill the complete sexual needs essential for life. The incomplete sexuality of these people is gorged with sadism and masochism.

Human sexuality is more than a physical relationship. To be life sus-

taining, human sexuality must encompass the mind as well as the body. The affectionate component is as important as the physical. Without affectionate love, the sex act alone produces frustrations that can lead to serious emotional maladjustments. The maladjustments of free lovers and perverts are reflected in their constant state of conflict with themselves which they project onto others with sadistic vengeance.

For purposes of this article, psychological explanations of pornography and perversion are not directly based on ordinary concepts of "right" or "wrong." Interpretations are, however, influenced by what is "correct" and "incorrect." As a physician, I consider anything that supports life as correct and anything that leads to premature death as incorrect.

The regressive effect of pornography on sexual behavior brings on premature death. Any living thing—even a simple cell—that regresses to its primitive state dies before its time.

For example, at a symposium on high blood pressure, which I attended recently at UCLA Medical Center, there was a graphic demonstration of death following such a return to an earlier type of life.

At the symposium, it was demonstrated that under the effects of high blood pressure, "civilized" muscle cells embedded in the walls of the eye arteries may return to the primitive cell type from which they were derived. When this happens, the regressed muscle cells go wild. They leave the wall of the artery and migrate into the lumen shutting off the flow of blood. By stopping blood flow, they cause their own death and death of the eye.

On a microscopic scale, it was as though, under the influence of pornography, some mature individuals in our society returned to the sexual behavior of the savage and in brutal ignorance destroyed not only themselves but the society of which they were a part.

The frightening analogy reflects what is happening to many of our communities as a result of the pornography and sadistic violence in our culture.

The Need to Control Primal Instincts

Primitive man glorifies the sexual instinct itself; civilized man glorifies

physical sex in the relationship with a loved person. Uncivilized societies readily tolerate perversion. They consider the sex life of deviants as normal.

Behavior resulting from uncontrolled raw aggressive and sexual urges (such as murder and indiscriminate sex) and which served the cave man long ago is untenable in civilized society. Only by placing restrictions on primitive instincts have civilized societies emerged from barbarian hordes.

To control vulgarity in an individual, his conscience must be developed early in life. A child is molded from a miniature Neanderthal into a civilized individual by family, religion and society.

Religion is an inherent need in every person. All great religions—especially Judaism and Christianity upon which Western civilization is founded—teach the need to control aggression and sex. Many young people exposed to pornography and blasphemy in today's media are disdainful of established religions. To satisfy their unrequited spiritual needs, some turn to delusory Far Eastern, occult or satanic worship that are out of accord with the life needs of an individual in any society, much less one a part of ours. Others attempt to replace their religious needs with faith in socio economic ideologies that almost invariably devalue democracy and its institutions.

The uninhibited, compassionate-less sexual life that frequently becomes the life style for persons devoid of religion, produces the first crack in the mental dam holding back savage impulses. Under the continued pressure from sexual vulgarity, the mental dam created by civilized man's conscience breaks and like a rampaging flood all primal instincts pour forth wrecking and submerging the structures of civilization.

The alarming increase in promiscuity, sexual perversion, crimes, drug abuse and suicide attest to this fatal fact.

Sexual Debasement in Movies and TV

A favorite argument of pornographers for showing actual sex scenes in today's movies such as *Love Story* is that people in love engage in sex.

Therefore, they say, producers have an obligation to make their pictures realistic. From a psychological standpoint their impression of realism is incorrect.

Sex is an intimate affair. Two people in love seek solitude during sexual relations. They cannot perform or perform satisfactorily with a group. People in love are intensely jealous of their physical expressions of love and intrusions of pornographers arouse intense resentment.

If movie producers portrayed sex realistically, they would show lovers on the screen becoming impotent when performing sex openly before an audience. Furthermore, pornographers would realize that moviegoers identify with the feelings of the characters in the story. Sitting in a theater with ones spouse, children or neighbors while having to watch the hero and heroine fornicate is embarrassing.

Another favorite dictum of pornographers is that nudity in movies and on TV is justified because nudity is an art form. They say, modesty in regard to the naked body is old fashioned.

In art, however, the interest in nudity is shifted away from the genitals and on to the shape of the body as a whole encouraging the development of beauty. On the other hand, the pornographer's emphasis on nudity focuses attention on the genitals and sexual activities related to these organs. Pornographers are not interested in promoting higher artistic values; they are selling erotica.

Concealment of the genitals in everyday life keeps sexual curiosity awake. Perhaps, this is why the sexual instinct is most highly developed in man. According to anthropologists, one of the characteristics that distinguishes man from all other creatures is that a human being wears clothes.

If, with pornography, an undue interest in nudity and watching the sexual activities of others replaces the normal sex aim, the individual becomes a voyeur.

Embarrassment at public displays of sexual matters results from the feelings of disgust and shame. These feelings are natural barriers to perversion. They are fixed by heredity and occur without help from society and family. When disgust and shame

fail to function, the subconscious reaction for shunning the abnormal and providing protection against contamination is lost.

Under the barrage of pornography, the natural barriers to perversion are destroyed and the individual becomes defenseless.

A Typical Case

Marty, aged seventeen, came to me for treatment of his recurrent headaches. My experience as a father and a physician practicing psychiatry has given me a certain rapport with teenagers and it was not long before Marty discussed with me his real problem.

It had begun four years previously, when Marty was in junior high. The son of affluent, professional parents, he was not only a bright student but popular as well, and was president of his class. One afternoon another 12-year-old boy invited Marty and a group of schoolmates, boys and girls, to come to his home to view a movie which his parents showed at grown-up parties. Since every young person's ambition is to prove that he can act like an adult, he had an eager audience while he played host during his parent's absence.

The movie turned out to be hardcore pornography, graphically depicting sexual intercourse along with every type of perversion. After the initial embarrassment, the majority of the children were completely seduced. They strived to outdo the adults in the movie then and there.

By the time he entered high school, Marty told me, his earlier promiscuities had ceased because he no longer "got a kick out of it." His problem, he said, was that he was impotent. For sexual stimulation, he needed drugs. Drugs had become his main interest.

Now he is a school dropout, finding release in drug-induced sexual fantasies—especially if he can have onanistic orgasms while looking at nude girls.

Normal Sexual Development Stunted

Is there any hope for Marty to return to a normal life? It is most improbable. You cannot stretch the bones of a dwarf. A dwarf's subnormal size is due to premature closure of the bones in childhood. Marty's impotence was due to his

sexual growth having been stunted before mature development occurred in adolescence.

Adolescent girls engaging in premature sexual relations fail to develop their female psychology and to feel pride in femininity. For both boys and girls, chastity during adolescence is essential for developing the capacity to idealize love.

Marty's experiences with pornography induced him into sex relations before the process of idealization was established in his relations with girls. As a result he holds girls in contempt regarding them as merely pill-protected receptacles. His unresolved affectionate longings has built up a continuous succession of frustrations. His bitterness and disappointment with carnal sex devoid of spiritualization has created such a reservoir of hate for females that his sadism is almost fiendish. He has gradually reverted to satisfying physical sexual needs entirely through voyeurism and sadism. His greatest delight is in having orgasmic responses after beating his female cohorts. Sadistic pleasures have spilled inwardly into himself and he is gradually destroying his life with drugs.

As a physician practicing psychiatry and internal medicine, many of my patients seek help for ostensibly physical reasons. With an increasing number, however, complete diagnosis reveals that much of their ills are related to the sexual abuses in today's environment. Contrary to the "sexpert" school, these sexual disturbances do not result from lack of exposure to or information about the "facts of life." They are largely brought about by free love and perversions.

The occasional adult or adolescent "escapade" into the nether world of pornography with the recognition that the escapade is an exceptional incident apart from normal life is not a problem.

Such infrequent digressions from the "straight and narrow" are regarded as normal digressions. To be sexually titillated by a temerary experience with erotica has been going on for generations. However, these excursions become abnormal when a society legitimizes pornography and permits pornography to become incorporated into cultural activities.

And this is what is happening to-

day. It is spawning indifferent youths devoid of idealized love. Its members have adapted cave man sex practices consisting of promiscuity and deviances replete with exhibitionism, voyeurism and coprophilia ("love of filth"). The love of filth is readily apparent in their personal appearances as well as their sexual conduct.

The result is a suicidal situation—sometimes direct; more often by the less rapid methods of drugs.

If members of this psychopathic subculture killed only themselves, it would be tragic enough. But it does not stop there. Some of them commit violent crimes against others—for example the notorious Manson family. All of them constitute a festering source of societal plague. Although still in the minority in relation to the general population, debauched youths provide a readymade audience for the pornographic media: they spread the false gospel of its "benefits." Those among them who are talented and articulate not infrequently try to relieve their inner conflicts by spreading their ideologies through social work. Like the regressed muscle cells in the eye, members of the hippie cult are noticeably infecting the healthy portion of our society.

Adolescents are particularly susceptible. Social acceptance by their peers is far more imperative to the adolescent than parental approval. If it is the "in" thing to accept pornography and perversity, to go to "adult" movies and watch "mature" TV shows—that's what they will do, regardless of parental advice or their own consciences.

The Parental Dilemma

Parents who have attempted to instill morality during their children's upbringing are caught in a frustrating dilemma. They learn that it is impossible to enforce normal morality when these standards are not upheld by institutions in the community. The fatal accusation of being called "old fashioned" often shocks parents into an intellectual impotence. They remember their own disagreements with their parents and equate it with the pornographically induced sexual rebellion of today's youth.

The parents' confidence in their own judgment is further shattered by militant educators, clergymen and the go-go psychologists who proclaim "listen to the children."

Faced with the choice of a futile attempt to salvage their child's moral standards or probable success in salvaging his love, they all too often capitulate by joining the adolescent "in" culture.

At this point the conscience of society should ring a four-alarm bell!

More devastating to children and society are parents, like those of Marty's friend with the pornographic film, who lead their children into sexual abnormality.

Most deplorable, are the sex educators, who having never seen even their spouses naked, teach children with precision the mechanics of mating.

I had thought I was shock proof, until I was caught offguard by a mother during a recent Chicago TV interview on my book, *Sex and Sanity* (Macmillan Company, NYC, 1971).

She was the interviewer's assistant, a young woman of about twenty-three, who obviously considered herself one of the modern intelligentsia. After the commentator had discussed some of the main points of my book with me, she took over the interview.

"I object to your point of view," she stated. "In my mind sex is beautiful. And my husband and I are not ashamed about sex. We invite our children into the bedroom to show them sex is beautiful."

My jaw gaped. "But we know that when children observe sex between adults, it is regarded as a physical sadistic attack on the woman," I told her. "It has nothing to do with morals—it's a psychological fact. I have many patients who were exposed to this in childhood, and as a result have become exhibitionists-voyeurs and sadists-masochists. I can attest to this not only on the basis of clinical knowledge but also on the precepts of psychoanalysis. If you've read *Sex and Sanity*, you know that I think sex is beautiful. But sex is an intimate relationship between a man and a woman. When it is performed before an audience, whether children or adults, it becomes debased. It's the sexual development of your children when you invite them to see you have intercourse that I am concerned about."

By this time the commentator had recovered from his astonishment, and interposed, "lets forget she said that. In fact, she didn't say that."

He cut off my last line. I had wanted to tell her that it would have been kinder to expose her children to polio. They could have met their life needs better crippled than sexually perverted.

The newscaster who considered an explicit film on sexual pervasion (*Deep Throat*) harmless, older parents who abandon their own standards of value, this young mother, and a great many others with similar attitudes—including some of my own patients—fall into an increasingly large category of unwitting pitch-men for pornography. Many have been lured into permissiveness by the bait of liberal sophistication. They do not know that their regressions are

showing, they are unaware of the fact that they are wallowing with the pervers. Such ignorance, masked as liberalism, can hurt a great many people.

Confucius warned, "He who knows not, but knows not that he knows not—he is a fool. Shun him."

The Need for Entertainment

Can we shun these fools? We cannot simply turn the switch and shut them off from our own eyes and ears. To do only that is passively to condone the spread of pornography, to let others be exposed to the plague in the vain hope that it will never touch us or anyone we love.

Nor, even with the best of intentions, can we practice or enforce upon others complete isolation from contaminating media. Pornography has reached such proportions today that even many "G" rated movies would have to be boycotted. Via TV the same type of contamination is being brought into millions of homes, where the setting implies family sanction. Books are even more personalized, and were the first medium of entertainment to become explicitly pornographic.

Yet, to deprive the human being of escape from daily tension through entertainment is like depriving him of air or food. The need to release emotional and mental tensions in storyland is as basic as the need for breathing and eating. Picture stories on the walls of prehistoric caves attest to this fact. The storyteller has always been accorded an honored place from primitive campfire to palace. Wandering minstrels were welcomed by peasants and nobles alike. Modern drama originated on the steps of medieval churches to help satisfy man's spiritual hunger.

Today the vast entertainment industry is part and parcel of our Western civilization. The moguls of the movie and TV industries have ignored the needs of the sexually mature and have allowed our entertainment world to become as polluted as the air we breathe.

Responsibility of the Entertainment Media

Ecology of human sexuality is as essential for survival as ecology of the earth.

We are already tackling the huge task of ridding ourselves of smog and water pollution. We know we cannot do this by shutting off the air and draining the rivers and seas. Nor can we do it by closing down the factories and power plants. It must be done by popular regulation.

In a democratic society, popular demand can—if sufficiently widespread and sustained—force the entertainment

industry to assume its responsibility in regard to civilized needs.

That it can and should be called to account in this connection is substantiated by modern psychiatric research. To cite briefly:

Dr. Alberta B. Seigel at a symposium on violence at the Stanford School of Medicine stated: "... People watch not only the social behavior of other people around them, but also the behavior of individuals portrayed in the mass media—especially movies and TV."

Dr. Lawrence J. Hatterer of Cornell University, in a paper given before the American Academy of Psychoanalysis, concluded that homosexuality could be triggered by environmental stimuli. Among the most important triggers, Dr. Hatterer said, are suggestive homosexual literature, plays and movies.

Dr. Nicholas G. Frignito, Medical Director and Chief Psychiatrist of the County Court of Philadelphia, points out: "The most singular factor inducing the adolescent to sexual activities is pornography. ... The increase in sexual offenses among adults, too, is directly attributed to pornography."

What Can Be Done?

I am a physician, not a legislator or a lawyer. But I do feel that when the entertainment media, or anyone else, causes regressive changes of free love and perversion and when they do this without regard for others but simply for self advantages in some way these purveyors of pornography should be controlled.

What is qualified as sex by movies and TV is seen and heard by millions of people, and anything seen and heard by millions of people becomes truth automatically, even if in fact it's a complete and total prevarication.

Child molesters and rapists are dealt with severely.

The entertainment media seduce and ravish millions of children, adolescents and adults—and make money at it.

Why?

As Stalin, the greatest mass murderer in history said, "The death of one man is a tragedy. The death of millions is statistics."

Conversely, when impersonal statistics become translated into personalized tragedy to a sufficiently large number of people, public apathy is shaken. If it is shaken severely enough, action results. If intelligent leadership is at hand to direct that action, humanity moves another step forward.

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HOW THE NEW WOMAN FEELS

by Sharon
Neufer Emswiler
From: *Women & Worship*
(Harper & Row)

Worship is at the very heart of the Christian life. It is the pulsating center from which we receive God's love and strength for all that we are and do. Like the blood that flows through our bodies, we keep returning to that heart for refreshment and renewal. But what happens when the heart fails to function correctly? For an increasing number of women the heart of our lives as Christians is no longer providing the meaning and power we so desperately need. Why is this so? Perhaps the best way to answer this question would be for me to describe my feelings as a woman participating in an average worship service.

I enter the sanctuary and am directed to my seat by an usher, always male, except on "Ladies' Day," that one day in the year when women are given the opportunity to "play usher."

The minister (or ministers)—male, of course—then appears to begin the service, accompanied by a lay person (male) acting as the liturgist of the morning.

The congregation now rises for the first hymn and I find myself singing a song such as "Men and Children Everywhere" (I wonder in which group I am to include myself), "Rise Up, O Men of God," or "Faith of Our Fathers." If it is near Christmas, the selections might be "God Rest Ye, Merry Gentlemen" or "Good Christian Men, Rejoice," while the Easter season offers such choices as "Sing With All the Sons of Glory" or "Good Christian Men Rejoice and Sing."

As I sing I try to imagine that these songs are speaking to me, but I am not accustomed to thinking of myself as a "man" or a "brother," and the identification is difficult, and most often impossible. The only way I can find to identify with these masculine words is to attempt either to deny or set aside my femininity. But I do not want to deny that part of my personhood; I want rather to affirm it. I want my femaleness recognized and affirmed by the Church also. As the worship progresses through the prayers, creeds, and sermon, the same language form keeps recurring—always the masculine when referring to people; always the masculine when referring to God. While I sing and during prayer I change the word "men" to "people," "mankind" to "humankind," "sons" to "children," "Father" to "Parent," but I feel as though I am outshouted by the rest of the congregation. My words are swallowed up by theirs.

Listening to the minister preach his sermon for the morning, I am aware that his illustrations all revolve around men. Suddenly, I feel as though I am eavesdropping on a conversation labeled "For Men Only." Or worse yet, I feel that the suspicion I had after the call to worship is true. I do not exist! I look down at my hands and arms and feet. I can see them; they are very real to me. But I feel that somehow I must be invisible to this preacher who has designed this service and now stands in front of me speaking of "the brethren" and telling his congregation to be "new men."

Following the sermon, the worshippers are invited to participate in the celebration of the Lord's Supper. As the large

group of male ushers marches down the aisle to receive the communion elements and distribute them to the congregation, I am suddenly struck with the irony of the situation. The chicken suppers, the ham suppers, the turkey suppers in the church are all prepared and served by the women. But not the Lord's Supper! Yes, it is prepared by the women, but the privilege of serving the Lord's Supper in worship is reserved for the men. This particular morning I find it very difficult to swallow the bread and drink the wine, knowing that within the Body of Christ, the Church, the sisters of Christ are not given the same respect and privileges as are his brothers.

When the worship hour is concluded I leave the church wondering, "Why am I going away feeling less human than when I came?" That which should have created a sense of wholeness in me made me feel dehumanized, less than a full person. What was meant to be a time of worship of the true God was, for me, a worship of the masculine—the masculine experience among humans and the masculine dimension of God.

In yet other ways male leadership in the worship of most of the larger mainline denominations reflects what society believes to be masculine. The worship in these churches is reasoned, intellectual, and often cold, lacking the emotional warmth and spontaneity more common to the feminine experience. When the presence and participation of women is reflected in the liturgy or in the sermon, it is done so in a patronizing and condescending manner, assuming stereotyped roles for us in the family.

IN THE OLD WORSHIP SERVICE

Church, and society. Women are not recognized as mature adults with abilities and interests as great and varied as those of men.

I know that I am not alone in my reactions to most Christian worship services. On occasions when I have been leading the liturgy in a worship service and have included the appropriate feminine word along with the masculine one that is written in the liturgy, women have often expressed their appreciation. They are pleased that someone has recognized their presence.

For me, the most momentous occasion showing women's feeling toward the total use of masculine terminology in worship was a service in which all of the participants were women and all the words for humans and for God were feminine. At first we felt rather silly and somewhat rebellious substituting "sisterhood" for "brotherhood" and "she" for "he" when speaking of God. But as we moved through the service the mood began to change to seriousness and excitement, reaching a climax at the conclusion of the Scripture reading in which it was said that God's covenant was given to "Sarah and her daughters." The women received those words with spontaneous applause and joyous laughter.

It was as though we women were hearing those words for the very first time in our lives. God's promise extended to us, the daughters of his faith.

If you are a man reading this and still are not convinced of the need for more inclusive terms in our liturgical language, or if you are a woman who has not experienced any difficulty with the predominance of masculine words, try this experi-

ment: Turn to I John 2:9-11 and read it aloud. Now read it aloud again substituting the appropriate feminine word every time a masculine word is given. Do you *feel* any difference in your reaction to that passage when using feminine terminology? Try the same experiment with other books, particularly ones that use the generic "man" in abundance.

The words we use in worship are important also because of the *images* they form in our minds. When we hear the word "man" or "brother" or "son," the image in our mind is most often a masculine image rather than a feminine one.

Therefore, the tendency is to form a masculine image when hearing a statement such as "If any *man* is in Christ, *he* is a new creature." The image most of us form is likely to be of a male "man" rather than a female "man." Because the masculine is the image we carry in relation to that word "man," we subconsciously receive a different message than the one actually intended, a message much more closely tied to the male than to the female human being. When a male or female is constantly bombarded with masculine terminology and masculine imagery, the result is to form the conclusion, unconsciously, that all life is lived in the masculine gender, by the male sex, thus placing the female outside the boundaries of *human* life, in a world of her own. This conclusion is strengthened by the fact that the words for the male specific, "man," and the words "human" or "human being" are interchangeable; thus woman stands apart from human.

Another problem raised by using "man," and "men" to

denote both males and females is that the woman is not sure when she is supposed to be included and when she is not. Sometimes the context of the statement is a clue. "We need some men to help move the pulpit and lectern following the service this morning," most likely means "males." "All mankind is one brotherhood" probably is intended to include women as well. However, statements like "All men are created equal" and "God calls men to the ministry" leave some question in our minds. "All men are created equal" is *said* to include women but in practice is often interpreted to mean "all males." "God calls men to the ministry" leaves a woman wondering whether women are not called or whether at this particular moment she is to consider herself and all women as "men." The perceptive woman soon discovers that while she has been told that "man" generically used includes her, in practice it is often interpreted to mean "Males Only." The ambiguity of the terms allows women to think they are included while in reality they often are definitely excluded.

Language has a powerful influence on our lives; it is not a trivial matter. Words form the bridges from one human being to another. We must always strive to see that these bridges go where we want them to go and that they are kept in good repair. When words no longer communicate what we thought they did or what we want them to communicate, it is time to use other words or even create new ones to express ourselves. This is what the Church is being called to do in the language of its worship.

A Matter

by John A. Hoyt

There is living yet today a gentle and compassionate woman who has affected me more profoundly than I shall ever fully know. She is my paternal grandmother, a woman whose ninety-two years of age have in no way eroded the beauty and tenderness that have imbued her life from my earliest recollections. Beyond the confines of our family and a few remaining friends, she is neither heralded or known. Yet she embodies in a very fundamental way the human ultimate of goodness and compassion. She is one of those persons of whom Joseph Wood Krutch spoke when he said, "To be truly human, has always meant to be compassionate."



John A. Hoyt

Beyond the subtle and incidental ways in which she has influenced my actions and values, there stands out in memory an incident of no small significance. It involves a horse, a man, a boy, and finally, this lady of whom I speak.

The setting is a rugged farm hidden among the hills of West Virginia. The occasion is the hauling of lumber pulled by a horse who was more friend and companion than servant of man-imposed labor. His strength was great, but not equal to the load assigned him by a thoughtless and ignorant man. Unable to move the weight restraining his struggling body, he was met by blows across the head administered by this pathetic man who was determined to be his master.

In a matter of seconds, I had summoned my grandmother who, without debate or reflection, banished this man from her property and



of Choice

employment. And in this simple and single act of affirmation for a beast of burden whose name was Sam, I was irrevocably recruited into a gathering of persons whose cause I now espouse without apology or hesitancy.

On a chain of lakes in northern Wisconsin, amid extensive undisturbed forests, lives another exceptional person. His name is Carl Marty; the place Northernaire. There he has assisted nature's creatures creating a remarkable community.

Of it he says:

As I walk in the forest in the darkness of the night and the bear, deer, fox, and raccoons walk up to me in friendship and lick my hand, when the porcupine climbs up my arm and gently nuzzles my ear, when the beaver swims in from the lake, stands up and grasps my leg, crying like a human child to be held in my arms, and when the fox jumps through my open window to lie upon my bed, I feel they are asking me to help their misunderstood brothers in the woods to a better understanding between their kind and man.

"Were such understanding as this prevalent," writes F.S.C. Northrop reflecting upon this experience, "there would be no need of societies for the prevention of cruelty to animals, nor books or speeches debating the rightness of a humane ethic."

But clearly this is not the case, for the Flora Hoyts and the Carl Martys are exceptional persons and the identity they share with animals is an experience all too few have known. Theirs is a world far removed from the common place of our living, but more importantly, theirs is a philosophy that all too many disavow.

There can be little argument that there is implicit within Western civilization a general consensus that animals are deserving of humane treatment. At very least, there exists a general moral prohibition against unnecessary suffering. But "humane treatment" and "unnecessary suffering" are conceptual terms,

and there is clearly no consensus regarding what these terms finally mean nor the obligations and responsibilities they require.

Let me clarify what I am attempting to say by sharing with you an example presented by Kai Nielsen in his essay *Persons, Morals and The Animal Kingdom*. He writes: In the large ranches of the North American West, cattle graze on an open or partially open prairie



attractive to rustlers who even today practice their thievery. On these ranches cattle are branded. Presumably, ranchers could have used instead of branding something like dog collars and have placed coloring on a portion of the animal hide or some other device for identification. But both 'dog collars' or coloring would be far more costly and would be a boon to rustlers. Presumably, however, some device could be developed which would be relatively efficient in identifying the cattle and would protect cattlemen against rustlers. It would, however, be much more costly. Suppose, to bring out the principle of the thing, the utilization of the cheapest effective alternate to branding would double or triple the cost of cattle raising. Would then the pain suffered by the animals in being branded be a "necessary suffering"? Many people would say so while remaining fully aware that it is actually possible to carry on ranching without branding. But the cost, many practical minded people would say, would make such a practice prohibitive so that suffering is actually necessary. Others would say that we humans should plainly bear the cost and inconvenience and not tolerate such animal suffering. It is not necessary that the animals should so suffer.

What we have in this example presented by Mr. Nielsen are two conflicting views as to what constitutes "unnecessary suffering." Neither party will deny that unnecessary suffering should be avoided. But the rancher, who has a direct self interest in the cost of raising cattle, will justify branding on the basis that the suffering caused these animals is not of such a degree or consequence to justify more costly alternatives. His critics, on the other hand, will argue that if the suffering can be avoided at all, it should be avoided regardless the cost. The question centers on the justifications, or supposed justifications, for causing an animal to suffer under any

circumstances.

Another, and certainly much more pervasive example, is the use of animals for biomedical research purpose and its allied fields. Here the conflicting views are much more intensely held and expressed.

On the one hand, it will be argued that under no circumstances should any animal be used for research purposes if such research involves pain and suffering to the animal. No matter how "necessary" or noble the objective, there can be no justification for subjecting an animal to this kind of torture and suffering, even if could be clearly demonstrated that such research is for the benefit of human kind.

The scientist, on the other hand, will argue that because in his judgment, human life is more valuable than any other form of animal life, the use of animals for research is clearly justifiable and that when pain and suffering accompany such research — a fact he will not deny in many cases . . . it should be regarded as "necessary suffering."

In between are those who would say "maybe, under certain conditions, if it can be clearly demonstrated beforehand that such research is absolutely necessary to the saving and enhancing of human life." The answer each person gives will be reflective of his own self interest and the convictions that have been conditioned by various stimuli and means.

Clearly, few of us are totally free from a participation in the suffering of animals for purposes we regard justifiable. Yet in other cases and under certain circumstances, we will exert considerable effort to put an end to practices that others seek to defend. In both instances we will have made a judgment regarding what is "necessary" and, therefore justifiable suffering and what is not. And though we may revise and change our judgment from time to time, depending upon circumstances and conditions, the judgments we have made shall define and control our actions.

But is this kind of subjective choice for determining what is justifiable and what is not an appropriate ground on which to make such judgments? By what presumption and by what authority do I place myself in a position to make such decisions? And what, finally, makes my judgment "right" and another's "wrong"?

This, obviously, is the crux of the debate that rages between anti-vivisectionists and scientists, between certain vegetarians and meat eaters, between hunters and non-hunters, between rodeo critics, between trappers and those who oppose trapping, between human societies and animal control agencies, and between those who hold differing views on a myriad of other issues involving a man-animal relationship-confrontation. It is a debate that frequently pits humanitarians against veterinarians, and it is surely a debate that has resulted in a fracturing of the humane movement across this country. I am certain I tell you no secret when I say that humanitarians and

humane organizations are often as differing with each other regarding what is permissible and justifiable animal suffering and what is not as they are with their acknowledged critics and adversaries. Regrettable as this may be, it is another example of the limited basis on which such judgments are made; a basis that derives not from some authoritative moral absolute but from a subjective and emotional response that is conditioned by more factors than one could hope to identify in a presentation of this kind. Yet there is, I believe, no other way by which we come to our respective conclusions and convictions regarding the treatment afforded animals than in exercising our own personal judgments. Our decision, in the final analysis, is a matter of choice.

But is that choice wholly arbitrary? Is it in no way informed and conditioned by factors other than my own subjective impulses and dictates? Are there no ethical or moral standards to inform and guide me toward a more humane response to animal needs and, dare I say it, animal rights? Are there no ethical, moral, or legal restraints that shall limit the scope and degree of my offense against my fellow creatures? Obviously, there are certain established "standards" and "restraints" that do, in fact, condition such actions and attitudes. But in the main, these are designed more for our own self interest and protection than from a consideration that would accord special significance or status to animals as regards their rights vis-a-vis-man.

Professor Joel Feinberg of Rockefeller University has written:

One would think that the conceptual suitability of animals for 'right' had been established once and for all by 'cruelty to animal' statutes that seem to confer at least legal rights on animals to humane treatment. Still, it is always possible to say, on the other side, that such statutes were designed merely to protect public or private property, or to protect the characters of human beings from corruption, or the sensibilities of a minority of animal lovers who, as human beings, certainly do have rights. And there is little doubt that such reasons were the primary motives of the English legislators who originally passed animal protection bills. For example, that English bill for the abolition of bear-baiting and other cruel practices was expressly propounded on the ground that nothing was more conducive to crime than such sports, that they led the lower orders to gambling, that they educated them for thieves, that they gradually trained them up to bloodshed and murder. Not a word about the pain and anguish of the animals?

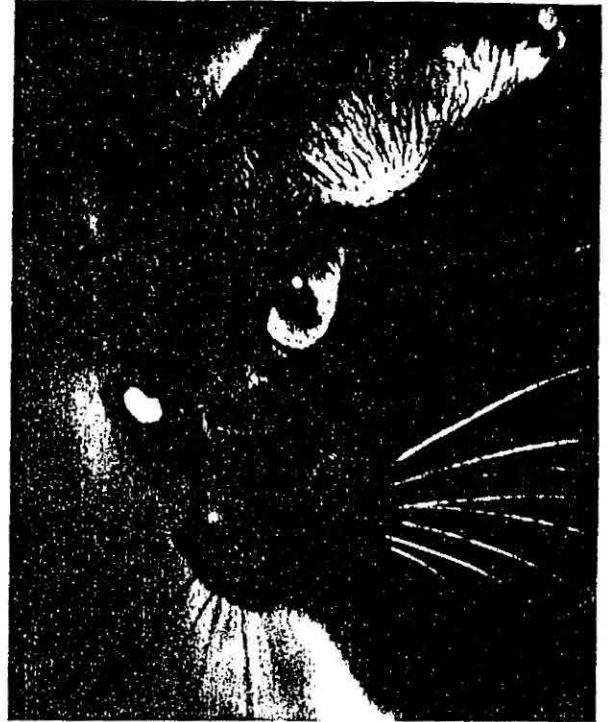


Photo by Robert L. Barth

Yet one need not look to English statutes for such an example. Our own laws such as endangered species legislation, the Lacey Act limiting the importation of various animal species and sub-species, even our common leash laws are not primarily for the benefit of the animal, if at all, but for the benefit and self interest of man. And even more to the point, legal statutes that we do not now have that would surely serve to protect animals from suffering and abuse are absent for the very reason that their enactment would limit the self interest of man, or at least, certain persons. We are surely the victims of a delusion if we think there is any significant moral or legal premise operative in our land which derives from a purely benevolent concern for animal protection or in recognition of animal rights. There are a few exceptions, but they are minimal when viewed against what could be if such a moral and legal premise were a matter of general affirmation.

Is this, then what we are left with — the absurdity of a separateness between man and animal that binds us irrevocably to a humanocentricity that can never move beyond itself into a relationship of fellow feeling with other creatures? Or an arrogance that justifies almost any degree of cruelty when done in our own self interest? A Carl Marty, a Schweitzer, a

Saint Francis of Assisi would say otherwise, and it is to these we must look if ever we are to find a positive rationale for creating a society in which the essence of life is discovered beyond ourselves. And if we should make such a discovery, I dare say it will free us to be more human — more truly human — than we had thought possible.

Anthony Wayne Smith, President of the National Parks and Conservation Association, once wrote, "It is the intrinsic value of life to itself that is important; it is irrelevant whether the other forms of life serve man. The other creatures exist not merely to cooperate with man, to serve and be served by him, but for themselves."

And he continues, "The universe lives in the butterfly quite as fully as in man, perhaps more fully. Man has no licenses to destroy them; nor when he is truly man, any wish to do so, but rather to preserve and restore them; for man as man is protector, not destroyer."

Like it or not, we have ultimate custodianship of our planet. No doubt about the fact that we can make or break the world with bombs, poisons, impossible social orders and disorders and wanton destruction. All this is within our power. And the manner in which we exercise that power and employ our judgments will determine perhaps for all time, whether we shall have chosen life or death, not alone for those animals whose fate is very much in our hands, but for ourselves as well.

Certainly there will be honest debate for years and, perhaps even centuries to come, regarding the appropriate conduct of man toward his fellow creatures. And unquestionably, the harder decisions pertaining to the appropriate use of animals for food and medical research purpose will not be resolved easily. But even while those debates continue, there are certain other areas in which the resolving of animals' rights to protection from suffering and abuse should not be so long delayed.

The hunter, the cowboy, the trapper, the dog and cock fighter, the matador, the animal trainer — all these will argue that either they do not cause animals pain and suffering or that such, in whatever degree, is justified for their various purposes of sport, recreation, economical gain, etc. And again, they will counter our protests that they have as much right to their activities as the researcher, the cattleman, or those of us who condemn animals to death and slaughter in more refined and less personal ways. We cannot dismiss such arguments out of hand. But at this level we can prevail, for I am confident that decency and social morality are on our side. Further, there is a sincerity and spontaneity about our convictions on these matters that are the fuel of social and political change.

Dr. Victor Scheffer in his book *A Voice for Wildlife* writes:

These people, whom I have called

the new conservationists, are at a moral frontier. They are propelled by a concern which keeps them headed toward a decent society, a society that seems to them not only 'right' but natural and sensible. The sportman and fur trapper will complain that the new conservationist — referred to by them as deep-breathers, weepers, bleeding hearts idealists, or posy-sniffers — are mixing 'emotion' with fact. But should one try to pull emotion apart from fact? 'Knowledge without feeling,' says the poet Archibald MacLeish, 'is not knowledge' at all.

Elsewhere in the same book Mr. Scheffer declares:

Some argue that because primitive man had little sensitivity toward and doubtless no reverence for life other than his own, modern man should not trouble himself to search for a natural origin of gentleness. That is, if reverence for life is not one of man's genetic endowments, why should he try to defend its essential rightness? But evolution has molded man into a thing unique. He is now more than a superanimal; in his self-awareness, he is an altogether different kind of animal. He alone can think of compassion. He alone can look at a living beast in the field without the animal reaction — do I kill it or does it kill me? He alone can afford to wonder about the origin, the meaning, and the end of Life itself.

Albert Schweitzer said, "I am life which wills to live. Life outside a person is an extension of the life within him. This compels him to be part of it and accept responsibility for all creatures great and small. Life becomes harder for us when we live for others, but it also becomes richer and happier."

In the Genesis poem of Creation, we read that God created the heavens and the earth, daylight and darkness, the lands and seas, the plants of the fields and all manner of living creatures. After the fifth day he looked upon his creation and called it "good." Then we read He gave man to creation, and not creation to man.

Thus are we the children of creation. To us has been passed the awesome responsibility of preserving its inherent value and worth.

If we profane it, as so often we have done, we and all else shall become the victims of death. But if we shall dare to live for the sake of all that shares with us this wondrous creation, not only shall we know the fullness of life in our own experience, but shall forever establish life as the victor over death.

So God Created Persons

by Dr. Robert Meyers

When the National Association met in Wichita in June, I had the honor of delivering five Bible lectures to the delegates. Four went by with hardly a ripple; one struck a rock. It was titled "Amnesty for Apple-Eaters," and involved samples of the way in which the Old Testament reflects what is now called male chauvinism.

If there were any shorn rams present, I did not temper the wind for them. Setting aside for the moment the 31st chapter of Proverbs and its praise of the "worthy" woman, I tried to show how the Old Testament perpetuated the view that women were pieces of property, useful for barter, easily disposed of when not wanted, and in almost every way inferior to Yahweh's primary interest, the male.

Now, a few months and several protesting letters later, I still feel there can be no reasonable doubt as to the overwhelming masculine bias of the early Hebrew religion. A double standard operated throughout that primitive society; it was sometimes so gross in its workings as to be all but unmentionable in public. Where males got off with fines, women were stoned or mutilated for the same offenses. Examples of discrimination and cruelty are abundant; those I used in the Wichita lecture were only a fraction of the catalog I hope to set forth later in a small book or long monograph.

Rebellion against the male chauvinism which the Old Testament helped to perpetuate was slow in coming, but inevitable. Something had to be done about injustices of law, salary and opportunity, and probably there is no one reading this journal who does not rejoice with me that something is being done.

But all revolutions, let it be honestly said, are annoying. Annoying not only to those who are being revolted against, but also to others who have no great stake in the proceedings and are simply disturbed by the noise of warfare.

And all revolutions, let it be further confessed, are forever doing precisely what their opponents charge them with doing: that is going too far. They careen wildly out of the sensible middle and into far corners where kookiness and idiocy lurk. There is nothing surprising about this. Revolts inevitably run to extremes in their efforts to get attention. It is not easy to stir people out of habit; they have to be nudged and poked and screamed at, and in the process of doing these things the leaders of revolts often get carried away by their own passion.

For example, why should we not admit that black racism — open and distressing hostility to whites — has become an increasingly serious problem since the civil rights movement began? It was, after all, inevitable. Most people who have been the victims of racist hatred have a psychological need to retaliate and purge themselves of long-standing resentments before they can ac-

cept equality.

As women have learned how variously our society has discriminated against them, they have grown ever more fervent in joining battle against it. I applaud them here and now, as I have in many ways and other places, but I do so in this essay with the recognition that like any other great revolution theirs, too, will occasionally shoot off into wild nonsense.

I read recently about some women's liberation folk in Connecticut who insisted that the state dog license be altered so as not to discriminate against females. The problem was that the license was made in the shape of a miniature fire hydrant and, as these women sagely observed, this can only represent *male* dogs.

This particular idiocy was local and limited, but there is another piece of nonsense which has to do with *language*, and I am deeply concerned with language not only because I profess in the university classroom to love and study it, but also because the Christian gospel which I proclaim depends on language and upon our deep respect for it.

One who loves language will welcome new coinages, but not all of them. Some neologisms enrich the language and make it either more useful or more beautiful, or both. But some of them debase and pollute it, and the charge I bring against the liberation movement is that it has tried to saddle us with one of the most unnecessary barbarisms ever inflicted upon English in the name of a good cause.

The object of my wrath is that clumsy coinage, the word *chairperson*, brought into existence to avoid the word *chairman* on the grounds that it has the word *man* in it and is therefore discriminatory against women.

Apparently we need to recall a linguistic lesson learned long ago. One of the common and useful meanings of the word *man* is *human being*, regardless of age or sex. From Old English vocabularies to the present the word *man* has meant, in one of its most common senses, *person*. In modern words like *penman*, *swordsman*, *policeman*, *chairman*, the unstressed phoneme *man* (pronounced "mun") is no longer even a word but in effect a derivational suffix with meanings of "one who is skilled in the use of something," or "one who is connected with some act" (like policing or chairing).

Why, then, should we drag in the word *person* to replace a perfectly good form which already includes it? Especially when it means that we shall have to rewrite half the world's great poetry in order to get sexist bias out of it.

When Job says, for example, that "Man that is born of woman is of few days, and full of trouble," he means total humanity, and the music of that line vanishes if one has to say: "Men and women who are born of female persons are of few

days, and full of trouble." And then, of course, there would soon have to be another change so that *men* would not be discriminated against, because the passage speaks only of being born of woman and leaves out the role of fathers.

Imagine the loss if we must change Psalms 8 from the beauty of "What is man that thou art mindful of him, and the son of man that thou dost care for him?" to "What are persons that thou art mindful of them, and the offspring of persons that thou dost care for them?"

Must the revolution insist that we announce the hymn like this: "Once to Every Person and Nation"? Or that we change that lovely title Jesus used of himself, Son of Man, to Son of Persons so that all sexist bias is removed? Is it really necessary to emasculate the language in order to redress old grievances?

There would, of course, be no end to it. We would have to change *woman* to *woperson* in order to be rid of those dreaded three letters, and in the process we would give birth to an absolutely grotesque word. Some liberationists (they are not typical) have suggested we might use *peep* (short for *people*) as a term for both men and women. Then we could have *chairpeep* and *salespeep*, and the manhole in the street could become a *peephole*.

The World Council of Churches seems to me to have hit a new low recently in recommending that we give up words like *brotherhood* and *fellowship* because they have those sinister masculine prefixes. Forgive me for hoping that in my old age I shall not be obliged to invite people into Christian *personship*, or worst yet, *peepship*.

It is not easy, in these times of transition, to remember all the "in" phrases one is supposed to use. I was in a meeting recently with participants who could not always remember to say *chairperson*, so that we were bouncing back and forth between *chairman* and *chairperson* in a kind of wild linguistic comedy. I wondered how the secretary was transcribing it, and found myself hoping that his *penpersonship* would be legible for the typist.

I also found myself on that same day thinking of a few of the changes we would have to make. No longer *manhours* but *personhours*, no longer *foreman* but *foreperson* of the factory. And then *milkperson* and *paperperson* and *postperson*, and in the life I divide between two professions I would be in one half a *clergyperson* and in the other half a teacher who works with college *freshpersons*.

The mutilations are endless, but none are so grotesque as some of the title revisions we should have to make in the name of equality. Shakespeare's early comedy would have to be renamed *Two Gentlepersons of Verona*, Shaw's play altered to *Person and Superperson*, and O'Neill's play announced as *The Iceperson Cometh*.

Fortunately, this castration of a noble language is not really necessary. We do not have to change "Man's inhumanity to man" to "Persons' inhumanity to persons," or even *chairman* to

chairperson. As that great early linguist Henry Fowler once put it, the way to change the cultural expectations about a word is to change the real world; those cultural expectations will then change also.

As more and more women go into surgery, for example, the word *surgeon* will automatically include the notion of male and female. It will not be necessary to speak of *female surgeons*, or to find a new word which will embrace both sexes. In the same way, as more women preside over meetings, deliver mail and enforce laws, it will seem perfectly natural to describe such individuals as *chairmen*, *postmen* and *policemen*. All one has to remember is that the phoneme "mun" has nothing at all to do with sex.

Then we can get back to the serious problems of real equality for women, as opposed to a pseudo-equality gotten by playing nonsense games with words. Equality, in the most significant use of that term, means in a religious context that we are the children of God, that we all share in the same human-divine substance, that we are all one.

But it also means that each of us is unique, and that the uniqueness must be respected. No person is to become — ever — a means to an end for some other person. No woman, for example, is to be used or exploited as if she were property or nonhuman.

When one reads in *Genesis*: "So God created man, male and female created he them," the words mean that *man* (*mankind*) is a unity only when it includes male and female as the twin and equal halves of that whole.

Matriarchy, in which woman dominates man, violates that unity. Patriarchy, in which man dominates woman, violates it just as much. But in rejecting those unbalanced ways of life, I refuse to say, "So God created *persons*," because for me that separates the very unity which the old writer has so beautifully expressed.

I believe that without awkward revisions of our language, without destroying the poetry of a thousand familiar lines, we can do battle against the kind of male chauvinism Josephus described for the Jews when he wrote of women: "In every respect woman is inferior to man."

Against the background of that colossal nonsense, Paul affirmed more, admittedly, than he himself was able to practice, but affirmed it for all time anyway, that in Christ there is neither Jew nor Greek, slave nor free man, male nor female, because we are all one in that ideal relationship.

If those who claim to belong to Christ will believe that, one's sex may be of necessity the *first* word (*he is a man, she is a woman*), but it will not be the last. The last word will be: She is woman, daughter of God, different but equal, bringing gifts to life and to the kingdom without which neither she nor her brother can become MAN — in that splendid sense of the word which has nothing to do with sex, and everything to do with being one. For *that* revolution I will carry the flag!

Was Jesus a Feminist?

Dr. Mary C. Lane

Speaker, Women's Association Luncheon

What appears to be a major controversy of our time—though only history can tell how grave its impact—is the question of the ordination of women, and by implication, the status of women in the church.

There is little question, it seems to me, that both the Old Testament and the New (which takes its views largely from the Old) evidence a strongly sexist attitude toward women. To some extent the fault may lie in our translations.

Whatever our own view—conservative or liberal—there is no doubt we are dealing here with a very "hot potato." If arguments about the Bible rouse such diverse views and such strong feelings, how much more can the question of where Jesus stood on this and similar matters?

The more seriously we hold to our religious convictions, the more are we impelled to "search the Scriptures" to find, if such is possible, the authentic voice of Jesus is it concerns the problems of our present day.

A basic premise must be an understanding of traditional Jewish attitudes towards females. Only thus can we gain a true perspective on Christ, his views and the incidents reported about him.

First, there is the well-known scene with the Samaritan woman at the well. Three elements emerge: (1) She was a Samaritan and no self-respecting rabbi spoke to a woman on the street or in public; (2) she was a woman and no self-respecting rabbi spoke to a woman on the street or in public; and (3) her reputation in the village was unsavory.

Second, there is the well-known association with what society once referred to as "fallen" women. Indeed, he told the Pharisees at one point that some whores would more easily find admittance to heaven than they.

Third, there is his defense of the woman taken in adultery. The incident takes on added import when we recall that legally the woman would have had no opportunity to defend herself even in a court of law, for all women by Jewish law were judged incompetent as witnesses in civil or criminal trials.

Fourth, in the instance of the hemorrhaging woman, Jesus broke with religious taboo. According to Jewish law a woman having an issue of blood many days "not in the time of her impurity" is unclean all the days of the "impurity" and contaminates all whom she touches.

It was such an "unclean" woman who broke from the crowd to touch Jesus' gown. But Jesus accepts rather than rejects her and declares that she has been healed because of her faith.

Finally, Jesus respected the possibility of intellectual capacity in woman. This is strongly brought out in the story of Mary and Martha.

Less frequently quoted is Jesus' rebuke to the woman who called to him from the crowd, "Happy the womb that carried you and the breasts that suckled you."

"No," Jesus replied, "happy are those who hear the word of God and keep it."

There could be, I think, no clearer evidence that Jesus set the criterion of merit not on the physiological accidents of womankind, but upon the spirit and mind of mankind.

Was Jesus then a feminist?

Measured against his times and against the prevailing Jewish attitudes of his day, there seems to be little question but what he was.

Certainly in his attitudes toward women he set himself in opposition to the prevailing tradition and social custom.

How far you wish to carry that concept into our present times is a question each of you must decide for yourself. For once again we enter into the realm of the Christ of faith and once again into the shadows behind the Cross recedes that lonely figure whose mystery for us is as great as it was 2000 years ago when the question was first posed, who He was. □

*Dr. Lane is Dean at Piedmont College,
Demorest, Georgia.*

EDITORIAL by Nancy Manser

The promptings for this editorial come from observations and conversations of recent months.

The convergence of conversations and recommendations for a corporate voice for social justice within the NACCC came together, happily, for Heritage Month. I say happily because this confluence represents a looking ahead by building on the past—rather than a hollow glorifying of history.

Backing for a national commission on social justice came from two persons holding the most widely divergent viewpoints: David Gray and Lou Gerhardt, both ministers in California. Another voice was raised in my church, First of Royal Oak, Michigan, which is working on a recommendation for such a commission. In addition, Jim Burklo, a CFTS Fellow, sent unbidden a recommendation on a reconciliation commission.

Added to this were concerns of both clergy and laity about the lack of leadership in social justice, a lack felt by many hampering the NA in attracting leaders for the ministerial ranks and holding on to the young leaders already within the ranks.

The tradition for such a national group is evident within Congregationalism. Involvement of the individualistic New England churches in the anti-slavery movement is part of our history and an honored part. That involvement led to concern with other issues.

The Rev. Washington Gladden, whose moderatorship of the National Council in 1904 brought the social gospel to its first high peak, laid the foundation for the movement which made possible the Council for Social Action in 1934.

In moving to other issues than slavery, as the economy, Gladden called these moral questions.

"Nay, they touch the very marrow of that religion of good will of which Christ was the founder. It is plain that the pulpit must have something to say about them."

The social justice movement within Congregationalism began officially with Dr. Gladden's address to the Worcester council in 1889 and eventually evolved into the Council for Social Action established in 1934.

The basis of Congregational social justice movements is rooted exactly where it ought to be—in the Scriptures. Both the Old and New

Testament have as primary themes the caring for the oppressed.

William Lange, in a sermon earlier this year, refers to the Old Testament concept of "true worship as a total life commitment to love of neighbor, to the welfare of this fellow man."

I don't think many today would argue with Lange's statement that to be a person of faith is to be a person of action. There will be dispute as to course of action.

Back in the late 1960s a suggestion to form an ad hoc social concerns committee met with much criticism. Perhaps it's simplistic, but I would wager some of the opposition was based on the turbulence of the times plus still fresh wounds from the denominational battles.

The NACCC is solidifying, growing. If it's strong enough to listen to a conservative and liberal take the platform and present their views—years after other religious bodies have done the same thing—then it's strong enough to address itself to the problem of corporate witness of the healing and compassion of the Gospels.

Some consider corporate witness as embodied in a commission, an infringement of personal freedom. The suggestions given in this issue strike me as moderate and safeguarding personal freedom.

We must ask, however, how do we use our personal freedom to insure the freedom of others and do we work actively for that?

Can we ignore the corporate witness of the early church to the problems of its community; can we ignore the privilege and responsibility of leadership which faith brings? Can we continually fence sit, becoming part of the problem through silence and inaction rather than part of the solution?

I wouldn't be too worried about such a commission making sweeping statements attributed to the NACCC if for one reason—who would listen?

The day is long gone when anyone listens raptly to the pronouncements of church people.

But the challenge is there to study, to give corporate witness. And for those who maintain this should only be done on the local level, it is not enough to brighten the corner where we are when we are called to be the light of the world.



A Recommendation from Michigan



The Social Concerns Committee of First Congregational Church, Royal Oak, is considering a recommendation for formation of a Social Concerns Committee in the NACCC.

Their working document, which may be changed in the final draft, is the following:

"It is our belief that the Christian faith, in its biblical heritage—including the Hebrew ethical prophets, the ministry of Jesus, and the sensitivity of the New Testament churches—is one that relates to every concern of humankind.

"The Christian Church, in addition to its ministries of worship, pastoral concern, education, and inspiration, has responsibility to speak to concerns that affect the social life of society and the world.

"It is our belief, further, that the tradition of Congregationalism has reflected such concern. Our ancestors in the Congregational faith were active in political/social matters, e.g., the American Revolutionary war, the abolition of slavery, the ordination of women and women's suffrage.

"Our predecessors in the General Council days activated a Council for Christian Social action (and our sister churches in the United Church of Christ have actively maintained a similar instrumentality). While it is recognized that there were abuses related to the CSA, it is our feeling that such abuses should not relegate Congregationalism to social apathy.

"We are aware, moreover, that a number of our young people, including some who are theological students aspiring to the Congregational ministry, are concerned that their denomination be one of sensitivity and awareness.

"Therefore, we recommend that the National Association of Congregational Christian Churches establish the Commission for Social Concerns.

"We envision such a Commission and its activities to embrace the following:

- "1. A group of seven to nine elected Congregationalists, with four-year terms, to study the application of Christian criteria and ethics to personal and institutional life.
- "2. To share with other Congregationalists, through *The Congregationalist*, *UPDate*, and/or other appropriate publications, the results of such studies.
- "3. To stimulate the expression of Christian concern and principles in the total life of the individual and society.
- "4. To sponsor at NACCC Annual Meetings seminars, forums, speakers, materials,

which may raise the consciousness of individuals and churches in social concerns.

"We do not envision such a commission as one to enforce opinions, to offer official positions of the NACCC, or to present partisan resolutions for delegates of the NACC to endorse.

"The main thrust, as we interpret a Commission on Social Concerns, is for discussion, education, and to relate the Christian gospel to the fabric of contemporary life." □

Support from California

By The Rev. David Gray

The National Association no longer needs to prove its existence.

We DO need to get on with becoming more effective co-workers with God in transforming the world around us. This means getting involved with it—following our Lord's example—of praying and acting personally.

Therefore, I believe it is time to consider establishing a new commission on social concerns whose authority and purpose would be specifically limited to an educational function only.

This commission could provide information which would help our churches become more aware of the deep need for positive Christian influence in the arena of social concerns.

Such a commission could only suggest or recommend possible ways in which a local church might consider making a witness in a given area (e.g., world hunger, child abuse, the comparative amount of public funds spent on weapons versus those for improving human life, etc.).

Our Congregational forefathers believed in a direct relationship between their faith and the kind of education, the kind of laws, businesses and social practices in their towns and cities. They knew Jesus Christ as a strong, but compassionate, redeemer of men and whom had fallen short of the glory God intended for them.

His judgments were swift against those who protested they cared about others but whose actions showed little compassion toward "the least of these my brethren."

Let us not fight old battles over again.

There are NEW battles to be won for our Lord.

Moved by our faith and our conscience, we must fight against those evils in society which tear persons down and support whatever builds them up (Luke 6:31-33).

A new Commission on Social Concerns could help us do this more effectively in our local churches. □



LETTERS

(We received more letters on the social justice issue. Because of lack of space, letters have been edited. Thanks to all who participated in this discussion.)

In spite of my firm opposition to the concept of a commission on Social Justice, I am, nevertheless, very happy to find out for the first time what a lot of people in the NA are thinking. This March issue of *The Congregationalist* must go down as a great landmark. The letters show not only reactions to the issue of social justice, but many other aspects of our common quest.

It is this kind of outpouring of individual deep convictions that I would love to see surface much more frequently in our NA—at its Annual Meetings as well as in print. This shows something of what I had in mind in suggesting that there should be less preoccupation with official business and program and more opportunity for involvement on the part of all the delegates.

I congratulate you on the total result.

The Rev. Malcolm K. Burton
Agawan, Massachusetts



One of these days we are going to be forced to be concerned about our families and our neighborhoods. Social action today will soften the hardships of tomorrow. As I understand the life of Jesus, I am certain His was a life of continual social action. And we who are followers are committed to visiting the sick, comforting the prisoners, protecting the elderly and gullible. A church without a social action program has lost the vision of Jesus. "Greater things shall ye do."

I point with pride to the Organization of the Greater Youngstown Memorial Society. It is finally formed and incorporated as non-profit. Of course the Christian Funeral Directors opposed the project from the beginning and are still angry. One refused to support the Council of Churches in Youngstown because the council was sympathetic to the formation of the Society. Out of Christian concern grew Social Action, and I am certain that the real Christian Funeral Director will gain in the long run.

Now I am leading the concern for human dignity in the textile industry. As a member of the

Division of Christian Service and Concern for the Ohio Baptist Churches, I presented a plea for boycotting J. P. Stephens Co. I have research material covering both Union and Company positions. The case against J. P. Stephens is overwhelming, yet, Christian businessmen are violently opposed to the church taking action against a company. In addition, our National Office at Valley Forge is now concerned about the investments of companies of which they hold stock. South Africa, for instance.

We have not yet scratched the surface. To be a member of a Christian Church is to be free from worrying about things to eat and things to wear; if we follow Jesus, we shall be fed and clothed and will fear no evil. The question is: Am I my brother's keeper?

We need seminars at our conferences on the Church's role in Society and the ramifications of the Social Gospel. As you probably have heard, the Ecumenical Coalition of Greater Youngstown spoke out against the *inhuman* treatment by companies who closed the mills without even considering the devastating effects. The Church must have a voice in the economic and social life of our nation; and any church that is silent on political, social, or economic issues that affect people is a church that does not care. I want the NACCC to care and I hope and pray that you give us food for concern. This letter is off the top of my head; no editing, etc. But I appreciate your courage and your concern for the Jesus-Way of living.

Robert E. Hopkins
Minister
Slope Congregational Church
Hubbard, Ohio



My personal first impression is surprise at the overwhelming opposition that continuing Congregationalists are opposed to the social gospel. But the more I read the rationale of our people, especially the laity, I feel that their thinking is very sound and sensible.

The gospel is both a personal experience and a social experience (or witness). The witness is primarily in our personal lives, wherever we go. Our social witness is through organizations and their secular conscience, and, through our local churches. It is a critical criteria to continuing Congregationalists that we maintain the basic and fundamental principle that the local church

is a complete and autonomous gathering of Christians. Therefore, the minister and his parishioners have a fundamental responsible obligation to witness to the social gospel in their local area and/or community.

Then the question must be raised, if this is true, how do Congregationalists witness on a national level and be consistent with congregational polity of local church autonomy? I think it must be in all cases decided by the local church. I personally do not feel we are ready to bring this to the floor for official consideration at Pomona. This would be putting the power of decision with delegates who do not know (for the most part) the prevailing majority will of their congregations unless such a congregational vote had been taken before June, 1979.

Putting the power of decision in such a matter in the delegate(s) without official tabulation of the majority conviction of the local congregation becomes the polity of a republican system such as our Presbyterian brothers, does it not, and not our own democratic polity.

As the editorial in the *Newsletter Update* suggests, do we dare risk, in hastily bringing this to open debate at Pomona, further dividing our ranks? It would, at the very least, be a dissonant thing to do, and perhaps seriously damaging to presently a growing and promising system which we call the Congregational Way.

Willis C. Patten, Minister
Ontario Congregational Church
Oneida, Illinois



After reading the November issue of *The Congregationalist* magazine, I found a great many questions kept popping up in my mind regarding the necessity for establishing a new commission within the NACCC for the purpose of studying and recommending action in social and political arenas.

The reasons given for establishment of such a commission were, as far as I could tell, as follows:

- 1) A national corporate witness is necessary because the local level is ineffective and not listened to.
- 2) On the local level, we are not sensitive to, or aware of, social concerns to the degree that a national committee would be.

- 3) The UCC Presbyterians, Methodists and Lutherans have one.
- 4) Although our forefathers were men of action, our hands are tied to "promote the very kind of society that our churches hold as ideal."
- 5) A national group could write up position statements which we would be expected to sign and forward to our legislators, with greater intelligence and insight than we could do for ourselves.

As I see it, there is an underlying assumption in these proposals that "Bigger is better." My confusions arise in trying to understand just why advisories from a national commission should be better instruments to fight injustice than would be the local church or individual voices. Do we need a national group to tell us how we should be better "voters, consumers and citizens?" Do we really need a group to do our thinking for us, complete and ready to sign on the dotted line?

My understanding of the strength of Congregationalism is that it squarely puts upon the individual the responsibility of acting as Christ taught us, to make the Kingdom of God a reality in our own homes, community, country and world. To those who argue that we must follow the example set by our forefathers, my answer is that there are thousands of Congregationalists who *do* daily act on their faith, without any position papers or directives. I am constantly impressed by the private and public workings of many unsung heroes who take their religion seriously as a way of life.

It has been my observation that where national church organizations have followed an outspoken and authoritative program of social action, there has resulted a considerable amount of devisiveness and a falling out of church membership. Statistics are numerous to bear out this claim, and one does not have to look very far in any given community to find examples. I am proud to be a member of a church that stresses individual responsibility and where individuals have alertly responded to social issues throughout our church history. This is our uniqueness and our strength; let us be ourselves to the best of our individual abilities.

Mrs. E. Allen Smart
Wauwatosa, Wisconsin

As I read the letters in the March issue responding to the proposed Social Justice Commission, I had gravely mixed feelings. As a CFTS student having spent the last three years in serious preparation for Christian ministry, I find few issues as difficult to discuss from a Christian perspective as "social action."

What disturbed me in the letters was a tendency on the one hand to stereotype social action as the pastime of maladjusted "liberals" who confuse legitimate causes with personal vendettas, while on the other hand suggesting, in a profoundly disturbing way, that churches have no business "getting involved." Either position is a misrepresentation of the faith.

All of my biblical study these past three years confirms one thing: it is an *active* and not a passive gospel we preach. In one sense, anyone who professes to have been touched and filled by the spirit of Christ is involved in social action by definition. The battlefield may not be nuclear energy or ERA, but the quieter and sometimes more desperate needs of family and neighbor. Nothing is more profoundly disturbing to me than the attitude that churches are somehow social adjuncts to the comfortable life, and have no business dirtying their hands in the "real world."

On the other hand, I have seen displaced radicals left over from the 60's find refuge in the church's tolerant attitude—to shout and march a message which could better be heard in a still, small voice, or better yet, in a kind gesture of love. They often spend massive amounts of energy on a "cause"—any cause, so long as their martyr complexes are nourished. They presume to speak for everyone, when often, they are only speaking for themselves.

Somehow we must strike a balance between these two extremes. And we should listen to the voice of experience speaking to us about the effectiveness of past Committees for Social Action. The answer may lie elsewhere. But let us remain a "free" church in the best sense of the word—pursuing social action as each church sees fit, and engaging in constant dialogue. And let us never fall victim to the attitude that "getting involved" is not what good Christian people do. By definition, it is what *all* Christian people do.

Robin Meyers
CFTS
Enid, Oklahoma

The March issue of *The Congregationalist* has just come to my attention. Because of the peripheral ramifications caused by a concern such as whether or not the NACCC should adopt a Commission of Social Justice, the interest of some outsiders, including this writer, is aroused.

I belong to an independent Congregational church which about five years ago withdrew from the UCC and which more recently has been studying the possibilities of affiliating with some national church group such as the NACCC or the CCCC.

You are to be commended for carrying so many letters relating to the above concern; particularly when (at least by my count) four expressed approval, sixteen voiced disapproval and three, while being against, made suggestions for alternative procedures.

A short time ago, our church had the pleasure of hearing from representatives of both the NACCC and the CCCC as to their respective objectives. It is helpful to have further information as to what the NACCC may currently feel is vital for affirmative action.

In our studies, we came across the booklet, "Congregationalism In America" by M. W. Kohl. Therein is a description of the National Council meeting held in Kansas City in 1913; which event, it is said, marks a watershed in Congregational thinking. At that session, William Barton, secretary of the Council and prime author of the Kansas City Statement of Faith, warned very clearly, "The danger that the National Council will sometime assume larger functions than belong to it and commit the denomination to disastrous policies is not wholly imaginary. The love of power grows easily among those who possess it, and some organizations, very innocent in their inception, have developed large and insidious powers of usurpation." How true this has been in some cases and could be again.

The letters included in the March issue bear re-reading, especially those that have reasoned on a Scriptural basis. As a non-member of the NACCC, I am perhaps quite out of order, but I would nevertheless urge anyone feeling that such a commission as is being considered is so vital may wish to read "God's Way Of Reconciliation", a study of Ephesians 2 by D. Martin Lloyd-Jones. His books, with which you may well be familiar, are fascinatingly fluid, intensely informative and serve as an aid to people such as I who are still trying—and eager—to learn more of God's plan. Lloyd-Jones states so convincingly, yet not dogmatically, that any Christian in whom Christ dwells soon finds that "faith without works is dead" (James 2:20) and "by works

was faith made perfect" (James 2:22). This in turn should help the Christian be directed as

Christ would have him or her do in matters of social justice without the need for another high echelon committee.

Many of us will indeed follow the developments of the upcoming NACCC annual meeting with new interests.

Preston M. Cole
Woodstock, Vermont



Let me voice my support for the fine job you are doing as editor of *The Congregationalist* and my admiration for the boldness of your stance. Given the pervasive paranoia of the NA, any stance appears to be a bold one, but I'm sure your selection of Social Concerns was a deliberate raising of a controversial issue and as such deserves to be praised. Beyond that, the overall quality of the magazine has improved, in my opinion, since the advent of your tenure.

Let me also voice my support of the stand taken in your editorial on the need for a national commission of social justice. Certainly, the parameters of that commission's authority need to be defined (as do all the commissions and committees) within the context of historical Congregationalism, but I think the Social Concerns Committee of the First Congregational Church, Royal Oak, did an excellent job in establishing those guidelines. I personally would be most happy in working on such a commission.

In seminary I did a study for a church history class in which I traced the development of social concern in the church from the Revolutionary War to the Mid-Twentieth Century. I was amazed to discover that one of the characteristics of the Second Awakening was a deep social involvement. Those we might term "conservatives" today were involved in the abolition movement, women's rights, voluntary associations, improving conditions for the handicapped, and more. It wasn't until the division between fundamentalists and liberals that the conservative gave up interest in social justice and the liberal took up the cause.

I would hope, perhaps idealistically, that social justice is a common concern for all Chris-

tians, biblically and historically, conservatively and liberally, and all could support the recommendation from Michigan. The option may be to continue tilting at windmills rather than engaging ourselves in fighting new battles.

J. Bradley McNaught
Minister
People's Congregational Church
Bayport, Minnesota.



The idea is absurd that any commission or group can serve an "educational function only" because it assumes that such a commission, or the individuals who comprise it, is capable of neutrality on important issues. This is nonsense.

Suppose for the sake of argument, that such a commission on social concerns was given one page of *The Congregationalist* to "educate" the readers. That would be room for 10 or 15 news items, maybe. The 10 or 15 they picked would be determined by their own values. The information they would print about each of these items would, of necessity, reflect what they believed significant. This becomes a description not of "an educational function only," but of propaganda, poorly disguised as "education."

Now some propaganda is good (if it agrees with me) and some is bad (if it disagrees with me). I would hope that we all agree that the NA has no business promoting bad propaganda.

Unfortunately, we don't agree on what constitutes the good, and so speaking with a "corporate voice" becomes impossible. Of course, a "corporate voice" could never come from an organization made up of Congregational Churches anyway.

It is a shame that social action has become the sacred cow of liberals and the unholy boogymen of conservatives, because the one group tries to force its views on the other while the other tries manfully to ignore the first. Social action, as well as the ministry, the sacraments, Christian education and all the other great needs and interests of Christians, belong at the level of the local church. Frankly, if I had to choose, I would much rather pastor a church of 25 people who are deeply and sincerely concerned for their next door neighbor's well being, than all the picketers and rioters I went to college with in the 60's.

Rev. Robert R. Branch
Minister
Congregational Church, Eastford, Conn.

I would like to respond to a number of items in the November issue of *The Congregationalist*. Your editorial and the articles which followed represent an impressive call for a commission on social justice. I can accept the ultimate aim of such a proposal, a sensitizing of Congregational Christians to their social responsibility, do kindness and walk humbly with God (Micah 6:8). On the other hand, I have questions about the recommended method of accomplishing this aim.

A commission for this purpose would have symbolic value demonstrating, at least, an acknowledgement of the importance of social concern. But it would also be a negative symbol in the eyes of many in the Association.

Your editorial appeals to our responsibility for corporate witness after the model of the early Christians. I would point out that their sense of community (*koinonia*) was that of "people committed to one another," essentially, and not to the society in general (cf. Acts 2:42 ff.). If they are to serve as models we should emphasize that along with inter-personal concern they had a high regard for personal faith and spirituality which take precedence in the Biblical text.

I question, too, the advisability of appealing to the figure of Washington Gladden to support your recommendation. For many, and especially for conservatives, his philosophical and theological assumptions cause an immediate negative reaction.

While you might not worry too much about such a commission making sweeping statements there are many who do. A question whether anyone would listen is not a sufficient safeguard.

And though the Michiganders (at least the Royal Oakians) might envision the main thrust of such a commission as educational, there are many who are not as confident that it would be or remain so. Imagined secondary thrusts causes one to be hesitant.

Mr. Burklo sees the political process as the vehicle of oppression's perpetration or correction, as the denier or deliverer of justice. I wonder. If this were so it seems reasonable to assume that Jesus would have seen it this way, or supposing that He did, would have made it a central part of His program. Sinful humans in any political process will subvert and misdirect it. Jesus emphasizes personal faith, the assumption being that that redeemed individual will practice integrity in his role in life and influence others to do likewise. Zaccheus was not even required, apparently, to resign his position!

All of which leads me to wonder if, since we are strong enough to listen to a conservative and a liberal, we might not make it a Commission on

Evangelism and Social Concern. This has the advantage of reminding ourselves that we are to announce the Good News (the literal meaning of *evangelize*) while seeking to remedy the causes of the bad. Resources for both ends would be useful. It also puts our responsibilities in the proper order.

So why not do it with the hope that someone, somewhere, if not "raptly" at least out of curiosity, will notice a unique innovation in contemporary American Protestantism.

Jack Brown
Minister
Lake Country Congregational Church
Hartland, Wisconsin



Dear Editor:

This letter is prompted by the Communications Commission statement in "Update" dated February 1979, in defense of the blatant propaganda favoring a Council for Social Action appearing in the November issue of *The Congregationalist*.

We have been down this road before as many of us know who were around before, when the unlamented Council of Social Action was set up by the General Council of Congregational Christian Churches in 1934. I take exception to the push being made by what may be an unrepresentative minority in our churches again to involve us in a fuzzy something called the Commission on Social Action. This movement is presently so divisive in some other denominations, notably UCC and Presbyterian, as to create pro and con factions warring against each other to the detriment of the basic function of any group of churches, which is to promote Christian brotherhood.

Let us never forget the tragic fight over the merger in the late 40's and early 50's which tore churches and friendships apart and which was fueled by the ambitions of a group of men on the General Council. Congregationalism lost immeasurably in that controversy. In spite of the questionable claim that the NA is secure enough to withstand the disruption which would result through an effort to promote a Commission of Social Action at Pomona, we dare not risk our shaky position by this headlong and ill-considered action. We are faced with a staggering operating fund deficit if member churches do not come up with additional contributions and such a divisive controversy would only worsen that situation.

A Social Action Commission to study, to make pronouncements, to travel paths that we have travelled before is not for us! Controversy will destroy our unity which is our only hope for survival. What possible effect could an NA Commission exert on discussion, study and action on such things as "sexuality, human rights, nuclear energy and bioethics" which Burklo suggests.

Come off of it and get on with the real challenge, the greatest challenge of all—bringing effectively to people the truth of the Word of God and the coming of *Christ* as "the light of the world."

George R. Pryor
Green Bay, Wisconsin



The letters printed in the latest issue of the "Congregationalist" were enjoyed by several in our fellowship and indicate that the true "Congregational Spirit" is very much alive. Thank you for sharing them with us.

Every member of a "free" Congregational Church has ample opportunity to be aware of the social issues that burden people everywhere. We have ample opportunity to respond to those issues, each one of us, as our consciousness and conscience moves us. Those who are concerned with the desire to institute yet another commission which will add even greater pressure to an already over-burdened NACCC budget should vigorously speak against the fallacious thinking that wrought such havoc within our fellowship only a short generation ago. We desire in our National Fellowship not men and women who will think and act for us but those who will seek to inspire Congregationalists across the land to think and act for themselves.

I can appreciate the visions of the youthful proponents of the present day social action movement for it was as a youthful (mid-twenties) minister in the "Basis of Union" days that that issue had to be faced personally and resolved. To this day I am grateful to several men and women of insight who led me to seek to persevere in upholding the "Congregational Way" as the only viable path to follow.

Again, I can appreciate the desire of those who would seek a stronger voice to express and implement presumed panaceas for the evils of

the day, but I must continue to respect the right, privilege and responsibility of each member of our fellowship to independently face and respond to these issues. To this end strong leadership is more pressingly needed at the local level than at the national level. We need leaders who will encourage individuals to become increasingly aware of the crucial issues and then permit them to act responsibly as they are committed to do as followers of Christ.

In response to the pleas that the creation of a Commission for Social Action would serve primarily to inform (educate) our people, weight should be given to the fact that the many faceted news media of our day serves to make us aware of the real problems and needs of people throughout the world. They have the means to educate us far more effectively and efficiently than any commission that we might activate. I would, again, rather have the leaders of the NACCC seek to inspire all Congregationalists to walk together in harmony and find in our opportunities for national gathering experiences of fellowship and inspiration that will be spiritually strengthening.

I know that many earnest followers of the Lord have particular interests and concerns that they are led to share with fellow Congregationalists everywhere; and within the framework of our present national structure, through the communication facilities it maintains, there is opportunity for them to enrich us all with their thoughts. I feel that the membership of our local churches are capable of responding, as individual Congregationalists should, to meet the urgent and pressing needs of our time. I am convinced that we do not need and we do not want a "Commission" to speak and act for us as a people.

From Kingston, NH to Pomona, CA is a long journey, but then too, the journey from 1725 (when our church was gathered) to 1979 has been a lengthy one. But we are aware that as God has led man to significant victories in the conquest of issues bounded by both distance and time and that as our people turn to him now, He will continue to guide and direct us.

Wendell J. Irvine
Minister
First Congregational Church
Kingston, New Hampshire



After reading Dr. Carl Howie's essay on "Cults and The Occult" in the March issue of our

magazine, I checked the complete text of Alexander Solzhenitsyn's Harvard University address of June 8th, 1978. I did not recall that Solzhenitsyn had suggested that "we reverse the Renaissance and go back to being children of an authoritarian Mother Church." (The quote is from Dr. Howie.)

At no point in his address did Solzhenitsyn make such a suggestion. He did indeed mention the Renaissance in his speech, expressed the opinion that the current malaise of Western Civilization can be traced to a view of man that was born then and "has found political expression since the age of the enlightenment." (I am quoting Solzhenitsyn.)

The particular Western view of man which he believes has caused such a crisis is the one which sees "man as the center of all" . . . "humanistic autonomy" . . . "It could be called "Anthropocentricity." (Quoting entirely from Solzhenitsyn.)

But even though Solzhenitsyn sees the crisis of Western Civilization as flowing from something which came to birth in the Renaissance, he definitely does not call for a return to what he characterizes as man's cursed plight in the Middle Ages. Instead he calls for new definitions and new vision.

Solzhenitsyn's outlook is certainly Christian.

"Is it true that man is above everything? Is there no Superior Spirit above him? Is it right that man's life and society's activities should be ruled by material expansion above all?"

He brings back a view that Western liberalism has chosen to ignore, namely the sinfulness of unredeemed man or, as he puts it, "the existence of intrinsic evil in man." Also he points to the terrible danger whenever people forget that God is the author of human liberty. Genuine freedom can only be experienced within a framework of responsibility to the God who created the Universe and established a moral law.

Harvey Lord
Minister
Plymouth Congregational Church
Watervliet, Michigan



I think a few comments should be included in *The Congregationalist* soon about the article "Salem Witch Hunts of 1692" by Joyce Gordon, before members of our churches develop too