

The **+ WITNESS**

MARCH 3, 1966

10¢

WCC Proposals for War Negotiations

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Story of the Week

Central Committee Proposals To Bring Vietnam Negotiation

★ World Council of Churches leaders, citing the "futility of military action" to solve Vietnam's problems, issued a statement urging the U.S. and South Vietnam to halt bombing and calling for an end to North Vietnamese infiltration of the South.

Adopted after lively discussion at the meeting of the policy-making central committee, the document declared that an end to fighting would be the "most effective step" toward negotiation.

Among its other main points, the paper called on the U.S. to modify its policy of "containment" of communism and appealed to communist nations to review their policies of supporting "wars of liberation."

Every effort also should be made, it was stated, "to bring the 700 million people of China, through the government in power, into the world community of nations in order that they may assume their reasonable responsibility and avail themselves of legitimate opportunity to provide an essential ingredient for peace and security, not only in Southeast Asia but throughout the world."

An immediate cease-fire "of sufficient duration to serve as a cooling-off period" was urged in order to provide an opportunity "for testing possibilities of

negotiation with a considerably enlarged unit of the international control commission — India, Canada, Poland — to ensure cease-fire commitments are honored."

The statement declared that there would be bitter racial and other resentments if the U.S. and its allies won and vast destruction to the country and its people in the event of a North Vietnamese victory.

Attention was called to efforts of the National Council of Churches in the U.S. to bring the Vietnam conflict to the negotiating table and added that this "reflects widespread questioning of the wisdom and rightness" of present U.S. policy.

In another major point, the paper asked for exploration of all possible means of cooperation and common action with the Roman Catholic Church to achieve peace in the embattled Asian country.

Offered in the document were several steps toward keeping "human suffering to a minimum" and contributing "to a climate more conducive to negotiation."

In addition to an end to both U.S. and South Vietnamese bombing and North Vietnamese infiltration, the document urged that all parties involved in the conflict "recognize the necessity

of according a place in negotiations both to South Vietnam and the National Liberation Front . . ."

It was suggested that "arrangements be encouraged for negotiations between South Vietnam . . . and the NLF in the hope that there may be found a negotiating authority representative of all South Vietnam."

A comment directed to the U.S. called on the country to "now announce its commitment to withdraw its troops" in a way "phased in accordance with provisions for peace-keeping machinery under international auspices and deemed adequate in the judgment of international authority."

Both North and South Vietnam were urged to "develop greater flexibility in the initiation of the response to negotiation proposals" and all combatting parties were called on to "give every possible protection to non-combatants and to relieve the plight of the suffering."

In other main points, the document asked:

"That all parties recognize the extent to which what is happening in Vietnam is part of a social revolution and that freed from foreign intervention, Vietnam—both North and South — ought to be in a position to determine its own future with due consideration of the de-

mands of peace and security in Southeast Asia.

"That all parties recognize the futility of military action for the solution underlying Vietnamese political, social and economic problems and the necessity of massive, generous development programs."

Commission Report

Prior to this action the members of the committee heard a report by the commission on international affairs.

Recourse in some form to the Geneva accords of 1954 was urged as the best hope for ending and bringing the dispute to the conference table.

The Geneva conference, which gave birth to present-day North and South Vietnam, "in participants and agreements offers the best prospect of procedural acceptability" among the contending powers.

Presented by O. Frederick Nolde, director of the commission, the report also urged that other efforts to end the Vietnam conflict should include "recourse to the United Nations, recognizing the disadvantage that the People's Republic of China is not seated."

Other moves suggested included response to the peace initiatives of U Thant, "representation by the great powers, notably the USSR and United Kingdom, as continuing co-chairmen of the Geneva conference and action by governments in the area not involved in the conflict but who are immediately and vitally concerned."

The report declared that the "deep-rooted obstacles" in the Vietnam situation are illustrated by a series of questions:

- To what extent is the Vietcong an indigenous movement or to what extent is it inspired and supported from without?

- Is the Vietnam situation an expression of expansionism by China or part of a social revolution?

- To what extent is it to the advantage of Peking and Hanoi to keep the U.S. involved, and to what extent does U.S. commitment require it to remain, in accordance with its policy of containment of communism?

- Does the right of self-determination apply solely to Vietnam as a whole or to South Vietnam separately?

- In the absence of international machinery to cope with the threat to world peace, what is the responsibility of Asian powers over and against outside powers such as the U.S.?

In seeking an end to the Vietnam conflict, the report continued, there should be a "readiness to take initiatives" for moving from the battlefield to the conference table, an end to North Vietnam bombing and cessation of military infiltration from North to South, "protection of civilian populations and the exercise of restraint by all parties . . ."

On Rhodesia, the report condemned the unilateral declaration of independence and urged a solution to problems there based on majority rule.

The international affairs commission also advocated expansion of the limited test ban of 1963 to include underground tests. Also endorsed was a proposal of the U.N. disarmament conference for a world disarmament conference to include all nations, including Communist China.

Dr. Blake Backs Views

Eugene Carson Blake, on his return to the U.S. following his election as general secretary of WCC, told newsmen that the "real picture as seen by Asians" shows the U.S. as "a rich, powerful, predominantly white nation, trying to impose its will in Southeast Asia by using its overwhelming military power."

When asked if he thought the World Council is competent to

suggest specific terms for a Vietnam peace—a point of some newspaper editorial criticism of the WCC — Blake commented that the religious body has a vulnerable position in making such statements.

"If we just say let's be for peace," he said, "we are criticized for not knowing what we are talking about." At the same time, by offering specific peace moves, he added, "We are criticized for interfering in state department business."

He also announced that he would take office in his new post on December 1.

CHANDRAN NAMED TO KEY POST

★ President J. Russell Chandran of Union Theological College, Bangalore, India, was named vice-chairman of the WCC central committee. It is a new post, deliberately created, to increase the number of Asians in key jobs.

Other staff jobs filled by the central committee were Archpriest V. M. Borovoy of Moscow to be associate director of faith and order — the first Russian to join the staff at WCC headquarters in Geneva; Lutheran Philip A. Johnson to be associate secretary of the world organization in the U.S.; Rev. Philip Potter, a Methodist from Jamaica, to direct the division of world mission and evangelism; Prof. J. C. Weber, U.S. Methodist, to be assistant director of the Ecumenical Institute in Geneva; John B. Holt, layman of the United Church and an officer in the U.S. state dept., to be assistant director of the division of inter-church aid.

INCREASED BUDGET FOR WCC

★ The 1966 budget for the World Council of Churches is \$990,000. The 1965 budget was \$930,000 and had a deficit of \$30,000.

Archbishop of Canterbury May Discuss Doctrine with Pope

★ The Archbishop of Canterbury, dropped a broad hint that his visit to Pope Paul this month will be more than a courtesy call and that it may involve discussion of doctrinal matters.

In an address on "the Mission of the Anglican Church," he said it was his hope and prayer that his visit to the Pope on March 23 would help to advance brotherly relations between members of the Anglican and Roman Catholic Churches. Quite significantly, he added:

"I believe that those brotherly relations must include the discussion between our two churches of doctrinal questions. But I would add this: that they must also include the discussion between us of practical matters in which one church may help the consciences of the members of the other church."

So many avenues of interpretation are opened by this comment, according to observers, that it would be idle for anyone not intimately connected with Dr. Ramsey's actual thoughts to speculate on just what doctrinal questions he might discuss. There are many.

He went on to refer to the Council sessions in his address in Birmingham. He said that, while the bishops had not altered Roman Catholic doctrines, they had presented them with far less emphasis on dogma. Without altering its definitions, the Council had put a far greater emphasis on the meaning of baptism and on the mystical unity of all Christians in virtue of their baptism.

Dr. Ramsey added that this was a new and welcome emphasis. He noted that "since

the Vatican Council there have been many more possibilities for practical cooperation between Roman Catholics and other Christians."

Dr. Ramsey followed up his Birmingham visit by going to Oxford, where he defined his views on unity in a sermon before theological students. "Christian unity," he said, "does not mean collecting together as many people as possible and shovelling them into one box, or collecting them together into one kind of ark.

"It does not achieve unity for one church — the Church of England, for example—to unite with another church if within their own church there are partisan divisions snarling at one another, or to unite with another church if within them both the black Christians and the white worship separately. Reconciliation of the races is very much part of unity and the ecumenical movement."

While in Oxford the Archbishop also spoke to a private meeting of local Catholics.

Interest is growing in Dr. Ramsey's forthcoming visit to Rome. One development, in which some significance was seen, was the disclosure that Col. Robert Hornby, who was the Church Assembly's chief information officer until his resignation early last year, was to go to Rome to make the preliminary press arrangements for the archbishop's visit.

Col. Hornby accompanied the former Archbishop of Canterbury, now Lord Fisher of Lambeth, when he made his visit to Pope John in 1960. Col. Hornby resigned as information officer to undertake other forms of

work and was succeeded by Maj. Gen. Adam Block.

Gen. Block will accompany Dr. Ramsey and his entourage to Rome but the leading Anglican newspaper, the Church Times, understands that Colonel Hornby will go ahead of the main party because of his "specialist knowledge" of this kind of situation.

MORE CHURCHES JOIN WCC

★ Membership application from four churches were accepted by the central committee of WCC — Orthodox Church of Czechoslovakia, United Church of Zambia, Malagasy Lutheran Church, Episcopal Church of Brazil.

Approval is virtually automatic, unless objections are registered by member churches in six months.

It will bring the membership to 217 churches.

NORTH CAROLINA ACTS ON NCC

★ Delegates to the convention of the diocese of North Carolina tempered—if they did not quite defeat — a resolution which called on the National Council of Churches to refrain from trying to influence "national policy."

As it has in many Southern quarters, the fact that the NCC has spoken out on many issues, from race to peace and poverty, raised considerable discussion.

The prime resolution, to ask the NCC to stop speaking on national policy, drew a comment from Bishop Thomas A. Fraser that "if you take the broad term of national policy, this means the National Council shall not speak on anything."

Another opponent of the resolution, Allan Parrent, assistant director of student activities

at Duke University, said it would mean the Council could not speak out on such things as race and war.

The NCC, Parrent added, "would be nothing but a chaplain to bestow blessings on the status quo. Let us not choke off this one ecumenical voice."

The resolution ultimately passed called on the NCC to specify that it was setting forth positions about which Christians ought to be concerned, but without implying that the NCC

statements were the "only" Christian positions on the subject and without suggesting solutions to problems for statesmen or others in specialized fields of competency.

A constitutional amendment which would give women the right to be convention delegates passed a first reading. The amendment will have to be voted on again next year before it can be enacted. At last year's convention, the delegates made it possible for women to be elected to vestries.

Agencies of Federal Government Distrusted by Mississippi Poor

★ Bishop Paul Moore, suffragan of Washington, said there is increasing bitterness and distrust toward the federal government among the poor of Mississippi and called on President Johnson to name a task force to cope with their problems immediately.

The bishop is chairman of the Delta Ministry of the National Council of Churches which is facing some of the problems, along with the Mississippi Freedom Democratic Party and the Freedom Labor Union. On Jan. 31, 60 Negro families, with the sanction of all three groups, staged a "live-in" at the deactivated Greenville Air Force Base.

The base invaders went to Greenville from a "Poor People's Conference" held at the Delta Ministry's conference center at Edwards, Miss. Prompt orders from the department of agriculture and U.S. Attorney General Nicholas Katzenbach brought about their eviction within 30 hours.

Bishop Moore said the Delta Ministry "has been receiving a lot of flak about why we (the National Council of Churches)

went along with a deliberate violation of federal law."

The bishop, who was not present at the Poor People's Conference when the base invasion was decided, said that while he does not personally condone the decision, representatives of the Delta Ministry were present and they did not dissuade the Negroes from the action.

"What is much more important than the violation involved is the deep sense of frustration that led to it," he said in defense of the action. "Wherever the idea might have come from, it was adopted with great enthusiasm."

Crux of the problem is a virtual stalemate over distribution of \$24 million in surplus food through the office of economic opportunity. The agency has insisted that a statewide advisory board made up of an equal number of Negroes and Whites be appointed by state officials.

Considerable delay has resulted, and with the delay, funds are being withheld which would help the poor of both races. With winter half over, the needs which might otherwise be

ameliorated have been growing more critical, the bishop said.

He added that since the incident and since his press conference on the matter later, the OEO has declared the impasse "open." He did not elaborate on this, but said it would take a considerable length of time to fully implement the relief program.

The bishop said the Delta Ministry operates on the prime principle of "identification with the people," and therefore, "since that is what the people wanted (the live-ins) our board members went along with the plans."

He said the frustrations faced by the Delta Negroes, first from their local and state governments, and now with the federal government, have caused many to talk in terms of "making it on our own," with no allegiance to any governmental body.

"The Negroes have heard all these promises, they have worked hard. They have done all the things that the white folks say you should do in a calm, legal way and nothing has happened," Bishop Moore said.

The Rev. Art Thomas, director of the Delta Ministry said of the situation:

"The OEO and the department of agriculture have been kow-towing to Mississippi politicians who don't want poverty or relief programs in the hands of Negroes who can't be controlled by the white power structure."

Bishop Moore echoed this sentiment, saying the federal government has stepped into the picture "with too little, too late for the Delta Negroes, who are literally starving and whose future is absolutely hopeless."

He added: "It's one thing to sit up here and talk, but when you see the people out in the cold and the snow with no work

and nothing to eat, its very different."

He said one of the big objectives now is to get donations so land can be bought to set up communities for the Negroes, with houses and other facilities built for their ownership. Funds will be raised from the meager holdings of the Negroes themselves and from nationwide private contributions.

"We have a dream of having complete new towns set up with housing, industry, schools and jobs provided through the co-operative help of government,

private industry and the people," Bishop Moore said.

Preliminary discussions have been held with Rep. Henry Reuss (D.-Wis.) and private planners, he said (Witness, 9/30/65).

Bishop Moore suggested that President Johnson appoint representatives of the departments of agriculture, defense, commerce, labor, justice, urban development, and health, education and welfare, along with OEO "to set up a totally new structure" to deal with the poor, particularly in the rural south.

ing group was formed last year, this difference was recognized through the appointment of eight WCC representatives and six Catholics.

Reacting to a section of the report dealing with the Vatican Council, the central committee urged "full application of the principle of religious liberty in all parts of the world."

The committee adopted a series of related resolutions, one of them giving emphasis to the importance of the Vatican II religious liberty statement for full collective and individual religious freedom around the globe.

Another resolution expressed gratitude at the large measure of agreement among all churches with the Vatican II action but at the same time noted that there are areas of disagreement which deserve additional discussion.

It was declared by the WCC leaders that on the basis of the Vatican declaration and World Council statements it should be possible through "brotherly consultation" to overcome practical difficulties.

Hope was expressed by the committee that the Vatican II religious liberty statement will provide a basis for all churches to take a common stand on full application of its principles.

WAR ON POVERTY AND CHURCHES

★ While the philosophy of church-state separation was designed to keep the government out of the pulpit, it should not keep the clergy and nuns away from the poor, according to Sargent Shriver, head of the U.S. anti-poverty campaign.

Because of grants by the Office of Economic Opportunity which he directs, Shriver said, more religious people and religiously motivated people are working with the government

More Dialogue with Vatican Endorsed by World Council

★ Continuing top-level dialogue among Protestant, Orthodox and Anglican representatives and the Roman Catholic Church was assured as the World Council of Churches central committee reaffirmed willingness to remain in official contact with the Vatican.

The WCC policy-making body approved a report from the joint "working group" formed last year by the WCC and the Vatican which called specifically for mutual study of the nature of ecumenism and the meaning of the term "catholic and apostolic."

The report also recommended new exploration of ways to maintain fruitful contacts in such areas as missions, church and society, the laity, the role of women, social services, international affairs, Bible translation and the standardization of liturgical texts.

And, in what observers saw as a particularly significant development, the report called for formation of a special joint theological commission by the WCC faith and order unit and the Vatican secretariat for promoting Christian unity to study

fundamental ecumenical issues.

Such a sub-group on theology would parallel the separate joint group formed by the WCC and International Caritas, Catholic relief and welfare organization, to examine means of cooperation in meeting material needs around the world. That unit's recommendations resulted in the launching of a first joint effort on a global scale by WCC churches and Catholics to ease famine conditions in India and Africa.

Renewing the mandate to its spokesmen to continue the joint working group, the central committee authorized the WCC executive committee to name individual representatives for the future talks.

The working group report underlined the principle that ecumenical dialogue always should be on an "equal footing," but also observed that in this particular encounter the WCC and the Catholic Church are not comparable entities.

This was a reference to the nature of the WCC as a fellowship of 217 different churches in comparison with the single Catholic Church. As the work-

than at any other time in the history of the country.

Speaking at the diamond jubilee banquet of the Roman Catholic Sisters of the Blessed Sacrament — founded by the late Mother Katharine Drexel—Shriver said the OEO has given “probably thousands” of grants to religious organizations. It is the first government agency to do so, he added.

He noted that a \$7 million grants was given to the Catholic diocese of Natchez-Jackson with the approval of the state government in Mississippi. He quoted Mississippi’s governor as saying that if the Catholics could not reach the rural poor, no one could.

The director said that between 4.5 million and 5 million people have been affected by the war on poverty since it was begun 14 months ago. The war on poverty, he added, results in increased participation in education and economics, and will naturally result in more participation of the poor in civic activities, he added.

Involvement of the poor in civic endeavors, Shriver continued, is the heart of democracy.

ANGLICANS WANT FIXED EASTER

★ The Assembly of the Church of England has voted overwhelmingly for a fixed Easter. Archbishop Coggan of York in urging the action stated that the Vatican Council was for it, upon concurrence of other churches.

The date suggested is the Sunday following the second Saturday in April.

For nearly 400 years Easter has been determined by the moon, and varies from March 22 to April 25.

The Orthodox set their Easter differently so it can be celebrated on the same day as western churches, or as much as five weeks away from that date.

UPPER SOUTH CAROLINA BACKS NCC

★ The convention of Upper South Carolina adopted a report urging the Episcopal Church to remain in the National Council of Churches, but “for the time being” was added.

A section in the adopted report asked the executive council to recommend to general board members of the NCC that they undertake at their earliest opportunity to “request voluntarily a security check by the FBI.”

The check would be made on “all council staff personnel, paid and volunteer, in order that the deep concern of so many churchmen on the question of com-

munist or other un-American affiliation be adequately resolved.”

The report further suggested that the delegates go on record as questioning the value of legislative lobbying on any subject as an official action on the part of the Episcopal Church or any organization with which the church is affiliated.

Acceptance of the report came on voice vote following a motion by N. Heyward Clarkson, a Columbia attorney. He said that he personally opposes membership in the NCC but “we can live with it for the following year and see what it does in the political field.”

By more than a 2-1 vote, delegates also rejected a proposal that women be permitted to serve on vestries and to be elected deputies to General Convention.

DOES NOT WANT TO BE BISHOP

★ The Rev. Paul Verghese, on the staff of the WCC in Geneva, was elected a bishop of the Syrian Orthodox Church of India. He has asked authorities of his church to delay his consecration. His present job expires in May, 1967 when he plans to return to India where “I could be more useful as a simple priest.”

WOMEN SCORE VICTORY

★ Men delegates of the convention of the diocese of Western New York voted overwhelmingly to permit parishes to elect women as delegates to future conventions.

They also voted to allow parishes to elect women to their vestries. Debate was lively but good-natured. Last year’s convention had voted for women but not with the two-thirds ma-

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jority required to change church law at one convention.

The vote was overwhelming — 49 to 16 among clergy and 105 to 20 among laymen from 76 parishes in seven counties of Western New York.

Bishop Lauriston L. Scaife in his address had strongly urged passage of the measure. It has come before nearly every convention for the past 20 years.

NEW ORLEANS HAS UNITY SERVICE

★ Most churches in New Orleans were represented at a unity service held at Notre Dame Seminary. It was arranged jointly by the seminary and the local federation of churches.

Archbishop Hannan preached; Methodist Bishop Walton read the litany; Dean Roland of the Episcopal cathedral lead the recitation of the creed; Dean Gaines, Greek Orthodox, prayed for unity; Baptists, Presbyterians and others had parts in the service.

The choir was made up of members of a Methodist church and Xavier University and among the hymns was Martin Luther's "Mighty Fortress is Our God."

WANTS RED CHINA IN THE UN

★ The general board of the National Council of Churches passed a resolution by 90 to 3 urging the admission of the People's Republic of China to the U.N.

The board also received a delegation of poor people from several states who presented a petition expressing dissatisfaction with the war on poverty set-up. They urged church action which was promised "after study."

Full details of the meeting will be reported next week.

New Jersey Committee's Warning Backed by Bishop Banyard

★ Episcopalians in the diocese of New Jersey have been requested to protest any expression of attitudes alleged to have been the subject matter of songs reportedly sung by so-called "Rat Finks" at the convention of the Young Republicans held last May in Wildwood, N. J., should similar instances occur in their communities. They have also been cautioned that participation in such type behavior, or the expression of attitudes reportedly the subject of these songs, will subject them to the church's discipline.

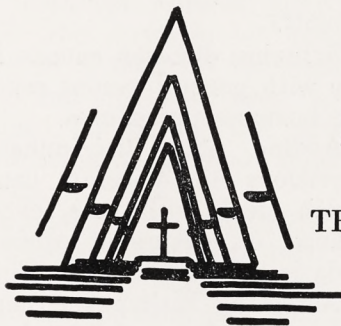
The request and caution were contained in a memorandum issued by the committee on racial concerns and endorsed by Bishop Alfred L. Banyard of New Jersey, the diocese

which embraces the 14 central and southernmost counties of New Jersey.

The committee based its action on its report to the 1965 convention of the diocese, which was adopted as official diocesan policy on matters of racial concerns by a standing ovation.

The committee also called upon the Republican party in the state to repudiate the elements in the party reportedly responsible for the songs if the allegations are found to be true. The memorandum declared:

"We abhor the thought that the party of Abraham Lincoln, and of countless other leaders who have taken courageous action to rid our nation of racial discrimination, might harbor elements making a mockery of



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the millions of Jews exterminated by Hitler and lampooning those martyrs of our church and of other churches who were murdered for their efforts to further the brotherhood of all men."

The action of the committee, with the endorsement of the bishop, is believed to be the first instance of an Episcopal diocese commenting through an official agency on the "Rat Fink" allegations.

Bishop Banyard sent the following letter to all the clergy and men in charge of missions at the time the memorandum from the diocesan committee on racial concerns was sent:

"The enclosed memorandum from the committee on racial concerns has my complete and wholehearted endorsement. I would like to make very clear that at this writing we have no knowledge that the responsible elements of the Republican Party are involved in the alleged incidents, and it would manifestly be unfair to criticize it unless, if the allegations are found to be true, it fails to repudiate those found guilty of promoting such obnoxious bigotry.

"I believe, however, that the committee on racial concerns is to be commended for alerting our people at this time to forestall any attempt by anyone to promote the hideous practice of racial prejudices. We need to be aware that the seeds of racial hatreds and bigotry can be sowed very insidiously, and unless we are constantly alerted, its evil fruit will ripen to poison the vineyard in which we are all called to labor as children of God."

OHIO CONVENTION MADE HISTORY

★ Ohio's convention made history by having in attendance a companion bishop, the Rt. Rev. Plinio L. Simoes of Southwest-

ern Brazil. He was the speaker at the dinner for over 1300 persons. Mrs. Simoes and their daughter, Vera Lucia, joined him in a musical offering. The bishop is giving two months to his companion diocese to assist Bishop Burroughs.

Canons were changed to permit women to serve as delegates to convention — in 1965 they were declared eligible for vestry duty.

Other action: —

Pledging \$360,000 to the executive council, one-half the expected payments from 119 parishes. This is \$57,000 over the assessed quota.

Establishing a minimum clergy salary schedule of not less than \$5250 per annum, with housing, car allowances, business expenses spelled out. A committee was appointed to implement the resolution.

Authorizing the diocesan council to consider a capital funds drive for manpower requirements and experimental ministry.

Bringing diocesan canons into line with general canons regarding business procedures.

Adding non-discriminatory provisions to diocesan canons which deal with sale, encumbrance, or leasing of property. This is believed to be a "first".

Accepting Bishop Burroughs' suggestion for a full scale observance in 1967-1968 of the

Sesquicentennial. Ohio is the oldest diocese away from the original Thirteen Colonies.

Authorizing the bishop to call a special convention for the election of a bishop coadjutor.

Hearing a dramatic presentation of M.R.I. emceed by the Rev. Richard M. Trelease Jr.

Indicating pride in and support for Bexley Hall whose annual campaign for a minimum of \$60,000 is underway.

ANGLICANS TO RESTORE HISTORIC CHURCH

★ The historic City of London Church of St. Michael, Paternoster Royal, which was built by Sir Christopher Wren and shattered by Nazi bombs in 1944, is to be restored at a cost of about \$420,000.

Every effort will be made to retain in the new building the church's historic links with the past. A church has stood on the site since the 13th Century. In 1400, St. Michael's was rebuilt by Sir Richard Whittington, London's most famous lord mayor.

Sir Richard died in 1423 and was buried in St. Michael's but the church was destroyed in the great fire of London in 1666. Wren then rebuilt the church between 1686 and 1694, and so it stood until the bombs fell in 1944. Plans to demolish the ruins altogether were abandoned after widespread protests.

A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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THE WITNESS

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- BACKFIRE -

John R. Murphy

Layman of Shreveport, La.

For the first time a copy of your publication has come to my attention. After reading, first, the article on the Louisiana convention, I decided to read some of the other articles. Frankly, sir, even to a registered Democrat, your publication slants news to a degree which, in my opinion, makes the credibility of your magazine close to zero.

With regard to the article on the Louisiana convention, I presume this was written by someone in attendance, although I have a feeling that the writer of the article and the writer of this letter did not attend the same convention. There is every indication that your reporter has fabricated out of thin air some of the material he presents as facts. For instance, at no time do I recall even the slightest mention of integration, yet the headline of the article reads, "Racial Integration Big Issue in Diocese of Louisiana." I suggest, for your own information, that you get a copy of Bishop Jones' address to the convention and see just what remarks the bishop made about the lobbying and you will see that this does not check with your reporter's statement.

The reporter's reference to the matter of the parishes who withhold some portion of the Program Asking being admitted to the convention by "gentlemen's agreement" is inaccurate. By canon law any parish which pays the assessment has fulfilled the requirements for being seated at convention.

The final paragraph which in part reads "St. Mark's — feels assured that the rightness of its position will then be evident to the diocese—" leads me

to ask just how does your reporter know what St. Mark's thinks since no delegate to the convention could possibly know what the collective thinking of St. Mark's might be in this respect until after reflection on the events which occurred at convention.

The expression of opinions being reported as facts downgrades the value of your paper since the question must ever be present in the mind of the reader "is this fact or fantasy?"

Virginia (Mrs. R. E.) Bible

Churchwoman of Graham, Texas

I have read with great interest "Ordination, Why Bother?" by the Rev. William L. Dols Jr. and I agree with him wholeheartedly.

I think that a priest that speaks or thinks this way will be able to help many people, no matter how poor, rich, color or creed. That he can teach God's word and "men who are aware of their own failures and hurts and who struggle by word or look or a touch of the hand to say that no man need suffer alone" (to quote the article) will bring trust and faith to many.

Simplicity is emphasized in the Bible. There are men who are walking encyclopedias yet who are not cultured men. Simplicity is culture; simplicity is spirituality; simplicity is power. The spiritual is the solution of everything.

This article was written with simplicity and truth and the author is a man of spiritual simplicity and will reach many people, even those who half listen.

David B. Earnest

*Assistant, St. Paul's,
Cleveland Heights, Ohio*

On January 29th, the convention of the diocese of Ohio took precedent-setting action in regard to real property held by the church. The diocese banned

discrimination in the sale, rental or lease of any of its properties.

The diocese has about 75,000 members in 118 parishes and missions in Cuyahoga County and 42 in other counties in northern Ohio. It is believed that the diocese holds several million dollars in property which will fall under this self-imposed law.

Precedent-setting is the fact that the Ohio fair housing law which went into effect in October, 1965, specifically exempts religious groups under section H of the law. Now churchmen have voluntarily bound themselves under their own canons to make church housing fair housing. The amendments to canons 7, 13, and 17 state that "such real property shall be offered for sale, sold or leased only on a non-discriminatory basis with respect to race, color, creed or national origin. No agent shall be authorized to sell, lease, or otherwise deal with such property except in accordance with this policy".

So far as is known Ohio is the first diocese in the country to make such a change in its canons.

Student

At a Baptist Seminary

I need some information for a file I am preparing on Christian ethics. Please send me any free printed material, pamphlets, etc. you may have on the following subjects:

Church-world relations, the individual (elements which effect his mental, physical or social welfare), family relationships, race relations, economics and daily work, citizenship, communism, church-state relations, war and peace, alcohol, narcotics, crime, juvenile delinquency, salacious literature, sex, gambling, and capital punishment.

Thank you for your help.

Editor's Note: This is similar to frequent requests received by the Witness.

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