

The **+** WITNESS

APRIL 27, 1967

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Story of the Week

Changes in Church Structure Sought by MRI Commission

★ Sweeping changes in the basic organizational structure of the Church will be recommended to the General Convention by the MRI commission when it meets in Seattle this September. The changes will initially affect the office of the Presiding Bishop, the Executive Council and the General Convention itself. Looking toward the renewal of the Church, the commission will seek to unify the work of these three major structures by asking consideration of specific canonical and constitutional changes.

In its report, the commission will take cognizance of similar action being considered by three other groups within the Church, the General Convention's joint commission on structure, the House of Bishops' committee on the renewal of the Church, and the joint committee on the partnership plan.

As we say in the editorial this week, we think the report is of such importance that we are giving you all of it, in installments of necessity. Readers can then put it together and have one of the most important documents to come before convention. This applies particularly to bishops, deputies and women delegates to the triennium who, according to the MRI time table, will not receive the report until August. Any per-

sons not sufficiently interested to read the entire report can know what it is all about from this summary, which is a release from Douglas Bushy, public relations officer of the Executive Council.

Among the specific changes to be recommended are:

Office of the Presiding Bishop

- that the Presiding Bishop be canonically established as chief pastor to the whole Church as well as chief initiator of national strategy

- that he have an advisory council from throughout the Church

- that his term of office be limited to twelve years and that he be elected by both houses of General Convention in a joint executive session rather than by the present method of election by one house and confirmation by the other

- that a "Presiding-Bishop-Elect" be elected before the incumbent's term expires.

Executive Council

- that the president of the House of Deputies be a member of the Executive Council and serve as its vice-chairman — the Presiding Bishop being chairman

- that the responsibilities of the Executive Council be enlarged and that it be charged to

act on behalf of General Convention

- that members of the Executive Council be appointed to membership on every joint commission

- that the membership of the Executive Council be increased to 45 from the present 41

General Convention

- that women be elected to the House of Deputies

- The commission is considering a recommendation that a special General Convention be convened in 1969, one year after the Lambeth Conference, for the purpose of evaluating and reforming the corporate life and response of the Episcopal Church.

The commission will urge the adoption of the partnership plan with specific plans for implementation included. The Executive Officer's report stated that if the Convention adopts this plan it will more strongly motivate the elected Executive Council to keep in closer touch with the Church at large, resulting in face-to-face communications that have hitherto been insufficient.

The MRI Commission

Bishops: Thomas H. Wright of East Carolina; Horace W. B. Donegan of New York; Rev. Hamilton H. Kellogg of Minnesota; Harvey D. Butterfield of Vermont; A. Ervine Swift formerly of Puerto Rico.

Priests: David R. Thornberry, Cleveland, Ohio; Rev. Almus

Thorp, Gambier, Ohio; Paul M. Washington, Philadelphia, Pa.; Darwin Kirby Jr., Schenectady, N. Y.; C. Howard Perry, Olympia, Wash.

Lay People: Monroe Bush, Washington, D.C.; Mrs. Robert H. Durham, Detroit, Mich.; Mrs. John H. Foster, San Antonio, Texas; Fred C. Hargesheimer, White Bear Lake, Minn.; Thurgood Marshall, Washington, D. C.; Prime F. Osborn, 3rd., Jacksonville, Fla.; John Sammond, Milwaukee, Wis.; Mrs. Harold Sorg, Berkeley, Cal.; Mrs. Theodore O. Wedel, New York City; Mrs. Frances Willis, Redlands, Cal.; Houston Wilson, Georgetown,

Del.; Robert Young, Beverly Hills, Cal.

Consultants Include

Bishop Stephen F. Bayne Jr., director, overseas department executive council; Bishop Daniel Corrigan, director, home department executive council; Canon Charles M. Guilbert, secretary, executive council; William G. Moore, dept. of communication; Lindley M. Franklin Jr., treasurer, executive council; Warren Turner Jr., vice-president, executive council.

Ex Officio

Presiding Bishop John E. Hines; Clifford P. Morehouse, president, House of Deputies.

Delta Ministry's Head Start Program Backed by Senators

★ An audit by a national accounting firm was made public in Jackson, Miss. by two New York senators to squelch charges by a Mississippi senator that the beleaguered Child Development Group of Mississippi (CDGM) had mispent more than \$1-million in two years.

The disclosure came during a U.S. Senate subcommittee hearing on the anti-poverty program.

As he has done on many occasions in the past, Sen. John Stennis (D-Miss.) denounced the CDGM operation within the federal poverty program's Head Start program. He charged that in 1965 CDGM could not account for more than \$500,000 and that in 1966, "\$600,000 disappeared."

At this point Sen. Jacob K. Javits (R.-N.Y.) mentioned the audit of the CDGM program made by the accounting firm of Ernst and Ernst. He indicated that he had not yet had an opportunity to read it but said that "minds and hearts must be kept open" until Sen. Stennis' charges could be answered.

Sen. Robert Kennedy (D-N.Y.) then picked up the report and read aloud from the conclusions that "the amount of disallowance, if any, will be relatively minor in amount."

A Senate staff employee said later that the Office of Economic Opportunity had disallowed \$14,000 of CDGM expenses during its first year of operation (1965) and that the figure for "unbudgeted and unsupported expenditures" for 1966 was \$653. Some \$65,000, he said, was still in question.

Sen. Stennis asked whether the audit had been filed with the appropriations committee, of which he is a member. Sen. Kennedy replied that it was filed on March 15 with Mary Holmes Junior College, West Point, Miss., a United Presbyterian school which sponsors the CDGM.

CDGM developed out of efforts of the National Council of Churches-sponsored Delta Ministry and utilizes a high percentage of the poor themselves to guide and carry out

the program of health and education for five-year-olds. Almost all the beneficiaries are Negroes.

Last fall the Office of Economic Opportunity said it would not renew the CDGM grant, which had totaled \$7.1-million for the past two years. Churchmen accused OEO of yielding to political pressures brought by Sen. Stennis and others and launched a dogged campaign which was ultimately successful in getting the project re-funded.

Sen. Stennis questioned whether the Ernst and Ernst report passed on "the rights to make those expenditures." A Senate employee said he thought the report did not deal with this question.

While in the south for the poverty hearings, several of the senators later visited Freedom City, a 400-acre cooperative farm and community for dispossessed plantation workers, sponsored by the Delta Ministry.

Sen. Kennedy asked one of the residents, Mrs. Ida Mae Lawrence, what she would most like to see in Mississippi.

"I would like to see industry, and people without education qualified to work in those industries so men and women can be independent and be citizens of the U.S.," she replied.

JOHN PAIRMAN BROWN GETS EXTENSION

★ The Rev. John Pairman Brown, whose contract was not renewed as professor at the Church Divinity School of the Pacific, is to remain at the seminary for another academic year.

Dean Sherman E. Johnson issued the following statement on April 13 to the community of the school:

"The Rev. John Pairman Brown PhD., has accepted an appointment as lecturer by the Church Divinity School of the Pacific for the academic year

1967/68. His appointment as professor of New Testament and Christian Ethics in the School for a term of two years which expires June 30, 1967, was not renewed. The action was taken by the Executive Committee of the School's Board of Trustees.

"Dr. Brown's salary and allowances for the new appointment are at the same rate as

those of his original appointment. He has not been asked to assume teaching duties. One quarter of the academic year is considered to be accrued sabbatical leave. The remainder of the year is considered special leave, during which he will be free to carry on writing and research which are now in progress."

Fletcher Plays Leading Role At Mayo Clinic Conference

★ Two physicians and a theologian agreed that patients "have the right to die."

Many of the 400 delegates to the convocation on medicine and theology applauded when Dr. Edward H. Ryneearson told them that doctors "should not try to keep 'dead' people alive."

Ryneearson, consultant emeritus in internal medicine at the Mayo Clinic, cited the experience of a woman kept in a nursing home for five years in an unconscious state at a cost of some \$50,000 to her family and the county polio fund.

When he discovered this, he urged a relative to consult her religious adviser and they agreed that the doctor should pull out the tubes that were keeping the patient alive.

An autopsy revealed later that the woman "had no brain," he said.

Ryneearson suggested that hospital chaplains and clergymen help make decisions in cases like this. "Why don't you step back and give them the mercy death?" he asked.

Responding to Ryneearson's talk, Dr. Amos Johnson, Garland, N.C., immediate past president of the American academy of general practice, said he agreed that a patient "has the right to die with dignity."

Pneumonia used to be known

"as the old man's friend," he observed, because people who had lived their lives often died from it. Today miracle drugs keep people alive.

"Somewhere along the line, pastor, physician and family should decide when a patient should be permitted to die," he said.

A theologian, the Rev. Joseph Fletcher of Episcopal Theological School, said "one of the most heart-breaking and increasingly common problems of medical care is whether we are justified in letting patients die even though we have the medical means to keep them alive."

He suggested it was no longer a sound and reasonable ethic that doctors are "morally obliged to do everything they can to prolong life in patients as long as it is medically possible."

Fletcher blamed religious tradition for "tending to vest control of life in nature or God and therefore preventing a lot of medical research and innovation. This happened with anesthesia and it now appears as opposition to organ transplant, fertility control, and resuscitative practices."

He said almost all the important ethical problems involving medicine "arise because of medi-

cine's gains rather than from any failures."

"Artificial insemination to overcome childlessness is an example of what I mean," he said. "This new medical procedure is constantly resisted by some doctors and many lawyers inspired to resist by religious conservatism or even reaction. Other such issues are non-therapeutic abortion, direct and indirect euthanasia, artificial functions by electronic and prosthetic devices, temporary and permanent sterilization, and many more."

Fletcher noted that "things are moving very fast and moralists have a hard time to keep their information up to date to see the moral problems and ask the right questions."

"For example," he asked, "is the laboratory generation of life experimentally in a test tube guilty of murder when it cuts off the process? Are we morally justified to transplant kidneys to humans? Is there any ethical objection to the use of hallucinogenic drugs — so-called mind-changes and mood-changers? If we can give our moral approval of the steroid and progesterone pills, why not approve of 'morning after' pills for conception control which are just around the corner?"

In summary, Fletcher offered these conclusions:

— "Technology is the main source or cause of ethical problems in medical care and Christian theology is simply not able to cope with these problems.

— "Every increase in our power of control over life and health and death can be used for evil as well as for good. This is the paradox of freedom, but I am opposed to any reactionary effort to limit our freedom out of fear.

— "I believe we must stop talking about 'human nature.' It is a pre-scientific and pre-

technical concept which has been discredited.

— “As technology and science evolves human problems, they create new ones, but the new ones in their turn can only be solved by more technology, not by running away from it. ‘Having bitten into the fruit of the tree of knowledge, we cannot return to Eden.’”

Dr. Edward M. Litin, head of the psychiatry section at the Mayo Clinic, told of guilt-induced illnesses experienced by children who put elderly parents in rest homes and by relatives of suicides.

Giving an understanding “ear” is one of the best ways physicians, clergymen and others can help people going through such crises, Litin said. People must be helped to overcome the feelings of hostility they have toward loved ones and to realize such feelings are normal, he said.

Rynearson estimated that 70 to 80 per cent of people who come to the Mayo Clinic with real abdominal distress have nothing organically wrong with them. Their distress, he said, is caused by the problems of life.

He said he was considering writing a book, “Parsonage Wives,” that would deal with the distress that comes from having the parsonage “plastered right up to the church.” More than 1,000 pastors and wives come to the Mayo Clinic each year — most of them with distress problems, he said.

Another conference speaker, Dr. Melvin A. Casberg of Long Beach, Calif., a surgeon, charged that there has been “an erosion of the art of medicine, to an alarming degree.”

“Far too often,” he said, “the patient is lost in a welter of mechanical gadgetry focusing ingeniously on vital factions of

a bewildered and often frightened whole.”

Because of growing specialization, he said, medical practice is of necessity “focusing on every narrowing segment of an increasingly neglected whole.”

“Such a focus tends to produce an asymmetry of medical practice which may compromise its effectiveness,” he added, urging return to “the interpretation of the whole man as a composite of physical, mental and spiritual facets, each essential to his total well being.”

“The wise physician,” he commented, “appreciates this mystical composition and realizes that the material or physical master key alone cannot unlock all of the storehouses of health. Furthermore, he interprets health in its broadest concept to include all three of these essential facets; for to heal the body in the face of a broken mind or spirit is a partial victory at best.”

KING IS BACKED BY NCC UNIT

★ The NCC department of social justice warned against allowing “attacks” on Martin Luther King’s stand on the Vietnam war to divert attention from giving priority to the poor and minority groups in this country and abroad.

A statement adopted by the department noted that King “has once again focused our attention on the relationship between a growing commitment to military expansion and the daily deterioration of economic development at home and abroad.

“This continuing diversion of our national resources from tasks designed to humanize rather than to destroy life is of increasing concern.”

The social justice agency declared that “while there are differences of opinion regarding

the moral character of the war in Vietnam and other military developments, there is evidence that continued expansion of the war is destructive of those programs designed to improve the plight of the disinherited within the nation and to meet the needs of the developing nations across the world.”

The Vietnamese war, said the statement, clearly places a “disproportionate burden upon all who are poor and non-white.” It cited as an example, “the high percentage of Negroes, Spanish-Americans and Indians on the firing lines of Vietnam,” adding that this “is a great injustice.”

LIVERPOOL CATHEDRAL WELCOMES R. C. BISHOP

★ The Anglican cathedral in Liverpool heard its first sermon from a Roman Catholic bishop. Auxiliary Bishop Augustine Harris of Liverpool, attended an interreligious service which launched a week of thanksgiving for contributions to local charities.

Liverpool, as an Anglican diocese, was founded in 1880 and the cathedral was not built until 1904, but the significance of Bishop Harris’s participation was not lost on anyone. In his sermon he observed that many of the Christian Churches had not been on speaking terms for centuries and had been hateful to one another.

There had, he said, been all the fury and hysteria of a family feud, but “now, from all sides, there are the murmurings of apology, the cautious contact, some hesitancy lest the wrong thing be said — the avoidance of terms, words, symbols which might rip open the wounds once again.”

The united service was followed by an announcement that the Anglican cathedral will be completed in 1975.

EDITORIAL

MRI to Recommend Sweeping Changes

THE COMMISSION on Mutual Responsibility and Interdependence has approved a report by Walker Taylor Jr., its executive officer, which will be presented to General Convention at a joint session the evening of September 18, the day after convention opens. It calls for such sweeping changes in the structure of the Church that the MRI commission has also voted to propose at Seattle that a special constitutional convention be held in 1969 to reconsider the proposals and also to deal with problems of Christian unity.

The MRI commission, through its executive officer, has wrapped things up in a 93-page package which opens with Mr. Taylor's report which is of such importance to all Episcopalians that we are printing all of it. Its length requires us to do so in installments, so we urge readers to save this and subsequent issues and thus have the full document.

Mr. Taylor, in an introduction, says that the report consists of some thoughts that have been developed with many people over the last year or so. At a two day meeting in March of the MRI executive committee the first draft was discussed, when changes were suggested, and the document rewritten for presentation to the whole commission at a meeting held April 4-5.

"In the report", writes the executive officer, "we have tried to range over some of the high points in our Church's life as it relates to the call for mission stimulated by MRI."

He also states that the constitutional and canonical changes proposed represent the consensus of the sub-committee headed by the Rev. David Thornberry. The commentary in the report, he says in his introduction, is largely his.

The report as approved at this April meeting, and as printed in our pages, is as it doubtless will be presented at Seattle, subject to final review at a number of meetings scheduled between now and August 1. The first of these is the national MRI conference meeting April 27-29 in Chicago where the report will be "tested", to use Mr. Taylor's word.

Also the Advisory Council of the Anglican

Church is to meet June 12-16 when the report will be reviewed. However it is unlikely that any significant changes will be suggested.

The report ties together the recommendations to be made at Seattle by the commission on structure of General Convention and Provinces, headed by Bishop John P. Craine of Indianapolis, and the committee on Partnership, headed by Bishop Nelson M. Burroughs of Ohio, with the proposal for 50-50 giving — on this the executive committee of MRI agreed in substance with the Burroughs report "but that they would like his advice about the implementation of it."

The important subject of money — where it is to come from and how it will be spent—is not spelled out. The report does say that the Executive Council will propose directly to Convention a general Church program. Also the notes of the March meeting of the MRI executive committee have these sentences: "General Convention has to know what the program will cost and Executive Council should put its programs forward to General Convention with a price tag attached." "Eliminate Program and Budget and a program goes straight from Executive Council to the floor of the House." "There will be a lot of resistance to abolition of the Program and Budget committee."

The Budget and Program committee, headed by Bishop Warnecke of Bethlehem, has been hard at work for months and it is likely that it will have a good deal to say about projects that cost nearly \$17-million next year; 18½-million in 1969, and \$19½-million in 1970.

The release to the press when the Presiding Bishop appointed a committee to "help rethink, restructure and renew" the Church is also in the package, but this committee, headed by Bishop Brooke Mosley of Delaware, has not been in existence long enough to do more than report progress.

There is also reference to the committee which is headed by Bishop Stephen Bayne which has the task of advising the Presiding Bishop in relation to the theological situation in the Church. The committee grew out of questions that were raised at the last meeting of the House of Bishops over the so-called Pike case. But this committee also has not been in existence long enough to report.

Then there is in the package a release about

the study being made of theological education in the Church, focusing on "the changing role of the Church, clergy and laity in modern society." It is headed by President Nathan M. Pusey of Harvard who announced last fall that the study would take at least two years.

We agree with Mr. Taylor that the proposals of the commission are exciting and far reaching. Also we will, as he requests, give the report some editorial airing and hope to have articles by competent people on issues following the completion of our publication of the report.

MRI REPORT TO GENERAL CONVENTION

By Walker Taylor Jr.

Executive Officer of MRI

THE OFFICE OF THE PRESIDING BISHOP AND THE RESPONSIBILITIES OF THE EXECUTIVE COUNCIL HEREWITH WITH OTHER RECOMMENDATIONS TO FOLLOW

I. STRUCTURE & RELATIONSHIPS

Why Are We In It? A definition of the mandate

It is important that we say clearly why the MRI commission has been in the business of structure and relationships. There are three good reasons for making this clear.

Some people doubt our mandate or authority for the study we have undertaken. These are principally those persons who have themselves assignments in the area of structure, who either mis-read the limiting scope of their own charge, or mis-read the MRI document, or both.

Others in the Church (and this is the larger category) haven't the faintest notion that we have been deeply concerned and involved in it. This is generally the group that has seen MRI coming through as largely an overseas project venture. Of course, the responsibility for this misimpression rests heavily on our shoulders.

Finally, and most importantly of all, there is no other group that has been directly working on this particular aspect of structure — the complexity of relationships in the national Church.

A definition of the mandate is quite simple: the General Convention directed the Mutual Responsibility commission to "begin at once a study of structure" and the Presiding Bishop defined the precise area of his deepest structural concerns. Under either of these mandates it was theoretically possible for us to sub-contract out the assignment, but in practice there was no alternative to doing it ourselves. Moreover, many

people competent to do it were on the commission or closely related to it.

The Precise Assignment

"Resolved, That this commission undertake a study of the office of the Presiding Bishop, the Executive Council, and the General Convention — their authority, duties and the relationships between them — and that the aim of this study be such proposals for change as are deemed essential today by the Church's response to the living God."

3/12/66—*Commission*

"The renewal of the Church in its total mission requires that the structure and strategy of the Church as organization be subject to a fundamental review.

"Specifically, it is important that the relationships among the office of the Presiding Bishop, the General Convention, and the Executive Council be examined in respect of their effectiveness in fulfilling common responsibilities for decision-making, administration, and communications.

"The study would identify the kinds of developmental priorities key sectors of the Church want, how these differ from the Church's present tendencies and emphases, how the structures that now do the central work of the Church would need to be changed, and finally how much change is possible, given the vested interests, needs, and ideas that make up the current life of the Church."

5/18/66—*Executive Committee*

The people who have been most directly involved in this assignment are: Dr. Thornberry (chairman of the sub-committee), Bishop Craine (chairman of the Joint Commission on Structure), Bishop Hines, Canon Guilbert, Dr. Wedel (former president of the House of Deputies), Mrs. Wedel, Mr. Turner and myself. We endeavored to keep Bishop Wright, Bishop Bayne and Dr. Morehouse informed of all our progress and they have now reviewed the sub-committee's conclusions in the first draft of this report. Most of the summaries have also been sent to Bishop Warnecke because of his expressed interest in problems facing the national Church. We are indebted to Mr. Turner for his visits with two former Presiding Bishops, Bishop Lichtenberger and Bishop Sherrill. While much work remains to be done, it would be fair to say that this committee delved into the complexities very deeply and very productively. It met six times between October and March.

(See page three story for identification of those mentioned)

What Has Been Done?

Basic Philosophy. The constant quest throughout the committee's study has been for wholeness: How do we bring together the Church's life into one unseparated Body? This is the oneness theme that was used in the introduction to Report to the Church on MRI (Where is The Oneness?). The goal in our deliberations has been Unity for Obedience. In order to create a more perfect union, you might say, for mission.

The committee set about to accomplish the goal by identifying the gaps which exist in the life and practice of our national Church. As the gaps were revealed it became increasingly clear that this was a critical area of non-attention and our enthusiasm for the work was increased. We were keenly aware that the focal points of national leadership were critically viewed by many, and this was so partly because these points of leadership were so obviously in need of up-dating and reform.

Political Realities. While the committee brainstormed and considered a wide variety of possibilities, we endeavored at all times to keep in touch with what could be reasonably expected in the way of a response from General Convention. In effect we bore in mind Jefferson's remark that "great innovations should not be imposed on slender majorities".

Specific Proposals. In the light of the above,

by the criterion of mission, the following specific proposals are now made about the triumvirate—Presiding Bishop, Executive Council, General Convention:

Presiding Bishop

That he be identified (and canonically established) as chief pastor to the whole Church.

That he be identified (and canonically established) as chief initiator of national strategy, i.e., giving leadership therefor.

That he be charged with pastoral responsibilities in the Church comparable to those required of diocesan bishops, namely, the requirement to have visitations with bishops and, with their advice, with clergy and lay leaders, in the jurisdictions.

That he (as well as the President of the House of Deputies) be structured into those essential elements of our national life where the relationship is now non-existent or haphazard—namely, to become ex-officio members of every joint committee and commission of General Convention.

That he be authorized to have such staff as he may require to carry out the above, and that the same be financed from the General Convention budget.

That he be less the administrator and more the head of Executive Council, in order to free him to be primarily in the role of pastor and in the realm of policy. There is a subtle difference here: the one as pastor, giving nurture; the other as head, giving the sting of challenge.

That he be given an advisory council from throughout the Church. The rules of the Houses of Bishops now provide for a council and by custom it has been the presidents of the provinces who are bishops. The new proposal writes the advisory council into canon and provides that its membership be from the several orders; that they be elected by General Convention; and that the Presiding Bishop have a consultative voice in their nominations. The council would meet on his call and it would be financed from the budget of General Convention.

That he be limited to twelve years in office (commencing, at his request, with the incumbent, if possible). The consensus is that twelve years should be a maximum, and that ten would be better if Convention were to change to bi-annual meetings. The important thing here is not so much the limitation on the term of the office, but rather a recognition through the

office that clerical posts throughout the Church are not to be held forever — a witness, as it were, to a greater degree of mobility (greater turnover) in episcopal and parochial leadership. New blood for old veins.

That he be elected by the whole of General Convention in joint executive session. This is a natural corollary to the constitutional acceptance of the term "Presiding Bishop of the Church", and the canonical affirmation that he "shall be the chief pastor thereof". The present method of election by the one House, and pro forma confirmation by the other, is an incomplete expression of the representational nature of the office as here proposed.

That his successor may be elected as Presiding-Bishop-Elect at the Convention next before the expiration of the term of the incumbent. The purpose of electing such a designate is to give that bishop sufficient time to orient himself to the new and vastly different responsibilities awaiting him. During the period of transition he would remain largely where he was and would have no responsibilities for the new office until he assumed the same. This would also give his jurisdiction time to plan for the change required in their own affairs.

In a very real sense little of the above is a "great innovation". In the main it merely legitimizes what exists or is expected in practice. We do not believe, therefore, that we are faced with a "slender majority" if we communicate the great fact of the demand for this new look. What is important is that there is here proposed in the person of the Presiding Bishop a confirmation of what is already expected — a symbol of unity, a crucible of leadership.

Executive Council

With respect to the external relationships of Council, the primary difficulty seems to lie in Council's isolation from General Convention and the larger life of the Church. A principal cause of this isolation, and a distinguishing characteristic of it, is the lack of clarity about lines of responsibility and accountability between Council and Convention. This lack of clarity is not only between the two but also within the Council itself. Members of Council have no real sense of connection with Convention and when its members are seated there, it is as representing dioceses and not as accountable members of Council. What is required therefore is not a sharper delineation of legislative and executive functions, but rather a merging of the two into one.

This suggests that the present Council be re-defined and re-established as, in effect, General Convention ad interim. That is to say, a standing committee of the whole — to speak for, to act on behalf of, to be directly accountable to. Therefore the following proposals are made:

That the president of the House of Deputies be ex-officio member of Executive Council and serve as vice-chairman thereof (the Presiding Bishop being the chairman).

That from among the members of Executive Council there shall be appointed, for liaison, members of every joint commission of General Convention.

That Council render a full accounting of its activities to Convention (not merely, or even mainly, financial). This is a critical moment in the life of Council and the responsibility of the communications people for this event should be second to nothing, save the following.

That Council itself propose directly to Convention a general Church program (as in the way of objectives, priorities, budget: a whole program as the best expression of our national response).

That Council be recognized as General Convention in the interim, and be empowered to act on its behalf in the recess thereof in everything except those things reserved to Convention.

That there be forty-five members of Council in lieu of forty-one (the additional members being the president of the House of Deputies, secretary of Executive Council, and twenty-four instead of twenty-two by General Convention).

As in the case of the proposals for the Presiding Bishop, one could say that few of the proposals relating to Executive Council are "great innovations". However, the sense of the matter is there — unity, responsiveness, wholeness. The sense is also there in that our corporate life, as expressed in Convention and its interim agency will be greatly magnified.

The proposals are true and demanding in the face of our parochialism which is in collision with our need to be articulate in ministries that overwhelm local resources or competency.

The theology, I would say, is that "our common life must take precedence over our separate lives" (Bayne). This is the over-riding principle from which we should never deviate. The fox knows many things but the hedgehog knows One Big Thing.

(Continued Next Week)

CHURCH MONEY AND PRIVATE CLUBS

By Robert W. Cromey

Vicar of St. Aidan's, San Francisco

THINGS THAT CAN BE DONE TO END DISCRIMINATION

A WEALTHY NEGRO business man took me to lunch recently in San Francisco. He talked of the moral hypocrisy of the Episcopal Church. He admitted that the Church had made great strides in the race question. He recognized that many clergy and laymen have given money, witnessed in marches and have been on countless committees for racial justice. But he said, "I am tired of hearing sermons and seeing resolutions passed by the established hierarchy of the Church and then seeing the same prelates and leading laymen go to lunch at their private clubs where no Negro could be a member merely because of his race." He pointed out that Church money — discretionary funds and expense accounts — is spent in these places when a Church official entertains people at lunch or dinner on Church business. I added that suburban clergy who are honorary or paying members of exclusive country clubs also spend Church money in places which clearly by common knowledge in the community discriminate on the basis of race and religion alone.

Admitting that most Negroes don't give a damn about joining such clubs, my friend still feels that the morality of Christians is compromised severely when they loudly proclaim against racial segregation and then go off to lunch at the "club." I told him that the department of social relations and the council of the diocese of California had passed a resolution dealing with steps to be taken for ending segregation in private clubs. He was pleased to hear this and asked how it had been implemented. I told him that the resolution had been circulated among the clergy but it had not appeared in the *Pacific Churchman*, the diocesan paper with a circulation of 35,000. He asked why it had not been published. I told him that an administrative decision directed that the issue would arouse hostility and should not appear.

My friend also asked me if any members of the hierarchy — the bishops, dean and chapter of the cathedral, members of diocesan council — had taken any steps to desegregate their clubs?

I had to answer that I did not know. I said, "When I raised the question at a meeting of the council, much hostility was raised as many felt it was enough to pass the resolution." My Negro friend scoffed and said, "If it had been a fund raising resolution, there would have been plenty of follow up to see that the resolution had been carried out."

When we parted I felt he was right. If we really believe that race alone is not valid grounds for discrimination then the principle must apply to every aspect of a person's life. The gentlemanly solace of the private club and a Christian's participation in it must be examined in the light of Christian conscience. If discrimination on racial and religious grounds alone is practiced, then the Christian should take positive steps to change the situation or resign from the club.

Talk But No Action

FEELINGS run strong on this matter. Mr. Benjamin Swig, owner of the Fairmount Hotel atop Nob Hill in San Francisco, will not accept a luncheon appointment in the Pacific Union Club across the street from his hotel. He says, why should he eat as a guest in a place which will not accept him as a member on the grounds that he is Jewish.

The dean and chapter of Grace Cathedral in August, 1965, entertained the Archbishop of Capetown, Joost De Blank, in San Francisco's University Club which also discriminates on the grounds of race and/or religion. I boycotted the dinner — I was then a member of the dean and chapter — after writing the dean requesting that the dinner be scheduled elsewhere. I received no reply. I then wrote and told the Archbishop that I would not attend the dinner because of where it was being held. He did not reply and went ahead to the dinner. In February of 1966 the diocesan staff and the dean and chapter entertained Bishop Pike at a luncheon at the University Club. In these latter two instances, diocesan and discretionary fund

money was spent on Church business. After the archbishop's dinner, I drew up a set of steps to be taken to desegregate private clubs. They passed the social relations department and the council. But as I told my friend they were never implemented in any significant way. The following is the substance of the resolution on how to end discrimination in your private club, fraternal or veterans organization.

Clubs fraternal and veterans organizations can, do, and should, discriminate on social, economic, vocational, educational, etc. grounds. They should not discriminate on racial, religious or ethnic grounds.

The purpose of this resolution is to get Christians to think through their responsibility to God's people of other races, religions and ethnic backgrounds. Secondly, it is to get Christian people to end racial and ethnic discrimination in groups to which they belong.

Here are some steps for club members to follow in connection with memberships in their clubs:

- Form a committee of Christians in the particular organization to ask certain questions about the membership requirements in that organization.

- Inquire of the membership chairman how many Negroes, Jews, Orientals etc. are in the club.

- Inquire of the membership chairman how many minority group people have applied for membership in the club.

- Inquire what the rules and by-laws are of the organization in connection with the racial, religious or ethnic requirements for membership.

- Inquire of the membership chairman or membership committee, what "unwritten" rules or traditions there are which may possibly keep minority group members out.

- If there are no minority group members of the club, Christians should raise this question with the board of directors of the club to see what their attitude would be toward the presentment of members of minority groups for membership.

- Urge the board of directors of the club to get an official committee to investigate the situation.

- A group of Christians should place a qualified person of a minority group up for membership in the organization.

- If the person is admitted for membership make sure that there is continuing presentment

of qualified members of minority groups for membership in the organization.

- Get the organization to make a public declaration that race, religion and ethnic background alone is not a barrier to membership.

- Allow at least one year or some other appropriate time to be fixed for the organization to come to terms and face the issue of racial segregation in its midst if it appears to exist.

- If after the year or fixed time is up and no significant action takes place, then resign from the club.

- During the process of resignation urge other Christians also to resign on the grounds that the club discriminates on the basis of race, religion and ethnic background alone.

We baptized members of the body of Christ, are challenging existing mores and attitudes of our society concerning racial and religious minorities in all realms. Here is the thrust into the clubs, fraternal and veterans organizations of our community. Changes in attitude will only come as there are some visceral evaluations of the existing standards. The Christian can create the context in which decisions must be made in racial areas.

How we spend Church money is an important question. When it is spent perpetuating segregation practices in private organizations, it is clearly immoral. How Christians speak and how they act is also an important question. If they speak racial harmony and act by associating in segregated places, that is clearly immoral.

The Negro like my friend sees our duplicity and moral insensitivity. It takes only a bit of courage to take seriously the full implications of the Christian Church's forthright stands against racial segregation. Our established hierarchy can do it. So can the Christians in the pew.

The Liberation of the Church

By John Pairman Brown

*Professor of Christian Ethics and New Testament
at Church Divinity School of the Pacific*

THE DROPPING OF THE ATOM BOMB WAS ONE
OF THREE TURNING POINTS IN HISTORY

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CHARACTERISTICS OF THE FUTURE CHURCH

By Le Roy Hall

Planning Officer, Diocese of Southern Ohio

PRESENTED TO AN ECUMENICAL GATHERING OF 1,100 PERSONS SPONSORED BY A GROWING MINISTRY OF TWENTY CONGREGATIONS REPRESENTING SEVEN DENOMINATIONS, INCLUDING ROMAN CATHOLIC

WHATEVER we might say cannot possibly have as moving an impact as the reality that we are in fact gathered together in the name of Jesus Christ.

The preparations of individuals and committees to bring us to this moment is in itself the best possible witness of the movement of the Holy Spirit amongst us. For the ecumenical movement is first and foremost a response of man to the initiative of the Holy Spirit. Even the great Pope John did not begin or create this ecumenical movement, but he was himself one of the most sensitive of all men in responding with great conviction and apt timing to this cause.

The whole future characteristic of the Church is being born in this kind of response. Because of this response — in part, our response—there will be in the Church of the future more Christian power by which the gospel and mission of Christ may be presented than there has been for many years — for generations — perhaps even for centuries.

It is like the change in a great river that has been frozen over for a long, long winter. Then the fresh water of the spring thaw and rains comes, bringing new power that has not been there. There is danger as the water rises and the ice begins to break up and flow out that there may be some ice jams at the narrow places and the sharp bends in the channel that the river has to flow through. There is danger with all this new power that the present banks of the river may not be able to contain all of the water. There is the danger of flooding. But the danger is nothing compared to the valve of the fresh flow of water and the prospects of the return of new life upon the river where little traffic has been able to move during the long time of the freeze. In the ecumenical movement there are signs not only that the ice

is breaking up and moving out but that spring is around the corner, and after a long season resurrection time seems to be coming.

Dramatic Impact

IN A WORLD that is rapidly changing the most lamented cry of fearful Christians — if that inconsistency of words can even be used—is the whine and the whimper that the world is making so many demands upon the Church for changes. It is not change that is so bad — it is sorely needed in many areas of life. It is a question about who is changing who that is the real issue. Perhaps this age now coming will be the one to see the Church recover the power of its early days when it was the force that was directing change in the world.

The ecumenical movement gives life and credence to that possibility. After all, Christ came into the world to save it — and to redeem it which certainly means changing it in the direction of life in God's kingdom.

Out of the four most easily recognized forces marking the renewal of the Church, which are: increased Bible study in modern versions; new forms and interpretations of liturgy; greater involvement of the laity — not only in worship but in the decision-making process of the Church — and the ecumenical movement, it is the ecumenical movement that is making the most dramatic impact on all our Churches and the world we live in.

Because of it, the future look of the Church is going to be dramatically different and I would like to offer a few thoughts about what those characteristics might be.

There are active signs that an old assumption is being challenged: that is the assumption that whatever the Church could begin, it should hold on to and manage and control. In generations past the Church was inspired to begin all manner of ministries for the people — programs to

care for the poor and destitute; schools to educate; hospitals to care for the sick; community centers for recreation and leisure time activities.

History shows that the Church inspired and created all these. It is also showing that, we are beginning to recognize, the world is more converted and ready to take these over and operate them than we in the Churches are sometimes able to see. For example, certainly the poverty programs and the community chest agencies were largely inspired and begun by the influence of Church people. Do we always see the great victory in which we should rejoice — the fact that the community at large can take over and manage these programs on a scale and with resources far beyond the scope of all the Churches! Is it not in part the success of the Christian gospel that the community at large wants to do this good work! Well and good, I say. Let the Christians within the Church support that program of citizens and move on to promote still other yet unmet needs!

Schools and Hospitals

I WONDER if the same thing is not happening in the universities, almost everyone of which was started by Church leadership? A great many have been taken over and are now operated by boards of directors of much greater and wider interests than the sponsoring institution. I think I see the same movement in some of the great Roman Catholic institutions as they take onto their boards more lay members and non-Roman Catholic representatives.

And again, I wonder to what extent our wider communities are ready and willing to take over the great work of Christian hospitals? At first this sounds like loss of control and all kinds of bad things—but I wonder if it might not mean that the wider community has now been so converted to the value of hospitals that they are now willing and able to take over the enormous responsibility of funding and managing them—thus leaving the Churches and their members to move into still other areas where no one is yet concerned enough to begin a ministry to people?

Certainly if the community would do this with equal compassion and love as these works were begun, there would not be any reason for not welcoming such a move.

Again, if this were to happen I wonder if the shock of it all to us in the Churches would not bring the good realization that it is pos-

sible that our generation has indeed inherited ministries created in generations past — and we have been content only to manage and operate them — not seeing the new frontiers to which we are called to discover and to create new services for mankind?

New Ways of Service

THIS IS where the great thrust for the future Church could be recovered. It seems to me, therefore, that the characteristic of the Church of the future will justify itself less by citing the traditions of its good works than it will be to recover the role in initiating and discovering new ways of service wherever there is human need. Perhaps the Church should move — ecumenically, of course — into establishing more things like half-way houses, rehabilitation for those coming out of prison — and samaritan telephone ministries to would-be suicides. The Church in the future will have a high priority and value on research and discovery; will find more satisfaction in expressing concerns for people and ministering to them, and less desire to control institutions.

With the rapid growth of technology and science there are untold new enterprises springing up which could be a blessing to mankind. Margaret Mead, great Christian laywoman and anthropologist, has said, "There are a great many things we have always wanted to do because of our love of God and of our neighbor. The point is that we now have the knowledge and power to do them if we will."

Do you believe that? The Church could do well to become the convener of the leaders of all parts of the community who do not otherwise get together for discussion on issues like this. It is as convener — not as manager and controller — that I see the greatest acceptance for the Church in the future.

In the coming ecumenical age, I think the future Church will find less and less decisions of local congregations, and even denominations, made in response to questions like this: "Who is going to predominate in this neighborhood?" — or, "in this area of life?" Or Church groups saying, in what is nothing but hard-headed competition, "It is a question of whose ministry is going to survive."

I hope ecumenical life helps us all to outgrow this spirit. However, I don't look for one big unified organization to come out of the ecumenical movement—but I do look for new min-

istries — and it is coming soon — based on the spirit of cooperation and mutual benefit to areas of need which they desire to serve. In these changes I don't think existing congregational structures will be so greatly changed internally as they will be helped by joining together in new enterprises building, supporting, and adding ministries besides those that now exist.

Team Ministries

IN THE FUTURE, Christian ministry will, I think, grow in two directions at once from where we are now. One will be into large group ministries involving more than one congregation. Here there will be a team ministry of several people all working together as a unit. These group ministries may begin with Churches of the same or closely related denominations — but soon, very soon, the membership of such team ministries I can see becoming thoroughly ecumenical, with the strength of each background being brought to the team. Such teams, of course, will have a number of specialist ministries, including those of laymen — and lay women! This will be soon.

Also — and this, too, is close to reality in several places — there will be more rather “informal ministries” of people of many backgrounds. They will meet in Christian community for study and mutual growth in fellowship and service. These will not necessarily be Churches in the sense we think of Church congregations now. But they will be Christian communities in which people will hold a dual membership in addition to their traditional or inherited Church membership. These communities may have a high mobility rate — and may not necessarily be as enduring as our Church congregations. But they will serve a supporting

function to our Churches. And they most certainly will be ecumenical—perhaps like various dialogue groups that some of you now belong to.

The final characteristic of the Church has to do with the role of the Church to be a witness to God in the world. We are all agreed that we should be witnesses in the world — but not upon how we should do this.

In this picture of the Christian in relation to the world, someone has said that this witness can best be done when the Christian “stands a bit to one side” — “working in love and with wisdom.” In controversial matters some Christians have been standing so far aside as to be clear out of the picture. Others, in an attempt to correct this have stood so much in the center of things that not the love of God but the frailties of the man have been what was seen by the world. I would have to confess I have made both these mistakes. I think I need — as perhaps you do — some real help in knowing where and how to “stand a little bit to one side” where the best witness for Christ to the world can be made. I think that the ecumenical movement is going to help us all to locate that place in life where we can stand properly. One thing I know for sure—that is, in the name of Christ to whom we belong, we should be standing together. Standing together for Christ.

So we give thanks that our lives have been brought to this day in history. By our presence here may our hearts be so moved that our vision of what the Church is — and what it can become — may be not only enlarged but filled with a sense of new power of the Holy Spirit that dwells in it. May our witness be that of charity and unity — that the world may believe.

May God bring a blessing to us — that we may become a blessing to others.

FRENCH COMMUNISTS STUDY POPE PAUL

★ The Politburo of the French Communist Party has issued a statement suggesting that, in the wake of Pope Paul's encyclical on the development of peoples, new opportunities have developed for “cooperation between Communists and Christians — a cooperation which

the French Communist Party has sought constantly for 30 years.”

Communist leaders said they had “studied and discussed” the encyclical.

“This text, like the encyclical *Pacem in Terris* and like the work of the Council, expresses certain deep movements brought about among millions of Catholics by the scientific, economic

and political changes taking place in the world in this final third of the 20th century,” the statement said.

It cited passages in the encyclical which Communists found particularly praiseworthy but said that it had no wish to “wipe out the divergences” between Catholic and Communist thinking.

“The perspective in which

this encyclical places itself is not one which looks toward the disappearance of capitalism but its reform," the statement said.

It called for a dialogue without stated purposes, simply to signify goodwill and readiness to hear differing viewpoints.

Morale is High in North Vietnam Quakers Report after Visit

★ Quaker crew members of the ketch, *Phoenix*, returning to Hong Kong after delivering medical supplies to North Vietnam, reported morale high among North Vietnamese and a determination to continue the fighting despite obvious hardships and suffering.

North Vietnam's deputy prime minister and minister of foreign affairs, Nguyen Duy Trinh, told the American Quaker group that North Vietnam is not interested in negotiations with the United States unless the Americans stop "aggressive bombing" and withdraw their troops.

Mrs. Betty Boardman of Madison, Wis., only woman member of the crew, said the North Vietnamese look on the war as an internal affair and feel that no foreign nation should intervene.

The 50-foot ketch, laden with \$10,000 worth of medical supplies in the form of kits to be distributed to villages, arrived in Haiphong on March 29. Although American planes had just completed a heavy bombing raid, Mrs. Boardman said, the North Vietnamese greeted the Quaker group warmly, many bringing flowers for the visitors.

"There was no hostility towards the American people, but they do not understand why Americans bomb their country," said Mrs. Boardman, wife of a specialist on far eastern studies

"The Communist Party has never concealed the opposition which exists between materialistic philosophy and the principles of all religion," it said. "Common efforts do not reflect philosophical convergence but respect for the convictions of each party."

at the University of Wisconsin. "Our presence did not surprise them as the North Vietnamese firmly believe that the American people are subjugated by their 'imperialistic' government and that though the nation does not want war they can do nothing about it."

"We tried to impress on them that our presence simply indicated that some people in America cared about them. We tried to make them understand that in a democratic country people don't have to put up with a policy of which the majority do not approve. Nevertheless we could not stop them from disassociating the government from the people," Mrs. Boardman said.

During the eight days the American Quakers spent in North Vietnam they visited villages around the port of Haiphong and the capital city of Hanoi, talking to both officials and people on the street.

"The outskirts of the cities were badly bombed as well as the center," Mrs. Boardman reported. "Village after village was destroyed. The damage was so widespread that it could not have been faked for our benefit."

Calling the morale of the people "inspiring," Mrs. Boardman said the North Vietnamese "are as happy as only dedicated people can be and are completely united. They repeated on all

levels that no one will bomb them into submission."

She said that while their life is "very frugal," she envied the spirit which was "so companionable and so cooperative. They are organized for a long war."

According to Mrs. Boardman, all children have been sent out of the towns, partly for safety and partly to release their parents for war work. Some women have only seen their husbands twice a year during the last four years, and see their children only once a month.

"The countryside is riddled with burrows and underground installations where life can continue in spite of the bombings," she explained. "Classrooms in village schools have deep concrete-lined trenches down the middle so that when the bombing starts, the children can jump into them and run along to underground shelters."

The Quakers charged that fragmentation bombs, known to the army as cannister bombs, had been widely used against North Vietnam. These bombs consist of a cannister containing 300 grenade-type bombs the size of baseballs, which scatter widely and explode on impact.

Mrs. Boardman said that although the *Phoenix* and its crew, skippered by an American expatriate anthropologist, Dr. Earle Reynolds, who lives in Japan, had defied repeated American warnings that the trip was illegal and subject to penalties, they were not intercepted by the U.S. seventh fleet. "A helicopter flew over us and photographed us, but that was all," she said.

The six-member crew held a final meeting on board in Hong Kong harbor and decided the next step in their protest should be made by their sponsors, a Quaker action group, based in Philadelphia. The organization has no official ties to any of the Quaker meetings or to the



BRUTON PARISH CHURCH

One of the finest examples of the colonial church in America, this building has been in continuous use since 1715. In its wooden belfry, added in 1769, hangs Virginia's "Liberty Bell" which rang out the news of the victory at Yorktown and still rings for Sunday services. The walls and windows of the church are original and the interior has been restored to its eighteenth century appearance. From 1674 to 1688 the great-grandfather of Martha Washington, the Reverend Rowland Jones, served as the first rector of the parish. Four Presidents of the United States worshiped here and a number of illustrious patriots were among its vestrymen. We are proud to include this famous church among those insured by the Church insurance companies. In serving our churches we not only provide all types of coverage for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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American Friends service committee, but was founded as an independent agency to carry out projects of individuals concerned about relieving suffering caused on both sides of the Vietnam war.

ANTI-PERSONNEL BOMB IN THE WAR

★ A spokesman for the Pentagon verified that the U.S. has been using an anti-personnel bomb in raids on North Vietnam. The confirmation came after a group of American Quakers complained of their devastation against civilians.

The Quaker group's report, touched off a chain reaction which brought military men in Washington and in Vietnam quickly to the defense of the bomb.

The Washington spokesman said that almost from the start of operations against North Vietnam after the Tonkin Bay incident the U.S. military had used the anti-personnel bombs, known as CBU — cluster bomb units. The Quaker group charged that the CBU, said to have the effect of 800 hand grenades, have been used extensively in killing civilians.

Military descriptions of the bomb clusters says that the individual fist-sized bombs are diffused from a cannister-type container, spreading over a wide area. But military spokesmen denied that they are primarily designed for killing large numbers of people.

One of the Quaker delegations, known as a Quaker action group, described the bombs as containing hundreds of pellets which spray out in all directions "not to destroy buildings or installation, but to cut down people."

Military spokesmen, on the other hand, say the bombs are used primarily against truck convoys, radar dishes, fuel

tanks, barracks and anti-aircraft guns. It is inevitable that when combatants and others are in their proximity that the hit count runs higher than when conventional weapons are used, it was explained.

The reaction of Washington officials to the defiance by the unofficial Quaker group of orders not to send the supplies to North Vietnam was not immediately known. Such action

is a violation of the trading with the enemy act, U. S. officials say.

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★ Cancelled postage stamps collected in three years have been sold for \$28,249 and bought 4,097 tons of surplus food to send overseas. The project is sponsored by the Washington-Idaho council of Churches.

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CLERGY JOIN CROWD IN PEACE RALLY

★ Clergy and nuns and civil rights leaders joined thousands of other persons in a five-hour march from Central Park to the United Nations plaza in protest against the Vietnam war.

Police estimated that about 125,000 persons participated in the Spring Mobilization Against the War in Vietnam. But Martin Luther King, Jr., one of the parade leaders, said the total crowd was closer to 250,000 or 300,000.

King addressed the marchers at a concluding rally in the U.N. plaza. He also was a member of a four-man delegation which presented a statement to U.N. under-secretary Ralph Bunche.

The statement declared, "We, the participants in today's unprecedented national peace demonstration, although of many national origins, faiths and shades of political opinion, are united in the conviction of the imperative need for an immediate peaceful solution to an illegal and unjustifiable war.

"We are determined that the killing be stopped and that a nuclear holocaust be avoided. We rally at the U.N. to reaffirm our support of the principles of peace, universality, equal rights and self-determination embodied in the U.N. Charter and acclaimed by mankind, but violated by the United States."

Dr. King described the march and rally as the "largest peace demonstration ever held in the U.S." He asserted that "this is just the beginning of a massive outpouring of dissent."

DELEGATES FAIL TO AGREE

★ Some 100 representatives of the Episcopal Church from the U.S. and parts of Latin America met at San Juan, Puerto Rico for a five-day conference to consider the changing

role of the Church in Latin America, but were unable to agree on the nature of the changes to be dealt with (Witness, 4/20).

A brief statement of findings noted that the conference participants "have discovered that there are areas of profound disagreement about the nature of the economic, political and social issues present within the societies of the Americas."

"We despair of pat answers," the findings statement declared. "As a group we do not possess the competence to propose technical solutions to the complex issues confronting individuals, organizations and institutions. Yet we realize that failure to solve these issues threatens these societies with social disintegration and the consequent limitation of freedom and development."

Participants said they were "more deeply aware that the role of the Church in the complexity of change demands a much greater degree of responsibility, flexibility, autonomy, and mutuality in the use of resources both human and material."

One of the conference speakers was Msgr. Ivan Illich, S.J., director of the Roman Catholic Center of Intercultural Formations in Cuernavaca, Mexico. Msgr. Illich some weeks ago triggered a major controversy within his own Church by writing an article in America magazine highly critical of the role of the Catholic Church in Latin America in general and of U.S. Catholic contributions to the Church's work there in particular.

Msgr. Illich told the conference that "the Church must recognize that she is growing powerless to orient or produce development," but "the less efficient she is as a power, the more effective she be as a celebrant of the mystery."

CHURCH AFFILIATION LOW IN BALTIMORE

★ Thirty-seven per cent of the over 900,000 population claim a church affiliation, according to a report compiled by the Maryland council of Churches.

The Rev. Robert D. Ball, director of church planning for the council, presented a copy of the report to Fr. John J. Walsh, executive secretary of the archdiocesan Christian unity commission.

The percentage of those claiming church affiliation "gives us an idea of the missionary field, not in Africa, but in Baltimore," Ball said.

Six months in preparation, the report was based on the 1963 archdiocesan census figures and the most recent data of the major Protestant congregations. Storefront churches were not included.

ORDINATION OF WOMEN TO BE DISCUSSED

★ Admission of women to the ordained ministry will be formally discussed by a joint team of Anglican and Methodist representatives whose appointment was announced by the two Churches.

The subject is a burning one in both Churches, which are under increasing pressure from feminist — and some masculine — members to follow the Congregational policy and admit them as ministers.

Each side in the coming talks, for which no date was announced, will have five members. The Anglican representatives are headed by Bishop Gerald Ellison of Chester, who headed a Church of England commission which last December produced a report, women and holy orders.

The Methodist team is headed by the Rev. Douglas W. Thompson, president of the Methodist Conference.

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