

The **+** WITNESS

MAY 18, 1967

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Story of the Week

Structure of United Church Given Guidelines by COCU

★ Preparation of a plan of union that hopefully would embrace 25 million or more Protestants has been authorized. The consultation on Church Union, made up of 10 denominations, instructed its executive committee to create as quickly as possible committees to begin work on the plan. These committees will enlist specialists, including social scientists, to assist them.

No date was set for submission of the plan, but a report on progress is scheduled for the 1968 meeting in Dayton, Ohio.

The plan of union to be developed will include in detail the procedures by which the memberships and ordained ministries of the participating Churches are to be united.

It will also include the structure and functions of a provisional governing council on at least a national and regional basis.

At the same time that the plan of union is being drafted, work will go forward on a chapter on structure for the consultation's "principles" similar to those already adopted on faith, worship, sacraments and the ministry.

The consultation instructed the executive committee to make full use of the reactions by the participating Churches to the

five chapters and to set up a commission to receive them.

Commenting on the action, David G. Colwell of Washington, chairman of the consultation, said he thought "it put us down the road" toward what the delegates called "the ultimate goal" of "the unity of the whole body of Christ."

The commission's report — and preliminary debate at the meeting — indicated it may be more difficult to reach agreement on the structure of the united Church than it was on its faith, worship, sacraments and the ministry. Structure will be the main problem to be resolved at the 1968 meeting.

Adopt 10 Guidelines

Representatives adopted without dissent ten guidelines which they said should be reflected in the structure of a united Church. The guidelines and the reactions from the participating Churches to them are to be used in formulating the plan of union.

"Our movement towards a united Church, which is the immediate objective of the consultation, is to be understood as a pilgrimage whose only ultimate goal can be the unity of the whole body of Christ," the statement on guidelines declared.

"Our concern, therefore, is that so far as can be, the structures of a united Church should reflect its continuity with the

past — with the great company of faithful people who from apostolic times until now were witnesses to God's grace in Christ to all men.

"Our concern, furthermore, is to provide in the structures of a united Church for creative freedom, for unfettered response to the spirit of God and for faithful obedience in mission.

"Our concern, finally, is to be open to renewal under the guidance of the Holy Spirit, for without renewal the impulses to unity and to mission are apt to be weak and distorted."

A commission on structure headed by Prof. Elmer Arndt of Edin Seminary, Webster Groves, Mo., had submitted a report containing eight guidelines at the opening of the consultation.

Two more were added and some of the others were revised in line with suggestions made by delegates.

A new one declared that "the structures of the Church should provide for the making of policy decisions by representatives, ordained and unordained, democratically selected by their constituents from the various committees of vocation, life and witnesses within the Church."

The other new guideline stated that "the structures of the Church should give expression to its nature as a community of faith. Such structures should provide for the mutual support of the various parts of the Church by one another in the fellowship of witness and service."

The other guidelines, as revised, declare that the structures established by the Church:

- Should be determined by what the Church undertakes to be and to do in obedience to Christ; in this sense structures should be functionally determined.

- Should make provision for the establishment, change or elimination of structures as needs arise or conditions of life require.

- Should provide for many different forms of ministry to the world by persons both ordained and unordained.

- Should provide for inclusiveness with respect to all kinds of people, especially minority racial and ethnic groups, and for full representation of all its members in every aspect of the Church's fellowship and ministry.

- Should provide for the total ministry of the Church both to its members and to the world.

- Should provide for corporate witness and ministry in the several communities in which men function, as well as for the witness and ministry of the individual Christian.

- Should provide for the exercise of freedom and order under Christ in every area of responsibility for mission.

- Should provide for initiating, maintaining and strengthening relations with other Churches, not only in the United States but also in other parts of the world in order to manifest the supra-national character of the Church; and these structures should also provide for full participation in ecumenical action as well as for uniting with other Churches."

Bishop Gibson Gives Views

Bishop Robert F. Gibson Jr. of Virginia, past chairman of the consultation, said that although everybody was dis-

appointed he was not surprised that "no definitive step" had been taken on structure.

Among factors cited by the consultation leaders as obstacles to finding an appropriate structure for the new Church were:

- The multiplicity of new forms of experimental ministry other than the parish ministry now developing in all the Churches.

- The problem of the power of the episcopacy and the appointment of the ministry.

- The role of autonomy in the local congregation.

- The extent and form of a region.

- The kind of government and the nature and number of representatives.

Bishop James Mathews, Methodist of Boston, observed that at this stage the models of the new Church often sound very much like the form of government in the existing Church of "the last person speaking."

Bishop Gibson said by the nature of what the consultation did at its 1966 meeting in Dallas, it was inevitable that it would take longer this year to make another definitive step. This does not mean, he added, that "we have stopped or are waiting."

Dr. Colwell said he felt the mood of the consultation was to put together a statement that says "let's go." Asked whether the consultation was "floundering," he said that "floundering is the way of life of this consultation."

Laud Msgr. Baum

Because "ecumenism is built on the fabric of human relationships," Protestant leaders expressed regret that a leading Roman Catholic ecumenist will soon leave his post to accept an important diocesan office.

Msgr. William W. Baum, for the past three years executive

director of the Catholic Bishops committee for ecumenical and inter-religious affairs, was an observer during the sessions.

Churchmen from the 10 participating denominations congratulated him on his appointment as chancellor of the Kansas City-St. Joseph diocese, but made plain their feeling that he will be missed by Protestants active in the ecumenical movement.

Unite for Renewal

American Protestantism was urged to join in a "United Council for renewal and unity" for a process of updating similar to that undertaken by the Roman Catholic Church. Colin W. Williams, NCC staff member, made the proposal in a paper.

He noted that the Episcopal Church, one of 10 denominations participating in the consultation, is planning a council for renewal and unity.

"Such a move is of great importance for the other members of COCU," Williams said. "Since the movements toward renewal and unity are inseparable, if the Episcopal Church were to proceed on the renewal path alone while exploring the unity path with the fellow members of COCU, the effects would be the distortion of both movements.

"It is clear, on the other hand, that the renewal of the structures of the Churches for mission cannot wait for the slow process of traditional Church union negotiations . . .

"The way out would seem to lie in the recognition that unity and renewal are truly inseparable; and that the search for renewal must now be integrated with the search for unity.

"For these reasons it is proposed that COCU ask each of its member Churches to join with the Episcopal Church in a united Council for renewal and unity."

Consultation on Church Union Boosted by Fundamentalists

★ Seminarians, armed with hymnals, flowers and unfailing good humor, won the day in an unscheduled confrontation with demonstrators protesting against deliberations of COCU at Episcopal Theological School.

A dozen pickets from the American Council of Christian Churches assembled on the sidewalk at the school gates, hoisted their signs and began marching. Inside the seminary compound, delegates to COCU sessions were still in meetings, but the singing of the pickets — an anti-ecumenism parody to the tune of “Row, Row, Row Your Boat” — attracted the attention of seminarians through with classes for the morning.

“Row, Row, Row your boat,
Blake and Pike and Team—
Ecumenical, Ecumenical,
This is Babylon’s theme,”

sang the marchers. They were led by the organization’s founder, the Rev. Carl McIntire.

“In Christ there is no east
or west,
In him no north or south,”
countered the seminarians,
“But one great fellowship of
love
Throughout the whole wide
earth.”

The pickets, handicapped by having to read the words of their parody from papers they held as they marched, switched to the more familiar “... Happy day, Happy day, when Jesus washed my sins away.”

More seminary students, freed from classes, gathered to see what was happening.

“Onward Christian soldiers, marching as to war...,” they sang. Other students just stood enjoying the bright noon sun,

watching, exchanging wise-cracks, laughing. An occasional passing faculty member, on his way home for lunch, paused for a few minutes to join the singing.

Across the street a large brown dog was attracted by the commotion and began to bark and strain against his leash. “Here come the police dogs!” a student shouted.

A student carrying a tray loaded with 12 cups of steaming hot coffee came out of the nearby dining hall and offered it to the marchers. They refused it. He set the tray down on the low wall that surrounds the seminary yard and kept urging them to have a cup as they passed by. The pickets ignored him.

“It isn’t scriptural,” one observer commented. “He should have brought them a cup of cold water.”

As the pickets continued in their tight circle on the sidewalk in front of the gate, a tall, lanky student with collar-length hair and a slightly aimless air approached McIntire with a handful of tiny, bright-colored flowers. The clergyman brushed him aside. The youth — Jim Frederick — shambled over to the wall and sat down.

“I just asked Dr. McIntire if he would accept a flower and celebrate spring with us, and he said no,” the student told a reporter. “Would you like a flower?” The reporter selected one to match her dress.

Another student appeared, dressed in a long black, hooded robe and rubber gorilla masquerade mask. He joined the line of pickets.

By now the smiles of the pickets had become tense and frozen. After a couple of turns, McIntire ordered the black

hooded figure out of the picket line and threatened to call the police if he didn’t comply. “They don’t treat Martin Luther King this way,” McIntire said. The youth left, only to reappear moments later with a handful of bananas which he offered — in vain — to the marchers.

“Love divine all love excell-ing,” the seminarians were singing. Someone had brought out a few hymnals and, sure of the words, they sang with greater gusto.

The pickets had stopped singing, but began again as the camera crew of a local television station appeared. An official of McIntire’s group had alerted all news media of the plan to picket. They continued their march in silence when McIntire stepped out of the line to be interviewed.

The seminarians kept up their singing while the tv camera and recorder were focused on McIntire. “It’s the first time McIntire ever had music to picket by,” commented a watching COCU delegate.

The black-robed figure appeared once more to offer flowers to McIntire and the tv interviewer. Both brushed him aside.

The tv crew moved inside the seminary gates to interview David Colwell, chairman of the consultation. The seminarians continued to sing. The pickets, their faces now grim, marched in silence.

When the tv interviewer seemed somewhat puzzled by the whole thing, Colwell suggested: “Ask me what I think of the picketing.” The camera started grinding and the interviewer complied. “I’m glad they’re here,” said Colwell. “It’s a sign they recognize that what’s going on here is threatening to the concepts they hold.” He said that most of the delegates to the consultation

had at one time or another been picketed by McIntire's organization.

As the tv crew drove away, the pickets tucked their placards under their arms and walked away.

The seminarians were still singing.

"I think," said one of the COCU delegates who had been watching, "that the younger generation took care of the situation very nicely."

Later, the school's chaplain of the week, the Rev. Robert J. Wright, appeared in the COCU press room to check on the exact name of the organization sponsoring the picketing. As he was preparing for the chapel service later in the afternoon, he explained. "In our chapel services we always pray for our own students when they go out to demonstrate. It seems only proper that we should pray for those who picket against us."

Church Only Agency with Chance To Improve Communications

★ The mass communications media were described as "the sedate vehicle of the middle class" and the status quo, whose role is "not tolerable in an endangered and drifting world."

The comment was made by W. H. Ferry, a vice-president of the Center for the Study of Democratic Institutions, at a session of the world association for Christian broadcasting.

Ferry, a critic of the mass news media, said he was pessimistic about any improvement, but he said if any institution has the power to influence the mass media for the good, it is the Church. No such change, he said, would be initiated by the "rulers" of mass communications "who are impervious to advice."

"The muscle of the Church has, praise be, been tested and found marvelously strong and getting stronger in recent years," Ferry said. "The outcome of those hazardous days in Selma was decided by the battalions of ministers, nuns, rabbis and priests.

"Perhaps it is too much to suggest that one institution, however muscular and moral its protestations, can redeem MassComm (mass communications). But it can try, and do

its best. I do not know another force as well-disposed for such a Sisyphean task.

"We can perhaps take the terms of the assignment from Dietrich Bonhoeffer: 'Especially will our Church have to oppose the vices of hubris, worship of power, envy, and humbug as the roots of all evil.'"

"Bonhoeffer was not talking specifically about MassComm," Ferry said, "but he is not, in my judgment, far off."

After listening to some earlier discussions by the delegates to the conference, Ferry commented: "No one in Southern California can escape religious broadcasting. But the kind I hear is not what you have been talking about. What I hear divides its time equally between suggesting ways to cure my gout and the need to extirpate communism."

A delegate explained from the floor that many radio and television stations in Southern California give Churches much free time for quality religious broadcasting, but that a great problem is the "religious commercial huckster."

Ferry was challenged by Roy Danish, executive director of television information service in New York, and Miss Pamela

Illot, director of religious programs for CBS.

Danish said it was true that much of broadcasting's success was based on entertainment, but that on this basis television had replaced newspapers as the major credible source of news, a major achievement in view of the fact that newspapers relied primarily on news for their reputation and circulation.

Miss Illot also exempted television from Ferry's criticism of the mass media. Television, she said, was largely responsible for the present ferment over the Vietnam war and the public interest in civil rights.

U Thant Report

An annual radio-tv report to the peoples of the world by the Secretary General of the U.N. was proposed at the concluding session. The proposal was made by Frank K. Kelly, a vice-president of the Center. The plan was well received by delegates who will bring the proposal back to their religious and communications organizations.

Supporting the plan was Edwin A. Robertson of London, executive director of the association, who warned, however, that it "could lead to a world revolution." He said increased dissemination of facts about world conditions will almost surely stir the deprived peoples to militant action. Such developments, he said, have almost always led to revolution.

The destitute peoples, he said, would be most effected by reports of the growing disparity between the rich and poor nations, and by reports of the increasingly privileged condition of a minority of the world's population.

Robertson said that the proposal for a worldwide report should be made to the Secretary General U Thant through the broadcasting media, such as the

(Continued on Page Ten)

EDITORIAL

What Do You Say, General?

GENERAL WESTMORELAND, who is an Episcopalian, was monitored throughout his US trip by clergy and laymen concerned about the war in Vietnam. Presiding Bishop Hines was the ranking prelate at the Associated Press lunch in New York, when the General began his U.S. "education" tour. That meeting, though broadcast and available through prepared text, included some informal questions and answers which gave a flavor of what was to be said in the days ahead.

That evening the General had an off-the-record full discussion in New York with the powerful "establishment" members of the Council on Foreign Relations. Although the points made there were not made public, and the press did not print the news of this unannounced meeting till some days afterwards, a prominent churchman attending the secret briefings at the Council, told his bishop what had happened, so that the bishop was able to guide the monitors prior to the General's next talks in South Carolina, his home state, and in Washington, before Congress, which was broadcast, with some text changes.

Also in Washington, Church officials were briefed on what General Westmoreland said at the White House lunch and briefing for twenty-plus governors and over 100 Congressmen. Churchmen among them kept their notes, and made these available to the religious students of the General's talks.

The General's last U.S. talk was at Palm Springs, California, where a Jewish layman covered the airport news conference conducted by Generals Westmoreland and Eisenhower. Before General Westmoreland left for Hawaii and the Philippines, the religious leaders had a good idea of what was said and done at each place.

Twelve religious leaders sent eight questions to the General after analyzing his various statements during his visit. The eight bishops and four rabbis waited until it was completed so that they could study in context what he said from the beginning until the end rather than issuing the questions at the beginning or middle of his visit.

The Twelve Leaders

Episcopal Bishops: — Harvey Butterfield of Vermont; Daniel Corrigan, Director of the Home Department of the Executive Council; William Davidson of West Missouri; Paul Moore, Suffragan of Washington.

Methodist Bishops: — Ralph Alton of Madison, Wis.; Raymond Grant of Portland, Ore.; John Wesley Lord of Washington, D.C.; Marvin Stuart of Denver, Colo.

Rabbis: — Roland Gittelsohn of Boston; Arthur Lelyveld of Cleveland; Joachim Prinz of Newark; Louis Schwartzchild of St. Louis.

The Questions

● What is the purpose of your trip in light of the fact that you declined to meet with the Senate foreign relations committee but have met with one or more other groups in private?

● It is being widely stated that a major intent of the trip is to use military leadership to silence civilian critics and to identify dissent with a lack of patriotism. Could you comment on what you feel is the role of dissent?

● Do you believe that national decisions which might lead to a third world war should not be discussed and debated by the people of this nation?

● Would it be patriotism on the part of those who dissent to say nothing when they feel their nation is on a course that might end in terrible disaster, or to remain silent when they firmly believe that thousands of our youth are being needlessly sacrificed?

● We are told this is a limited war, yet limit after limit is exceeded. How can we believe that there is any limit beyond which U.S. escalation will not go? Is the U.S. prepared virtually to destroy that small nation of North Vietnam if it cannot be bent to our will?

● What is to be gained in the present escalation that is worth the risk of a war with mainland China, or a nuclear confrontation with the Soviet Union?

● Does not your opposition to any further ceasefires run counter to U.S. support of the U.N. Secretary-General's proposals for a general ceasefire?

● If the U.S. is doing well militarily, why do you ask for more troops and why do you say there is no end in sight? How many men and how many

years do you think will really be needed for a military victory in South Vietnam? One million men? Five years?

With the questions was a letter which concluded; "Our religious faith compels us to examine closely what is happening in Vietnam for the sake of the Americans, the Vietnamese and the people of other nationalities who are engaged in the struggle or deeply affected by it. When we study the facts and issues involved, we

find that in good conscience we cannot remain silent but must speak out.

"That is why the following questions, which we realize challenge some of the assumptions upon which United States policy has been proceeding in Vietnam, are respectfully submitted to you both privately and through the news media: television, radio, newspapers, magazines and others who have covered your activities live and fully."

— **Frederick H. Sontag**
Special Correspondent

SOUL: REVIVAL OF A WORD

By **Walter Witte**

Rector, St. Stephen's Parish, St. Louis

NO LONGER IS THERE A BODY-SOUL SPLIT

LIKE the word "spiritual", the word "soul" has, in most popular usage, been vulgarized and diluted. What is the soul? Most people will say something like this: an inner, mysterious part of man that "goes on" even after death. The body and the soul are separate and distinct. The body disintegrates at death while the soul — the good part — is immortal.

Perhaps we've labored the point too much, but it must be said again that the Bible knows no such distinction. "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man is a living being — a feeling, thinking, spirit-body, a soul in the sense of being a whole man. Man is a soul, he doesn't have a soul. Christians do not confess a belief in an immortal soul with all the body-denigrating implications of that assertion. We say: "I believe in the resurrection of the body . . ." We confess that man is a unity of spirit and body and, more importantly, that nothing in this created world is ultimately lost or discarded, including our bodies. The implication is obvious: life here and now, in this body, wretched though it may be, is of supreme importance.

In the past few years a rather remarkable revival of the word "soul" has occurred in the Negro culture. No longer does it mean the vague, invisible "something" inside a person. Soul means

a style of life, a way of walking and talking, a certain kind of food and a special music.

Charles Keil in his book *Urban Blues* reports on how some thirty people dealt with the question: "What is soul, how do you define it, who has it?" Some of the respondents were blues singers, some ministers, most were lower class Negroes. Here are some of the responses.

Soul means grits or what we call the nitty-gritty, meaning the basics, the essentials. Nits are lice which bury themselves in the hair, grits means the dirt or "down to earth." So we can speak of basic or soul food. Grits and green and black-eyed peas are soul food. Soul food is a symbol of identity rather than a standard of nutrition. Soul food is described in much the same way Christians have spoken of holy communion. As Christians, it is said, we share together a food which unites and identifies us as a part of "the in-group". Like the other soul food, the soul food of the Church goes back in our history and ties us to our past. Soul means the heart of the matter. Thus basic life and basic food go together and bind us together.

Staying Power

ONE of the respondents said soul meant staying power, it meant that you keep on pushing. Having survived thus far, you carry on. Soul is measured by what a man's been through, whether it's slavery or women trouble. Only certain people



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can really sing the blues. You can't be too young. You have to go through it and discover what life is like. Soul is courage. Soul is the capacity to affirm oneself and one's will to live now, even with "the way it is."

Soul is feeling. One woman replied: "It's the freedom feeling. Our souls are the way we feel because without the soul you won't have any feelings or sentiments." A man responded, "I do believe soul means soulful like appealing to the deeper emotions of a person."

There's a soul language, some of it right out of the words of the blues. This language records reactions to trouble and the feelings about it. Sex, soul, love are all basics bringing forth deep feelings creating new words to fit "the scene". Soul is what it is because it deals with what's really going on. By contrast, it must be noted that our white society and its Churches have moved away from expressing true "feeling" in favor of platitudes about peace and love. Compare the music. Listen to Coltrane or B. B. King. Then listen to Montavani or Roger Williams.

"It's you and me, I and thou, call and response." A soul brother is one who can begin or respond with the right line or gesture. The word "member" is sometimes substituted for "soul brother". To belong, you have to know the games, the passwords and the pledges by heart, not at all unlike the Church which, at various times, has insisted on the significance of the ritual as an intimate and binding power.

Soul is something pure. "Whenever I hear the word soul", a young woman declared, "I have that good feeling that here we are going to have

something very fine, something pure, something that hasn't in any way been distorted." A blues man says: "When you're thinking about pure things you're thinking about the soul of things, not diluted, not watered, not dehydrated but real, pure soul."

Interestingly, the word "pure" refers to the basics and not merely innocence or moral purity. The collect for purity is one in which we ask to be cleansed of all illusions about ourselves, not that we become "good". "Pure" as meaning uncontaminated by cover ups and cheap sentiments is one example of how the language of "soul" brings us back to the strength of biblical language.

The Cry for Soul

DEEP FEELING, wisdom in suffering, courage, and truth, all of these elements poured into the word soul has so enriched and deepened a once empty term that we can use it with impunity again. No longer is there a body-soul for soul is a way of walking and talking and feeling.

We have a whole religious language that cries out for such rejuvenation, for meaning that's "for real" in the here and now. Grace, salvation, faith are but a few such terms. Negro culture may yet save other such pious expressions which we have spiritualized and diluted.

Our society today cries out for soul. We are too unfree, too tight, too hung up on silly and dangerous mythologies. We need a new identity and a new direction. Civil rights groups and the student groups are signs of hope for a revival of soul in this nation. Indeed, the basic question for us as persons and as a nation is our Lord's: "What shall a man give in exchange for his soul?"

CHURCH AND MASS MEDIA

(Continued from Page Six)

American networks and those in Europe, Asia and the British commonwealth. This would cover much of the world, he said, including substantial areas of the Soviet and Chinese blocks.

The proposed report would differ from the secretary general's annual report to the General Assembly, in that it would deal more with the condition of the world's people and less with organizational problems of the U.N. and issues specifically in U.N. channels.

Kelly said it would be a "State of Mankind" report similar to the President's "State of the Union" report in the U.S. Delegates to the conference said they would report back to Kelly on the response of their organizations to the proposal.

In earlier sessions, staff members of the Center suggested that radio and television could be improved if the federal government really regulated broadcasting, and if it sponsored a publicly-owned tv network as a "model" in the public interest.

Dr. Linus Pauling, winner of Nobel Prizes for peace and chemistry, deplored tv's emphasis on crime, violence and attempts to lure more viewers, while often failing to report significant developments.

He said it was a "tragedy" that tv so often fails to serve the public, serving instead the "selfish greed" of a few. He deplored its many programs apparently aimed at those of low intelligence and its use of cigarette commercials when science holds smoking to be detrimental to health.

North Carolina Pastors Urged To Focus on Young People

★ The annual pastors conference of the North Carolina Council of Churches was told that "youth is in revolt against the unreality and the dishonesty of an adult society" and that organized religion would "do well to shift its focus to young people."

Bishop Hazen G. Werner of New York, chairman of the world family life committee of the Methodist Church, said many young people have lost their moorings and have "accepted unhealthy ready-made motivations on the campus and in the ghetto."

Youth, he said, "feels that much of the religious life of the adult society is unreal; that the Church is a back number, that it is too often used to help persons to get on, that we do not seek 'first the kingdom of God,' that we are not giving our lives 'a ransom for many.'"

Action by youths throughout the world, he said, "is not just a matter of a series of unrelated outbursts." Bishop Werner held that "these outbursts of dissent are the surfacing of what is a deep under-running current of nihilism."

"Youth is caught in a gigantic revulsion at the false aims of materialistic society," he said. "Youth is saying, 'You live for fraudulent ends, we will go you one better, we will live for nothing. The really great threat to our Christian way of life is the worship of the great god, nothing.'"

"We are paying the price of a society that predicates its existence and its purpose on what is perishable. The Church must make clear that there is a goal, fulfilling and obtainable under God, that we can live a genuinely Christian life in a materialistic surrounding."

"The Church," said Bishop Werner, "will have to relate theology to the behavior of our day. It must make clear meaningful reasons for honesty, abstinence and chastity. Let's establish that the only value that man has comes from God."

Declaring that "the only way to make sense in this senseless society is to re-establish the authority of God's laws," he said that "if we are to be saved at all, it will be by the ability to discriminate between what is perishing and what is eternal."

"These changing times," the Methodist churchman said, "have spawned new perplexities that are formidable enough to cause the loss of ministerial reason. The minister lives and works in both an imponderable and a contextual world. Out of this world, he must affect the thought forms, as well as the behavior forms, of his community."

He said dissent is part of this complex — "an inflammatory phenomenon — nourished by mass hysteria."

N. Z. YOUNG ANGLICANS FAVOR INTERCOMMUNION

★ Young New Zealand Anglicans attending a conference held in Hamilton, voted overwhelmingly in favor of intercommunion with other Churches.

By a slight margin, they also opposed New Zealand's military

involvement in the war in Vietnam.

Answers to a questionnaire given to conference delegates have been collated and analyzed. Asked whether they thought communicant members of other denominations should be allowed to receive Communion in Anglican churches, 62 per cent said yes, 26 per cent said no, and 12 per cent were uncertain.

Asked whether they thought New Zealand should have troops fighting in Vietnam, 34 per cent said yes, 45 per cent said no, 18 per cent were uncertain and 3 per cent gave no answer.

Asked whether they thought racism is a problem in New Zealand — which generally is noted for the relative harmony of relations between its Maori and European peoples — 68 per cent said yes, 21 per cent said no, 10 per cent were not sure and 1 per cent did not respond.

N. Y. WANTS VIETCONG IN NEGOTIATIONS

★ The convention of the diocese of New York, meeting May 9, called for the inclusion of the National Liberation Front in negotiations to end the war in Vietnam.

The original resolution called for "immediate and unconditional" negotiations, but the words were dropped by a vote of 380 to 176.

About 750 delegates representing 210 churches attended the convention.

OPPORTUNITY

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