

The **+** WITNESS

MAY 25, 1967

10¢

Editorial

Streamlining the Convention

Articles

Is the Church Important?

John C. Leffler

A Single for Ellie

Wm. B. Spofford Jr.

**NEWS: --- Report on the Seminaries Reveals
Disturbing Conditions. Delta Ministry
Asks U.S. Probe of Slaying. Battle Looms
in Alabama over Grant to Poor Farmers**

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Story of the Week

Report on Seminaries Reveals Some Disturbing Conditions

★ The Episcopal Church is facing "a grave situation that demands significant action" — more than one-third of the Church's clergy have not had a complete seminary education. This appraisal was presented by Dr. Nathan M. Pusey, chairman of a special committee to study theological education at all levels in the Church.

Sponsored by the Church Foundation, the committee which the Harvard president heads consists of theologians, educators, executives and professional men.

Addressing a dinner in Chicago honoring Presiding Bishop John E. Hines, Dr. Pusey said: "In an age when a college education is normal, more than one-eighth of our ministers have not even received a college degree."

He said that only 60 per cent of the Episcopal clergymen in the U.S. have received both a degree from a college or university and one from any of the 11 accredited seminaries.

Ordination follows passage of a canonical examination and, according to Pusey, some Episcopal bishops do not require the Church's generally prescribed full college and seminary training. He said that the 18-month study also showed that nearly two-thirds of Episcopal seminarians had graduated from

college with average grades of C or lower.

In interviews with young Episcopal clergymen, Pusey said his committee found that they considered their training had been too remote from the present world. They said they were unprepared to practice their profession and that they needed help in interpreting the gospels to the modern age.

Claiming that the teaching methods in the seminaries are often outdated and are not abreast of the best current thought, Pusey said: "Also, the young ministers want to be where the action is, but often that is where the Church is not. Studies are too traditional, too dated, and are weak in field education and the education of laity.

"Field education must be expanded. To try their effectiveness, the students should move out of protected Church situations and have experience in the world of business and industry, and also in jails, hospitals and slums."

Pusey stressed that these problems were uncovered by his committee's study. Final recommendations on steps to deal with the problems will be made in the near future.

One of the major problems, according to Pusey, will be financing. He noted that the

cost of theological education has been doubling every decade, and that while general education derives about half its support from government sources, these funds are not available to theological schools.

"The money available for theological education in the Episcopal Church is inadequate even now," he said. "Far larger amounts will be needed in the near future."

He estimated that only 40 cents per member is devoted to theological education each year. This was based on the denomination's membership of 3.5 million.

An extension of the financial problem, according to the Harvard educator, is that half of the ministerial posts in the Church pay too little to attract competent men. He said a third of the congregations have fewer than 100 communicants and that this kept the average salary of Episcopal clergymen to \$6,000.

The Episcopal clergy numbers approximately 10,000 serving 7,500 churches. Pusey said this amounted to a surplus of 1,500 ministers the way the Church is presently structured and financed. It is a shortage, according to Pusey, if you consider the task the Church would like to perform, such as slum ministry.

At a news conference after the dinner, Bishop Hines said that "poor as the Episcopal salaries are, they probably are as good or better than in any other denomination."

Delta Ministry Asks U.S. Probe In Slaying of Former Aide

INNOVATIONS MARK
SOUTHERN OHIO

★ Southern Ohio prepared for its convention, May 5-6, with five regional meetings to discuss all the major issues.

Bishop Blanchard presented five areas for the diocese to be especially concerned about; strategy for the religious education of teen-agers; a new approach for college work stressing the ecumenical aspects; urbanization; continuing education of the clergy; giving to the national Church.

On the latter, he pointed out that the diocese gives 50-50 and has for a long time. He then proposed, and the delegates approved, sharing the considerable income of the Procter trust fund for advance work outside the diocese.

Delegates also approved his proposal that the annual income of \$30,000 from a trust established by Mary E. Johnston be used for clergy education.

Resolutions upheld anti-war declarations of the 1930 Lambeth Conference in calling for negotiations to end the Vietnam conflict; reaffirmed the "dominant tradition of Christian faith and Anglican heritage in support of freedom of inquiry and against any theological or doctrinal repression or heresy trials"; proposed a council for renewal in the national Church and recommended that the Presiding Bishop and Executive Council grant such a body "The widest possible scope to enlist every available religious and secular resource in a concerted address to all relevant issues"; set forth a series of internal structural reforms designed to update church machinery.

One of the most far-reaching of the resolutions proposed a manpower management study of the ordained ministries of the Church. Such a study should

★ At the request of the Delta Ministry, the U.S. justice department has initiated an investigation into the possibility that the slaying in Greenville, Miss. of a former Delta Ministry employee was "deliberate."

Benjamin Brown, Negro delivery man, was shot as rioting students of the Jackson State College for Negroes clashed with Jackson police.

Police claimed Brown was part of a rioting group; Delta Ministry spokesman claimed he was an innocent bystander who fled from the scene when he saw the extent of the student-police conflict.

The Delta Ministry's request to the justice department was lodged by its acting director, Owen Brooks, an Episcopalian, who said the slain man's mother had heard a Jackson policeman threaten to kill her son. Brooks was informed by John Doar, assistant attorney general for civil rights, that an investigation will be launched by the federal government.

Shot in the back between 10 and 10:30 p.m., May 11, Brown died at University Hospital at 5 a.m., May 12, his 22nd birthday.

According to the NCC agency, Brown was shot two blocks from the college, minutes before national guardsmen arrived to take over the campus. Delta Ministry spokesmen said Brown had not been involved in the rioting. He was eating dinner in a nearby restaurant, they said, when he heard a commotion and went outside to see what was happening.

Hearing shots, they said, he turned to flee and was shot from the rear while running away from the scene of the riot.

Brooks message to the justice department called for investigation of the "possibility that the killing of Benjamin Brown was deliberate. There are two reasons for this: Mr. Brown, who has been a member of the Delta Ministry staff in 1965 and 1966, has been harassed by Jackson police because of his activities in behalf of the Delta Ministry; he had been beaten in a Jackson jail and his mother had heard a Jackson policeman say to him, 'Some day I'm going to kill you.' The second reason is the fact that he was shot in the back and by a high-powered weapon appropriate for riot control."

Brown resigned his post with the Delta Ministry upon his marriage last year, Delta Ministry spokesmen said. "Staff members of the ministry are paid only \$20 a week, and he felt he could not support a wife on such a low salary," they said.

He then took a job driving a truck for a florist shop. He and Mrs. Brown, also a former Delta Ministry staff member, lived near the Jackson State campus.

Delta Ministry spokesmen claim Brown was harassed by Jackson police as recently as last month, charging he was arrested on a "trumped-up" bad check charge.

"The police claimed he was shot while charging their barricade," they said. "But in fact he was shot in the back while running down the street away from the riot. He was a marked man, well known by the Jackson police for his civil rights activities. He had been beaten in jail by police together with many other residents following a demonstration in 1965."

include the following, according to the Resolution: the role of the ministries; how they are to be deployed; their tenure; methods to be used for supervising, guiding, evaluating and retaining clergy; The problem of compensation and benefits, and designing a system for centralized personnel information and referral.

The resolution stated further that the study should be distributed to all dioceses before the 1970 General Convention and that it be coordinated with the Church's review of theological education (see page 3).

Another resolution put the diocese on record as supporting the holding of General Conventions every two instead of three years and the seating of women

in the House of Deputies on an equal basis with men. Moreover, the convention suggested that the national Church allow reading of the Scriptures from alternate translations to the King James version of the Bible and lay participation in the administration of holy communion on a trial basis.

Other Resolutions were concerned with General Convention mechanics, and were in line with the proposals of the Craine commission (see page 7). They included proportional representation in the House of Deputies, based on communicant strength, and outlined a method of giving half-vote credit to both the positive and negative sides of a question when a delegation to the House is evenly divided.

Such an effort would enable the farmers to raise their incomes and become self-sufficient.

"This program," Carothers said, "will help to create the social and economic atmosphere in hard-pressed rural areas of the deep south that will make it possible for the people to succeed where they are. It will help reduce the necessity for migration of the rural poor from slums in the country to slums in the city."

The NCC official urged "concerned Christians" to support the project with cards and letters to their Congressmen to counter "politically-inspired attacks" launched against "such a carefully-developed, self-help project for economic development."

Carothers noted that the OEO effort preserves "the general principal of maximum participation of the poor people in poverty programs."

"This will inevitably mean a certain amount of community controversy but this is a normal feature of a society that is on the move. NCC has issued statements in support of the maximum feasible participation of the poor in all poverty programs and I wish to re-affirm that position," Carothers said.

"It is also important for the good of the nation that the poverty program be kept in a central office. This is the only way its dissipation into oblivion can be avoided," he said.

Representative William Nichols, a Democrat who is one of six members of the Alabama congressional delegation which argued against the grant for three hours in the OEO office, said: "I stringently oppose this grant along with other local and state officials on the ground that the leadership of the cooperative was insufficient to handle such a project. We felt along with other members of

Federal Grant to Poor Farmers Opposed by Alabama Officials

★ The Office of Economic Opportunity's grant of \$399,967 to help poor farmers in 10 Alabama counties was called "one of the significant developments of the war on poverty" by an official of the National Council of Churches.

J. Edward Carothers, chairman of the anti-poverty task force of the NCC, urged Christians in Alabama and throughout the United States "not to allow political opportunists to undermine this effort to meet an urgent human need."

When the OEO announced the allocation, it immediately drew fire from Alabama politicians both in Congress and in the state.

Gov. Lurleen B. Wallace announced that she would veto the grant. Under the economic opportunity act, she has authority to do this. Such a veto will force the poverty agency director to reconsider the allocation.

He also has the authority then to override such a veto.

A similar situation existed during the winter in a long fight over the re-funding of the child development group of Mississippi, a head start project opposed by the state's political leaders. The project was cut off last September and then re-funded on a smaller scale after months of debate.

The Alabama grant was made to an organization called the Southwest Alabama farmers cooperative association, with headquarters in Selma.

The 10-county area was once devoted to cotton growing, but the coop's efforts have encouraged the farmers to plant other crops — cucumbers, okra, and peas. With the OEO grant, the farmers would be able to buy fertilizer and other supplies at a saving and by cooperative selling they could bargain with larger buyers for higher prices.

the Alabama delegation that if the project were to be funded the leadership should be strengthened to include directly members of the state extension service and other agricultural officials."

U.S. HAS NO FACE LEFT IN FAR EAST

★ "The United States no longer has any face left in Asia," Martin Niemoeller, a co-president of the World Council of Churches, told an assembly of students and faculty of Vienna University.

The German churchman addressed a "teach-in" called to discuss the war in Vietnam, sponsored by the Socialist Students Union. The meeting was forced off campus by a ruling of the administration that the discussions were political. The university premises have been off-limits to political rallies since the end of world war two.

Niemoeller, recipient May 1 of the Lenin Peace Prize, along with Rockwell Kent, American artist, reported on his visit to North Vietnam, accompanied by the German Catholic Charities director, Msgr. Huessler and others.

"If the Americans think they can win by brute military force, they are mistaken," he said. "The Vietnamese people have a psychology of their own — one of total resistance. Either the last Vietnamese dies, or the Americans get out. There is no other choice."

War and its cruelties have become a way of life with the entire Vietnamese people, including the children, he continued. "Many young people were born and raised under wartime hazards, and know no other existence."

He described his visit to a North Vietnamese kindergarten

during an air-raid alarm. The children calmly went down to their shelters and continued playing there.

"In Vietnam it became clear to me," he observed, "that the National Liberation Front — the Vietcong political arm — is not Communist, but nationalist in sympathy. The people are united. Their only question is: 'Are you a Vietnamese?'"

Catholics and Buddhists formerly at odds with one another, cooperate today in the name of national unity, Niemoeller said.

He recalled his reception by Ho Chi Minh, President of

North Vietnam. To the question, "When will the war end?", the North Vietnamese leader replied: "It is not we who war with the Americans, but they with us. Ask the leaders in the Pentagon and state department, they have the answer."

Niemoeller expressed belief that fear of losing face, or status, is preventing U.S. withdrawal from Vietnam.

"Before one can talk of 'losing face,' it is fitting to look in the mirror to discover whether one has a face," he charged. "Today in Asia the United States has no longer any face."

Theologian Warns Scientists on Secret of Life Experiments

★ Scientists were urged in Fargo, N. D. by a theologian to approach the use of DNA chemistry with a healthy dose of caution and reverence for human life.

DNA, short for deoxyribonucleic acid, is the molecule-gene that contains "the secret of life" and offers, some scientists claim, man the key to perfecting the human race, to eliminating hereditary diseases, to changing man's characteristics permanently.

Roger L. Shinn, professor of applied Christianity and dean of instruction at Union Theological Seminary, New York, said well-meaning social planners, when they start pushing people around for their own good, can easily become tyrants.

He spoke at a colloquium on "the implications of the chemical-biological revolution." It was held at North Dakota State University under joint sponsorship of the university, Concordia College, at Moorhead, and Moorhead State College.

Shinn said "what social planners can do with recalcitrant

people is pretty small stuff as compared with what geneticists may be able to do with germ plasm that cannot shout back and rebel — or that if it does rebel, may do so in unexpected and fateful ways."

He contrasted this with current medical ethics which demand the patient's consent whenever possible. "The Nazis could engage in forms of human experimentation because of an ideological belief that some people and races were worthless," he said. "Any humanistic faith affirming a dignity of man must exercise some restraints in experimenting with men, even for the sake of mankind. We are close enough to the thalidomide tragedies to know the cost of well-intended but imprudent experiments."

"Most geneticists do not need my warnings," Shinn said. "Who protested with more eloquence than the geneticists at the threat to germ tissue of nuclear radiation?"

"If, as is often said, 99 out of 100 mutations are harmful, any

(Continued on Page Ten)

THE WITNESS

EDITORIAL

Streamlining Convention

THE STRUCTURE commission, headed by Bishop Craine of Indianapolis, says that all the commissions and committees of General Convention should make regular reports in the Church press.

The Witness printed the MRI report in full; gave readers all they need to know about the Partnership Principle — with a signed editorial saying that it would not work. The Consultation on Church Union was reported last week; prior to that we deal with Open Communion, over which there will be a battle in Seattle; and this week the feature news story is on the report on Seminaries, which reveals some startling and discouraging facts.

We featured an article on the new Communion Service by John Krumm, dealing with its theological aspects and there is another coming up by Gardiner Day. There will be others on this important matter.

But we have neglected the Craine commission on the structure of the Church, which could be the most important of all. How can General Convention decide what to do for whom, with what, and why, without an apparatus? This is what the Craine report is all about.

The commission of three bishops, three presbyters and six laymen held four meetings of two-days each since it was set-up. There was a fifth two-day meeting of an editorial committee that produced a twenty-three page document, single spaced on the standard 8½ by 11 sheets. Before listing the recommendations that will be presented at Seattle we give you the commends at the end about the future.

Bishop Craine reports that he has two huge file boxes of correspondence, untold telephone conferences, has attended numerous meetings throughout the Church on matters of structure. Other members of the commission have also attended meetings, speaking on and interpreting various aspects of the task. Close contact has been kept with other committees and commissions. So, to quote; "the more the commission has moved into its work, the more obvious it becomes that it has just scratched the surface. The 'Structure of General Convention' really means the 'structure' of the whole Protestant

Episcopal Church. It reaches out not only to provinces but also to dioceses and districts, to the Presiding Bishop and to the Executive Council in all its operations, to say nothing of other special committees and commissions. Indeed it has become increasingly clear that we cannot consider the Structure of General Convention (and/or Provinces), making suggestions for improvement, apart from the total Structure of the Church."

The recommendation will therefore be made at Seattle that the study be continued and renamed "The Joint Commission on the Structure of the Church", thus recognizing the actual scope of its task and giving it authority to proceed in cooperation with and as coordinator of all other groups which share this concern.

What changes in constitution and canons will be recommended to make General Convention a more effective and efficient legislative body? We have to present this in headline fashion, without giving the whys and wherefores that are so ably spelled out in the report.

The following changes in procedure have already been approved and will be in effect at the Seattle convention:

To hold all joint sessions in the evening.

To have the presentation of the United Thank Offering at an evening eucharist.

To omit departmental dinners, and all other similar occasions on the nine legislative days, except the Presiding Bishop's evening which will be a "pops concert" at the Opera House rather than a reception.

To place early on the calendar the important matters of MRI and discussion of the program for the triennium.

To consider the budget at a Saturday morning session, with action the first order of business on the second Monday.

Other procedures suggested are:

To appoint all standing committees prior to Convention and ask them to meet and begin consideration of known business prior to the opening of Convention.

That important committees of both houses hold informal joint meetings prior to Convention to establish better lines of communication and agreement as to procedures. This liaison should be maintained throughout the session.

Deputies to be seated at tables assigned to

each deputation thus providing adequate working space and accommodation of printed material.

If possible to provide an electronic means of voting to expedite business.

Provision to be made for public hearings on legislation and nominations with adequate space provided for the same. To accomplish this it is suggested that legislative sessions begin at 9:00 a.m. except on the opening day with adjournment at 3:30 p.m. for committee hearings on certain days.

Major committees to have their own rooms assigned.

An adequate number of floor microphones.

Recommendations

A contest between two or more dioceses for a convention is out. Instead a committee will recommend after surveys to make sure the place has what it takes.

Proportional representation is proposed to reduce the House of Deputies from 684 to 478, with a formula presented for their election based on the communicants in each diocese. "Any plan", says the report, "requires a great deal of grace and unselfishness on the part of most of us." The reasons stated at some length for the change are more than adequate in our opinion.

The split vote, when voting by orders in the House of Deputies, which has plagued so many conventions, is out.

Missionary Districts will be changed to Missionary Dioceses.

Women are in — any qualified communicant, duly elected, is eligible to be an official Deputy.

The St. Louis convention in 1964 approved and elected a president and vice president for the Seattle convention. The commission now recommends that persons so elected shall serve but two consecutive full terms in each respective office.

The commission received a recommendation that a plan be devised for an equalized expense allowance for Deputies — travel and other things which prevent qualified persons from being Deputies. No recommendation is made beyond turning it over to the division of research and field study at headquarters who will report back to the commission.

Translation of a bishop, meaning a diocesan, coadjutor or suffragan being elected to another diocese, passed its first reading in 1964. It provides that he shall have served at least five years in his present jurisdiction. Approval on the second reading is recommended.

All bishops shall have a vote on matters concerning doctrine, discipline and worship. In all other matters there is one vote for each jurisdiction.

A bishop who resigns because of missionary strategy determined by action of convention or the House of Bishops, and continues to function chiefly in the episcopal office, shall have a vote on all matters.

In its report to the 1964 convention the commission stated its belief that "there presently exists a communications gap between the clergy and laity in general and the Executive Council and that this gap is particularly noticeable between General Conventions." To close this gap it recommended that General Convention Deputies participate in provincial synods and that issues of general concern be referred to the provinces for study and report.

The commission three years ago proposed these ways to strengthen the provinces:

Greater use of the provinces in studying issues, including the program and budget, coming before General Convention.

Encourage parishes and missions to channel petitions and memorials to General Convention through dioceses and those of dioceses through the provinces.

Universal seating of General Convention Deputies in synods with voice, if not vote.

They have been followed in varying degrees by the provinces. It is felt that through universal adoption and implementation of these items the provinces can serve a more useful function. The commission renews these recommendations.

Realignment of the provinces is also recommended, the idea being to have more provinces with fewer jurisdictions in order to form more cohesive groups having greater community of interest and means of communication.

Having presidents of provinces serve as a council of advice to the P.B. will be worked out with the MRI committee which will make other recommendations as reported in these pages earlier. Proposals to give provinces greater authority in elections of bishops, including consecrations, in order to relieve the P.B., and methods of electing members of the Executive Council are also dealt with by MRI, so a huddle is called for if it has not already been held.

So business — but not as usual. Frolicing or "good fellowship", which Irving P. Johnson once said was the real purpose of General Conventions,

is out this year. Frolic on your own time when probably you should be sleeping — but be in your seat at nine in the morning.

W. B. Spofford Sr.

Managing Editor

Is the Church Important?

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

HOW IMPORTANT is the Church in the world today? Are what it does and what it stands for of paramount value to the welfare of men?

Of course one's answers to such questions must at first reflect his own subjective feelings. I should be a strange person indeed if I did not believe in the importance and value of the Church. In fact if I felt otherwise I have no business being a parson.

But that does not make my answers correct or valid. A cleric can rationalize his life and the work and be as blind to reality as the next man. He can look at those facts which please him and bolster his egoistic desire to be doing something significant, and ignore other facts which raise some questions about the cause he serves and the effectiveness of his service. It is these easily ignored facts which intrude themselves on many a clergyman these days.

However, I suspect a parson's answers to these questions are not half as important as the layman's answers. In fact, it is the answers lay people give in various ways which give him something against which to test his own.

In a recent Gallup roll which asked the question: Is the Church gaining or losing influence in American life? 57% of the church-members responding said it was losing. This is a shocking reversal of the tallied answers to the same question ten years ago when 63% said the Church was gaining in influence. To be sure, all such polls have short-comings which would have been as true in 1957 as in 1967. Some of us clergy were not particularly elated by the so-called "post-war revival" of the fifties which was so obviously shallow, substituting numbers for commitment. But I think it dangerous to dismiss these latest impressions as of no value.

During these past ten years more things have happened in the field of religion and morality than in any similar decade in our memory. These

were the years of Pope John and the Vatican Council and its aftermath of reform; of the new theology and the new morality; of the rise of ecumenism and reform; of urban decay and renewal; of civil rights and war and the cosmonauts. In all this religion has been very much in the news and not relegated to the Church page in Saturday's edition.

In all this organized religion has been under close scrutiny. Much of this scrutiny has been self-scrutiny with the Church taking a fresh look at itself — its faith, its teaching, and its concerns for mankind. This has been troublesome to those who like things just as they are, and to those who want things to be different. And in both instances there may be a lack of confidence in the stability of a Church which is not as sure of itself as it once was.

Yet there is more hope for a Church that is self-critical than for one that is not. And perhaps it is just as well that we of the Church are being forced into a position where we must "put up, or shut up".

The Church is people — you and you and you. If you are among the 57% who think the Church is losing its influence you share in that failure. But if on the other hand you believe in what it is here to do, you will share in making it do its job more effectively.

A Single for Ellie

By Wm. B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

DESPITE a mild spring flurry, which sees them flirting with first place, even the managing editor of the Witness knows that the N. Y. Yankees, in their present doleful state, aren't going any place in the pennant race. Oh, perhaps, they won't be humiliated again by finishing behind their erstwhile farm team, the Kansas City A's, nor the unexciting, Ted Williams-less Red Sox. But, let's face it, they aren't the equals of the Robinsons-led Orioles or the Twins of Minnesota, led by the muscle-man who used to attend our youth group in Payette, Idaho, Harmon Killebrew. We were in the stands on the night that Harmon was signed for the old Washington Senators. He was playing in the semi-pro border league and the Payette Pirates were playing the Weiser Prospects, and since I was vicar in both towns, I

had mixed feelings. The 'Killer' quickly settled that issue. He calmly stroked four home-runs and a triple, and walked once after the opposing pitchers wised up — and he was on his way to the majors!

But, whether they linger in the depths of second-division or not, the Yanks still show class. You are, of course, reading a prejudiced man who was, religiously, taken to the House that Ruth Built by the managing editor two or three times a week back in the early thirties, when McCarthy was managing there and having fun races with Connie Mack's Philadelphia A's.

The class was shown in an early spring game when a rookie for the Red Sox, by the name of Bill Rohr, was pitching a no-hitter. He went down to the proverbial Frank Merriwell finish. Two out in the ninth and a count of three-and-two on the last hitter, Ellie Howard. The classy catcher stroked a hot single over the infield — and the roof fell in, mostly with boos!

For days afterwards, Ellie got letters from anonymous people calling him a no-good bum, a despicable man, a spoiler. Those of course were the polite ones. Others had reference to his race, his probably political views, and all the rest of the sick canards which anonymous letter-writers enjoy in expressing their sickness.

Ellie's answer was the classic statement of the pro: "Look, I'm paid to get hits, and my income depends on the singles, doubles, and homers, that I get in the ninth inning or the first inning. And, if I had layed down, it wouldn't be a no-hitter but a present!" We are sure that rookie Bill Rohr understood the words, although undoubtedly the

epistle writers did not, and he knows that there will be other days against the Yankees to have a go at it. He knows, already, that he's paid to win games, and not pitch no-hitters, pleasant as those might be.

Most of the clergymen I know get their share of the kinds of attacks and letters that Ellie Howard received. They usually come after we have said something which express our views on the confused state of mankind, and illustrate it with issues of war and peace or racial brotherhood or whatever. Since we get the church bulletins of a number of our fellows, it is apparent that the response is a nation-wide phenomenon.

We would just reply to our correspondents, I suppose, with the paraphrased words of Ellie Howard. Look, friend, we're ordained to proclaim the truth of God and the good news of Christ as we are given to know and understand it. This has nothing to do with the principalities and powers of this world, except that we look at them with extreme suspicion, since reading of the holy scriptures, and absorbing the way that God historically has witnessed to man's pride, indicates that institutions get pridefully sick and confuse themselves with God Almighty. When they do so, we'll probably say so — and try to change them into something more consistent with ideals of peace, compassion, concern and love which are the realities of God. That's what we're ordained to do, and we intend to continue to do so — even as you were so called at your baptism and confirmation.

Oh yes, despite Ellie's single, the Red Sox won the ball-game!

SCIENTISTS WARNED: —

(Continued from Page Six)

humanly sensitive scientists will be cautious about genetic experimentation. In plant breeding we can take 99 failures and 9,900 indifferent results for the sake of one success. But with people we cannot create many monsters for the sake of a few supermen. We cannot even create a few monsters for the sake of many supermen.

"Nothing I have said argues for a prohibition of scientific effort. No biologists that I know anything about intend to

cut lose in indiscriminate experimentation just to see what happens."

"Some of them think they can strengthen our human race . . . I would endorse certain chemical practices if they would rid future generations of obvious genetic ills," Shinn said.

But he added this warning: "Be careful what you are doing. It's people you are experimenting with when you try to move those molecules around. If you spoil the soup, you can't just dump it down the drain."

Who should do the experi-

menting? Doctors, geneticists, bio-chemists are, after all, people, too.

Shinn quoted a Cornell biologist: "Some decisions doctors should not make. They're so fascinated by their own techniques. People who like engineering and manipulation love to anticipate control through DNA."

The ethical questions will be tough ones, Shinn promised, and religious faith has a role.

But religion's role does not mean, he said:

● that the Bible or any

sacred scripture is a rule book in which the faithful can look up the answers to perplexing questions.

● that religion supplies the supernatural sanctions for the ethical codes that men develop quite apart from faith.

Dr. Paul Saltman, University of Southern California biochemist, said DNA chemistry has tremendous potential for good, and man ignores it at his own peril.

"We should not turn away in fear from knowledge," Saltman added. "We must welcome it and seek it out as the only means whereby problems of society may be solved."

He said "we know literally hundreds of diseases of man that can be directly traced to biochemical and genetic dysfunction."

The day may well come, he predicted, "when we will be able to deliberately, with beneficence of forethought, alter a mutant gene and permit an otherwise deficient individual to be restored to normal metabolic function."

FOND DU LAC OPPOSES OPEN COMMUNION

★ Fond du Lac at its convention in Oshkosh, Wis., on May 9, commended Bishop William Brady for his letter to all American bishops objecting to open communion as recently proposed by the commission on ecumenical relations.

A resolution was passed asking the Episcopal Church not to commit itself to specific proposals of COCU, but that dioceses set up committees for further study and report their finding to their conventions and to our national commission dealing with unity.

Its deputies to General Convention were instructed to do all they can to bring to the attention of Episcopal delegates to the general assembly of NCC

that in matters of faith, morals and political action the Episcopal Church speaks for itself.

CHURCH PENSION FUND MAKES CHANGES

★ The trustees of the Church Pension Fund have announced the election of Bishop J. Brooke Mosley of Delaware, as chairman of the board, Robert Worthington as president and Robert A. Robinson as executive vice president.

Bishop Mosley was first associated with the Fund in 1956 and has served as its president since 1963. Mr. Worthington started as secretary of the organization in 1934 and has been executive vice president since 1946. Mr. Robinson came to the Fund last September from the Colonial Bank and Trust Company of Waterbury, Conn. where he was vice president and senior trust officer.

The Church Pension Fund has 166 million in assets and pays pensions currently of \$5,300,000 a year.

LESTER KINSOLVING WAS NOT FIRED

★ A San Francisco Examiner report that the Rev. Lester Kinsolving had been fired from his post in the department of social relations of the diocese of California was termed erroneous in a joint statement issued on May 10 by Bishop C. Kilmer Myers and the Rev. Richard Byfield, chairman of the department.

"The Rev. Lester Kinsolving's official position with the department of social relations is that of co-chairman of the department's division of legislation. He

remains in this position and his removal has been neither discussed nor contemplated".

Kinsolving, who is a columnist and reporter for the Chronicle had, in addition to his regular post with the department, been retained on a part-time basis under a six month contract to do organizational work in connection with passage of the Beilenson therapeutic abortion act.

"In view of the passage of the Beilenson bill out of committee, it was felt by us that Mr. Kinsolving's task was essentially finished. Further certain problems had arisen which concerned us in terms of possible charges of 'conflict of interest', in view of Mr. Kinsolving's employment as a newspaper columnist and his membership in the department by which he was employed. Thus in a telephone call on Friday April 28, Mr. Kinsolving was instructed to cease operations in this area until further notice. On May 4, Mr. Kinsolving was officially informed of this decision in a letter from Bishop Myers, which reiterated the fact that his salary would continue until the end of the contract as originally agreed. The letter also stated: 'I also want to express my own appreciation of the tremendous amount of work you did in connection with the organization of sentiment in behalf of SB 452. I know your work contributed in no small way to its emergence from the senate judiciary committee.'"

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