

The **+ WITNESS**

APRIL 25, 1968

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Editorial

All for One -- One for All

Article

New Liturgy -- New Life

George W. Wickersham II

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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Story of the Week

Bishop Myers Calls for Meeting Of Christians Under Pope

★ Bishop C. Kilmer Myers of California has called for an "extraordinary" meeting of all Christians this summer in Rome under the leadership of Pope Paul VI to "develop a base of Christian power that the national communities will heed" in approaching the major issues confronting mankind.

He proposed that both the worldwide Lambeth Conference in London — July 25-August 25 — and the World Council of Churches Assembly in Uppsala — July 4-20 — be rescheduled "to meet together at Rome with the pontiff and bishops of the Roman Catholic Church," with Paul VI to be recognized as "first among equals."

He declared that the inspiration for his suggestion was rooted in Dr. King's "passion for the reunification of the human family" and his own conviction that the human family faces "four, at least four, major problems — war, poverty, racism and unbridled technology."

Enumerating the four major issues he believes face the world today, Bishop Myers stated: "Besides these problems the ideological questions are relatively unimportant. The essential struggle no longer is between capitalism and communism; rather, it is between the

have nations and the have-not nations; it is between the white race and the non-white races; it is between the technologically advanced communities and the under-developed communities.

"There is also the frightening problem internal to the technologically advanced nations which has to do with air, water, sewer pollution and the refinement of weaponry capable of destroying the whole human race; in such nations the danger that the machine may rule man is clearly present."

Bishop Myers expressed belief that it is not likely "that the nations of the earth, separated as they are, will be able to meet these major problems facing mankind unless a new force appears on the face of the earth" — a new force which, he said, must unite the human race in its determination to compel "our national communities collectively to face up to the problems."

"The Christian Church presently is itself hopelessly divided. Lacking internal unity, it cannot make alliance effectively with the other great religions of mankind in order to force our national communities to develop new priorities for man's life on this earth. The ecumenical movement is slow at a period in human history when time is

running out for those alive and the children of the living."

He asserted that the theological differences among the Christian communities "pale in the face of the theological question of the unity of mankind under a common God." And he added that though they hold Jesus Christ is the head of the human family "our disunity discredits our central conviction. This must stop at once."

"We cannot wait! As Christians we believe that Christ the Lord is the head of the catholic Church, that the Church created of God is the image of the united human family. I call upon my fellow Christians to rise up in the task of forming a mission in the world which will do to death the false boundaries of race and nationality. I call upon all men of goodwill to unite in a mission which does to death all false ideologies which separate man from man."

GARBAGE COLLECTORS WIN IN MEMPHIS

★ Garbage collectors in Memphis won their two-month old strike on April 16, with recognition of their union, dues check-off and 15¢ raise in hourly pay.

An elderly Negro said; "We won but we lost a good man along the way."

The agreement was widely acclaimed by the black community, which had lined up solidly behind the workers.

Moore Assisted by Catholic Priest at Midnight Requiem

★ Roman Catholic priests and nuns, Episcopalians and black militants took communion together in a service held on the night of Dr. King's murder.

Bishop Paul Moore, suffragan of Washington, celebrated the midnight requiem in St. Stephen and the Incarnation in one of the city's riot-hit areas.

Assisting the bishop was Fr. Richard McSorley, S. J., professor of theology at Georgetown University.

Bishop Moore emphasized however, that he was "not conscious at the time that it was a concelebration . . . and normally we are very conscious when we Episcopalians concelebrate.

"I was celebrating the eucharist, he was helping me. It was a very joyful and wonderful thing to have another priest standing beside me — we were doing the eucharist together in the deepest sense of the word."

The bishop further emphasized that Fr. McSorley did not read any of the service or participate in the manual act. "He was helping me keep my place in the book," Bishop Moore explained.

Fr. McSorley told reporters that he and the other priests and nuns present "were together with Christ and Martin Luther King in that hour of tragedy, around the symbol of sacrifice which Christ had left for this very kind of memorial.

"I felt that at that occasion we were all together . . . We were one in our common expression of love and sorrow over the death of the greatest clergyman this country has known. Dr. King was the closest imitator of Jesus of any clergyman I've ever known or heard about."

The priest said he took com-

munion "not with Episcopalians, but with the other Christians who were present. I was in spiritual communion with them all."

Bishop Edward J. Hermann, chancellor of the Washington archdiocese, said he had not heard of the intercommunion service, and could not comment "until I get all the facts."

During the service a Negro youth in the rear of the church yelled, "Let's go down to 14th Street!" (scene of the heaviest rioting and looting).

Fr. William Wendt, rector, stepped to the microphone and addressed the youth by name. "Look, Herb," he said. "You go ahead and do your thing. We're doing our thing."

Bishop Moore, asked later if he had been aware he was serving communion to Roman Catholics, observed that on "ecumenical occasions," the Episcopal House of Bishops has advised that no one who is a communicant in his own Church should be turned away from the altar.

Fr. McSorley added: "If there was ever a time when unity is needed — when legalisms and formalities should be put aside — it was a time of tragedy like Dr. King's death, which came because of disunity.

"I'm sure that any Catholic present in similar circumstances would have felt exactly as I did."

CLERGY ARE FRUSTRATED SAYS TRUEBLOOD

★ Too many clergymen who entered the ministry with "elation and dedication" are now "bitter, frustrated and wondering if they made the right decision," a Quaker author and

preacher said. D. Elton Trueblood told 250 clergymen at a breakfast of the Minneapolis ministerial association that one insurance company alone has 100 former pastors as agents. He said he receives many letters from disappointed clergy.

Men leave the ministry because they are sick of being regarded as "official holy men" and placed in a different class and sex from other people, Trueblood declared.

The way to remedy the situation, he said, is to change the concept of the ministry to what Jesus intended it to be. A minister is not meant to be a priest but to be a servant, he added.

"If you really see this, you get over your frustration and you are no longer the official holy men," Trueblood told the ministers. "You are the ones who have the marvelous opportunity of stirring up the ministry of other men and women and equipping them for it."

Trueblood said the clergy must make church members see that they are all in the ministry and to equip them for the work.

The New Testament, he stated, does not have the distinction between clergy and laity that is evident in church life today, and emphasis on the laity would not "level down" the ministry but would "raise up" the laity.

The Quaker preacher said clergymen cannot produce an effective ministry of the laity unless they recruit, train, teach and equip their lay people.

FUND RAISING VISIT CANCELLED BY DEAN

★ Dean Michael Peck of Lincoln has cancelled a proposed fund-raising mission to the United States on behalf of Lincoln Cathedral following "categorical advice" that the present time is "most unpropitious."

The dean's intended visit was

first announced last July, when it was stated that it would be part of a large-scale operation to build up a capital fund sufficient to meet from income future cathedral maintenance costs. This followed the raising of some \$768,000 in England for major repairs to the centuries-old cathedral.

Dean Peck was to have made his U.S. visit soon to try to establish various groups of interested Americans who would collect money on behalf of the cathedral and its maintenance and send it at regular intervals over the next two or three years.

However, cancellation of the visit was announced in a press

release which said: "After sound and encouraging reasons for expecting a successful outcome of such a project, a firm in America, of the highest integrity and reputation, was employed to do a preliminary survey of potential and to work out a schedule of visits.

"A very careful and detailed report has now been received, and their categorical advice, based on unassailable reasoning, is that the present time is a most unpropitious time to choose and it would be unlikely that the expense of the visit and other promotional costs would even cover what money might be subscribed."

of the population is under 28 and almost completely urban — not rural and middle aged like 25 years ago!"

A tough and touchy question brought to light by one legislator provided a debate: "How can we pass legislation that's right for everyone?"

"I know one thing," said a layman, "while we sit here and discuss this very issue, there are pregnant women and doctors and clergymen who want to know what is right and what is wrong with regard to therapeutic abortion?"

"We need to act now . . . all of us" was the response of two officials in Springfield. "As concerned legislators and Christians, I don't think we have any alternative but to work on some kind of guide lines based upon facts, not sermons!"

Bishop Burrill agreed that the issue of therapeutic abortion is one of the most urgent and thorny problems that must be tackled by concerned Christians. Added one layman, "Why can't we initiate some kind of task force on the whole question of abortion? We need to act now!"

A state senator added, "The difficulty for legislators on a problem like this is that each case needs to be treated almost individually. The real question is whether there is a nominal position we can develop that can provide guidelines for all cases?" Another layman, "Knowing the compromising tendency of legislators that shouldn't be hard to achieve!"

It was evident during the session with the elected and appointed public officials that the men themselves did have a number of moral dilemmas which needed only to be brought out into open discussion—and ironically, this had not been done to any extent until the Episcopal Churchmen — sponsored this seminar. Now, it appears that there has been a breakthrough

Illinois Politicians Police Their Own Public Responsibilities

By Jim Phillips

St. Mary's, Park Ridge, Illinois

★ "Clergy may be speaking to a body of people, but not to the issues."

"Instead of clergy leading the people, for example in the bus-ing problems of Chicago, the children are doing it! The kids are getting along just as though they understood the Christian message!"

"Twenty-five years ago, people were communicating . . . practicing meaningful lives . . . why not now? Has the communications gulf been widened that much?"

These quotes — and many — more, were a launching point for the first vocational seminar sponsored by the Episcopal Churchmen specifically for elected and appointed public officials. The exchange of views on the issue of separation of church and state provided quite an open door for cards-on-the-table expression by laymen and clergy alike — expression which

is not usually heard or read in public.

Bishop Burrill, quite elated over the participation of state representatives, senators for the state, village managers of the city of Chicago, also felt gratified at the representation of legislators from the communities of Skokie, Tinley Park, Northfield, Pontiac, Oak Lawn, Evanston and Wheaton. The bishop declared that "never has there been a greater need for moral courage on your part."

Probably the most fired up portion of the evening took place during the discussion of right and wrong, majority rule, and the responsibility of the clergy.

Said one layman: "The clergy need to listen more! They need to do more than merely pass resolutions and make pronouncements."

Another said: "We as legislators should do our part to close the gap between politics and religion. Leadership of the clergy and the laity is badly needed in this day and age when one half

for more discussion. Before the men left the seminar, they had been motivated toward serious "second seminar" thinking. Motivated vocationally toward in-depth understanding of their problems as Christian legislators.

If this "let's have another session" reality seems to ring fami-

liar Christian bells, it should. So many other seminars—sales, communications, real estate, entertainers, attorneys, doctors — began their "series of seminars" the same way. All it took was a time, a place, an organization of laymen and a moral dilemma or two or three.

Bishop Pike Says Episcopal Canon Laws Need Review

★ The Episcopal Church is in "a state of polarization and internal bleeding" because of national social concerns which "the church didn't invent," Bishop James A. Pike, told the Guild of St. Ives, organization of Episcopal attorneys.

As speaker before the legal study group, he discussed defects in the Church's canons which, he said, deny due process of law to clergy — such as curates and vicars — having no tenure.

Bishop Pike said that the polarization brought on by events such as the race crisis has resulted in "pressures to get rid of men," and pledge cuts in parishes and diminished budgets in diocese after diocese.

Paradoxically, he observed, some liberals have in turn cut their pledges because they feel the Church is too conservative. "It's usually the other way," he added.

"I am saying this coolly. All of the Churches have their right-wing publications and they print each other's stuff. A new ecumenism of the right is developing. It's an open communion now between the 'right' people, and on the left, too. The lines are horizontal rather than vertical."

Such publications are representative of a joining of forces between "the most Bible beat-

ing violent Protestant fundamentalist rightism and Roman Catholic rightism." They are "joining hands and kissing each other" at the present time, Bishop Pike said.

At present, he continued, right wing leaders in the Episcopal Church are "very much after" Presiding Bishop John E. Hines for his \$9 million three-year urban crisis program.

"What this means is more and more tensions, more and more lay conservatism and more and more wanting to get rid of a man who breathes in church that anything since the Civil War should be considered . . ."

He said that social concerns of a clergyman are more and more becoming the basis for his ouster from his post by conservative laymen. Frequently, under present canon laws, the priest has no recourse or means of appeal.

In addition to the tensions caused by the situation, there is such a rapid decline in men entering the ministry that "in five years it will be a sellers' market for the clergy."

"More men would go into the ministry if they hadn't heard bad tales about what happens when you do," Bishop Pike declared.

He urged the lawyers to look into defects in canon law affect-

ing vicars, curates and clergy without tenure, in order to protect their rights when they are threatened with being ousted without due process.

FUNDS TO PROGRAMS ARE ALLOCATED

★ The Church has given \$68,000 in emergency funds to 11 programs in nine cities.

Special urgency grants totaling \$38,600 were made by the screening and review committee of the Church's three-year, \$9 million special program; grants amounting to \$29,865 were made by Presiding Bishop John E. Hines.

The screening committee allocated \$15,000 to the Woodward East project in Detroit's Negro ghetto; \$5,000 to people against racism, a white group in the same city; \$8,000 to southern rural action project, an Atlanta-based program to counter economic deprivation in the rural south; and \$8,600 to two groups in the Negro areas of Topeka and Kansas City, Kansas.

Bishop Hines' grants went to a coalition of Negroes and Mexicans in Los Angeles, \$10,000; the Harlem commonwealth council, New York, \$2,000; joint strategy and action committee, a national program based in New York, \$3,365; a project in Jackson, Miss., \$9,000; mid-city community congress in St. Louis, \$5,000 and north east area development in Rochester, N. Y. \$500.

The committee has also approved other requests for funds, but certification must wait for a May 21 meeting of the Executive Council.

The committee has the power to approve urgency funds, certified by the Presiding Bishop, if a delay in funding would endanger a particular project's success.

EDITORIAL

All for One --- One for All

MOST CHURCHES, including the Episcopal, have a hard time defining what constitutes membership. There has been a lot of talk about it at General Conventions but as far as canon law is concerned if you have been baptized, and it has been recorded you're in. You are confirmed in due time, then if you received communion at least thrice during the next preceding year you are a communicant in good standing. Doesn't sound very tough but that's the way it is.

What brings this up at the moment is because Robert C. Dodds, director of ecumenical affairs of the National Council of Churches, is plugging for what he calls "general Church membership." He conceded there would be "regional and ideological" holdouts to such a plan, but that the norm should be that anyone who belonged to one Church would belong to all.

"Thus, if you should become a member of the Methodist Church," he said at John Carroll University, a Jesuit school, "you would become simultaneously a fully eligible member of the AME Zion Church and the Roman Catholic Church and the United Church of Christ and the Episcopal Church."

Actually something of the sort happened at St. Stephen and the Incarnation, Washington, at the requiem celebrated by Bishop Moore the night that Dr. King was murdered. The story is on page four and is another instance of the forward-looking innovations that Bishop Moore, Fr. Bill Wendt and others at the service do not hesitate to introduce.

To return to Dr. Dodds, in actual practice he thinks some will maintain a life-long fidelity to a single tradition, but others would find "moments of intense exposure to many traditions almost at once — a Lutheran Bible study, a Methodist prayer group, a Roman Catholic mass, a United Church of Christ service project, and an Episcopal enterprise in education."

He emphasized that in talking about a "general church membership" he was not talking about intercommunion, nor ministerial orders and apostolic succession.

"We are limiting ourselves to the question of membership and we are suggesting that Chris-

tian membership consists of all those who have been baptized into Christ. On this point, our theologians have already achieved an ecumenical consensus."

For millions, he claimed, "the crisis of living is being deepened by the fact that they do not know where they belong. What they do know is a pervasive dissatisfaction with the divided condition of humanity.

"They are dropping out of every commitment, which, in their feeling, will support or harden the division . . . I am suggesting that we legitimize something which is already happening in our Churches, something which, I am convinced, is going to accelerate whether we like it or not."

He listed three ways that persons have traditionally used to define "membership" then suggested a fourth and new way.

One approach, which came in at the time of the Protestant Reformation — "in a period of bitter division," he noted — was the systematic keeping of membership lists. Before the Reformation, he claimed, the baptismal record usually constituted the membership role "for the Church as a whole."

Another way to determine membership was by "adopting a style of life which set you apart" from the rest of society. The Jews used that standard, he pointed out, and the Christians continued the practice. "If you were baptized . . . you were a Christian. Then, if you wanted to be a good Christian, you strove to act as a Christian should act. Your behavior would set you off as belonging to a peculiar people."

A third approach is the American "pattern of voluntary association" with like-minded persons. In this matter, Americans have become familiar with the option of "multiple memberships," Dodds said.

The fourth approach to membership would be the way of "general Christian membership," he said. "In the restless practice of American Christians," he claimed, "this approach is already gathering momentum. The proposition has growing popular acceptance that whoever belongs to Christ belongs to all . . .

"Increasingly the secular world will not try to distinguish one brand of Christians from other brands. What one Christian says or does can build up the whole . . . in the same manner

one Christian can hurt the whole. Ironically, it may be the world which will teach us that we belong one to another."

He expected the greatest opposition to the idea to come from the administrators of the Church "because it will introduce fresh elements of flexibility into the Christian enterprise, and they won't know whether they can cope with the new situation . . ."

A general Christian membership would cause "administrative headaches," he predicted, but "imaginative and ingenious" officials would soon learn to handle them.

New Liturgy --- New Life

By George W. Wickersham II

*Minister, the Tamworth Associated Churches
Chocorua, New Hampshire*

THE NEW LITURGY of the Lord's Supper, now on trial use in the Episcopal Church in this country, was introduced to St. Andrew's Church of the Tamworth Associated Churches. As an initial response, the congregation was more than doubled what it had been on Ash Wednesday, 1967.

A dedicated layman and I had worked out the details of implementing the new rite in our church. So much latitude of application is given that one simply cannot embark on a service without considerable preparation. When to stand? When to kneel? Which parts to have? This breadth of choice is one of the great contributions of the new liturgy. Polly Parrot is no longer at home in the Episcopal Church.

Indeed, my layman and I soon discovered that it was not enough to prepare ourselves. We in turn had to prepare others. The result was almost inevitable. When the service took place, it proved to be a magnificent corporate experience.

At St. Andrew's we are accustomed to having a layman from the congregation read the Epistle, although this was certainly no less effective with the new liturgy than it was with the old. We are not accustomed to having a layman lead in an intercessory litany. This was a feature of the new service for which all of us are deeply grateful. The prayer and its responses, coming altogether from the people, was electrifying.

The high point of the ceremony, however, was,

without question, the Peace. To see and hear every member of the congregation extending to his or her neighbor the peace of the Lord was for all of us, I think, more moving than words can express. There was surprise. Eyes shone. Friends who had shaken hands a thousand times found in this handclasp something new.

When the service was over most of the congregation reassembled in the parish room and discussed the new ritual. Everyone was stimulated. Our group included a presbyter of the Church of South India and a priest of our own Church with over sixty years of experience. An hour flew by before anyone so much as glanced at a watch. Masks were laid aside. People said what they meant. Even the creed was dissected. Ash Wednesday, 1968, will be remembered in our association for many years to come.

Strong Inference

WHICH BRINGS US to some of the implications which I feel that the new liturgy is bound to suggest to many who participate in it.

Gathering the various expressions of opinion voiced at the meeting in the parish room, I think it fair to state this much. Almost everybody missed this phrase and that from the customary Prayer Book service. The optional nature of the Penitential Office in the new observance received no endorsement at all. There was confusion over certain details. Still, I dare say that not a person there would ever again be quite content with the old service. Something had happened that morning which, if it had happened before, had never happened with such an impact.

It is necessarily my lot to read a great deal of ecumenical literature: news of what is going on between Churches of differing backgrounds. An almost incredible amount of exchange is going on and much of it of immense significance. Churches of almost every persuasion are entering into deep discussions with one another — clean across the ecclesiastical board, that is, until you get to our fundamentalist brethren, who, I fear, have yet to feel the urge for corporate unity.

The language of these official discussions is apt to be painfully obtuse. Clerics and theologians pick their way through points of previous controversy with extreme care — care not to raise old ghosts, care to use words which will satisfy everybody — or almost everybody —

hurt nobody. "The Principles of Church Union" constitute a classic illustration of this process. They make for slow reading, to say the least.

The Lutherans and the Roman Catholics recently issued a statement emanating from joint consultations on the matter of "The Presence of Christ in the Lord's Supper". Much of this statement, I fear, is simple semantics and much, pure gobbledygook. But it is nonetheless worthy: worthy because of the spirit of forbearance throughout, the obvious desire to reach agreement. Christ must have been present, Lord's Supper or no, in those discussions.

And here is where the ecumenical movement and the new Episcopal liturgy both seem to underline the same point.

It is probably necessary at this juncture to make pious pronouncements concerning the presence of Christ in the Eucharist, but all of the carefully chosen words fail to obscure the growing realization that Christ is not a thing. He is a Spirit. You cannot put Him in bread and wine, or under them, or with them. He just does not fit.

Christ fits only into hearts and minds.

Resilient Idea

IS THIS a new idea? Of course not. It is as old as the gospel. "No man has ever seen God; if we love one another, God abides in us" In the passage of time, in the proliferation of doctrine, in the multiplication of denominations, Christian people have forgotten this. "He is in our church." "He is in our sacraments."

But Christ is not so easily captured. Where pride rules, he is absent. Where the attitude is self-centered, he is elsewhere. Where barriers are maintained, he is distant. "I hate, I despise your feasts, and I take no delight in your solemn assemblies."

Turn aside, brother, and endeavor to help a poor family, and you will find Christ. Guide a class of children, and Christ will be in one of the seats. Call up a distant shut-in, and Christ will be on the phone. Worship with people of another tradition, and he will be there. Break the bread, share the wine.

Whatever may be said for the presence of Christ in the Communion, we must always remind ourselves that Christ has little to do with things, much to do with what takes place between thee and me.

Presumably, services of worship are intended

to help us find the spirit of Christ. The Holy Communion emphasizes his unreserved love for us and our oneness in him. But worship can only bring us to him insofar as it brings us to each other.

This, I believe, is what the new liturgy is designed to accomplish.

When the usher hands you the little book, you know that you are not going to be able to hang back and make a private deal with the Lord. For at least half an hour you must join the human race. You cannot even say, "I believe" anymore. It is, "We believe." And you are expected to pass the peace of the Lord on to your neighbor. Imagine! In an Episcopal church!

In any service — or, for that matter, in any facet of life, one cannot meet Christ without meeting one's neighbor. The second command, to love one's neighbor as oneself, is still like the first one, to love God. This is what the new liturgy is saying.

Changed Emphasis

IN PAST presentations of the Eucharist Christ was often in the wings. He was not always on stage. The Church is applying itself to changing that situation. The old doctrines of the sacrament are of little help here. What is needed is precisely what the word "liturgy" stands for: work, participation. The Church is getting on with exactly that.

Things are moving rapidly. The Episcopalians are hardly the only ones to introduce a new liturgy. Protestants generally are shaking up the old orders. Church attenders no longer know what to expect. Catholics are positively writhing under the whiplash of change. Rome is determined that its people do no more day dreaming in the pews.

It is an exciting time. The old shibboleths are crumbling. The ecumenical movement, the liturgical revival, the forces of renewal are everywhere apparent. God is shouting from heaven. To a world of exploding populations and exploding human problems, well he might be.

The Christ of soft raiment, of propriety and rectitude, has vanished from our midst. Sacred ceremonies, solemn sacraments do not recall him. The Christ of personal salvation and self-security, apparently, has died. No Christ of any sort is available — not in today's world anyway, unless we love one another.



GENERAL CONVENTION AT NOTRE DAME

★ The special General Convention in 1969 will be held at Notre Dame University, August 31 - September 5. Deputies will be those who were elected to serve in Seattle in 1967.

CHURCHMEN ADVOCATE ECONOMIC BILL

★ Four major religious organizations, representing Protestants, Catholics, Eastern Orthodox and Jews, have asked Congress to pass a multi-billion-dollar economic bill of rights for the disadvantaged.

In a joint statement leaders of the organizations urged the "extraordinary action" as a "first step" in implementation of the recommendations of the national advisory commission on civil disorders.

Signing the statement on behalf of their organizations were Archbishop John F. Dearden, head of the national conference of Catholic bishops and of the U.S. Catholic conference; Arthur S. Flemming, president of the National Council of Churches; Archbishop Iakovos, chairman of the standing conference of Orthodox bishops in the Americas; and Rabbi Jacob P. Rudin, president of the Synagogue Council of America, the national coordinating body for conservative, orthodox and reform Judaism.

The declaration commended Congress for passing the 1968 civil rights act, but urged the legislators to "approve immedi-

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ately the balance of the \$1,980,000,000 authorized by the economic opportunity act for fiscal year 1968."

FATHER AND WIDOW SPEAK ON EASTER

★ The widow and the father of Dr. Martin Luther King Jr., spoke from the pulpit of Ebenezer Baptist church on Easter Sunday.

Mrs. Coretta King said the greatest tribute to her husband would be the continuation of his unfinished work.

The Rev. Martin Luther King Sr., who had been co-pastor with his famed son, said the day was not a "day of death" but a "day of triumph. This is Easter morning, and one of these days all of God's children are going to get up."

"I know that all of you today feel with me the full meaning of Easter," Mrs. King told the 1,000 worshippers.

"You came here to find comfort in the crucifixion, in the resurrection and in redemption. And this redemptive feeling will continue in the world — this is the thing most needed in the world today."

"In my heart," she said, "I feel it is God's will for his work to go on. Our dedication and concern to the task of continuing his unfinished work will be the greatest tribute to my husband."

The elder Mr. King declared that "we're not serving a dead God. I'm not serving a dead God. You tell me about a dead God after all I've gone through this past week. He's got me standing up here."

Mr. King also said he wasn't sure where the body of his son would finally be laid to rest, but that it would "definitely" be moved from the cemetery where it is now interred.

Some have suggested that Dr. King be buried in Arlington National Cemetery; Morehouse College in Atlanta, of which the

rights leader was an alumnus, has offered a tomb in a special memorial chapel.

DICK GREGORY TALKS ABOUT DR. KING

★ Negro comedian Dick Gregory told an open-air rally in Washington, D.C., Easter Sunday that black people do not consider Dr. King a martyr.

"Most of the people out in the streets can't even spell martyr," he said. "He is not their martyr. He was their man. And when somebody does something to your man, you gotta get up tight."

The "most effective non-violent act of our time," he added, "was that white people marched and made LBJ quit."

One of Dr. King's aides, the Rev. James Bevel, said the Southern Christian Leadership Conference was still planning its poor peoples' campaign in Washington. But he added: "Martin's death says this to us: The price of freedom is going up."

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