

# The **+ WITNESS**

MAY 2, 1968

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## Story of the Week

### Anglican-Methodist Union Plans Favorably Received by Press

★ Press reaction to the draft plan for union of the Church of England and British Methodism has been generally favorable.

The Methodist Recorder, leading independent denominational newspaper, said the unity commission's recent — and final — report "has provided a substantial case . . . We can go forward, we should go forward, and this is a reasonable way."

The Church Times, leading independent Anglican journal, congratulated the commission and declared, "Certainly no scheme is ever likely to be put forward which is more concerned to allay Anglican fears."

"It must be said bluntly that, if the Church of England rejects this reunion scheme, it is likely to reject all reunion schemes."

The proposed plan of union won support from the interdenominational fortnightly, New Christian, on the grounds that the issues dividing the two Churches are peripheral to the Church's main work of mission.

"Does it matter two hoots," the journal asked, "whether the Church's leaders are called bishops or chairmen . . . when the Church is faced with the gigantic responsibility of helping men to find a way out of war, racial strife and hunger to peace and security?"

The Church Times said the unity scheme deserved acceptance, "not as a norm or precedent but in itself," and the nonconformist British Weekly observed that "the world needs a demonstration that Christians of whatever denomination are prepared to get together to present the faith to the world."

The plan for union will come up for a vote by the Church bodies in spring 1969, with possible final approval by 1970. Drafted over a period of three years by two teams of Anglican and Methodist theologians, it would unite the Churches in two stages.

In the first stage, there will be a public service of reconciliation, led by the president of the Methodist conference and the Archbishop of Canterbury, to pledge the bodies to full organic union.

Following the initial service, Anglican priests and Methodist ministers would be integrated in local services under the new name of "presbyters." Under the plan, the Methodist conference would appoint its first bishops, who would be consecrated by Anglican bishops. The Methodists could then consecrate future bishops.

During the first stage, a common ordinal would be used — one has already been published

— and the Churches would be in full communion. Another change: the Methodists would use wine instead of grape juice in their communion services.

The second stage — that of full organic unity — has been given no timetable, but a permanent joint commission would be established to keep the situation under constant review.

A dissident note has been sounded, however, by Dr. J. I. Packer, a member of the Anglican unity team who refused to sign the final report and who is on the editorial committee of the evangelistic weekly, Church of England Newspaper.

That paper said the scheme "is good, but not good enough. Immense pains have been taken to disarm critics and put distasteful factors in the most favorable light, but the total effect is that of an accommodating settlement, not a renewed commission to forward the gospel."

Asking whether the services of reconciliation don't, in fact, "amount to an episcopal ordination of Methodist ministers," the paper said there was little doubt a "substantial number" of Anglican clergy would refuse to join in the services of reconciliation, and that they would prefer "to recognize all Methodist ministers without distinction."

The criticism had been taken into account by the commission when it recognized earlier schemes were "too much concerned with looking backwards

and too clerical in nature. The form now proposed . . . places a much greater emphasis on the reconciliation of the Churches and upon the mission to which they are called."

The final report also stipu-

lates that no disabilities would be imposed on ministers of either Church unwilling to take part in the services of reconciliation. Their legal and ecclesiastical status will not be reduced.

## Bishops Mosley and Moore Tackle New Jobs with one Permanent

★ Bishop J. Brooke Mosley has resigned as diocesan of Delaware to be a deputy to the Presiding Bishop in the new Executive Council set-up. He has announced that he will start the new job toward the end of the year, after the diocese has elected a new bishop and his work has well begun.

Procedures in the election of a bishop for Delaware call for a nominating committee to screen names to be presented to delegates at a special convention, possibly toward the end of June.

The nominating committee will be made up of clergy and laymen. The election is a ballot by orders, with clergy and laymen voting separately. A two-thirds majority from each is necessary for election.

The man elected may be any clergyman or any bishop from within or outside the Diocese of Delaware.

Notice of this election must be sent to the standing committee of all dioceses in the country for their approval, and also to the House of Bishops, which must approve the new man's election by a simple majority.

This, it is speculated, could take until September. The new man could be consecrated — should he not already be a bishop — by sometime in October.

Bishop Paul Moore Jr., suffragan of Washington, has been named director of Operation Connection.

The interreligious program seeks to mobilize white afflu-

ence to help build political and economic power among the country's black and white poor.

Bishop Moore's appointment was announced jointly by operation connection's executive committee co-chairmen, Presiding Bishop John E. Hines and the Rev. Albert Cleage Jr., pastor of Central United Church of Christ in Detroit.

Earlier Cleage had said Operation Connection would seek \$10 million to carry out pilot programs in five cities.

The program unites Protestant, Catholic and Jewish church leaders in an eight-month "crash" program. Vice-chairmen of the executive committee are Rabbi Abraham J. Heschel of Jewish Theological Seminary, New York, and Catholic Bishop John J. Wright of Pittsburgh.

It will also draw upon public and private agencies, notably the urban coalition.

Bishop Moore, who has attracted national attention for ecumenical leadership, was granted a three-month leave of absence from diocesan responsibilities by Bishop William F. Creighton.

Bishop Moore began his ministry in a New York inner city mission, and later joined a team ministry in the Van Vorst section of Jersey City. In 1957 he became dean of Christ Church Cathedral in Indianapolis, where he served until his election as suffragan bishop in September 1963.

During 1963-65 he was the

first chairman of the board for the Delta Ministry, a National Council of Churches project in Mississippi. He is an honorary chairman of the committee of responsibility for war-injured Vietnamese children.

A co-director of Operation Connection experienced in Negro community affairs, will be named soon, it was announced.

### GUY EMERY SHIPLER DIES AT 86

★ Guy Emery Shipler, editor for more than 45 years of the Churchman, died in Arcadia, Calif. on April 18. He was 86.

A champion of liberal causes, Shipler resigned in 1945 as vicar of St. Paul's in Chatham, N. J. He served there for almost 30 years.

Among the causes he supported were planned parenthood, liberalized divorce laws and voluntary euthanasia. He was an opponent of Nazism, anti-Semitism, nuclear weapons, and war.

### CALIFORNIA TAKES ON SAUL ALINSKY

★ The Diocese of California is committed to a course of action designed to meet the critical issue of urban unrest head-on.

It is also prepared to deal seriously with the problem of "white racism" on both a personal and an institutional basis by seeking to educate its communicants as to the moral and social as well as economic and political evils of discrimination.

And, by action of its diocesan council, it believes that training of community organizers among the poor of the inner city ghettos is the logical first step to prevent a series of "long, hot summers"—and that Saul Alinsky, executive director of the industrial areas foundation is the most qualified person to lead such an undertaking.



To locate such a facility in the area will cost an estimated \$500,000, according to advice Alinsky has communicated to local church leaders. Bishop Myers' and the council's plan envisages full ultimate participation in the undertaking by other denominations.

The council, in an unusual secret ballot, voted on a resolution to endorse the establishment of a training institute for community organizers in the San Francisco bay area and urged Bishop C. Kilmer Myers,

to take immediate steps, including financial measures, to implement its intent. The vote of the 28 council members in support of the proposal was unanimous.

The action climaxed a lengthy discussion of the critical problems facing large cities and the nation generally in terms of racism, racial inequality, and lack of power among minority groups to enable them to be heard as factors in the democratic process.

## Vietnam War Declared Obscene By Roman Catholic Professor

★ American Catholic priests must be prepared to die with their oppressed people of inner city slums, a California priest said in Detroit.

Fr. Peter J. Riga, professor at St. Mary's College, St. Mary's, Cal., said he sees little evidence for optimism that U.S. racial troubles can be settled without continued bloodshed.

Even a cessation of the Vietnam war would promise no funds to promote social justice, he claimed, for money saved "will just go back into the pockets of the rich."

Addressing the Catholic conference on the urban ministry, Riga said Negroes cannot gain from direct conflict, for "whites have the guns and the numbers to beat Negroes in direct confrontation."

He called on priests attending the conference to fulfill the non-violent role of prophet during these times. "Being prophetic means bringing action to the abuses of society, in season and out of season, to government, to the hierarchy, to the white community," he said.

"Non-violent means of confrontation must be used, such as rent strikes, demonstrations, co-

operation for self-help, even civil disobedience in extreme cases. The priest must be prepared to live with, to suffer with, and even to die with his oppressed people."

This, he said, is in line with the lives of the Old Testament prophets and with the life of Christ. "The ideal is to encourage all self-help programs in the Negro ghetto, using the oft-cited papal and natural principle of subsidiarity (the principle that holds that no higher level of church or civil government should perform functions which lower levels may perform).

"The priest in these areas must be trained to help in these programs through advanced degrees. And these programs would cover self-defense from police brutality. Groups like the Black Panthers can be morally justified in the present context and situation, since men have a right to personal dignity, and this right is being negated by the brutality of law enforcement officials. These groups must be defensive in character and non-totalitarian."

On diversion of money from the Vietnam war to problems of

the ghetto, Father Riga said: "We must demand this, yes, but this will come only by a concerted demand by all the churches — Catholic, Protestant, Orthodox and Jewish, even at the highest levels. Without the demand, it will just go back into the pockets of the rich."

He called the Vietnam war "obscene," stating that it is "being paid for by the poor, fought by the poor and against the poor."

American foreign policy, the priest charged, is based on "keeping the majority of mankind poor, while the few rich nations can retain their privileged positions of wealth and power over the world."

### STUDENTS TIE UP TRINITY COLLEGE

★ Trinity College had a civil rights demonstration on April 23 when 200 students took over the administration building and locked the doors. The sit-in was in support of a new \$150,000 program for Negroes.

The demonstrators, almost all white, held seven trustees and President Albert Jacobs in the building, insisting that the demands be discussed. They were allowed to leave after several hours, but the students stayed in the building and allowed nobody to enter, except reporters and student sympathizers.

They brought mattresses, radios, food and text-books and most of them spent the night sleeping on desks and tables.

Terry Jones, president of the Negro association at the college, said, "We are prepared to stay until they meet our demands. This is our commitment, and we're proud to have so many white guys with us."

The demands are for an immediate commitment of \$75,000 for scholarships for Negroes. The other \$75,000 they want used for student activities, in-

cluding work projects. They are also asking for new courses in Negro history and "the psychology of the ghetto."

The program was approved by a majority of the student body of 1,160 of whom only 20 are non-white.

It was a new experience for the 145-year-old liberal arts college which has a secure reputation, both academically and socially.

President Jacobs called the sit-in "intimidation" and said that the trustees "had been giving very favorable consideration to the proposals" until the demonstration started.

The college returned to normal the next day after receiving promises of a broadened scholarship program for Negroes. The administration building had been occupied for 32 hours.

What they got was far less than they asked for — a pledge of \$15,000 to match a like amount to be raised by students, but the announcement was greeted with whoops and cheers as the sit-in students packed their belongings and moved back to their dormitories.

They were also pleased with a statement by President Jacobs that "Trinity will admit as many qualified Negro students as are available and will provide adequate financial aid for them."

The sit-in students impressed newsmen by the cleanup job they did before leaving the building — a spic and span job with all floors swept and waste baskets emptied.

On Dr. Jacobs order, the dean's office will move for punishment of the six leaders of the demonstration. They will go before a student-faculty disciplinary committee later this spring. If they are punished it remains to be seen whether it touches off another revolt.

## Uppsala Assembly is Focus of U.S. Conference Meeting

★ American churchmen got a detailed preview of the fourth assembly of the World Council of Churches when the U.S. conference for the WCC met in annual session April 24-26, at Buck Hill Falls, Pa.

The assembly will be held in Uppsala, Sweden, July 4-19. It will be the most widely representative meeting in the history of the ecumenical movement. For the fourth time in 20 years, delegates from member Churches throughout the world will come together to legislate policy.

The preparatory meeting at Buck Hill Falls featured the Rev. Eugene Carson Blake, general secretary of the WCC, Geneva, Switzerland, who delivered the opening address. He spoke on the central task of the organization.

Implications of the history of the council for the assembly was drawn by the Rev. Willem A. Visser 't Hooft, former general secretary of the council who served from its founding at the first assembly in Amsterdam, in 1948, until November 30, 1966. Visser 't Hooft continues to reside in Geneva, where he is writing on the ecumenical movement and serving as consultant to the secretariat.

The three-day meeting began April 24, with opening worship by the Rev. Charles S. Spivey, executive director of the department of social justice of the National Council of Churches. It concluded April 26, following a briefing on "the responsible delegate" by the Rev. John Coventry Smith, general secretary, commission on ecumenical mission and relations of the United Presbyterian Church.

The implications for Christian mission in the urban crisis

in the United States and around the world was presented by the Rev. Daisuke Kitagawa, executive secretary of the college and university division of the Episcopal Church.

A major study of the WCC was discussed by a panel which explored the missionary structure of the congregation, and its implications in the United States. The moderator was the Rev. Gerald J. Jud, general secretary of the division of evangelism, United Church of Christ. The panel included the Rev. Thomas Wieser, a director of evangelism for the NCC; the Rev. Reynold N. Johnson, director of the commission on evangelism, Lutheran Church; Rev. Robert Raines, pastor of the First Methodist Church, Germantown, Pa.; and the Rev. Dwain Evans, pastor of the Church — Church of Christ — in West Islip, N. Y.

Father Paul Verghese, principal of the Syrian Orthodox Theological Seminary at Kottayam, in Kerala, India, gave a profile of tomorrow's Christian by surveying two of the six sections to be dealt with at Uppsala. This included section V — the worship of God in a secular age and section VI — towards a new style of living. Discussion on these two lively topics were led by Meredith Handspicker, professor of practical theology at Andover Newton Theological School.

James McGilvray spoke on the Christian medical commission, a new WCC agency which he now heads in Geneva. The Christian medical commission is an ecumenical effort to help Christian hospitals around the world solve some of their criti-

(Continued on Page Ten)

THE WITNESS

# EDITORIALS

## Simple Arithmetic And Hard Realities

MRS. GEORGE BARRETT has an uncomfortable taste for realities, and her description in this issue of what the Church's investment in the urban crisis is really "costing" — to Haitian children, for example — is disturbing but necessary reading. The decisions at Seattle were not easy ones, and if anyone thought they were Mrs. Barrett's article will effectively disabuse their minds. The Church is just not giving enough money to cover her previous commitments and at the same time to finance the kind of new involvements in our city-ghettos which Bishop Hines quite wisely sees are necessary if the Church is to have any credibility in the present world. That was the simple arithmetic Seattle had to start with.

Major dioceses which for many, many years —ever since the nation's recovery from the depression of the early 30's — had paid their full quotas to the Church's missionary program reported that this is no longer possible. Seattle could not be expected to ignore this plain and unmistakable warning signal. From all we hear around the Church, we doubt whether a special appeal campaign would have succeeded either. We assume, of course, that Mrs. Barrett's point is that if such a campaign had not succeeded we at least would know for certain how the Episcopal Church really understands its priorities.

The trouble was not located at Seattle nor is it located at 815 Second Avenue. It may be that savings can and ought to be effected at 815, and we ourselves are skeptical of some of the surveys and studies and expert analyses which 815 sometimes substitutes for Christian action. But the real difficulty cannot be laid on some scape-goat. It is to be laid at the door of most of our dioceses, most of our parishes, most of our Church people. It is fatally easier to raise money for a stained glass window, a new organ, a new carpet or something else obvious and near at hand than it is to imagine the desperate needs either in a city ghetto or in Haiti.

In the aftermath of one of the most moving Palm Sunday-Holy Week-Easter periods that many of us have ever known, we can testify that every now and then Churchmen become aware of their short-sightedness, their neglect, their indifference, their limited imaginations. Can this be translated by every one of us into a systematic pattern of sacrificial giving for the things that we Christians ought to care about most — feeding the hungry, clothing the naked, giving abundance of life to the deprived and disadvantaged?

Until this happens, the simple arithmetic and the hard realities of Church financing will present our leadership with agonizing decisions. The answer lies in the mystery of the Christian obedience of the Church and its people.

## Berkeley Students Do Great Job

BERKELEY STUDENTS have made a marvelous record. One side is Glory Hallelu, a folk setting of the Eucharist for guitar and congregation by Robert S. MacArthur 3rd who graduated last June. He states that the album grew out of the life of the Berkeley Divinity School, ostensibly from the setting of worship, but more profoundly from the common experience of trying to do theology in our day. We do not call ourselves musicians, but people who find in singing together an expression of who we are, as well as an invitation to others to join us in the burden and joy of what that might mean.

MacArthur also does two of the six songs on the other side, Talking Circular Me, playing his own guitar, and he sounds for all the world like Pete Seeger, which is praise enough. The Price of Reading is his other contribution, accompanying himself with guitar and harmonica. Budj Bushong also seconds him with guitar and Larry Ford handles the wash tub, both still at Berkeley. This piece goes beyond Jonathan Daniels to consider the cost of discipleship.

Indifference was brought into being when Bushong wedded the lyrics of a poem by X. J. Kennedy, written in the 1930's, with music that

sprang out of himself. It begs those for whom Christ is a crutch to crucify him and be done with it.

Bushong also is responsible for Five O'Clock in the Morning, written in the pensive hours of a New Haven dawn. He accompanies himself with a banjo.

Yes He Did is a Berkeley community favorite, and is based on a version by Bob Camp and Bob Gibson. Bushong sings the lead and is joined by MacArthur, Mike Shafer, Phil Zampino, Howie Stowe and Dave Noves.

Stowe, incidentally, was the musical director for the record and since he does not graduate until next year we hope he and his gang are at work on another record. This one is truly a remarkable job — the sort that you play over and over again and bring out whenever friends drop in. Clergy and choir directors could do a lot worse than hooking up whatever is necessary, play both sides and then let the congregation go home.

The name of the record is "Won't You Pass it Along?" The answer is yes. The cost is \$3.65 which includes postage and handling. The address is Berkeley Cooperative Society Bookstore, 140 Prospect Street, New Haven, Conn. 06511.

If you do not think you got your money's worth — and more — just drop us a card and we'll extend your subscription for a year.

## Simple Arithmetic

By Dee Hanford Barrett

*Churchwoman of Rochester, N. Y.*

IN SEATTLE last September the Presiding Bishop appealed to the Church to give \$9-million in the next three years to help meet the urban crisis. Detroit was fresh in our minds. Anxiety, perplexity and anguish found solace in this request. We could do something, right away.

Half a year has passed. But have you ever been asked for anything extra toward that \$9-million? How is it being paid? The shrewd vernacular of the city demands that you "put your money where your mouth is." So let's do a little simple arithmetic.

\$9-million was requested of which \$3-million was asked from the United Thank Offering, and \$6-million for the general Church program budget.

The women at the Triennial meeting tackled the problem first. They found that they could comply with this request and still do their planned mission program by changing the manner in which the funds are handled. They would give the \$3-million immediately out of funds accumulated over the last three years. The work planned for the three years ahead would be financed by United Thank Offering money as it came in. Both could be done and no one would be asked for extra gifts. This is a fortunate adjustment of the bookkeeping which makes it possible, just this once, to do two programs at the same time.

More difficult was the \$6-million in the general Church program budget. The whole budget was up over that of three years before as is inevitable in a time of rising prices, so it was believed that we could not possibly increase it!

Of the program budget it was decided that approximately \$4-and-a-half-million was already allocated to urban work, so that meant we needed another \$1,500,000. This \$1-and-a-half-million was the crucial extra needed in the program budget. But we didn't have the courage to ask for extra. So we did some budget juggling.

By practicing economies here and there at the Executive Council headquarters, by cutting out some programs, but mostly by keeping overseas budgets to a minimum we could just squeeze out \$1,500,000. So that's what we did. As Bishop Bayne expressed it, we "ran a team of horses" through the hopes and plans of the overseas work. But we didn't ask the Church at home for anything extra.

For an urban program of great urgency we are not willing to give extra. So we shifted the burden, not onto our own shoulders, but from one group in need to another.

I have just seen this spelled out in one of our overseas dioceses and this is my story.

### Haiti Story

I HAD BEEN on a tour of St. Vincent's School for the Handicapped in Port-au-Prince taking pictures of the children in their class rooms and clinic. Now as I sat talking to Sister Joan I was discarding the photographic debris: burned out bulbs, empty film boxes, and the little blue plastic tubes which hold the light bulbs. Stooping

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*Mrs. Barrett is the wife of the Bishop of Rochester.*



quickly Sister Joan scooped the plastic tubes out of the waste basket. "Don't throw those away! My children would like to play with them."

Somehow this small act summed up the endless ingenuity and frugality with which the Church in Haiti uses its meager funds to do its work. In one of the poorest countries in the world its buildings are beautiful, architecturally appropriate, and gaily decorated with murals. The Haitian people bring their art and sensitivity and dignity to the Church as well as their poverty.

The Sisters of St. Margaret had taken me in for a five day visit. My primary interest was the work of the two schools, St. Vincent's and Holy Trinity.

How were the Sisters? How did their work go? What wild and wonderful ways had they discovered now to raise funds? And in what way would I find myself involved in helping?

Money is always a problem. I was worried about their financial situation.

When Sister Joan and I had finished our tour of St. Vincent's I asked, "Have the readjustments in the general Church program budget as a result of the decisions in Seattle meant financial cuts for you?"

"Yes", she replied. "The thing that is hardest is that because they cut funds for the Volunteer for Mission project — a kind of Church Peace Corps — I am unable to have a physiotherapist."

"But surely it's nonsense", I objected, "not to have a physiotherapist at a clinic for crippled children."

"We certainly need one. Even without a volunteer, for \$1200 a year I could hire a Haitian nurse and train her. But I have no idea where the money is coming from. I don't know what I'll do."

Sister Joan herself is a physiotherapist, her work at St. Vincent's recognized by the president of the United States in her appointment to the U.S. commission on the rehabilitation of the handicapped, but she is unable to direct a school for 250, 160 of whom live in, and a clinic for 600 and do all the physiotherapy too.

Later in the day I talked with Sister Anne Marie who directs Holy Trinity, a school of 750 pupils, one third of whom are on scholarship. These "scholarships" include tuition, uniforms, books, lunch, medical and dental care, and most of them are paid for by gifts from individuals

in the U.S. The other two thirds of the students pay very low tuition. But the degree to which tuition can be reduced depends upon the amount of help from outside.

"Has your budget been cut this year?", I asked.

"Well, no", she replied, "I get \$433 per month from the diocese to run the school and it costs between \$2000 and \$3000 a month. Just the teachers' salaries are over \$2000. And that doesn't include any new things or replacements. The place I'm affected is in the elimination of supply from the Episcopal Churchwomen. For example, there was one parish which regularly supplied me with \$900 worth of fabric for uniforms each year. I don't have that any more and I don't know where I'll get it."

So it went, budgets not cut but specials eliminated and not replaced otherwise.

### Who Pays the Bill?

UPON MY RETURN to New York I called the Episcopal Church Center and talked to the Rev. Bennett Owens, the coordinator of Volunteer Services. He told me that any funds for overseas volunteers must be financed outside the general Church program budget. Only U.S. volunteers would be paid for by the program.

Miss Frances Young said, of the former supply funds, that these expenses must now be added to the budget request of the overseas diocese, by the bishop of that area.

But we know what happened to the bishop's budget at Seattle last year. We cut it to a minimum. There is no increase in his budget for \$900 here and \$1200 there, to say nothing of any increase of new work.

But I, as an individual, have not been asked by my Church for anything extra.

So who is paying my bill?

The Haitian child who will not be fed in body or mind; the Dominican priest whose work is hampered by a baulky car which cannot be replaced; the overseas bishop who must make the dreary choice between two necessities; in large measure these are the people who are paying my bill.

The price tag is \$1,500,000 in the next three years. If the Church members in the U.S. do not produce this extra, then what should have been a mature recognition of a real crisis in our cities becomes a soul destructive emotional binge at the expense of the weak.



## WCC CONFERENCE —

(Continued from Page Six)

cal problems. McGilvray went to Geneva from his post in New York as director of the Christian medical council for overseas work of NCC.

The annual meeting of the U.S. conference gathered 200 leaders from 28 member Churches of the council in this country. Presiding was the Rev. Ben M. Herbst, president of the United Church of Christ, who is vice-chairman of the U.S. conference for the WCC.

### MEMORIAL SERVICE FOR DR. KING IN MADRID

★ The Witness devoted most of its space in the April 18 issue to Dr. King, a large part of it using his own words and those of his widow. We have received many thousands of words since but decided we should go on to other things.

We make this exception for it certainly is an impressive event when many hundreds come to a Presbyterian church in Madrid to honor the memory of the slain civil rights and peace leader.

Protestants united in a service for Dr. King on April 8th in the Church of the Saviour with the pastor of the Baptist Church, Don Juan Luis Rodrigo; the pastor of the host church, Don Benito Corvillon; and the bishop of the Reformed Spanish Episcopal Church, the Rt. Rev. Ramon Taibo, taking part. Notices having appeared concerning the service in many Madrid newspapers a large congregation filled the church, a parish house and patio adjoining, and overflowed into the street outside. It was estimated that a thousand people came to pay their tribute to Dr. King.

The Roman Catholic Archbishop of Madrid sent an official representative to the service,

and many other Roman Catholic clergy were present. News stories, accompanied by pictures, were prominently carried in Spanish newspapers on the following day.

### R. C. BISHOPS ENDORSE RIOT REPORT

★ Roman Catholics, meeting in St. Louis, April 23, endorsed the conclusions of commission on civil disorders that white racism was the major cause of racial turmoil in the cities.

In a seven-page report, the 250 bishops called for large programs at the local level to combat racial injustice. They urged that the programs be carried out in full cooperation with other religious groups.

### AUXILIARY PRIESTHOOD URGED IN ENGLAND

★ Creation of a force of ordained auxiliary priests to help the Church of England meet crises of clerical shortage was proposed by the advisory council for the Church's ministry.

A study group from the council's committee suggested that the auxiliary priests should form a supplementary force to aid the clergy in work at schools, hospitals, colleges, holiday camps and in expanding new towns.

The auxiliaries would be ordained but they should not expect to become incumbents of parishes. Instead, they would continue to work in their secu-

lar occupations, the report proposed.

In proposing the term "auxiliary priests," the study group headed by Canon Paul Welsby of Rochester made clear it opposed the phrase "part-time priest" on the ground that "it is no more possible to be a part-time priest than it is to be a part-time Christian."

The report said the present manpower situation in England was such that it could be met in no other way.

At present, there is one full-time clergyman to every 2,960 people. To keep pace with the rising population, the number of regular clergymen should increase by 167 a year but, the report says, "There is no sign whatever of this miracle happening."

### PETE SEEGER MAKES IRISH HYMNALS

★ Pete Seeger's familiar melody, *Blowin' In the Wind*, has a new set of words in a hymnal being used by Irish congregations.

Written by Fr. Hubert Richardson, head of a catechetical training center, the new words focus on the unity of men in Christ and broaden the message of the protest song.

"How many times must the sick look up and find there is no one to care?" a typical line asks.

Bob Dylan's melodies are featured prominently, with those of Seeger, in the new hymnal.

After hearing a congregation sing the new hymns, the verdict of Archbishop Joseph Walsh of Taum was: "It was grand, grand."

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## PEOPLE

### Clergy Changes:

**BENSON, DAVID H.**, associate rector of St. Peter's, Ladue, St. Louis County, Mo., becomes rector Sept. 15.

**BETTS, ROBERT H.**, formerly assistant at Grace Church, Salem, Mass., is now rector of Trinity, St. Charles, Mo. and chaplain to Episcopalians at Lindenwood College.

**BREISCH, JAY W.**, vicar of Holy Innocents, Hoffman Estates, Ill., becomes rector of St. Luke's, Milwaukee, Wis. July 1.

**BOWMAN, MARLIN L.**, formerly vicar of Christ the King, East Meadow, L. I., is now Episcopal chaplain at Kennedy airport.

**CARR, CLIFFORD B.**, formerly rector of St. John's, Ashland, Pa., is now rector of North Parish, a union of five churches: St. John's; Church of Faith, Mahanoy City; Christ Church, Frackville; Holy Apostles, St. Clair; St. Paul's, Minersville. **LOEFLE, GEORGE C.**, deacon, has been assigned to the parish by Bishop Warnecke.

**LAIRD, WILLIAM H.**, will retire as rector of St. Peter's, Ladue, St. Louis County, Mo. on Sept. 15.

**LLOYD, R. BALDWIN**, chaplain to Episcopalians at Va. Polytechnic Institute, has been given a leave of absence for training in community organization with the Va. council of human relations.

**MARTINER, JOHN W.**, formerly curate at St. Paul's, Wallingford, Conn., is now vicar of Emmanuel, Cumberland, R. I.

**MOHRING, JOHN**, is now vicar of St. Stephen's, Elwood, Ind. He will continue to live in Lebanon where he has secular employment.

**NEDELKA, JEROME J.**, formerly curate at All Saints, Bayside, L. I., is now vicar of Christ the King, East Meadow, L. I.

**NEWMAN, BERNARD C.** has retired as vicar of Trinity Church, New York.

**NISHI, SHUNJI F.**, chaplain to Episcopalians at the U. of C., Berkeley, becomes professor of philosophical theology at the Church Divinity School of the Pacific in July.

**PARKER, ALLAN C.**, formerly associate rector of St. Michael and St. George, Clayton, Mo., is now associate rector of St. Paul's, Cleveland Heights, Ohio.

**PRICHARD, JAMES B.**, formerly vicar of Holy Trinity (Old Swedes), Wilmington, Del., is now rector of the Memorial Church of St. Paul, Philadelphia, Pa.

**SMITH, ELTON O. Jr.**, formerly rector of St. George's, Kansas City, Mo., is now dean of St. Paul's Cathedral, Buffalo, N. Y.

**STAAB, J. THOMAS**, formerly assistant at St. Mark's, Jacksonville, Fla., is now rector of St. Mark's, Starke, Fla.

**WOODWARD, DONALD R.**, formerly dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., is now vicar of Trinity Church, New York.

### Ordinations:

**CURTIS, CHARLES E.** was ordained priest by Bishop Crowley on March 26 at All Saints, East Lansing, Mich. He is assistant at St. Thomas, Trenton, Mich.

**LEACH, FREDRIC F.** was ordained priest by Bishop Scaife on March 30 at St. Mark's, Orchard Park, N. Y. where he is vicar.

**REIF, GEORGE G.** was ordained to the perpetual diaconate by Bishop Crowley on April 1 at St. Alban's, Bay City, Mich.

**STUART, LAWRENCE E.** was ordained to the perpetual diaconate by Bishop Crowley on March 28 at Calvary, Saginaw, Mich.

**WEAVER, ROGER W.** was ordained priest by Bishop Crowley on March 8 at St. Michael's, Cambridge Junction, Mich. where he is vicar.

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