

The **+** WITNESS

MAY 30, 1968

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Editorial

Making Good Copy Out of Sermons

Articles

A New Spirit of Mission

John M. Burgess

Memorial Day --- 1968

Harry T. Cook II

NEWS: ---- Speech Clinic and Drama Workshop
Conducted by Expert. Bishop & Mayor Pledge
Resources for a Cool Summer in New York

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In Leading Churches

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Story of the Week

Speech Clinic & Drama Workshop Conducted by Union Expert

The newest bewildering ranges of communication were glimpsed and clarified in an intensive two-week speech clinic and drama workshop at the School of Theology of the University of the South by Robert Edwin Seaver, chairman of the department of speech, drama and communication at Union Seminary in New York. Seaver is a leader in the exploration of ways to bring together new approaches and influences in the communications revolution today.

Students and faculty of the traditionally dignified School of Theology generally responded enthusiastically to the novel approach Mr. Seaver brought to the problem of communicating effectively through speech. His main thrust was that a person communicates through his total self, body, face and mind as well as voice.

The program began with special exercises intended to help the students become aware of what their bodies were saying and were capable of saying. The men were asked to mirror in their own faces the facial expression of others. Pop art posters were acted out physically and verbally. "Operas" were tape-recorded by individual students in which nonsense sounds were

used to explore the range of communication possibilities which can exist through the voice alone apart from the content of words.

There were also practice sessions in reading, with special attention to speech difficulties individuals had. Students were given helpful suggestions whereby they could continue to work on special speech problems.

The drama workshop was an elective course which met each evening during the two weeks. The group explored ways of making a dramatic statement in order to perceive the meaning of the dramatic in religious discourse. Participants felt that the experience was exceedingly revealing, and that possibilities of this kind of work were vast.

Seaver, who last summer was director of a working conference on the performing arts and technological media at Expo '67, jointly sponsored by McGill University and Expo, was brought to Sewanee by a gift from Mrs. Calvin Schwing of Plaquemine, La., who initiated the experiment.

Mrs. Schwing, the widow of an alumnus of the University of the South, is the author of the widely used textbook *Using Books and Libraries* and co-author with T. Edward Camp,

librarian of the University of the South's School of Theology, *Using Theological Books and Libraries*. She is a member of the board of trustees of the Episcopal Radio-Television Foundation and an outstanding Episcopal laywoman.

Seaver described the speech clinic, in which all the students of the School of Theology participated, as a series of experiences in which the men could exercise their bodies and their imaginations.

"I see speech as more than just a vocal function," he said. "It is a function of the whole being and therefore the communication of ideas and feelings depends not so much on the acquisition of techniques as on a growing sensitivity to oneself and to life with others."

The drama workshop, which was an elective course, explored further the concepts which were introduced in the speech clinic. "One of the things we tried to do in the workshop was to take a new look at the way that the dramatic artist might express himself.

"We did visual, even three-dimensional, things. All the art categories are blurring," Seaver explained. "Painters, janitors, musicians—everybody is getting into the act. We aimed to work at the whole problem of human communication with more participation,

more involvement, more of oneself — to try to find a way to make it possible to embrace the fantastic number of influences that come into our lives and at the same time face the particular and the immediate.

"It is frustrating, sometimes discouraging and upsetting, but holds promise of some very exciting things for the future—for the extension of the human spirit and not its total mechanization. The multi-media presentation at Expo gave a glimpse of the question: How do you engage technologies for human ends? Rather than to be destroyed or de-humanized by them?"

Among the explorations on which the drama workshop students embarked was a series of drawings by one of the men, frankly unpretentious as art but expressive of the student's feelings, to accompany a dramatic monologue; and a pantomime of angular motions, carried out by pairs of fellow students, demonstrating the opposition between mechanical forces, which at this stage the student saw as something deadly, and the life-giving forces.

A casual structure on the foreground of the workshop stage was explained by Seaver as one of the attacks on the general question: How do visual-minded people go about their work?

"It is all part of the new dimension," Seaver said, "the cutting edge of the way things are shaping up today in the arts."

He expressed no quarrel with the well-made play and the other older dramatic modes, which involve imaginative projection into characters created by the author, but he said,

"People at one time thought of theater merely as entertainment. Some of us today are thinking of theater and the dramatic as a place where people can participate in an effort to bring about changes in the way that they are seeing life.

"That's why we are finding things like 'happenings,'" Seaver remarked. "They are an effort to get those who stand

around and watch to handle the anxieties of occurrences themselves quite apart from a simple story line or plot."

Seaver has been on the faculty of Union Seminary since 1949, starting as a part-time lecturer and moving up the ranks. His final comment on the two-week adventure at Sewanee was: "This kind of thing is not done very much in theological education."

New York Bishop & Mayor Pledge Resources for Cool Summer

★ Bishop Horace W. B. Donegan and Mayor John V. Lindsay joined in pledging civic and church resources to a "cool" summer on the racial front in speeches at the New York diocesan convention.

Addressing 600 clergy and lay men and women at the synod house the mayor, an Episcopalian, said in a 20-minute talk that young Episcopal priests have "no choice" than to take to the streets of Harlem, Bronx, and Brooklyn's Bedford-Stuyvesant areas to "reconnect" alienated youths aged 15 to 21 to institutional life.

Bishop Donegan disclosed that the cathedral and neighboring St. Luke's hospital and the Roman Catholic Church of Notre Dame on Morningside Drive are readying themselves to minister to "the frightened, the homeless, the trapped" in case of emergency.

The synod house, he said, will be the center of an interreligious network for metropolitan New York in case of emergency.

Mayor Lindsay addressed the convention as the recipient of the bishop's cross for distinguished service. He and his family are communicants of St. James' church, Manhattan. Bishop Donegan, a former rector of the parish, had confirmed

the mayor and his twin brother, David, and has been a longtime family friend.

Describing the necessity for young clerics of all faiths to roll up their sleeves, get outside their churches and learn "the code of the streets," Mayor Lindsay observed: "I'm enormously excited about what's happening among the young men of the clergy who are outside more than they are inside, and who are doing things quite differently than ever have been done before.

"And I wonder if they realize . . . how deeply those of us in political life in the community need them and lean upon them? I hope that they know deep down what it means to workers in the neighborhood to have a man of the cloth — particularly a young one in his shirtsleeves — on the streets.

"It provides a sense of stability. It provides a badly needed sense of tradition — past, present and future — and it can be an influence that no one else can possibly provide in changing city conditions."

At a press conference, Mayor Lindsay said that a young Episcopal priest friend of his had foregone his regular summer "respectable" vacation to stay in the city because of the urban

crisis. More and more clergy are doing this, he said, and this was something "that wouldn't have happened two years ago."

The mayor, who was vice-chairman of the national advisory commission on civil disorders, was optimistic about the future of U.S. urban centers because he believed Americans would recognize the urgency of "getting on with the job" of tackling race problems. But, he warned: "It will make small difference in what we do abroad to inspire others with the meaning of liberty if our own streets are burning down."

Bishop Donegan also underlined his concern for racial justice and ecumenism by announcing that:

● He was asking that a special fund of \$50,000 be raised in parishes during Whitsuntide, starting June 2, to "help the diocese respond to the urban crisis."

● He had resigned from the chairmanship of the committee on metropolis and urbanization of the Lambeth Conference to be free to return "at a moment's notice" from England if there is disorder in New York.

● The trustees of the unfinished Cathedral were considering placing non-diocesan investment trust building funds into Harlem and other Negro banks as seed money so persons in these areas could start their own businesses. Resolutions urging this action as well as raising the \$50,000 crisis fund was adopted after the bishop spoke.

● The cathedral will be the site on June 2 of a city-wide Protestant-Roman Catholic ecumenical service, with funds to go to the Southern Christian Leadership Conference and urban crisis groups. Newly-installed Catholic Archbishop Terence J. Cooke of New York will speak at the service.

Bishop Donegan also urged lowering the voting age of the laity in parishes to 18 and the calling of an adjourned convention next Dec. 14 to consider restructuring the diocese.

Envisioned in the restructuring, Bishop Donegan said, would be a division of the 10-county diocese into regional jurisdictions with Bishops Charles F. Boynton and J. Stuart Wetmore, suffragans, responsible for area administration.

The restructuring, he noted, was an outgrowth of a self-study undertaken two years ago by the diocese. Another recommendation — which the convention approved after the bishop supported it in his speech — was a proposal that the minimum salary for clergy be \$6,500 a year, plus fringe benefits, starting next Jan. 1.

Delegates debated and finally defeated by a divided vote a resolution urging recognition of the propriety of a Christian to be a "selective objector" to a particular war "if his conscience so impels him" and he has requested that C.O. privileges be extended to him by draft authorities.

An informal count by orders showed 137 clergy favoring the measure, with what was described as "a few" opposed. Among the laity, 39 favored the resolution and 109 were against it.

Proponents viewed the resolution as countering "absolutist" recognition of only one kind of conscientious objection on religious grounds. A layman opponent received hisses from the convention when, in the heat of the debate, he claimed that "I don't want to see those young punks get off the hook." He was referring to youths "whose most urgent need is for a good haircut and a bath in detergent," he said.

WESTERN MASS. WASTES LITTLE TIME

★ The convention of the diocese of Western Massachusetts was held on May 18, at Christ Church, Fitchburg.

This was the shortest convention in history, lasting approximately two and one-half hours for the business session and an equal number of hours for communion, lunch and coffee breaks.

Apart from the address by Bishop Hatch, the voting of a budget and the election of various clergy and lay people to positions in the diocese was about all that happened.

A budget of \$593,260 for the year 1969 was voted with 31% of this amount going to work outside the diocese. It includes the full acceptance of the mathematical share of the work on the national level amounting to \$142,535 plus \$22,000 for MRI and slightly more than \$10,000 for the Mass. Council of Churches. Other miscellaneous items make up the 31%.

BISHOP HORSTICK ASKS FOR COADJUTOR

★ Bishop William Horstick has asked for a coadjutor for the diocese of Eau Claire. He states that he plans to retire by the end of March, 1970 and maybe before. Bishop Horstick states in the diocesan magazine: "I am strongly of the opinion that no priest or bishop should remain in his cure after his retirement. The reasons should be obvious, to give successors a free rein in administering his cure, to avoid conflict of interests on the part of communicants between the new and the old with the old having the tendency to try to run things from his front porch, to avoid odious comparisons, and to leave harmony at home."

MRS. JOHN SPAULDING IS HONORED

★ Mrs. John Spaulding was presented a citation at the annual meeting of Episcopal Churchwomen of Michigan. Bishop Emrich commended her for her years of service to the Church, done over the years with perseverance, love, humility and faithfulness.

He also paid tribute to her late husband who was chancellor of the diocese for many years.

BETHANY SCORES HIGH IN NATIONAL TESTS

★ Ninth grade students of Bethany School, Glendale, Ohio, scored in the top 25% of all students taking the national educational development tests. Nearly half of the class placed in the top 8% of all the students around the country who took the battery of tests.

The tests are designed to measure general educational development in English usage, mathematics usage, social studies reading, natural science reading, and word usage.

FORWARD STEPS TAKEN IN ARKANSAS

★ Bishop Robert R. Brown of Arkansas told the diocesan convention that a majority of American Christians were so well off they find it difficult to comprehend misery, disease and illiteracy.

"Unless our vertical upthrust to heaven is accompanied by a horizontal outreach to man we are condemned by our own sensitivity," he said.

Bishop Brown declared that many congregations are too involved in issues of "housekeeping and insufficiently involved in the needs of those outside the church . . . The man on the

street is not impressed that we hold worship services for an hour once a week."

He urged churches in Arkansas to make surveys of distressed areas so they would have the needed facts to guide their social work. He said the churches must take evangelism seriously, participate in ecumenical activities and struggle with the question of Christianity's relevancy.

Unless churches speak to the fundamental questions of human existence today, Bishop Brown told delegates, they have no reason to exist.

"I oppose riots and violence in the streets, no matter how weighty the pretext or how worthy the goal," he added. "However, I will say if we cannot hear the cry that is coming forth out of such social eruptions and see a place for the church to play its proper part in meeting human needs and providing human dignity, then we are deaf and blind indeed."

After lengthy debate, the convention voted to make women eligible for vestries.

The convention also approved a move permitting women to serve as delegates to the annual convention. However, since that will require a constitutional change, it must be presented before all congregations and then win passage at the next convention.

Delegates passed a resolution instructing the executive council of the diocese to formulate a program of evangelism to be carried out by each parish and mission.

They instructed each parish

and mission "to enter into dialogue, inquiry and sharing with other Christian brethren and attempt with them relevant programs to and for the communities in which they jointly minister."

Parishes were directed to conduct in-depth studies of the distressed areas of the communities they serve and to determine the role the church can play in ministering to them.



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EDITORIAL

Making Good Copy Out of Sermons

THE SERMON was unusually good. The subject was timely and the preacher really put himself into it with gusto. So in the hand-shaking ceremony a lot of the parishioners said; "Rector I hope that great sermon will be printed."

We have a pile of them, generally with a little note, all pretty much alike; "Some of my people thought . . . so I send with the hope that"

The deluge of late has been sermons on Martin Luther King; the Report on Civil Disorders; the Trial Liturgy. We have read many and neglected none.

We are running the risk of cutting off a supply of good copy but we take that chance in making a few comments from an editor's desk.

A twenty-minute sermon put into 10-point type on a 11-point slug, which the Witness used for easy reading, takes about four and a half pages. Knowing that we compete for the time of readers with tv, radio, magazines, newspapers, etc. etc., we cut our size from twenty to twelve pages. Articles for the most part were a page or less in length. We then sent a questionnaire to a sampling of readers and to our surprise, 90% of them preferred the fewer page numbers.

Here are a few comments, all unsolicited:

I like the recent shorter issues. Since we have so much to read any attempts to condense it is a boon to us.

I enjoy everything in the Witness. Some of it makes me mad, some glad, all is stimulating. The fewer pages suits me fine.

I am grateful for the spirit of freedom and the concept of seeking, rather than possessing, the truth which permeates the Witness.

Of all the material that finds its way to my desk, the Witness is among the minority that finds any regular claim to my time.

In times when there is so much conservative thinking, the Witness is a welcomed light.

Your articles and editorial emphases help me to face and meet the problems of today's world.

Am grateful anew reading each issue.

I marvel at the tenacity of purpose and everlasting guts of those responsible for the Witness.

I find the Witness is challenging, easy to read and always food for thought.

Your pages are filled with relevant and important stuff.

I welcome the magazine and its forward looking spirit in the time when so many people in our Church are dragging their feet.

We also think that the surest way to get a person to stop reading an article — or never start — is to open with a text. "John always has something to say — I must put that aside and read it sometime." But the Episcopal Church does not have many such Johnnies, and besides the postman will be ringing the bell with another Witness before many get back to that excellent sermon.

More important that either of these considerations is the style, personality and many other things the preacher has going for him. Passionate sincerity, a marvelous voice, a handsome face, — you name 'em — most, if not all, of these assets are lost in cold type. Experiment yourself by turning on a program that is on both tv and radio. Watch it on tv — switch to radio and see how much is lost.

There is a news account in this issue about a speech clinic and drama workshop held at our seminary at the University of the South. The two-week affair was conducted by Robert Edwin Seaver. He is chairman of the department of speech, drama and communication at Union Theological Seminary — a field that is comparatively new as far as theological education is concerned.

His main thrust, the report says, was that a person communicates through his total self, body, face and mind as well as voice.

We commend the account to the clergy — the laity too may want to read it, after which some may want to huddle with their rector.

A final word about the sermons — rectors are busy but if you can find the time to do a rewrite job, dropping the text or working it in somewhere along the way, and cutting the message to about twice the length you'd have room for in your parish bulletin, we are sure it is something we would feature with grateful pride.

A New Spirit of Mission

By John M. Burgess

Suffragan Bishop of Massachusetts

THE SPECIAL PROGRAM that came out of the Seattle General Convention can prove to be the most inspired bit of legislation that has arisen in the Church in recent times. The Episcopal Church, under the leadership of the Presiding Bishop, has expressed its willingness to join with other religious bodies in dealing with a problem that is essentially spiritual, for "racism" can be defined in no other terms. We have also gone a step further and stated our willingness to be aligned with secular agencies and groups and be guided by their judgments and directives that spring from first-hand experience and need.

On a deeper level, having taken this step, we will be forced to rethink our whole missionary motivation, strategy and program in the days ahead. It is this last that is causing some staunch churchmen dismay and outrage. To a Church that has geared so much of its missionary outlay in terms of sums of money to be spent on others, it comes as a shock to learn that the "others" are persons who desire equal status within this fellowship and even demand the right to determine how their hurts are to be healed and their deprivations are to be alleviated. It is fair to assume that such a revolutionary concept cannot be adopted by the gradual reformation of present procedures. It will come only as we dismantle a good portion of our missionary paraphernalia and start again. The special program provides us with this opportunity to fulfill the directive from the Toronto Anglican Congress to scrap old structures that have no meaning in these days.

Whether it is palatable or not, we must recognize the general criticism that much of the Christian missionary movement was an expression of white, western imperialism. Not forgetting heroic and saintly individuals who in every generation have given themselves for their fellowmen, we still maintain that Churches insisted on exporting a white Jesus to a colored world. Until recently in the Episcopal Church it was impossible for a black person to volunteer for missionary work, even to Liberia and Haiti! Black congregations were expected to pay quotas to support a Church Missions House staff which would not include their people in its professional

ranks — except one or two involved in "Negro work". Dioceses levied quotas on these same congregations to support institutions "for white only". They still help pay for the opening of mission churches in suburbs that militantly defy laws on fair housing and open occupancy. Their church school teachers must still offer educational material that illustrates through word and picture that Jesus is Anglo-Saxon and that a normal Christian family is WASP (White-Anglo-Saxon-Protestant). And when these traditional patterns of white Christianity have been broken down, it has usually been through the pressure of secular and political forces, rather than a quickening of religious desires for justice and brotherhood. As Dr. King wrote to the religious leaders of Birmingham: "We are moving toward the exit of the twentieth century with a religious community largely adjusted to the status quo, standing as a tail light behind other community agencies rather than a headlight leading us to higher levels of justice."

A One-Way Street

IF THE MRI PROGRAM was not the success that Toronto envisioned, perhaps the area of "mutuality" was its least understood feature. This concept failed basically for the same reasons that the movement for racial integration has failed. Americans are the most generous givers in the world — so long as the giving is on a one-way street. The self-sufficiency of American white Christians makes it impossible for them to conceive of the notion that the objects of their missionary concern could possibly contribute anything to their lives or to their understanding of the gospel. A diocese will stretch its limited funds to the utmost to send a white teacher to Africa, while maintaining segregated institutions in its own domain. Devoted churchmen will pay the costs of a black priest to study, in order that he might return to minister to his own people. So Jesus remains white, and the Church continues as an agent of the white establishment.

I suggest that the special program will enable this Church at last to add some pigment to its understanding of what the Church is all about. I am not impressed by those who worry lest our increased giving to urban work will undercut the usual missionary items. It is particularly unfortunate to find some leaders in the Overseas Mission Society joining in this lament. I recall

Memorial Day --- 1968

By Harry T. Cook II

Staff of Christ Church, Detroit

that OMS was founded by Church people who were unhappy that so much of the Church's missionary education was in the hands of public relations people, and that the ultimate goal of our missionary program seemed to be to raise money in clever ways. The OMS was not promotional; it was truly educational. It was convinced that there were Church people who wanted to know a theology of mission, who wanted to know how Christians are involved in the life of the world, and how the gospel can be preached within the complex structures of our present society.

Unless we come to terms with this world of the Church's mission, the size of the missionary budget and its allocations will not matter at all. I am fully aware of the need for money and the many opportunities for expansion that are missed and neglected because of its lack. I am also aware that a lot more than money is needed. To give money to help "those colored people" with the hope that they will then keep quiet has provided an out for too many complacent Church people. We are called upon to believe that the Church's mission in the world today is to affirm the dignity under God of all men and to destroy those assumptions that have turned the gospel of love into a philosophy of racial superiority. There are an increasing number of devout people who refuse to believe this and have separated from us in order to support what they call "real Christian missionary giving".

Must Find New Ways

THOUGH WE DECRY their blindness and their prejudice, their answer will ultimately be found in our discovery and support of new and creative ways of evangelism. Dr. King's letter from a Birmingham jail is a message written not only to local religious leaders, but to all who profess Christ. A study of its message will do the Church more good than the reading of most of the stuff that attempts to drum up money for missions. His concluding prayer for our nation is a prayer for the Church and the priorities it must set as it plans its program: "Let us all hope that the dark clouds of racial prejudice will soon pass away, and the deep fog of misunderstanding will be lifted from our fear-drenched communities and in some not too distant tomorrow the radiant star of love and brotherhood will shine over our great nation with all of its scintillating beauty."

MEMORIAL DAY — a day on which strident patriotism is preached from makeshift podiums in a thousand towns and villages across America to the accompaniment of sonorous clerical invocations and benedictions and of 21 gun salutes fired by uniformed veterans of Argonne Forest, Guadalcanal, Korea and Vietnam.

On this day, graves in cemeteries all over the country are marked with fresh flowers—symbol of the hope that the Almighty wisdom and power in whom we all live and move and have our being will grant new life in a new world in which men shall study war no more.

But, in the meantime, men still study war. War implies an enemy. Who is the enemy? Does anyone know?

In 1776 the enemy was a tyrannous British colonialism and later, in 1812, he was British again — this time in a guise of a superior and presumptuous navy. One hundred years ago, in the most vicious polarization our country has known, brother fought brother. Can brothers be enemies?

In our own century, the enemy has primarily been a psychotic fascism manifest first in Kaiser Wilhelm, then in Hitler, Mussolini and Tojo. But in Korea and now in Vietnam there is no clear certainty as to the enemy's identity. Even the Pentagon cannot decide whether the Vietcong, Ho Chi Minh or Mao Tse Tung is the adversary. So against what awful foe is this war, which is bleeding our nation white, being fought?

Perhaps an allusion to William Golding's celebrated story *Lord of the Flies* can clarify the issue. This incredible tale depicts a group of English school boys who are stranded by a plane crash on a deserted Atlantic island during world war two. These are little boys who soon loom larger than life, as gradually, inexorably they revert to savagery, cut off from the necessary restraint of law and order.

Naturally, in such a context, all the human foibles surface. Not one of them misses treatment of Golding's clever hands . . . including the disposition of the human creature to be taken in by his fear. These boys are no exception. Fear of the unknown is always the most crippling, thus human beings must fabricate

from the unknown some — at least — semi-comprehensible shape or form on which to center their fear. In the case of the deserted school boys, that form becomes the body of the dead pilot still caught in its torn parachute on the island's summit. This grisly thing is dramatized as a "beast" to which, at one point in the story, an offering of appeasement is made. Some of the boys capture and slay a wild sow and later impale her severed head on a stake.

"A senseless sacrifice to a pseudo-enemy", you say? Yes, every bit as senseless as our war in Vietnam which, for all practical purposes, turns that nation and its people into a true life version of the sow's head.

Is not the real enemy within — coiled within each one of us like a venomous serpent? And is not that enemy singular and demonic fear? If so, how shall we exorcise it? Jesus claimed that he "cast out demons by the finger of God", i. e., through the authority of this world's Creator which extends even over this world's demonic forces. Can we share Jesus' power of exorcism?

Why not? The power of God readily avail-

able to us is the Christian gospel which assures us that we are forgiven and accepted by God and teaches that we must therefore forgive and accept others. The result of forgiveness and acceptance is love. As the New Testament advises,

There is no fear in love,
but perfect love casts out fear.

Let love, then, cast out the enemy so that on some future Memorial Day we, or maybe even our children, might vindicate the tragic futility of our wars' dead in a celebration of victory over the real enemy.

Perhaps someone ought to tell the Pentagon people that guns and bombs will not prevail against this enemy. Or is that too simple a truth for men of our time and temper to perceive? Let us hope not — because the life of a planet may depend on the perception of that truth by honest men—sooner rather than later. This is to say that Memorial Day 1968 may be the last Memorial Day men shall know. And who will sound the taps for a world buried in nuclear ash?

PEOPLE

Clergy Changes:

ANDERSON ROBERT M., former rector of Christ Church, Middle Haddam, Conn., is now assistant minister in St. John's, Stamford, Conn.

BENITEZ MAURICE M., former rector of Grace Church, Ocala, Fla. became rector of Christ Church, San Antonio, Texas, May 7.

BLAKESLEE DWIGHT H., former canon of the Cathedral Church of the Nativity, Bethlehem, Pa., is now rector of Christ Church, Norwich, Conn.

BUDDE SAMUEL A. has resigned as rector of Christ Church, Waterbury, Conn., as of Sept. 1 and will retire from the ministry.

CAMPBELL, JOHN R., rector of Christ Church, Pulaski, Va., becomes rector of St. Timothy's, Winston-Salem, N. C., July 15.

COPELAND GREYDON P., former rector of Emmanuel Church, Washington, D.C., is now vicar of the Mission of St. Bernard de Clairvaux, and executive director of the St. Bernard Foundation, North Miami Beach, Fla.

CROCKER GEORGE N. became

vicar of Immanuel Church, Ansonia, Conn., as of May 15, and continues as curate in Christ Church, Ansonia.

EBERMAN, JOHN F., former assistant at St. John's, Roanoke, Va., is now vicar of Christ Church, Elizabethtown, and Holy Trinity, Brandenburg, Ky.

GREENE ROBERT B., vicar of St. Mark's, Tonopah, Nev. becomes vicar of Clarkdale-Sedona missions, Ariz., June 23.

KNOX MASON L. resigned as rector of Grace Church, Yantic, Conn., as of July 31 and will do graduate work.

KRULIS, JOHN J., former curate at Christ Church, Babylon, N.Y., is now vicar of All Saints, Norton, and Christ Church, Big Stone Gap, Va.

LIGHT, WILLIAM F., former assistant at St. Peter's, Redwood City, Cal., is now vicar of St. Matthias, Seaside, Cal.

LILLPOPP DONALD R., former rector of St. Matthew's Church, Enosburg, Vt., will become assistant minister in Trinity Church, New Haven, Conn., as of August 1.

MAYBURY KILWORTH H., former assistant minister in St. James', New London, Conn., became rector of the parish.

McCLAREN, GEORGE W., former vicar of St. Philip's, Moon Town-

ship, Pa., is now rector of St. Peter's, Butler, Pa.

McDOWELL MALCOLM H. JR., former vicar of Grace Church, Broad Brook, Conn., is now assistant minister in St. James', Glastonbury, Conn.

McNEER, CHARLES C., former vicar of St. Mark's, St. Paul, Va. and coordinator of the team ministry in four counties in S.W. Va., is now on the faculty of Sullins College, Bristol, Va.

MONTAGUE, EUGENE B., staff of the cathedral, Detroit, is the first Protestant chaplain at the University of Detroit, Jesuit, where he has also been a professor for some months.

MORRELL ROSS G. resigned as priest in charge of Immanuel Church, Ansonia, Conn., as of May 15, but continues as rector of Christ Church, Ansonia.

NICHOLSON, FREDERICK, is retiring as rector of St. David's, Garden City, Mich.

NOLAN RICHARD T. will be priest in charge of Trinity Church, Bristol, Conn., from Sept. 1, 1968 to Sept. 1, 1969 while the rector is on a sabbatical.

PORTER GEORGE E. JR., former rector of St. Luke's, Bohemia, L.I., N.Y., became curate in St. Michael's, Fairfield, Conn., on May 1.

POWERS THEOPHILUS J., vicar

of Grace Church, Port Orange, Fla. resigned because of poor health, May 1.

PYLE DAVID McA. became vicar of the Church of St. Thomas of Canterbury, Sherman, Conn., on June 1.

SIGGINS IAN, will become chaplain to Episcopal students at Yale on July 1.

SMITH ROBERT G., former curate of Trinity Church, Vero Beach, Fla., is now curate of St. Boniface, Sarasota, Fla.

WANDALL, former chaplain at Stuart Hall, Staunton, Va., is now vicar of the Good Shepherd, Folly Mills, Va.

WILSON, JAMES D., former assistant at St. John's, Lynchburg, Va., is to study in Germany for a year and then enter Princeton Seminary for a doctorate in communications.

DELAWARE TACKLES CRISIS ISSUES

★ In a special convention devoted to the American crisis and restructuring its own diocesan organization, which was requested by the annual convention in January, Delaware Episcopalians voted on three issues.

There was unanimous consent to establish a continuing special ministries fund with an immediate goal of \$50,000 to be used by congregations in ecumenical involvement in local crisis areas.

After interim study by individual vestries and mission committees, they also voted on May 7th at St. Andrew's, Wilmington, 68 to 34 to participate in project equality of the Delmarva Peninsula, presented by Edward R. Kimmel, Christ Church, Christiana Hundred and the Rev. Albutt L. Gardner, rector of Christ Church, Milford, chairman of the department of social relations.

Project equality is a proposal that religious bodies on the Delmarva Peninsula use their hiring and purchasing power affirmatively in the education of firms regarding the principle of fair employment. The vote commits the diocese to contribute \$4,000 annually for five years, a proportionate share of esti-

mated annual cost of about \$38,000, as well as individual advisory support.

Lutherans of Delmarva, the New Castle presbytery, the state Council of Churches and the Council of Churches of Wilmington and New Castle county had previously voted in favor of participation. Methodists, Jews, Catholics and Friends are expected to vote within the next month.

The delegates referred back to committee until January, 1969, a new constitution and canons proposed by the diocesan study committee for restructuring diocesan organization.

Still another special convention is scheduled for the diocese on June 28th at All Saints, Rehoboth Beach, when a bishop to succeed Bishop Mosley will be elected. Bishop Mosley resigned in March, effective in October, to become the overseas deputy to Presiding Bishop John E. Hines.

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