

The + WITNESS

JULY 25, 1968

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Complete News Coverage

of the

Fourth Assembly

of the

World Council of Churches

Meeting at

Uppsala, Sweden

July 4-19, 1968

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:30; Evensong, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evening Prayer, 3:30.

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Daily MP 7:45, HC 8, 12, Ser. 12:30
Tues., Wed. & Thurs., EP 5:15 ex. Sat.;
Sat. HC 8; C Fri. 4:30 & by appt.

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MP & HC 8, HC 12:05, 1:05, 7:15 also
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1:30); Counsel and C 10:30-1:30 daily,
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12:30.

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For Christ and His Church

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THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd
Chelsea Square — 9th Ave. & 20th Street
HOLY COMMUNION — 7:00 a.m. MONDAY
through FRIDAY
MORNING PRAYER & HOLY COMMUNION
— 7:30 a.m. SATURDAY & HOLIDAYS
MORNING PRAYER — 8:30 a.m. MONDAY
through FRIDAY
HOLY COMMUNION — 12 noon — MON-
DAY, WEDNESDAY, THURSDAY, FRI-
DAY
HOLY COMMUNION with Sermon — 11:15
a.m. TUESDAY
EVENSONG — 6:00 p.m. DAILY

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In Leading Churches

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12:30 - 12:55 p.m.
Services of Spiritual Healing, Thurs. 12:30
and 5:30 p.m.

CHRIST CHURCH CAMBRIDGE, MASS.

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Days 6 p.m. Holy Communion.

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Student and Artists Center
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The Rt. Rev. Stephen Bayne, Bishop
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NEW YORK CITY

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song. Special Music.
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Story of the Week

Roman Catholic Church May Join WCC Jesuit Declares

By Fr. John B. Sheerin, C.S.P.
R.N.S. Special Correspondent

★ In the first message ever sent by a Pope to a World Council general assembly, Pope Paul asked God's blessing on the Uppsala gathering and alluded to "the mutual intention to continue and extend the collaboration which exists between the World Council of Churches and the Catholic Church."

This mutual collaboration was the theme of a profoundly significant address delivered by the Rev. Roberto Tucci, S.J., editor of *Civiltà Cattolica*, at the Uppsala meeting. He came to grips with the thorniest features of this problem of Roman Catholic - World Council collaboration. The Jesuit editor spoke in a private capacity but his talk was heard with rapt attention and applauded enthusiastically. Although his address was not an official expression of Vatican thinking, I was informed by a member of the secretariat for promoting Christian unity that the secretariat unanimously supported the great themes of his address.

After explaining that the Second Vatican Council had forced Roman Catholics to face up to

the problem of Christian unity, thus causing "a real upheaval in the outlook of large sectors of Catholicism," Father Tucci discussed the present position of the Church of Rome in the ecumenical movement. He noted the fact that certain non-Catholic Christians suspect Rome of arrogance in its attitude toward other Christian Churches and they fear that it is trying to exploit the ecumenical movement for its own institutional advantage.

Yet, in spite of the reference in the Decree on Ecumenism to the Roman Catholic Church as possessing "the fulness of the means of salvation," Father Tucci affirmed the basic sincerity and humility of the Catholic Church in its ecumenical stance.

Moreover, he contended that the Catholic position is not an obstacle to dialogue with other Christian Churches. For the World Council itself, in its Toronto statement in 1950, stated that its member Churches are free to hold any concept of Church unity as long as they agree to the basis for membership in the world organization. Which means that any

Christian Church, regardless of its ecclesiology, can participate fully in World Council meetings if it belongs to the world body. The World Council is not a Church. It is a forum for discussing unity, an instrument of the common search for unity. It demands no fixed concept of the nature of the Church of Christ.

According to Father Tucci, therefore, the Roman Catholic Church can properly participate in World Council dialogue on an equal footing with other Christian Churches. It expects all members of the World Council to show due respect for its theology, even to contest it in the light of Scripture, but it renounces any aspiration to impose its theology on anyone.

In the Decree on Ecumenism, the Catholic Church says that all baptized Christians, regardless of their denomination, are incorporated into Christ and are in communion with the Church of Christ. This could scarcely be considered an arrogant position nor is there any overbearing pride in the Decree's acknowledgment that God uses the other Christian Churches as means of salvation for their members, e.g. preaching the Word, celebration of the sacred liturgy, the giving of apostolic witness. True, the Decree does say that "the fulness of the

means of salvation" can be found only in the Catholic Church; but Father Tucci shows convincingly that the Catholic concept of ecumenism is not rigid.

When the Decree speaks of "the fulness of means of salvation," it refers especially to the institutional means such as the papacy and episcopacy, which are rejected by most Protestants. Father Tucci pointed out, however, that this claim to "fulness of means" does not say simply that the Church of Christ is identified absolutely and totally with the Catholic Church as it exists today. Rather, the Roman Catholic Church is striving to achieve this perfect realization of unity in Christ's Church. The Constitution on the Church, for instance, says that the Church of Christ "subsists in" the Catholic Church; it does not say that it "is" the Church of Christ in an exclusive sense.

The Jesuit editor, moreover, called attention to the fact that Vatican II documents do not speak of "return to Rome" but of "restoring unity" and of the "reconciliation of all Christians." These terms, he said, imply a joint movement of all Christians toward unity, "whereby our common search will enable us to grow together toward the plenitude of the Church of Christ."

An American ecumenist has said that no existing Church can be the center and focus of the quest for Christian unity. In his address, Father Tucci stated that the center of unity cannot be any existing Church but must be Christ himself. He is the center and it is he who draws all Churches to the fulness of unity.

Warning against spurious irenicism and false compromise,

Father Tucci quoted from Dr. W.A. Visser 't Hooft, former general secretary of the World Council: "No one must be asked to give up his deepest convictions about eternal truth but all are asked to give up what needs to be given up for the sake of unity and what can be given up with a good conscience."

Father Tucci saw no insuperable obstacles to Roman Catholic membership in the World Council of Churches. The most formidable obstacles are not theological but practical and psychological. He conceded that the vast membership of the Roman Catholic Church would create real problems by way of representation on World Council committees. However, such problems are not insoluble and must be faced. Otherwise, the continued absence of the Roman Catholic Church from the World Council would give the Council a pronounced Protestant-Orthodox orientation that would harden with the years.

At a press conference, Father Tucci was asked by the Rev. George Mejia, S.J., a noted Argentinian ecumenist, whether the important question was not, "Should the Catholic Church join the World Council?" but rather, "Can the Catholic Church afford to stay out of the Council?" Father Tucci responded that the Catholic Church might lose some prestige by joining but would gain in service to the world. And he also acknowledged the danger inherent in the persistent continuation of two separate ecumenical movements, one Rome-centered and the other centered in Geneva.

Despite the outburst of applause after his talk, Father Tucci's address evoked some hesitating assent. A few Prot-

estant delegates questioned whether his views authentically represented the official viewpoint, and were assured by Catholics that the Jesuit's thinking was definitely in the main stream of contemporary Catholic ecumenism.

In a press release, Dr. Eugene Carson Blake, general secretary of the World Council, said that the Catholic Church's "known power plus its ecclesiology" would be obstacles to Catholic membership and also noted that Catholic membership would present the problem of reconciling Orthodox and Uniats in the Council. However, he expressed the Council's readiness to re-examine its structures if the size of the Roman Catholic Church were an obstacle to membership.

In short, all signs point to eventual Roman Catholic membership in the world body.

CANTERBURY STATES VIEWS ON UNION

★ Archbishop Ramsey of Canterbury said that he thought many Catholics would like to see a relaxing of their rules on inter-marriage with non-Catholics.

He told a press conference that there are two areas in which he felt it necessary to be "absolutely uncompromising" in negotiations with Catholics.

He said non-Catholics should not accept pressure on mixed-marriage couples to bring up children as Catholic, and he criticized Catholicism for not recognizing marriages performed outside their Church.

On Catholic recognition of Anglican orders, he refused to consider it in isolation from the entire question of the doctrine of the Church.

Keynote Speeches at Assembly Stress Theology of Renewal

By William H. Lazareth
R.N.S. Special Correspondent

★ Realistic participants in the fourth assembly of the World Council of Churches are now more convinced than ever that God's hoped-for renewal of the church and the world may not be synchronized precisely with this international gathering. Nevertheless, lots of new ecumenical planning took place.

The assembly was repeatedly reminded that God is himself the great renewer. The fulfillment of God's promise of renewal — "Behold, I make all things new" — will not be hastened by any church-sponsored resolutions or even revolutions. Nor will God's renewing activity necessarily be thwarted by Christian apathy and disobedience. The people of God are called to assume a suffering-servant role in the service of the world in the Christian hope that the Holy Spirit will work his renewal through them also.

"The hour is marked everywhere by the cross of rejection," was the sober note struck by the Asian Methodist, D.T. Niles, at the opening worship service. He warned that "a crisis of faith" has overtaken the churches. This can be seen in widespread challenges to church life and congregational worship, dismissal of the Bible as an irrelevant book, and accusations against churches standing aloof from the actual world. Only by a repentant return to authentic worship will the Christian community participate in God's renewing power.

Niles declared that God's

promise of renewal is "universal in scope, eschatological in character, and contemporary in consequence." Positively this means that the universal design of God's renewal includes the totality of creation throughout history and nature. Negatively the eschatological character of the Christian faith also insists upon the reality of sin and judgment in opposition to humanistic Utopianism. The faithful obedience of Christians is grounded in "the response we must bring to the new which God is constantly effecting in our midst." The churches' great need is for "eyes to see what God is doing and how he is doing it!"

Christians dare not identify in history the secular city of man and the eternal city of God, concluded Niles. To be sure, "in the eternal city which is man's final abode, there is no temple . . . But just because that is so, how important it is to remember that we have not arrived there yet!" Therefore above all the legitimate demands on Christians to work for justice among men, for freedom for all from fear and want, for peace among peoples and reconciliation between individuals, for the unity of the church and the renewal of its mission, stands "the direst need of the human heart" to be shown God the Father, Niles maintained.

The Asian missionary's "both-and" approach to religious and ethical tasks has not always been shared by all member bodies in the ecumenical movement. In fact, W.A. Visser 't Hooft, former WCC general secretary, highlighted the still-un-

resolved struggle of the last quarter century: What is the mandate of the church in relation to the world? There persists, he declared, "a great tension between the vertical interpretation of the gospel as essentially concerned with God's saving action in the life of individuals, and the horizontal interpretations of it as mainly concerned with human relationships in the world."

Visser 't Hooft contended that Christians can make no horizontal advance without vertical orientation. Christianity is man-centered precisely because it is God-centered: "We cannot speak of Christ as the man for others without speaking of him as the man who came from God and who lived for God."

Christians must therefore offer our shrinking world "a new conception of humanity," said the veteran ecumenical leader. The biblical doctrine of "the unity of mankind" is rooted in "the creation of all men in the image of God," and also in the re-creation of all humanity through Christ as a "family united under his reign."

Much of the report of the present general secretary, Eugene Carson Blake, was also devoted to answering criticism from both within and outside the WCC's member bodies for its involvement in political, social and economic issues. In reply to persons "who fear or believe that the World Council of Churches is somehow distorting Christianity by going along with new fads of theology or sociology," Blake argued that "commitment to the full gospel of Jesus Christ" demands that Christians be involved in "the prosperity and peace of the world" as well as "the unity and mission of the church."

WCC Backs Selective Objection And Urges UN Seat for China

★ Support for selective conscientious objection to war and for a United Nations' seat for the People's Republic of China was voted by the assembly.

Commending the report of a section on "justice and peace in international affairs," the delegates from 80 nations also called on Churches to work to halt the arms race.

In discussing the attitudes of persons toward participation in warfare, the assembly said Churches should give spiritual care and support to those serving in armed forces. It went on to say that Churches should also minister to those who, especially in light of the nature of modern warfare, object to participation in particular wars they must in conscience oppose.

Support was expressed for those who find themselves unable to bear arms or to enter military service. Such support should include pressure to have laws requiring military service changed where required, the adopted report asserted.

The call for a UN seat for Communist China was contained in a section which lauded the UN for making "considerable achievements" in economic, social and humanitarian affairs "in spite of great difficulties."

Delegates agreed that the UN's "future effectiveness in peacekeeping depends on the moral authority it can secure through unrelenting support of all men of goodwill in the implementation of its decisions, the financial resources provided by its member governments and also on the inclusion of all na-

tions in its membership, particularly the People's Republic of China . . ."

The assembly urged all nations, mentioning Red China and France by name, to sign the non-proliferation treaty "as an important first step towards averting nuclear disasters."

It called on the United States and the Soviet Union to agree to ban anti-ballistic missile systems.

In the part of the report devoted to human rights, the WCC called for "the recognition and protection of the inherent dignity of man, and of full human equality between men of all races and nations, and respect for the adherents of all religions and ideologies."

"All governments should accept and apply the international instruments of the United Nations and other international organizations, for the protection of human rights and fundamental liberties, and for the equal status of women and their full participation in human affairs," the report said.

The statement urged Churches to defend minorities "when they are oppressed or threatened." But it said they must also "urge restraint upon minorities in the pursuit of their ambitions."

The assembly condemned racism as "a blatant denial of the Christian faith" and said Churches should "eradicate all forms of racism from their own life" and "withdraw investments from institutions that perpetuate racism."

Strengthening of the WCC race relations secretariat was

recommended "to help the Churches embark on a vigorous campaign against racism."

The assembly asked greater financial aid and other support by the UN and Churches for refugees, and endorsed "the basic right of refugees to return home."

Regarding economic justice and world order, the assembly warned that unless the rate of increase of the economic gap between "the affluent minority and the vast majority of underprivileged peoples of the world" is slowed down, "outbreaks of disorder will proliferate on an international scale."

"Since recourse to violence could end in a defeat for both justice and order, special attention should be paid to non-violent strategies for the achievement of change," the report said.

"Both Churches and governments of developed nations must seek to end their economic dominance of the low income societies . . ." The assembly endorsed ways of achieving economic justice. Among those mentioned was the development of multilateral channels of aid and trade.

WCC PLAYS PEACE ROLE IN AFRICA WAR

★ An appeal to the Churches for \$3-million to buy old Constellation planes for delivering relief supplies to war torn regions in the Nigerian-Biafran conflict was made.

The funds for the planes will be in addition to \$3.8 million in cash and goods already provided, it was said.

Nearly 3,000 tons of dried fish have been acquired in Norway by the church there and have been sent by sea.

EDITORIAL

Rome Bombshell at Uppsala

WORLD COUNCIL OF CHURCHES came into existence at the assembly held in Amsterdam in 1948. Word went out from the Vatican at that time telling Roman Catholics to stay away.

At the fourth assembly at Uppsala, fifteen "delegated observers" representing that Church were among the 3,000 persons that filled the ancient cathedral at the opening service. They had come from a retreat outside Rome which they attended at the request of Pope Paul.

Father Roberto Tucci, a Jesuit and an editor, was one of them and he delivered an address early in the assembly in which he said that the nature and form of Catholicism did not represent an insuperable obstacle to his Church's membership in the WCC.

A few days later, nine Catholic theologians were elected to the faith and order commission which deals with doctrinal and organizational barriers to Church unity.

The reaction to Fr. Tucci's speech and what it was all about is reported elsewhere by Fr. John B. Sheerin, Catholic priest, who was at the assembly as one of the special correspondents for Religious News Service.

Assembly delegates are expected to approve all the intensified programs of pan-Christian collaboration projected in such areas as theological study (faith and order), development, justice and peace (Church and society), and international affairs (commission of the Churches on international affairs). Anticipating these developments, Father Tucci stressed cooperative social action as what Catholics are expecting most from Uppsala.

Catholics welcome, the Jesuit editor said, "the effort being made to place the Churches at the service of the contemporary world, which in its distress is seeking a truly human solution for the tremendous problems of peace, development, the relations between the generations, the racial conflict, oppression — open or camouflaged — and violence."

Uppsala's 730 voting delegates divided into groups for a week of discussions on such crucial themes as Church unity, new forms of worship and mission, world poverty, international peace and justice. Reflecting the numerical strength of the member Churches, seven of every 10 participants have come from the industrialized nations of Europe and North America; the remaining thirty per cent represent the developing nations of Asia, Africa and Latin America. Many Christians and other men of good will throughout the world will ponder their findings with hopeful expectations.

To Samuel M. Cavert, the daddy of the WCC if there is one, Rome's stance at Uppsala, is not a bombshell. A veteran of over thirty years in the ecumenical movement both here and overseas, he said over a year ago that the observer category for Catholics "is already passe and a more integral relationship may develop."

Speaking at a luncheon of U.S. Friends of the WCC, he said that "it is historically and theologically difficult for the Roman Church to think of itself as one Church among others in an official grouping of Churches. But we should not entirely rule out the possibility of another viewpoint. If the Roman Church has already changed more in the last four years than it had in the previous four centuries, who are we to set up preconceived limits to what it may do tomorrow?"

Whatever happens in the days ahead, the Roman Catholic Church and Catholic observers received almost affectionate attention at the assembly. Vatican II's constitution on the Church in the modern world was quoted with extravagant approval by many speakers, and Fr. Tucci's address probably received more applause than any other talk. Barbara Ward, also a Catholic, became the prophetess of the assembly and was quoted exuberantly even by the rebellious youth participants.

Two great developments stand out in bold relief: the Assembly moved its member Churches out into deeper involvement in the world and into closer relations with the Roman Catholic Church.

Revolutionary Changes in Social Structure Asked in Report

By Willmar Thorkelson
R.N.S. Special Correspondent

★ The assembly received a report calling on Christians to seek "revolutionary changes in social structure" as a way of aiding the struggle of millions of people for greater social justice.

A report dealing with "World Economic and Social Development" was the first of six section reports presented to the 730 delegates. It was hammered out during the first 11 days of the 16-day assembly.

After a brief discussion during a plenary session, the report was referred back to the section for a further hearing. Some delegates wanted to include a stronger statement of the need of western nations to "repent" and do more for poor countries.

The report, after revision, was to be returned to the assembly, which was expected to commend it to the 232 member Churches "for study and appropriate action."

In its original draft, the report warned that "revolution is not to be identified with violence."

It acknowledged, however, that revolutionary change may take a violent form "where the ruling ... (powers) are oppressive or indifferent to the aspirations of the people and seek to resist all changes by coercive or violent measures ..."

Developed nations were urged to provide, by 1971, financial resources equivalent to at least 1 per cent of their gross national product to the developing

countries, a measure put to the assembly by British economist Barbara Ward.

The lifting of the blockade of Cuba was cited as an example of the kind of change needed in trade policies by the developed nations, such as the United States, so they would not be "instruments of their own political, ideological and security interests, narrowly conceived."

The report warned that "neoisolationism" is gaining ground in many countries and pointed out that most of the developed nations are "inclined to reduce their financial commitment" to the developing nations.

All this is happening, it said, "at a time when we have the technical ability to eradicate want and misery."

Developing nations were told they need to reshape their political structures "in order to mobilize the mass of the people to participate in political and economic life, to utilize efficiently all aids for the implementation of a national plan for development and to enter as partners in the competitive conditions of the international market."

The document said that "white racism" often is an "aggressive force which impedes and distorts development." Discrimination against women also was criticized.

World hunger must be a fundamental concern, the report said, urging the Churches to "insist that food is a resource which belongs to God and that all forces be mobilized to ensure that the earth produce adequate food for all."

Member Churches were asked

"to consider family-planning as an enrichment, not as a restriction of human life."

"An ever-growing number of parents want to exercise their basic human right to plan their families. The Churches should respond by promoting family planning programs."

Church support also was urged for job training and retraining programs, for efforts in behalf of migrant workers and for "a more fluid deployment of development capital."

"Christians should promote the technological revolution in ways which will redress the balance between the poor and the rich rather than merely to make the rich richer," the report added.

Every Church should make available for development aid "such proportion of its regular income as would entail sacrifice," the report said. This would be in addition to amounts spent on mission and other programs.

The report urged Churches to recommend that governments "accept, as an alternative to compulsory military service, a term of volunteer service in development work in the volunteer's own country or in another."

ON THE LIGHT SIDE AT UPPSALA

★ Terms familiar to assembly delegates:

Resurrection City — Most popular among the press corps. It refers to the Uppsala University student barracks used to house most of the several hundred newspaper reporters, magazine writers, free lancers and contributors, professors and others with even more tenuous journalistic connections regis-

tered with the assembly press section.

Bitch-in—A forum scheduled by the assembly youth participants who issued an open invitation for anyone with a complaint against the assembly to come and be heard.

Rule of eye — For measuring the age of Swedish women. The younger they are, the shorter the miniskirt. "They say they have pretty faces, too," one reporter quipped in a letter to his wife. Said one delegate to another, "Most of the women are blondes." Came the reply, "I hadn't noticed."

One comment which made the rounds was the two "best dressed women" were Barbara Ward, the British economist, and Dr. Arthur Michael Ramsey, Archbishop of Canterbury, craggy faced, bald with a fringe of white hair, strode about the assembly halls in flowing red robes which identified him unmistakably as a high official — the spiritual head of the world Anglican communion.

One of the more bitter jokes was the 10 minute walk it was supposed to be to reach everything in Uppsala. Assembly participants were heavy users of busses and taxis, not only because of the distance between assembly business and living sites but because of the irregular streets. It would have been easy to get lost except for the towering spires of 700-year-old Uppsala Cathedral, which provides a landmark from every direction.

The weather was treacherous — unusually hot during the first week and then more typical of Sweden at this time, dry one minute, raining the next. One reporter referred to it as the "northern tropics."

YOUNG PEOPLE TAKE RAPS AT WCC ASSEMBLY

★ The strident voice of youth was heard at the assembly complaining that Churches are not employing the energies of young people.

Use of youth energy was the major issue overarching the specifics which claimed the attention of the youth delegation, some 140 young persons who had speaking but no voting power. Youth proposals on Vietnam, racism and poverty were not drastically different from those of the older, regular delegates.

Fewer than a dozen of the 730 voting delegates were under 35. The youngest was 21-year-old Mark Hanson, a June graduate of Augsburg College, Minneapolis.

Though he was "official," Hanson's concerns were more aligned with the youth participants than with the "establishment." He did, however, say that a surprising number of the older delegates took "a youthful perspective" on issues.

He said the Churches should be glad there were youths willing to stick with the structures of Christianity, despite the frustrations they felt in being left out of "real" participation in the assembly.

The chairman of the steering committee of the youth delegation was Robert E. Maurer of New York, a 6-foot-9 seminary graduate who headed the Union Seminary strike committee during the Spring troubles at Columbia University.

"The time dictates that the door must be opened more than just a crack," he said. "The fact that we have been able to get representation on a few commit-

tees of the assembly confirms our suspicion that a major new drive is needed."

Youth participants had big goals. They talked of supporting a young man for one of the six WCC presidencies. The man they discussed most was the Rev. William Sloane Coffin, chaplain at Yale who has been sentenced for conspiracy to counsel young men to violate selective service laws.

They adopted a forceful resolution against the fighting in Vietnam.

The statement, passed by a vote of 73 to 2 with about half of the young people voting, called for "immediate cessation of bombing in all parts of Vietnam and for withdrawal of all non-indigenous military resources and personnel."

In a separate action, the youth group supported American soldiers who have deserted the U.S. army.

The delegation gathered nightly at Cafe Chantant, a temporary nightclub in a downtown hotel, and at "Club 68," a youth center where there were speeches in several languages.

They also published their own newspaper, "Hot News," designed to give youth reaction to what was taking place. Contents were mostly critical. One item said of assembly attention to world economic conditions: "There is a gap between rich and poor. Rather than endlessly discussing issues shall we finally put into effect the socio-economic changes necessary or shall we remain satisfied with charitable action?"

Sponsors of "Club 68" asked Soviet Premier Kosygin to attend one night while he was in Stockholm. He answered "Nyet."

STATEMENT ON WORSHIP ADOPTED BY WCC

★ The first statement on worship ever to be considered by an assembly asked member Churches to take a serious look at baptism and guard against administering it "as a social custom only."

Delegates approved in substance the statement entitled "The worship of God in a secular age" and recommended it to the Churches for appropriate study and action.

The report raised questions about "whether lay people should not be encouraged to take a greater share in worship; whether our worship should not avoid unnecessary repetition, and leave room for silence; whether biblical and liturgical texts should not be chosen that people are helped to worship with understanding; whether meetings of Christians for prayer in the eucharist should be confined to church buildings or to traditional hours."

"In our day," according to the statement, "the sermon as prepared and preached by one man comes increasingly under question. In these circumstances the traditional sermon ought to be supplemented by new means of proclamation."

JAMES BALDWIN RAPS CHURCHES AT WCC

★ James Baldwin, author of the *Fire Next Time* and other books, told a crowd of some

1,500 at the assembly that the church has "betrayed" black Christians. He said that "the destruction of the Christian church as it is today may not only be necessary but desirable."

The 44-year-old novelist, son of a Baptist minister in New York's Harlem but himself a dropout from organized Christianity, charged that churches over the years have used a "white power" in a way that has condemned black men "because they are black."

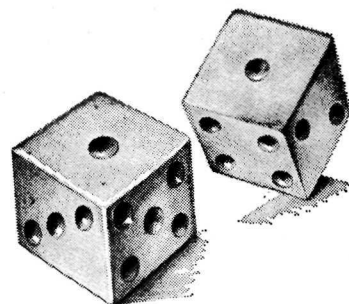
The novelist told the audience to "go back to the source" and follow the example of "the Hebrew criminal" who was hung on the cross.

Christianity "still has the power to move the world, if it will," he said. "It still has the power to change the structure of South Africa, to prevent the assassination of another Martin Luther King, to force my country to stop dropping bombs in Southeast Asia."

He was interrupted by applause when he defended the American Negro activist Stokely Carmichael. Baldwin said the

"black power" advocate is "not nearly as dangerous as some people in South Africa or the United States."

Baldwin appeared in a presentation called "White Racism or World Community?" It was added to the agenda a few weeks before the assembly opened.



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Clergy Changes:

BALL, T. PORTER, resigned as rector of St. John's, Homestead, Fla., because of poor health.

BOLLES, RICHARD N., former canon of Grace Cathedral, San Francisco, is now executive secretary for college work in the province of the Pacific.

BRIDGFORD, PETER W., 68 CDSP graduate, is now on the staff of St. Luke's, Jamestown, N. Y.

BURTON, HENRY I., former associate of Christ Church, San Antonio, Texas, is now rector of Holy Trinity, Lincoln, Nebr.

CAPEN, JAMES M., vicar of St. John's, Phoenix, N. Y. and curate of St. Andrew's, Syracuse, is now assistant at the Advent, Boston, in charge of education; also working with the director of hospitals in the city.

CLARKE, JAMES E., has resigned as rector of Christ Church, Glendale, O.

DOUGLAS, DAVID, former assistant at St. David's, San Antonio, Texas, is now vicar of Our Saviour, Aransas Pass and Trinity, Port Aransas, Texas.

DOWNS, DALTON D., in charge of Emmanuel, Cleveland, is now rector of the parish.

DURRANCE, ALFRED L., former rector of the Good Shepherd, Maitland, Fla., is now rector of Grace Church, Ocala, Fla.

FREDENBURGH, JOHN C., former assistant of St. Peter's, Lakewood, O., is now rector of St. Mark's, Canton, O.

GARDNER, THOMAS L., former rector of St. Mark's, Warwick, R. I., is now headmaster of the day school of the Good Shepherd, Corpus Christi, Texas.

GASSON, HENRY D., former chaplain of Virginia Episcopal School, is now rector of St. Luke's, Hot Springs, Va.

GEARHART, KENNETH M., former rector of St. Michael's, Waynesboro, Ga., is now director of Henry Ohlhoff House, San Francisco.

HARRIS, CARL B., recently non-parochial, is now assistant of St. Anne's, Annapolis, Md.

HARTL, K. PALMER, 68 VTS graduate, becomes assistant at St. Stephen's Richmond, Va. in Sept.

JENKINS, HOLT M., former rector of All Saints, Atlantic City, N. J., is now headmaster of the day school at Grace Church, Alexandria, Va.

KARSHNER, DONALD L., former associate at Christ Church, Cincinnati, is now rector of St. Andrew's, Wilmington, Del.

LEWIS, E. JAMES, former assistant of St. Anne's, Annapolis, Md., is now rector of Trinity, Martinsburg, W. Va.

LUNDBERG, RICHARD E., former rector of St. George's, Littleton, Colo., is now rector of St. Paul's, Riverside, Ill.

MOULTON, ROGER C., former rector of Trinity, Newark, O., is now associate of St. Mark's, Columbus, O.

OLIVER, ROBERT G., former canon of St. John's Cathedral, Jacksonville, Fla., is now rector of Holy Innocents, Atlanta, Ga.

PRICE, CHARLES P., minister of the Memorial church is now also professor of Christian morals at Harvard.

RIGHTMYER, THOMAS N., former assistant of St. Anne's, Annapolis, Md., is now vicar of the Messiah and also the Resurrection, Joppatowne, Md. He also assists at St. Mary's, Emmorton, Md.

RITCH, PAUL L., formerly of St. Paul's, Jacksonville, Fla., is now chaplain of Kemper Hall, Kenosha, Wis.

SAMBORSKI, PAUL, 68 VTS graduate, is now on the staff of St. Alban's, Washington, D.C.

SCHMIDT, THOMAS C., has resigned as rector of St. Andrew's, Longmeadow, Mass., to study for a doctorate in policy sciences at the University of New York, Buffalo.

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