

The **+** WITNESS

NOVEMBER 7, 1968

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Fascinating and Bone Chilling Facts Presented to Bishops

By Dee Barrett

★ The House of Bishops, meeting October 20-24 in Augusta, Georgia, have the bishops of the Anglican Church in Canada here too and it began with three presentations — all top notch and each fitting into the other.

The conference started on Sunday evening with a service of Evensong at St. Paul's Church. Immediately following the service Dr. Bruce Merrifield, a layman of our Church and director of research, Hooker Chemical Corp., addressed us. His address, given in a quiet self-assured manner was both fascinating and bone chilling. Very briefly he was able to give us a sharp picture of what our technological explosion in the physical and biological sciences will mean to the world in a very short time, and more specifically to the United States. The Church's ability to influence, or leave uninfluenced, the decisions to be made is quite literally the difference between life and death on this earth.

For example, he said the 90% of our total knowledge in the physical and biological sciences has been generated since 1940 and will double again in the next seven years. Most of this information is being generated in

the U.S. with Russia adding only about 10%. We are now able to count the ants on the sidewalk from 100 miles in the air. Animals can be trained to do certain tasks and then their genetic qualities can be transferred to quite different animals which will more easily be trained to perform the same tasks.

Because of scientific advances in saving lives there could be 12 billion people on earth by 2000, and with our technological abilities we could even feed them artificially. But it is also true that when any biological species exceeds a certain critical population density the population is subject to abnormal behaviour patterns seen in riots in crowded areas. So, we could put into the food which we give to the world the necessary chemicals to control birth.

The moral decisions which are presented are terrifying. The fact that the U.S. will have in its power the fate of the world is certain. What are these decisions to be? Who will make them? Will the Church have anything to say about it?

Awful Power of U.S.

The two main speakers of the next morning for the joint session of American and Canadian bishops were Barbara Ward and

Dr. William Booth — the later a Negro lawyer who has been appointed chairman of the Human Rights Committee of New York City by Mayor Lindsey.

Barbara Ward picked up where Dr. Merrifield had left off the evening before, emphasizing the rate of command that the U.S. is gaining due to scientific research and the terrifying liberty which it gives the U.S. as well as the shrinking size of our planet.

But most of her time was spent on the increasing gap between the rich and poor of the earth. She feels that the poor are becoming poorer not only because of population explosions but because they are living in a pretechnological age. This poverty is compounded by the attraction of the U.S. for the greatest minds of the developing countries. For example the Indian who won the Noble prize for breaking the genetic code is now a citizen of the U.S. and half of the graduate students from abroad who are educated in this country remain here.

We are a classic case of being weary of well-doing and have cut our foreign aid until it is 0.2% of our gross national product. Congress adjourned without making an appropriation to the U.N. — while Canada increased her support by 25%. We are drifting away from our help to the world.

Why is the U.S. doing this?

Three

Because of a lack of resources? No. GNP will be 850 billion in a year. Our wealth is a dynamic wealth growing greater and greater. We are spending 150 billion in defense which gives us 6 times overkill. In other words by the time we kill everyone in the world once we can kill them all five times more. Let us scale this down and apply the money to the works of life and not of death — and certainly not return it to ourselves as a tax rebate.

Why? Is it policy? No. The U.S. has a policy of investing 1% of our GNP abroad but it is coming back to us. We must learn to establish a time schedule which will permit nationals to gradually take over this investment abroad so that in ten years they have the expertise to own and operate businesses. Is our aid ineffectually spent? Sometimes, but no country can create an effectual plan if they are unable to count upon certain income from abroad and must face fluctuating prices on primary products. This could be avoided if we did not use our aid for political purposes but gave it through the world bank, and the International Monetary Fund could operate on a credit system rather than the gold standard.

She further warned that the oceans of the earth, a source of great riches, must remain free to all people. All countries must withdraw their national control. This becomes a political matter which is of concern to all Christians.

The Christian conscience has two things to say to the world: that we must have unity of mankind and social justice for all. We have the physical ability to do what is needed, but do we have the will? We must not despair but have a grave sense of forboding which calls each Christian to be a private lobby

to the world working for and urging the proper use of our power.

Booth on Human Rights

Mr. Booth spoke to us on the human rights situation, pointing out that in America we are already integrated as most "Negroes" have white blood and remarking "The only white man is on a slab in the morgue and the only black man is burned to a crisp".

People are asking, "But isn't there some progress?" Yes. There is progress. The national convention of the NAACP is meeting in Mississippi this year — with hotels and restaurants open to them. But the Supreme Court just made a decision on open housing based on a law that was made in Congress in 1866. Negro history is ignored. Yes, progress! Marshall has been appointed to the Supreme Court, but in 1881 there were two Negro Senators in Congress and now there is one.

People say, there is this progress, but why are we still having riots? In 1863, 70,000 people rioted in New York because of the draft system. They happened to be Irish, but they rioted as all people do when they can't get what they feel is right through regular channels. We all want law and order — law and order for all people on all laws. Can you imagine what would happen if all the civil rights laws were really enforced?

It is estimated that at the rate the gap is closing between Negroes and whites in the U.S. the professionals will have equal representation by 2005, the skilled workers by 2011, the sales personnel by 2014 and business ownership by 2730! Yes, there is progress.

What can the whites do about this? He told the story of a Rabbi who approached a wise man with a bird held in his hand

and asked the wise man if the bird were dead or alive. The wise man thought to himself, "If I say the bird is dead he will release it and it will fly away. If I say the bird is alive he will crush it to death." So then the wise man replied "The answer to the question is in your hand."

To go on with the news of October, 22. There were four new missionary bishops elected, the first being William Spofford Jr. for Eastern Oregon and the others being the Very Rev. Antonio Ramos of San Juan P.R. who was elected Bishop of Costa Rica, the next being the Ven. G. Edward Haynsworth, as Bishop of Nicaragua, and the Rev. Constancio Manguramas as Bishop Suffragan of the Philippines.

The rest of the morning was taken up in executive session as the matter of pastoral counciling for the clergy was discussed.

The Ministry

In the afternoon Bishop Warnecke presented material on the ministry. His committee consisted of Bishop John Burt on clergy deployment, Bishop S. C. Steer of Saskatoon on seminaries, Bishop Frazier—who had reported during the executive session on pastoral counciling, Bishop Hatch—who was ill and not present—on clergy stipend, and Bishops Stokes and Moore on renewal.

Of especial interest was Burt's report on clergy deployment. He feels that we need a sensible scheme to see that the right man gets to the right job, not only the man with problems, or the congregation wishing for a change but also the best men and the most demanding work. In other words we must look at this from the viewpoint of mission — what will be best for the whole Church.

He suggests that to do this we must first survey what we are doing, we must know what

the clergy think, (the Division of Research and Field Study are now involved in a study of this which will include a sampling of 12% of our clergy), and what recommendations should be made. Bishop Burt further said that his own idea about clergy deployment — not yet the considered conclusions of a committee — are that we should have five things. 1. Some one (or body) has to do it—probably diocese — bishop and/or committee. 2. Need data bank — probably national 3. Need evaluation process — starting with clergyman — through parish, diocese, to national, 4. Continuing education, and 5. Precedure for termination — perhaps written into contracts or arranged as clergy-vestry-bishop conferences.

Bishop Stokes stressed the council for renewal would not be a planning structure, not just Episcopalians, not just a council, but a process which would have for the Protestant Churches of the U.S. the same kind of “fall out” which the Vatican Council has had for the Roman Church.

Bishop Moore was relating renewal in the ministry with

renewal needed in society and wondered if the disillusioned young who had been disappointed by the McCarthy failure would turn to the Church, would the Negroes turn to the Church if their hopes of black power failed, would the industrialists like Ford etc. turn to the Church if their hopes for private industry's solutions to our problems failed? Renewal will only mean something if this is the case. He quoted a Negro woman as saying, “To the powerful revolution is a word of fear — to the powerless revolution is a word of hope”. Will the Church be able to renew itself in these terms?

The session on October 23 was on the North American Council — an informal meeting of Canadians and Americans. But I was not in the session enough to know just how the plans on this are shaping up.

The writer, who is the wife of Bishop George Barrett of Rochester, left Augusta the morning of the 24th. The action on the North American Regional Council was in the issue of October 31. Other news on the joint meeting of the U.S. and Canadian bishops will be found elsewhere in this number. — Mgr. Ed.

Bishops Visit Poverty Town For a Soul-Food Supper

★ Forty bishops of the U.S. and Canada left their joint session to have a “soul-food supper” in a poverty-pocked section outside Augusta.

They were invited by the Hyde Park improvement association, comprising 250 to 300 Negro families. There they were served typical Southern food — fried chicken, blackeyed peas, turnip greens, etc.

The families live in Hyde Park, which has no sewage disposal, running water, paving and street lights. Their purpose in extending a bid to the

bishops, was to thank them for help the Episcopal Church has given them — and to give the bishops an opportunity to see what life is like in Hyde Park.

The bishops, including many southerners, arrived in buses, wearing their purple shirts, and went through the buffet line as Negro children waved off buzzing flies with paper plates.

Bishop George M. Murray, coadjutor of Alabama described the association as a “starting point for people to put their voices together and obtain their rights.”

Bishop C. Edward Crowther, who was deported from Kimberley, South Africa, said the visit brought haunting memories of poverty in South Africa.

“It's the same,” he murmured, “the same other-worldliness, the same thing of the white folks eating the black folks' food while the children fan the flies.”

Things are grim in Hyde Park. But they were much worse four months ago, observers said, when the community languished, ignored by Augusta politicians except just before elections. Augusta said Hyde Park, with a high crime and venereal disease rate, was the responsibility of Richmond County. The county said the city should take care of it. Both looked the other way.

The Rev. Edward O. Waldron, rector of St. Alban's, is chairman of the local community action committee — Augusta's office of economic opportunity. It was said that businessmen shun this job, so a clergyman is the chairman. Nobody wanted to help Hyde Park, so Waldron took on the project.

He is also chaplain to the Sisters of St. Helena, an order of Episcopal nuns. Last June 29, eight monks from the Order of the Holy Cross, a companion order to the sisters, arrived from West Park, N. Y., for a visit. They asked Waldron if they could help Hyde Park.

The residents were delighted. The monks were provided with a house and furnishings. Soon the monks were organizing the people to picket the county commission and to plead their cause —for running water and sewage disposal.

One result: Water lines will be in by March 1. Another: an application to the urban crisis program to help the “authentically poor” brought a grant of \$14,190, to be cleared by December by the screening and review

committee. The grant will pay for a small staff and provide an office for the association.

There have been other results as well. Physicians contribute their services to a new medical clinic for the area. Lawyers have offered legal aid. Paine College, a Methodist institution for Augusta Negroes, has started tutoring Hyde Park children. The Augusta YWCA sends regular buses to take children to swimming lessons.

But the visit of the bishops was a major high point for the people who live in the sandy industrial area.

"This is the best thing that ever happened in Augusta," beamed Daniel Cross, 42, director of Turpin Hill neighborhood center, who lives in Hyde Park, as bishops mingled with his neighbors.

"It's just plain old good democracy," commented Bishop William Marmion of Southwestern Virginia.

LAW AND ORDER ISSUE FACED BY BISHOPS

★ The bishops unanimously warned that the nation is being polarized into "extremes of the political spectrum" over the slogan "law and order."

While not mentioning the political campaign, then in its closing days, the bishops, in a long and stormy session ending a five-day meeting with the bishops of Canada, declared that the principle is "sacred" that the laws be enforced justly for all persons.

The paper concluded with a paragraph which speaks to the conscience of the individual: "Justice contains within itself always and forever a conception of equality before the law. The principle is sacred that the laws of the land be written and enforced impartially and with no respect of persons. If this is not the case the law and its

officials must be rebuked and corrected before a higher law."

The bishops considered the polarization which exists in the nation by observing that people "separate truths which should always be kept together."

"Some call simply for 'law and order', neglecting the deep social causes that lead to discontent, and giving the impression that 'law and order' mean sheer repression; while others, designing social change and neglecting the necessity for public order and discipline give the impression of anarchy."

The paper said that the expression of the full truth, "the uniting truth," requires that "those who plead for the one should plead for the other in the next breath."

The bishops also took cognizance of the debate about law enforcement with a reminder to everyone that as an unjust clergy is the worst enemy of religion, so an unjust law-enforcement official is the worst enemy of 'law and order'."

The bishops stand was taken in a position paper approved after a morning when they revolted — and went into executive session excluding the press — against being irritated and bored by dull speeches and frustrated in their own decision-making.

"We're being talked to too much," complained Bishop John M. Allin of Mississippi, as the house moved to scrap its prepared agenda and, on motion of Bishop John A. Pinckney of Upper South Carolina to go into executive session.

SELECTIVE OBJECTION BACKED BY BISHOPS

★ The House of Bishops passed by a substantial majority a resolution reaffirming its 1967 stand in favor of selective conscientious objection.

Last year, during the General Convention, the bishops ap-

proved a resolution asking that the government allow those opposed to particular wars a classification as conscientious objectors, but the deputies defeated the measure.

The position remains, then, an official stance of the bishops, but not of the entire Church. When the next General Convention is held, the matter may be reconsidered, but both houses must agree to make the support an official Church statement.

As approved here, they rejected a specific reference to Vietnam, supported by the resigned Bishop James A. Pike of Santa Barbara, Calif., but affirmed the right of a draft-age man to object conscientiously "to participation in a particular war" though he may not embrace a general position of pacifism.

"We are in the business of encouraging people to follow their consciences, and if we're not, I don't know what our vocation is," Bishop Pike said.

Opposition was led by Bishop George M. Murray, coadjutor of Alabama, who viewed the choice suggested for draftees as a "great danger to the country's defense." A unilateral stand by the bishops on the issue would be a "disservice" to the Church, he maintained.

Bishop Leland Stark of Newark responded that the deputies have a right to issue position papers differing from those of the bishops. He pleaded for the resolution, asking the bishops to consider whether, if they were of draft age, they themselves could drop napalm bombs "which know no distinction between combatants and non-combatants."

A clause referring to the Vietnam war was deleted on the grounds that the principle expressed would be stronger without reference to a particular conflict.

EDITORIALS

Time: --- Not Much Left!!

MRS. BARRETT presents what she calls fascinating and bone chilling facts in her report of the meeting of the United States and Canadian bishops. Presiding Bishop John E. Hines and Archbishop Howard Clark, primate of Canada, extended the meeting a full day to make possible the addresses by Bruce Merrifield, Barbara Ward and William Booth.

Adding the extra day upset a lot of schedules. One midwestern bishop is rather apologetic to his people in explaining why he has to be out of the diocese for nearly three weeks attending meetings that are only indirectly related to them. But if he can get across to them what he learned at Augusta, as he will, most everybody will know that his time was well spent.

We will not repeat here the questions raised at the meeting — there were a lot of them — and they have all been asked before, in these pages among other places — but we will repeat Mrs. Barrett's statement: "The Church's ability to influence, or leave uninfluenced, the decisions to be made is quite literally the difference between life and death on this earth."

The story is on page three. Read it several times and then spread the news, whoever you are, in every way you can.

Why Domestic Strife?

CONFUSED is a word increasingly used to describe the people of the United States. Need they be? They are beginning to see, we hope, the connection between the Vietnam war and jobs at home left undone. Billions needed for domestic rebuilding are simply not available. The benefits of government taxes redound upon the wealthy and the middle class — in roads, automobiles, airports, splendid suburban schools, new colleges, and the industries of war and space. Our government meets the needs of wealthy farmers, industrialists, and the dwellers in the suburbs.

The cities and the poor seem systematically excluded. They can wait no longer. But at the moment, the energies of countless talented Americans — and over half a million young men — are turned towards Vietnam. The protests and demonstrations against the war have frightened millions

of Americans. They do not understand the new mood and the new sensibilities of the young — their long hair, their dress, their music, their dislike of the competitive, self-denying ethic of an older generation.

Meanwhile, many members of the white lower middle class — the factory workers, the cab drivers, the police and firemen, the laborers — feel threatened from two sides. On the one hand, their own training is affronted by the new morality of the young; on the other hand, their own prestige and property seem vulnerable before the resolute, determined protests of the non-white poor. The insecurity of this lower middle class is a volatile, violent factor in the future of our nation. Millions of members of this class have risen from poverty only in the last generation. They were aided by the very social programs which many are trying, now, to extend in new forms to the next wave of the poor.

Class conflicts, in brief, have been sharpened by the war and by the unrest the war has fomented. Some Americans have been so enraged by a cry for peace that they have punched demonstrators in the face; others have been so outraged by support for the war that they have thrown rocks or disrupted speeches.

The people of the United States are fond of imagining a world threatened by a spreading red menace. We do not see that in the last thirty years our own influence, not always on the side of justice and liberty, has spread more rapidly and more extensively than that of any single world power. Our technology, our markets, our system of education, our military-industrial complex have, at almost a geometric rate, drawn a web of economic and political power toward our land. This is the reason that our complicity in every day's evil is beyond any experience in our past.

We do not raise our voices in vindictiveness or bitterness. We only wish to see our nation as it is — to face the shattering truth. We are no longer innocent, as we thought. We have been awakened. The plague is not in alien institutions, but in our own. We must remake them or we perish. Through concerted political creativity the nightmare in which we walk must be dissipated. In the past, our forefathers devised institutions to meet the needs of justice and liberty and brotherhood; no less must we.

A VISIT TO PIRAJUIE, BRAZIL

By Paul Chapman

Staff of Packard Manse, Stoughton, Mass.

WITH COMMENTS, AMONG OTHER THINGS, ABOUT UNITED STATES FOREIGN AND DOMESTIC POLICY

HERE COMES another smash. I tried to compose something gay, but I guess I'm too much of a Puritan for that. As one of our neighbors here said "here comes Sr. Paulo. He likes problems." She's got me psyched out. She doesn't define her own life as a parade of headaches and cares, but I do. I'm not able to describe poverty with a lilting style.

We first heard about the interior town of Pirajuie from a neighbor, Manuel Sampaio. Manuel is about as tall as Marco, a characteristic which is not unusual. What sets him apart is a zealous concern to help other people.

He works as a nurse in a laboratory where he earns the federal minimum monthly salary, 80,000 cruzeiros which is now equivalent to just \$25. The knowledge he has of sickness and medicines he generously shares with the neighborhood. He's a kind of "neighborhood doctor," helping whenever he's around during a medical crisis. In January, 1963 he formalized his neighborhood services by establishing the Social Foundation for the Assistance of Children. Now his foundation has 170 members who contribute annually according to their means — up to \$2.00 a year. In return they receive health education, preventative inoculations and other medication, and at Christmastime clothes for the children.

In the course of all this another neighbor came to Manuel and asked if his foundation could do anything about conditions in Pirajuie. When Manuel visited, he was both appalled and attracted, he began at once with medicine and clothing distribution. His work receives no government or Church support — despite frequent appeals. It is strictly a local enterprise by this one little man with contributions by a small group of generous neighbors.

One Big Family

I'VE MADE two trips, first with Marco and Manuel, when he was distributing medication against intestinal worms, and a second time with a Canadian friend, Tad Ulrich, when we dis-

tributed some canned meat which we'd bought with money given us by a Packard Manse trustee.

We crossed the bay — three hours by boat — and then transferred to a dug-out canoe, a beautiful 30 foot craft which looks like it was hallowed from a single tree. Going down wind a small sail is unfurled amidship. In other directions the crew of two paddle or pole along. As we approached the town the dug out found its way through a channel which had been cut in the under brush along the shallow shore line. At one point we came across a lovely girl swimming and diving for shell fish. Tad's disappointed comment, "National Geographic said she would be naked."

On shore a group of boys promptly put the cartons of meat and our suitcases on their heads and we hiked to the center of town. At this point on our first trip, Marco disappeared into the situation and I scarcely saw him again until our departure. The houses are all open; the community lives like one family that can easily absorb other sons.

On our second trip in the course of distributing meat we counted about 800 people, two-thirds of them children, living in 130 houses. There are two public buildings—a big dirty baroque church which was built by an early fazenda owner and which the natives claim is 400 years old; and a 2-room school house which hasn't had a teacher for decades. The town dates from an era when sugar was a significant cash crop, but that was centuries ago, and since then it appears that nothing has changed.

Most of the people live in mud huts with thatched roofs, and survive by scratching their woeful living out of what looks like a lush environment. Some fish, some make charcoal in the woods, others make palm oil in their homes or brooms from palm branches, but the town is so far from Salvador that none of these products can be marketed for cash. Occasionally the absentee farmers who own the land employ some of the men for credit in the local store, but other-

wise there is no employment, and for many hours a day the people sit on the front steps or lean out the window and appear as passive as the donkeys who graze on the grass stubble which grows in the streets, where cars are never seen.

Gifts From the Poor

HOW IS IT that generosity seems so often to be inversely proportional to wealth? As soon as we arrived and got settled in the little mud house which Manuel built for himself, the children of the town started bringing us things — mangos and bananas — which grow in great abundance — an egg, a stalk of sugar cane, fish, and cans of water from the local stream.

Water is such a care. We had to boil on charcoal every drop we touched. Schistosomiasis is spreading rapidly in Brazil, as in Africa and the Near East. Schisto is a parasite which comes from contact with fresh water and lodges in the liver and spleen; it's almost incurable. About 8,000,000 Brazilians have schisto and although no cases have been identified in Pirajuie there is so much other sickness in the town that schisto may well be included among the other parasites.

Almost everyone has yellow fever — a parasite which is so destructive to the intestines that the ensuing blood loss robs the brain of necessary oxygen and the consequence is mental deficiency. Malaria is likewise nearly universal. The people know of these conditions, but what can they do, except leave town and move to a bairro of the city, like Nordeste, where they would be strangers and where under or unemployment is almost universal.

The people have no political recourse. The mayor, Sr. Ailton Vianna, is the sole elected official for a municipality made up of seven townships including Pirajuie. He has provided schooling and a health post in the township where he lives, which is large enough to elect him. The other townships have been completely abandoned.

And there are no economic recourses short of agrarian reform. The farms (fazendas) are owned by two or three Salvador businessmen who never visit. One of Tad's acquaintances owns a fazenda. There are 10 families who work the land, who are paid an aggregate of 700 cruzeiros annually — \$220 or \$22 each. The owner, who neither lives nor works there, clears 30,000 cruzeiros annually or almost \$10,000.

Exploitation Goes Deep

ANY ECONOMIC development program we've heard of — federal or international — would com-

pletely by-pass the people who suffer such misery. The experience in the Northeast, where the programs of economic development have been most extensive and systematic, is that development benefits the wealthy but leaves the poor with up-rooted lives or with less spending power in view of rising prices. A book has just been published by the Catholic Church entitled *Development without Justice*. It is a terrible indictment against the American concept of development which measures progress in terms of productivity rather than the welfare of man.

As one Brazilian monsignor said recently, "If only we could close the door to Europe and North America for ten years, perhaps we could develop into a beautiful nation."

Perhaps. But the structures of exploitation are already deeply embedded in the fabric of economic life. In Salvador, domestic labor has every appearance of slavery except that the slave can quit and go to another situation equally as bad. We've invited one of these girls to work at Packard Manse next year. She's currently working for a family of four — who have three live-in maids. Antonia's job is washing, cleaning, and ironing. The other two cook and care for children, respectively. Antonia is allowed out between 8 and 10 in the evening, and gets every other Sunday afternoon off. For this she receives \$9.00 a month plus "not enough to eat." When one Brazilian employer raised the cook's salary to \$15.00 she was visited by a delegation of neighbors who complained she was undermining the system by paying so much.

U.S. Foreign and Domestic Policy

LAST WEEK I spent an intensive hour talking to a Brazilian about American foreign and domestic policy. At the end I said "Next time, let's talk about Brazil." The quick retort: "We have been talking about Brazil. You control our lives; what happens in Washington is determinative for us." Brazil, like most of Latin America, is an economic political and cultural colony of the United States. In Brazil, for example, there's a program called operation Camelot. The defense department [a function of SORO — Special Operations Research Office] grants large sums of money to cooperating Brazilian universities for the study of social movements and change with the aim of determining at what point American military might will have to intervene to prevent the overthrow of the existing military dictatorship which pro-

fects the American companies whose profit in Brazil exceeds \$12-billion annually.

Frantz Fanon, an Algerian psychiatrist, wrote of Europe and the United States in the following way: "They are never done talking of Man, yet murder men everywhere they find them, at the corner of their own streets, and in all the corners of the globe. For centuries they have stifled almost the whole of humanity in the name of Christianity.

"When I search for Man in the technique and style of Europe — and the United States — I see only a succession of negations of man.

"We do not want to catch up with this inhumanity. It is a question of the Third World starting a new history of man which will escape the pathology of Europe and America, the ultimate expression of which has been the exploitation and bloodless genocide of fifteen thousand million men."

Although this kind of indictment has not been voiced by the simple people who've been our friends in Pirajuie and Salvador, the truth of it is obvious in their marginal humanity. What's going to happen? Conditions are worsening: there are more people dying of hunger this year than last.

Feeding the Hungry

OUR OWN little contribution to the feeding of Pirajuie didn't leave us feeling like heroes. A can of Spam for each of 120 houses, some with 14 people left us with only sadness. When our

distribution was completed we returned to our neat little mud house and soon found ourselves adopting the sedentary posture of the environs—leaning out the window and watching the calm: children playing hop-scotch and jacks—using the seeds of dende palms — an occasional passing donkey and rider, or a noisy rooster.

I never succeed in staying healthy on such trips, despite twelve hours sleep at night — when the sun goes down, there's nothing to see, so go to bed. The combination of six mangos which resulted in what the natives called a "mango stomach," and my general reaction to conditions results inevitably in diarrhea. And in this little home the plumbing consists of a narrow slot between two floor-boards in a palm shelter out back. Well, I'm just too spoiled to be a good shot, regardless of how I shifted my weight around. Problems, problems. Tad said he could enlist as a bombardier, but not me. For me June 26 (our return date) means flush toilets — among other things.

The next day some volunteer "porters" hoisted our luggage and our gifts on their heads and we followed the trail over hills and through tide water marshes to the next town where we got the boat back to Salvador. Coming home I remembered Jane Stembridge's poem: "Van Cleve which isn't on the Standard Oil Map."

Paul Chapman returned this summer with his wife and children after a year in Brazil under the auspices of Packard Manse.

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lain to Episcopal students at the University of Puerto Rico before becoming canon at St. John's.

He attended schools in Puerto Rico, but took his B. A. from Ripon College, a United Church of Christ school in Wisconsin, and his B. D. from Episcopal Theological School in Cambridge. He was ordained deacon in June, 1962, and priest in December.

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THE WITNESS

.. People ..

BERRY, LAWRENCE, former rector of St. John's, Odessa, Texas, is vicar of St. Matthew's, Kenedy, and Holy Comforter, Sinton, Texas.

BROWN, JOSEPH L., former rector of the Good Shepherd, Corpus Christi, Texas, will be the vicar of a newly organized mission in San Antonio.

CHARLES, OTIS, former rector of St. John's, Washington, Conn., is on the staff of Montford House, Litchfield, Conn., a recently established ecumenical center, engaged in a variety of programs for clergy and laity of all Churches.

CURRAN, CHARLES D., former curate of Holy Trinity, West Palm Beach, Fla., is rector of St. John's, Homestead, Fla.

EASTER, WILLIAM B., associate rector of St. Paul's, Lubbock, Texas, is on a year's leave to study clergy morale at Resources Center for Parish Clergy, Lubbock.

GARD, ARTHUR M., former vicar at Tiskilwa, Ill., is rector of St. John's, Bedford, Ind.

GILL, JAMES L., former director of college work for the Episcopal and Independent Churches in the Philippines, is rector of Trinity, Easton, Pa.

KEELING, TROY, former rector of All Saints, Minot, N.D., is on the staff of Trinity, Cathedral, Cleveland, Ohio, and chaplain at Cleveland State U.

KLOMAN, E. FELIX has resigned as rector of St. Alban's, Washington, D.C., effective April 15 but no later than June 1. A committee has been formed to seek a successor. Dr. Kroman was rector of the parish '49-'52 when he became dean of Virginia Seminary. He returned to St. Alban's in '56.

LAWRENCE, RAYMOND J., former chaplain intern at St. Luke's hospital, Houston, Texas, is resident chaplain at Central State hospital, Milledgeville, Ga.

MASTIN, CHARLES O., former rector of the Good Shepherd, Scranton, Pa., is rector of Christ Church, Easton, Md.

MILLS, JOHN S., former vicar of the Good Shepherd, Thomasville, Ga., is rector of St. Philip's, Indianapolis, Ind.

PUN, JAMES, former assistant dean at New Asia College, Hong Kong, is vicar of two Chinese-American congregations in the San Francisco Bay Area.

REDFERN, THOMAS C., former rector of St. Wilfred's, Sarasota,

Fla., is rector of St. Matthew's, St. Petersburg, Fla.

SIGLER, JAMES, former assistant of St. Martin's, Corpus Christi, Texas, is associate rector of St. David's, San Antonio.

WILLAND, PITT S., former director of program and operations for Missouri, is rector of Trinity, Portland, Ore.

WILLIAMS, GEORGE H., Episcopal layman, was instituted president of American University, Washington, D.C., Oct. 23. The 75-year-old institution was founded by the Methodist Church.

ZABRISKIE, ALEXANDER C., rector of All Saints, Anchorage, Alaska, will be rector of Trinity, Bethlehem, Pa. on Jan. 1.

WOMEN MAKE GAINS IN CANADA

★ While the U.S. bishops conferred about law and peace, their Canadian counterparts in executive session approved a sweeping measure that would allow "either a man or a woman" authorized by a diocesan bishop to assist in administering the elements of holy communion.

The new Canadian usage will represent a far more liberal policy than in the United States where canonical regulations limit the administration of the chalice to duly licensed men in special circumstances for a period of time not to exceed one year.

The Canadian bishops said

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that diocesan bishops could permit "a communicant in good standing" acceptable to the rector and congregation "to assist in the administration of the paten and/or chalice" for a specified period of time.

The Canadians approved the measure after studying the situation in the Episcopal, Australian and English Churches.

In addition to allowing the laity to help with administering communion, the Canadians removed restrictions on their deacons which previously limited them only to assisting with the administration of the chalice.

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