

# The **+** WITNESS

NOVEMBER 14, 1968

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## SERVICES

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## Story of the Week

# Kansas City Seminary Students Take to the Streets to Learn

By William J. Jurkiewicz  
*Staff of the Kansas City Star*

★ It may be difficult for the ordinary churchgoer to imagine his minister voluntarily spending time as an inmate of a penitentiary, riding with policemen on their beats, or impersonating a skid row derelict.

But that is exactly what ministerial students at St. Paul School of Theology, Kansas City, have been doing as part of their training for the last two years.

It is an exciting, revolutionary approach to training ministers that St. Paul has adopted to make religion even more relevant in our modern world.

Dr. Paul Jones, co-ordinator of curriculum, describes the incidents as part of St. Paul's program to expose students to as many aspects of human behavior as possible.

"The students need to see the world through others' eyes," he said, "before they can do anything about the problems they will face as ministers."

"The program is developed to always put them in situations where they are perceiving how someone else feels by putting them in another's shoes."

Although few would question the validity of such a program, it seems a far cry from the stereotyped image the general

public has of seminarians, dressed in black and strolling down cloistered garden paths with their noses buried in thick black books with gold-embossed edges.

The dean of the seminary, William Case, says the new program came about in an evolutionary manner rather than in the form of a revolution.

"For the last 10 years," Case said, "schools of theology have been struggling to make education directly related to what a pastor has to do when he takes a church."

"We haven't solved all the problems, but the new curriculum was made possible by several factors."

"St. Paul is a relatively new school, it's located in the middle of a large city, and it has a creative faculty and a liberal administration."

Case attributed the school's liberal atmosphere to the president, Don W. Holter, who has been the top administrator since the school's founding in 1959.

However, Dr. Jones, as curriculum director, is perhaps the man who has most directly shaped the program to coincide with the ecumenical movement going on in the religious communities.

"Education in the ministry," Dr. Jones said, "has not changed

much since the middle ages. The Church in this modern age remains in its ivory tower just as most universities do.

"Usually students are engaged in field work in the seminary where they learn skills to do things. We don't want that."

"We want them to tune in to people, events, issues, to shut up so they can listen to what's going on. Then we ask; what are you going to do about it?"

The program to tune students in to persons and events has placed the seminarians in some uncomfortable and bizarre situations.

### A Shocking Offer

Two students, for instance, who were sent downtown dressed in worn clothes were approached by a well-dressed gentleman in a late model car who asked them if they were looking for work.

When they said they were, the man took them to his apartment where he offered to pay them well for joining a male prostitution racket.

The students ran.

Less exciting exposures to the community, yet equally meaningful, have included simply driving to the poorer sections of town and getting out of the car to listen to sounds and voices of the ghetto at night.

Seminarians have spent hours talking to the aged, getting a feeling of the hopelessness and frustrations that accompany old age.

They have been assigned to follow an executive around during a day as he makes decisions in his business, handles his staff and customers.

#### How Others Live

Although all the exposures are not equally rewarding, the students say some of their experiences offer real insights into others' lives.

One of the students who dressed in worn clothes and walked around the downtown area unshaven said he became incensed when people ignored or patronized him.

"It's a real shock," he said, "when you enter a department store and you get the bum's rush from a floorwalker."

"The assumption is that you're guilty because of your appearance."

Another seminarian described his experience of being locked in the isolation cell at Lansing at the Kansas State prison, as one of the most frightening of his life.

"I really felt as if I was in there to stay when that door slammed shut and I was all alone with no one to turn to."

#### Enrollment Is Higher

The new program has paid off in other ways, also. Where enrollment in other seminaries seem to be down nationally, the entering class at St. Paul numbered 75 this year and there were only 35 entering students two years ago.

The new curriculum has given St. Paul a reputation as a liberal college. According to Dr. Jones, the reaction to the program has been remarkable.

"As head of curriculum, I spend a lot of time just discussing ideas with visiting groups from other schools who want to learn about St. Paul and its approach to education," he said.

The students have reacted favorably to the demands of the program. A married student

from Louisiana who has spent most of his life in the deep south described his experience at St. Paul in glowing terms.

#### Excited by School

"It's a fantastic program," he stated, "and fun to participate in. You never know what's ahead, but you know it will be exciting and different."

"If someone had told me when I came here two years ago that I could tolerate working with Negroes or see the value of black power, I would have told him he was crazy."

Another student remarked that it was through the seminary's exposure program that he found out whether he had the courage to really function as a minister — to identify with all of his congregation in the ghettos, the hospitals, the prisons and the suburbs.

The students attempt to complement the rather limited experiences they have in the seminary by becoming employed in welfare work or city government.

#### Sees Great Potential

Several are considering working for the Methodist inner city parish on a part-time or full-time basis.

Dr. Jones is excited about the potential impact of the program on future ministers, but he is also outspoken about the Church and its role in the lives of men.

He sees as underlying St. Paul's program the basic assumption that God is involved in this world and a real part of it.

"God is not dead," he said. "He is in the eating, drinking, sleeping, working planes of men's lives."

"People think God is a pietistic FM by which men's hearts are warmed by soft music from a supernatural source. But God is directly involved with humanity and in every phase of history."

St. Paul may not be able to account for God's role, but they are certainly doing their best to involve their ministers, who represent him, in a relevant way in the affairs of men.

#### HARRISBURG HAS A RENEWAL PROGRAM

★ Presiding Bishop John E. Hines participated in a clergy-laity conference held by the diocese of Harrisburg Nov. 6 - 7 to discuss Church work at the diocesan, national and world level.

The specific goals of the diocese were discussed in order to best direct the program of renewal known as Operation New Dimensions. This diocesan-wide effort, launched at the September clergy conference at Allenberry, is designed to help the parishes define their particular mission in the world today, and to help clergy and lay members rediscover their own role in this mission.

During November, Bishop Dean T. Stevenson, diocesan, and Bishop Earl M. Honaman, suffragan, are visiting 14 of the 72 parishes in the diocese.

A conference for laymen will be held Nov. 15-17 on the role of the Church in the 20th century, attended by Bishop Stevenson. During this conference the need for the Church to actively engage the problems facing mankind in today's world will be emphasized.

Charles E. Bound, representative of the Executive Council of the national Church, will visit the diocese Nov. 20 to meet with the clergy and laity. He will report current activity of the Church relating to the diocese, and will also discuss diocesan programs at the meeting, to be held at St. Stephen's Cathedral in Harrisburg.

The two bishops had supper meetings with clergy and vestries in a number of parishes during the month.



# Proposal to Disobey Marriage Canons Brings Other Ideas

★ The Rev. Robert W. Cromeey, vicar of St. Aidan's, San Francisco, proposed in these pages that clergy disobey the marriage canons and take the consequences. Here are a few responses:

**By Richard Beaumont**

*Rector of St. James  
Paso Robles, California*

The article by Bob Cromeey on Disobeying Marriage Canons, (10/17) has pointed out very clearly the inadequacy of the present marriage canons. I share with him the feeling of frustration and shame which adherence to the canons produces in many situations.

There is, however, an alternative to disobedience. I find nothing in the canons to prevent a diocesan bishop from delegating the authority to render decisions about the remarriage of divorced persons in the Church to his parish priests. In most cases today, the diocesan relies upon a marriage commission of some sort to pass judgement on these cases, and they, in turn, must rely very heavily upon the parish priest. Why not delegate the authority to him? A simple report to the bishop of the action taken and the supporting reasons would be all that was needed until such time as the present canons can be amended to bring them into line with the need of our times.

**By W. Douglas Thompson**

*Vicar of St. Mary's, Gardiner and  
St. Andrew's, Florence, Oregon*

I can only add a hearty "amen" to the Rev. Robert Cromeey's article Disobeying Marriage Canons. The people with whom I have had contact insofar as this matter is con-

cerned are not so illustrious in name or title as those with whom Fr. Cromeey has dealt. However, in the four years of my ministry, I have been forced to refuse to marry several relatives of mine as well as numerous close friends. All of these refusals have been as painful to me as to the people involved.

We pride ourselves on the ability and the willingness to up-date our scriptures, our liturgy, and on not being fundamentalists. Why, then, can we not up-date an obsolete system of canon law? Why, in this matter, is it so important to stick to the letter of the law?

I admire Fr. Cromeey's admonition to disobey this canon. I have not yet mustered the courage to do so.

**By William L. Day**

*Curate of St. Thomas's  
Mamaroneck, New York*

Having read Fr. Cromeey's Disobeying Marriage Canons four times, I find that the only thing that becomes clearer in mind is a great amazement that you would waste three columns of space to print it.

Perhaps the first conclusion that we can come to is that Fr. Cromeey is more distressed to see potential "name" parishioners turned away (ex. "the president of the NAACP chapter, an editor of a major American magazine", etc., etc.) than he is with a concept of Christian marriage.

The problem is not one of disobeying the marriage canons. It is one of fulfilling them properly. Canon 17, Sec. 9 (d) says; "he (the priest) shall have instructed the parties as to the nature of holy matrimony." Being a relative new-

comer to the field, I have had nine hours of premarital counselling with my first couples. I intend to fill that out in the future by enlisting the aid of a parishioner who is a psychiatrist. If the clergy of every Christian denomination took the responsibility of premarital preparation much more seriously, then I think Fr. Cromeey would find himself far less obliged to hurl the canons out the window. There certainly would be less need for such action.

While Fr. Cromeey may not be able to imagine the rector of a "swank" New York parish asking his "socially prominent" — concepts that the author seems quite preoccupied with — parishioner if he is queer or impotent, he can rest assured that at least one curate of a suburban parish does.

What can we say about Miss Mead's views on marriage? Probably the best thing is to quote a letter to the editor in Time which commented on Humanæ Vitæ — "Why should someone who has never played the game be allowed to make the rules?"

To start disobeying the marriage canons is another system by which we close the barn door after the pony has departed. It is much more difficult, but infinitely better to insure a good marriage beforehand and to deter those which are being built on shaky personalities, poor interpersonal relationships, or spur-of-the-moment decisions.

**By Richard G. Preston**

*Clergyman of Wellesley  
Massachusetts*

The article on Disobeying Marriage Canons is bound to stir up some controversy. Disobeying a canon just because we do not like it does not appeal to me. But the main point here is not that I just do not like it but

rather because it just isn't realistic and in many cases not Christian. Covering all divorce cases with a single arbitrary action simply does not work. Too often it expresses neither Christian judgment nor Christian charity.

This subject has come to the foreground with the remarriage of Jacqueline Kennedy. When a man of Cardinal Cushing's standing takes the position he has in a Church which has always held the absolutist, it is clear that some rethinking of the traditional stand of our Church is long overdue. But this does not answer the question which Cromey raises as to what we should do until the slow machinery of the Church gives us a satisfactory canon. Let me suggest a procedure which while not ideal, does at least take away the arbitrariness of our position.

I have an understanding with a non-Episcopal clergyman who is friendly to our Church and by and large sympathetic with its life and practices. After explaining my predicament I take the couple, whose marriage intentions I believe to be truly Christian, to meet with him and we talk over the Episcopal service together. Then I arrange to share the service with him, taking such parts as are mutually agreeable. Obviously I do not do the actual marrying and my friend signs the certificate as the officiating clergyman. This is undoubtedly a compromise but it does not involve directly disobeying the marriage canons.

In this way I maintain a relationship with the couple and they do not feel that they are cut off from the Episcopal Church. The officiating clergyman understands that in all probability they will continue their Episcopal Church connections.

This I believe is a much more realistic, charitable, and Christian practice pending a change in the canons.

### **P.B. ASK COLORADO TO TAKE TIME**

★ Presiding Bishop John E. Hines told Colorado Episcopalians to take their time in selecting a new bishop.

Bishop Joseph S. Minnis was relieved of his post in September in an order handed down by a nine-member court of bishops. Bishop Edwin B. Thayer, Suffragan, was given administrative authority by the standing committee.

Bishop Hines addressed Episcopal clergy and key laymen and women, at an evensong congregation in St. John's Cathedral and at a banquet. He said their first and major task is to repair the relationships damaged by the controversy over Bishop Minnis.

"This situation cannot help but have polarized the diocese... The longer this is left without repair the more damage it will be to the Church's present and its future."

The P.B. said that reconciliation would demand something from each of them, including the ability to say, "I may have been wrong."

He stated that possible changes in Church law to provide for more efficient handling of personal charges against bishops or clergy were discussed in closed session at the House of Bishops, in late October, but he could not comment on them.

"Something will be proposed," he said. "The general convention will have to vote on any proposal and it may take more than one general convention. I believe it will get started at the special convention next summer."

Bishop Hines said he had tried to handle the situation in

a pastoral manner rather than have to go to a Church court, but admitted that the pastoral approach failed. He said he was not blaming Bishop Minnis or the Colorado diocese, but said "the chief pastor (himself) proved inadequate in this case."

Questioned about provisions in the Church for psychiatric testing of applicants for ordination, Bishop Hines said he believed the canon is "weak" and it has been "superficially administered."

Few dioceses are equipped with finances or personnel, he added, to do a real job in this field and said the whole matter is under careful study and research.

### **PA. COUNCIL BACKS GRAPES BOYCOTT**

★ Spurred by an invitation from the human relations commission of the Catholic diocese of Harrisburg, the Pennsylvania Council of Churches has called upon its members to join the California table grapes boycott.

The council's board of directors urged Congressmen to request that a federal mediator be named to resolve the three-year-old strike and to amend the labor relations act to allow agricultural workers the right of collective bargaining.

### **BIAFRA COLLECTION AT PARIS CATHEDRAL**

★ Young people of the American Pro-Cathedral in Paris took up a collection for Biafra relief at the doors of the cathedral and at the coffee hour following the service.

The collection was made at the initiative of Lloyd Garrison, correspondent of the Paris bureau of the New York Times, formerly Times correspondent in Africa, a layman of the cathedral. The collection amounted to \$800.

# EDITORIAL

## The Church and Communism

By William H. Marmion

Bishop of Southwestern Virginia

*Election results are in with nobody particularly happy about them, at least on the national level. However that may be, so many foolish things were said during the campaign that we believe the following is appropriate. It is a letter written to a communicant of his diocese.*

I CAN'T UNDERSTAND why you say you are convinced that our Protestant Episcopal Church is falling definitely into the hands of Communist propaganda.

Frankly, your letter sounds like you have been reading the propaganda of Carl McIntyre, a defrocked Presbyterian minister who for decades has made a nice handsome living by conducting a one man campaign against everybody who doesn't believe as he does and who continually plays on the fears of Communism on the part of our people. Of course, he has a right to his opinion, but his charges against other Churches, which are mainly the old-line historic denominations, have been repeatedly refuted by the official representatives of those Churches, including our own. To listen to Carl McIntyre, you would think that everybody is out of step but him. I don't see why, if indeed you are inclined to believe his line, you would put your trust in what he has to say against the considered judgment of the respected leaders of your own denomination and those of other representative Church bodies in our country. You may have noted that Bishop Dees, former Episcopal priest, and his new group, the Anglican Orthodox Church, also condemn "the Church's social movements and communist influence among clergy."

You mentioned the National Council of Churches and the International Council of Churches, meaning, I think, the World Council of Churches. You expressed fear that our representatives on those bodies are being betrayed and outwitted in materialistic matters. Why do you have this fear? Don't you know that our leaders in these bodies represent the cream of the crop? They are not just clergymen who may be naive and sentimental, which our topnotch clerical leaders are anything but, but they are also hard-nosed, com-

petent laymen representing the various disciplines and professions of our common life who possess the utmost in technical competency as well as political understanding and world vision. I don't think the National Organization and the International Organization of Churches represented by Carl McIntyre's group can hold a candle in ability with the representatives of our Church and other Churches which have created the NCC and the WCC to do on a national and world basis what we could not do by ourselves as individual denominations.

Another error that we should not fall into is thinking that because people are natives of countries under Communist domination they automatically embrace the Communist philosophy of life. There are still millions of Christians in Russia and hundreds and thousands in other Communist countries. They are not necessarily Marxists and certainly not atheists. We have as much dialogue with them as possible because we believe in national and international Christian fellowship, but this does not mean that we are soft on anything that they might try to do deliberately or unwittingly that would be inimical to the welfare of our Church or our nation. I know, because I have talked to men like former Presiding Bishop Henry Knox Sherrill who visited Russia and talked with the leaders of the Russian Orthodox Church. In an executive session of the House of Bishops he told us how he and his group called the hand of these people whenever they took a stance or posture that smacked of Communist propaganda.

It is wrong for us to assume that because our Church leaders seek world peace, Church unity, interdenominational and interracial understanding, they are unpatriotic or untrustworthy in protecting the interests of our Church or our country. The exact opposite is the truth. In any event, I certainly believe that the wisest position for individual members of the Church to take is one of trust of their own representatives rather than putting their faith in other leaders such as I have so far mentioned in this letter who do not belong to our Church or organizations created by our Church but by their words and deeds have attempted to undermine, distort and misinterpret much of what we are doing.

We are committed to involvement in the social

problems of our day because the logic of our faith demands such involvement and commitment. Our faith is not only in the teachings of our Lord which call us to act responsibly in all of life but also in a God who will lead us in the right way if we continually seek his will, humbly ask his guidance and pray for strength to do the right as he gives us to see the right.

## Hearing and Seeing

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

THERE WERE only two boats entered in the race for the Ocean Jack trophy this year: the Linnet, a big and beautiful sloop owned by the McCurdy brothers and the Geronimo, Jim Grove's powerful and handsome yawl. The course was over a fifty mile distance from Chester to Halifax and it was raced in drizzle and thick fog. There was one bell buoy that had to be left to port while entering Halifax Harbor. The crew of the Linnet, navigating by dead reckoning, heard the bell in the thick fog but they did not actually see it. The Geronimo, on the other hand, probed around through the fog until they actually saw the buoy on their port side before continuing on into Halifax. Later the protest committee disqualified Linnet for not having actually seen the buoy in question.

The incident reminds me of an age old theological problem. For many centuries men were content with hearing about God. The sound was enough to give them proper bearings and, hopefully, to proceed onward toward the desired goals of life. But in the modern world we have all been taught by science to be more intensely empirical. "Seeing is believing." A logical abstraction or an invisible absolute no longer satisfies most people. They want concrete evidence of the reality of God.

This is where modern theology comes in with its understanding of God as the inner formative power continuously shaping the universe as an expression of his own being. In the usual sense of the word it is impossible to "see" God as thus understood because an infinite and immanent God is both subject and object, the one who sees as well as that which is seen. God is not one

object in a universe filled with non-God objects. Instead, every existent thing is shaped and sustained as an activity of God. And in this sense he can be seen in and through all forms of the environment — provided that we can look upon the other with love. Love sees God in friends, in all living things, in every scene, and in the inspiration which flows from such relatedness. Not a dim sound heard through the fog of theological abstractions, but a present reality sufficient to guide us safely toward the goal of our life.

Those who fail thus to experience God in love are disqualified in modern religion regardless of what they have heard or what they may believe. Too many people have heard the wrong bell buoy in our past history and have brought our culture close to shipwreck.

## Some Facts About Sex

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

TO WRITE ABOUT SEX in a church publication, is an indication of the change which has occurred in the moral climate since the beginning of this century.

When I enlisted the help of a doctor and a nurse to explain "the facts of life" to the boys and girls of my youth group — separately, of course! — back in 1926, an awful uproar arose from some of the parents over the dirty-minded young minister who was corrupting their children's morals. We managed to survive it, but it wasn't fun!

Then in 1936 when I preached a series on the Ten Commandments with the students of a nearby girls' boarding school in the congregation, and broadened the meaning of the 7th Commandment as the law of purity, two of the teachers and some local parents expressed their shocked disapproval. One of the mothers, however, told me of the amusing conversation with her daughter on the way home from church. When she embarrassedly sounded her out as to what she thought about the rector's sermon, the girl shrugged her shoulders and said: "Oh mom, I knew all about that before." The mother had never brought herself to talk to the girl, but that sermon opened the door and she was very grateful.



Of course, frankness about sex hasn't cleaned up our thinking about it as I naively hoped in my early ministry. Nor, I fear, are the children of Victorian parents any better parents in the sex-education of their children than were their mothers and fathers. For in spite of the high-class pornography of even our better magazines, the movies and tv, which steep us in sex of the worst sort, it still seems to be difficult to talk about it personally between generations. It is still difficult to talk about it in church.

However, if our religion is to be relevant to life as it is being lived, how on earth can we ignore the main obsession of our times? We can't — and therefore whether you like it or I like it, there is nothing needed more than a frank facing of the moral problems arising out of this very powerful instinctual drive.

As background for the discussion I would like to make a few things clear as to my own convictions:

- The sexual drive is of God, not the devil. Since I believe God created us and brought us up to our present status as the highest species of life on this earth; and since I am here because of sex and will pass on to my children the privilege of living because of sex, it has to be of God or we are creatures of Satan.

- Sex, however, has some deeper purpose in the love relationship than the biological function of procreation. Traditional moral theology has been singularly blind to this fact, and it is only in our day that we have begun to sense that purpose. Not yet have we thought this through and seen its implications for moral living. It is absolutely essential that we do.

- Sex, like every good and wonderful capacity given us by the Creator, becomes the vile and loathsome thing many think it to be when misunderstood and mis-used. Frankness results in dirty stories, dirty living, and what Paul called "the carnal mind" unless our thinking itself is cleaned up by the grace of God.

- Sex can not be controlled completely by law; by the police power; nor even by social taboo.

It is high time, therefore, that Christians take cognizance of changing morality, and do some straight thinking about it in the light of the Great Commandment of our Lord. Our task is to make "love" mean something other than its too frequent connotation.

# American Manna

By Corwin C. Roach

*Director of School of Religion, Fargo, N. D.*

AMERICAN MANNA, I am told, is the Hebrew term today for popcorn. What the biblical manna was, we do not know. The Hebrew word is supposed to mean "What-is-it". The most recent explanation traces it to the activity of the desert insects, plant lice, cicadas and aphids which secreted a kind of sticky honey. Thousands of pounds of "man" are collected in the Near East each year and made into a kind of candy. Such a sweet would have been a welcome addition to the monotonous diet of the nomad which consisted largely of goat's milk.

The biblical writers seem to be a little hazy. Exodus 16 says the taste was like wafers made with honey, but Numbers 11 makes it taste like cakes baked with oil. No wonder that it began to pall as a steady diet. The preacher soon began to work on the story and we are told that no matter how much manna a man gathered he ended up with just enough for his own needs. Nor could he hoard it, storing it up for the future. It would spoil. However there was one exception. On Friday they could collect a two day supply and it would still be good the second day; nor did any manna fall on the Sabbath.

Naive as some of these details appear, there is much we can learn from the incident of the manna. We are looking forward to Thanksgiving. Like the Hebrews, we tend to take God's gifts for granted and instead of being grateful, grumble because they are not more, better or different. We need to recapture a sense of the miraculous and the supernatural. The manna is no less a miracle because it can be found today. All food is a miracle, bread from heaven, the gift of God to man.

There is indeed an American manna. It includes the miracle of the popcorn which can burst from the brown seed into a soft white blossom. But our wheat and potatoes, our automobiles and televisions are equally part of the American manna. We should thank God therefore for the continuing miracle of the field and factory. These are God's gifts of which we are merely the recipients and the stewards. There is a truth in the old tradition that each man gathered as much of the manna as he could eat. So we should be willing to share God's bounty, our American manna, with our less privileged neighbor else we may find it spoiling and becoming foul before our eyes.



## BISHOP CURTIS OF OLYMPIA GETS A LETTER

★ Bishop Ivol Curtis of Olympia, along with other bishops, appealed to his people to help starving Biafrans. He received the following letter with a check for \$100 enclosed:

Dear Bishop Olympia,

I never wrote to a Bishop before and I don't think that's the right way to address, but forgive me. I don't know any other way. I was saving for a chair and had eighty-two bucks for it, so I added the rest from food money so I could send the enclosed check. Thank you, sir, very much and very sincerely for the opportunity to do this. The tragedy of Biafra has haunted me, I wanted to help but didn't know how. I hope it helps them. I'll try for more —

Sincerely,

## SEMINARIANS BACKED ON REFUSING DRAFT

★ Holy Communion was administered in the street in front of the Whitehall army induction center in New York immediately before two seminarians entered the building to refuse military induction.

Between 100 and 125 persons gathered at dawn to support the draft protest of James M.

Becker and Geoffrey D. Smith, both students at Union Theological Seminary.

Clergymen celebrating included John C. Bennett, president of the theological school; Tom Driver of the Union faculty and the Rev. Alan Fisher, a member of the staff of the Riverside church until recently.

Becker, a United Methodist, is a native of Virginia and a senior at Union. Smith, a United Presbyterian, is a second year student. He is from Spencerport, N. Y.

The two men entered the induction center shortly before 8 a.m. and remained until 1 p.m. They reported that they were taken through draft procedures quickly, and had refused to respond to the oath of induction.

Army officials asked them to wait until F.B.I. agents could arrive to interview them, but the men did not choose to remain.

Smith said that throughout the morning, military representatives kept stressing that the army understood the draft refusal was on the basis of moral and religious reasons. Smith pointed out that part of his objection was to the security questions. They were, he said, a violation of his constitutional rights.

Becker and Smith both turned in selective service cards on Oct. 16, 1967, in a demonstration at the federal courthouse in Foley Square. They were subsequently reclassified 1-A. Both had previously held the deferments granted seminary stu-

dents. Each had requested that his draft registrations be transferred from his home board to New York.

Before the communion service, Bennett read a statement adopted by the Union faculty last spring. It pledged support to students at the school who felt in conscience that they could not participate in the selective service system.

Immediately before the two entered the center, Fisher read a statement of commission: "Enter on our behalf . . . we are standing with you in a common future . . . Bring into the world of death a word of hope . . . go in peace."

As they went up the steps, the group of supporters sang "When the Saints Go Marching In."

## PENTECOSTALISM GOING MIDDLE CLASS

★ The theory that the Pentecostal movement is the religion of the poor or the disturbed doesn't hold up, a University of Minnesota anthropologist said at a conference on charismatic renewal.

Luther P. Gerlach said the movement is currently middle class and is moving into the upper middle class. He also discounted the assumption that persons involved in the charismatic renewal movement are "disturbed."

"We have found it characteristic in our society that if you really manifest certain beliefs and then have the poor grace to tell others about them, you are regarded as abnormal," he said.

In this respect, he noticed a

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parallel between the situation facing Pentecostals and student activists and black Americans.

These movements are essentially aimed at closing the gap between the ideal and the real, he said, adding: "Characteristically, they are opposed by the established order."

Gerlach said "either the Church gets involved in making change or it will be changed out of existence." He defended those who disrupt church services to demand change. He said that the spiritual renewal movement cannot be understood apart from the broad range of movements.

Opposition is one of the factors which holds together the Pentecostal and other movements, he said.

"You must have this to pull people together," he observed.

The conference was held at the Way of the Cross Lutheran church, Blaine, Minn., where the congregation has been split by the controversy over phases of Pentecostalism.

## POPULATION OF WORLD GROWS AT 180,000 A DAY

★ The world last year grew at the rate of 180,000 people a day, according to the new United Nations demographic book.

The 65 million increase brought world population to 3,420,000,000 by mid-1967. If the present rate of 1.9 per cent population growth continues, the total will double by the year 2,006, the report said. It also revealed that:

● In the period from mid-1967, 19 per cent of all people lived in cities of 100,000 or over.

● Three-quarters of mankind lived in developing regions, and more than half of the total in Asia.

● The annual rate of population increase between 1963 and 1967 was 2.5 per cent in Africa; 2 per cent in Asia; 0.8 per cent in Europe; 2.9 per cent in Latin America; 1.3 per cent in North

America; and 1.2 per cent in the Soviet Union. The highest figure — 3.5 per cent — was reported from Central America.

## -- People --

BABCOCK, HAROLD, former curate at Christ Church, Waltham, Mass., is rector of Trinity, Weymouth, Mass.

BIGHAM JESSE Y. JR., former assistant at St. Paul's, Dallas, Texas, is assistant at Christ and Holy Trinity, Westport, Conn.

CRESWELL, CARL E., former army chaplain, is in charge of St. Mark's, Dayton, Ohio, during the sabbatical leave of John P. Cobb, rector.

DAVIS, WILLIAM W., former rector of St. Agnes, St. Mary's, Pa., is rector of St. Peter's, Oakland, Pa.

FRAZIER, ALLIE W. JR., former rector of Emmanuel, Staunton, Va., is rector of Grace Church, Cismont, Va.

GERHARD, ROBERT D., former rector of St. Michael's, Barrington, Ill., is rector of St. Thomas, Terrace Park, Ohio.

HAWKINS, RICHARD T., former rector of St. Mark's, Fall River, Mass., is rector of St. Thomas, Whitmarsh, Pa.

HUNTER, GEORGE I., former director of Briarwood, Mass. conference center, is director of field education at Episcopal Theological School.

MILLER, ALLEN has returned to Christ Church, Greensburg, Pa., after serving as chaplain of S.S.

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MORGAN, EDWARD J., former rector of St. Andrew's, Madison, Conn., is assistant to the executive secretary of the diocese of Conn.

REYNOLDS, RICHARD, rector of St. John's, Roanoke, Va., died suddenly on Oct. 6 following a celebration of communion. Rector since 1946, he was chairman of the liturgical commission and headed a committee to develop a new conference center for the diocese.

SCANNEL, JOHN S., former vicar of St. Stephen's, Wolcott, N. Y., is rector of Christ Church, Waterbury, Conn.

TURNER, MARTIN, former member of the staff at the Coventry cathedral, England, is on the staff of the Holy Spirit, Lake Forest, Ill. At Coventry he was warden of the international center for students and young people.

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