

# The **+** WITNESS

DECEMBER 5, 1968

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## Story of the Week

### Commission Studies Sweeping Changes in Church Set-up

★ Sweeping changes in the organization, administration and legislative machinery of the Church may be the outcome of work now going on under the direction of Bishop John P. Craine of Indianapolis.

Bishop Craine is chairman of the joint commission on structure which with its sub-committees is now preparing for the special General Convention to be held at the University of Notre Dame, August 31 to September 5, 1969.

The commission recently announced the appointment by the Presiding Bishop and the president of the House of Deputies of the Rev. Ronald E. Whittall, of Jeffersonville, Ind., as a special consultant in the development of definite proposals which will be presented to the convention at Notre Dame and the one to follow in 1970 at Houston, Texas.

Some of these proposals may make important changes in the functions of General Convention, Executive Council and the office of the Presiding Bishop and call for ways to give lay persons a more important role in the decision-making of the Church, including young persons and members of minority groups.

Meeting at Seabury House in November the commission re-

ceived a memorandum report from the Rev. John B. Coburn, president of the House of Deputies, which outlined some of the questions the commission will face and suggested specific examples of how the Church might reorganize to do its job.

"The greatest contribution the joint commission on structure can make," he said, "is to identify the decision-making process as it actually operates in the Church."

This, he said, should include a study of the relationship of authority of the national Church to the independence of the dioceses, and the relationship of bishops and other clergymen to the laity in determining "the mind of the Church."

"The critical question before the Church today is the same as that facing every institution — how can its structures become flexible enough to meet the changing needs of its constituency and fulfill its task to society," the memorandum stated.

The memorandum also pointed out a number of "contradictions" between the balanced authority between the House of Bishops and the House of Deputies when General Convention is actually in session and what happens after convention has adjourned.

"The House of Deputies," it said, "has no continuing relationships with the Executive Council. Whatever efforts are made to establish a relationship by designating the President of the House as vice chairman and a member ex officio of the Executive Council do not have in fact any substance. The presidency is always filled by a person who can give the office only part time. There is the danger that the president will become a member of the establishment and thus jeopardize the traditional independence of the house. In any case, he is given neither staff nor finances to strengthen the position of the house in relation to the Executive Council."

"The present amorphous relationship may be good or bad. The point is that it is amorphous — and in direct contrast to the continuing relationship between the House of Bishops and the Executive Council embodied in the office of the Presiding Bishop."

A second contradiction, the memorandum pointed out, gives the House of Bishops an on-going leadership in the affairs of the Church, which the House of Deputies does not have, and that therefore "the theory of equal responsibility does not in fact occur."

The Executive Council and the Presiding Bishop provide a third contradiction, the memorandum asserted.

"The Presiding Bishop presides not only over the House of Bishops, but also at meetings of the Executive Council. He is also the chief administrative officer of the staff of Executive Council. In his office is joined the legislative authority of the House of Bishops and the administrative authority of the Executive Council."

From a "traditional balance of power" point of view, the memorandum said, "it raises questions."

Other questions enumerated in the memorandum report which will require study and possible action included:

- The question of the autonomy and independence of the diocese and its bishop and his relationship to the life and work of the whole Church in working corporately with other bishops and dioceses.

- The relationship of professional full-time clergymen to the laity and the dangers of a developing clericalism in the Church with the decision-making function usurped by bishops and priests.

"How can the voice of the laity be heard in the affairs of the Church," the memorandum asked, "especially in those that deal with the affairs of society and the relationship of Church to society?"

The task of the commission, according to the Coburn memorandum, will be to "introduce such flexibility into the structure of the Church that the voice — and vote — of a wider cross-section of lay people may be heard in determining what the gospel says for this day and what the actions of the Church should be in response to that gospel."

"This means the voice and vote of lay men who are not now able to give the time demanded of triennial General Conven-

tions. It means the inclusion of women on the basis of equality with men. It means — compensatory — representation of black — and other minority — clergymen and laymen. It means the election — not selection — of young people. It means a greater degree of participation of priests in the decision-making of the Church with greater freedom to act independently of bishops."

It also means, the memorandum said, a reordering priorities

within the dioceses to free the bishops of a great part of their present administrative responsibilities, which could be carried out by clergymen and laymen, freeing the bishops to be pastors and missionaries.

Before the commission completes its task it will have sought information and suggestions from a wide cross-section of the Church, both lay and clerical, under the coordination of Bishop Craine and Mr. Whit-tall.

## NCC Leader and Oxford Student Talk on Student Militants

★ "I think student activists can and should go further than they have," Arthur Flemming, president of the National Council of Churches, told a session of a two-day symposium on international student militancy.

One of the student panelists later asked the audience at Macalester College, Presbyterian affiliated, "My God, what kind of school is this?" when the college president has to tell students to rouse themselves and become activists.

Flemming's thesis was that the gap between the ideal of individual worth and dignity and reality has created student militancy. He cited racism, the Vietnam war, the selective service system and irrelevant education as instances of this gap.

"Student militancy is a response to the gap between the ideal and reality and it is a sign of hope if it becomes a commitment to tomorrow," he told the students.

"But student activism has been a protest: it must now begin to develop programs to close the gap. Too many of my generation failed to make that commitment. But I am encouraged by student activism. I be-

lieve your generation will stay with the issues until the gap is closed."

First to respond to Flemming's talk was Tariq Ali, former president of Oxford University's union and editor of an underground newspaper, *Black Dwarf*.

"The student movement is not working to humanize the institutions, to make them work with just a little reform here and there. We want to change the institutions completely, not to reform them," said Ali, who identified himself with the Students for a Democratic Society and the Young Socialist Alliance.

"In England the movement was sparked by the war in Vietnam which radicalized and socialized so many young Europeans," he said.

"But after we had studied Vietnam to pieces and gotten down all the fine points of the Geneva accords, it dawned on us that what we were against was not the war in Vietnam but the society which allowed Vietnam to take place and which was starting all the other Vietnams in Latin America and in Africa."



# Moral Values in Technological Age Debated by Experts

★ A blue-ribbon panel discussion on moral values in a technological age tended to view the issue in terms of a generation gap.

Harvey Cox of Harvard said today's youth "are walking on a narrow ledge between the restoration of traditional western values and, on the other side, a deep pit of cynicism and nihilism."

He asked, "How can we help them move towards what we say we believe in and away from its opposite? . . . They say they are longing for a confrontation; but instead they are longing for a conversation — in which they expect to be taken seriously as human beings."

Appearing on the same panel were Sen. Mark O. Hatfield (R.-Ore.); Kenneth Keniston, professor of psychology at Yale medical school; James A. Perkins, president of Cornell University; and Charles R. DeCarlo, director of automation research for IBM.

The discussion came during the third in a series of conferences on "management and man in the computer age," sponsored by the national industrial conference board.

Sen. Hatfield proposed a series of sweeping reforms in the system of presidential elections and in Congress itself.

Cox said biblical religion can help lead the world away from narrow nationalism and oppression of the poor.

DeCarlo attacked what he called "the businessman's four great myths: profit, efficiency, practicality and purpose."

And Keniston insisted that today's young radicals learned their "revolutionary" values at the knees of middle-class parents.

"Today's radicals say our society has failed to live up to its own values," he declared. "I say we have succeeded in freeing our children to take seriously the values of our society."

Cox found "our generation of young people . . . infinitely more open to religious issues and concerns" than preceding ones.

"They have a burning interest in theological and moral concerns. And if it doesn't drive them to church on Sunday morning, this has at least as much to do with their sense of the church's betrayal as it has to do with their staying out late on Saturday night — though I suspect both have something to do with it."

He said he wished he could agree with Dr. Perkins "that the university must take the lead in reforming and reconstructing society. But there is a gap between what the university says it is and what it really does."

He said he had tried to reason with Harvard students staging sit-ins protesting Dow Chemical recruitment on the campus, when they "told me something I should have known already — that napalm was invented right here at Harvard." This fact made it difficult to maintain the university's "neutrality," he said.

Senator Hatfield said the goal of Americans in the next decade should be "to make our institutions accessible and responsive to the will of the people."

"Our generation looks back and congratulates itself on how far it has come, but the younger generation looks forward and is appalled at how far it has yet to go," he declared.

He warned that although he had supported and worked for

the new President-elect, "no one man can heal the divisions I see in this country and unify it. Mobility has destroyed our sense of community."

Decline of authority is not a new thing, he pointed out, suggesting it has roots in scientific and artistic trends during recent centuries.

Claiming an "historical point of view" for his generation — versus a "present point of view" for today's students—he urged his own age group to "give dramatic proof of our willingness to listen."

As a first step, "it is imperative to give the vote to 18 year-olds," he declared. "The task is to open up our institutions — from the church and school to the executive and legislative branches of government — and allow the individual access to and influence on the decision-making processes that affect his life."

The senator then called for direct participation in the process of nominating and electing presidents. "Democracy is mocked by the present convention system where the will of the people is often stifled by the will of the party bosses," he asserted.

Senator Hatfield announced his intention of introducing legislation in the next session of Congress that would call for a "direct primary system" in presidential nominations and "would also provide for the dissolution of the electoral college and the direct election of the president on the basis of popular vote."

He also proposed a series of Congressional reforms designed to thwart powerful minorities and render the House and Senate more responsive to the will of the people.

DeCarlo contended that modern society poses great challenges to traditional "myths" of business. Whereas profit spells

survival to a small organization and security to a growing one, "in a large corporation profit become a way of linkage to other social means—a tool that can be used for service."

Also attacking the businessman's worship of efficiency, DeCarlo charged that jobs are currently designed "so as not to involve the totality of the human personality. We think of men and machines as interchangeable."

He congratulated the National Council of Churches for pointing out in a policy statement that in the world of the future play must have more importance than work.

"Practicality" will become less sacred to businessmen "as we realize that we have reached the level of survival and we don't have to be tough any more," DeCarlo predicted. "We can begin to admit that we need poets and artists. The image of the businessman as an anti-intellectual has got to be destroyed."

Keniston was introduced as "the man who knows more about young people than anyone else in America." He asked his audience — lieutenants, if not captains of industry — not to tell any young people I was here.

Moral imperatives are a "hidden bridge between the generations," he said. The more radical of today's youth are "children of the establishment. What is the background of their unrest? . . . The struggle to acquire and produce goods has lost its imperative . . . Today's children take for granted what the parent generation struggled to produce.

"Who are these activists? They are your children, the children of mothers who work for the community chest and the PTA., of parents who have epitomized civic and political responsibility. Some students in the 'liberated' buildings at

Columbia were simultaneously being elected to Phi Beta Kappa."

Keniston asked where have these students picked up their radical ideas. "What do they want? Democracy, equality, participation, individualism. Where did they get these values?"

The answer, he told the businessmen, is "from you. Today's radicals say our society has failed to live up to its own values . . . Our children use against us the values we have taught them. They differ from us only in their impatience and refusal to compromise."

#### **HARVEY H. GUTHRIE JR. ELECTED ETS DEAN**

★ Harvey H. Guthrie Jr., has been elected dean of the Episcopal Theological School. He is professor of Old Testament and has been at the school for eight years. Prior to that he was instructor at General Theological Seminary.

#### **INTERRACIAL MARRIAGES ARE STUDIED**

★ Americans are the most opposed, and Swedes the least opposed to marriages between whites and non-whites, according to a 13-nation Gallup poll.

More than 15,000 persons in the various countries were personally interviewed for the poll, George Gallup reported, the largest survey of its kind ever carried out.

According to the data, 7 Americans in 10 said they disapproved of interracial marriages. In Sweden, the same percentage approved such marriages.

The following question was asked in each nation: "Do you approve or disapprove of marriages between whites and non-whites?"

Twenty per cent of the Americans answering the survey indi-

cated they approved, 72 per cent said they disapproved, and 8 per cent had no opinion.

In another question in which respondents were asked their attitude on marriages between Protestants and Roman Catholics, Americans answered this way: 63 per cent approved, 22 per cent disapproved, and 15 per cent had no opinion. In this category, the U.S. ranked seventh among the 13 nations, with Uruguay having the highest amount of approval, and Greece at the bottom of the list where opinion was almost evenly divided.

On the question of marriage between Jews and non-Jews, U.S. citizens answers showed 59 per cent approved, 21 per cent disapproved, and 20 per cent had no opinion.

The U.S. was in fourth place among the countries on this question, with Sweden showing the greatest amount of approval and Greece the least.

In both questions on interreligious marriages, approval outweighed disapproval in 12 of the 13 nations.

In addition to those countries already mentioned, the others in the survey were Austria, France, West Germany, Finland, Switzerland, Canada, Great Britain, Netherlands, and Norway.

#### **EARLIER RETIREMENT FOR ENGLISH CLERGY**

★ Church of England clergy will soon be able to retire two years earlier — at 68 instead of 70 — as the result of a decision of the Church Assembly at its fall session.

The Assembly cleared the way by approving a motion from Sir Austin Strutt, a businessman and former government official. It called for a reduction in retirement age "on the earliest possible date which can be fixed and announced by the pensions board . . ."

# EDITORIAL

## Needs of Divorced People

By Edward P. Allen

*Episcopal Chaplain at University of California, Irvine*

THE CHURCH continues steadfastly to be irrelevant to the human needs of divorced people. It is commendable to urge thoughtful preparation before a first marriage, but counselling a handful of the faithful does not meet the needs of the mass of society.

Out here in California 50% of our marriages end in divorce. Half of this troubled country has failed in its first attempts at marriage. A handful of those in that half are eligible for the grace of God as we dispense it. They are communicants of the Episcopal Church who meet one of nine conditions irrelevant to the breakdown of contemporary marriage. One of the major needs in society today is preparation for re-marriage — the offering of the love of God to the outcast — from the Episcopal point of view — but we are unwilling to do that Christlike thing.

We are unwilling to minister to those outside the Church at the time of re-marriage, and we are also unwilling to cope with the marital problems of those inside the Church who for personal reasons are not currently communicants. The inflexibility of our Pharisaic fundamentalism on the subject of marriage is forcing many of our own people to question the Church's jurisdiction over their lives. The authority of the Church is being challenged because the bases of its authority have not changed essentially since medieval times. These bases are (1) the patterning of the ministry after the absolute monarchs, and (2) the assumption that the clergy are the only educated persons in the Church. Today people expect a voice in decision-making; they do not accept the absolute authority of their ministers. In addition, the laity are as well educated, if not better educated, than their spiritual leaders. Therefore, in spite of what the canons of the Church say, our people are making up their own minds and acting on their own decisions.

### Few Obey Canons

THE MARRIAGE canons are a case in point. Few of our people obey them, most of the clergy sidestep them. I have bootlegged weddings to my Protestant friends; I have carried the cross in a United Church ceremony; I was asked to be best

man when I told a groom I could not officiate at his wedding; and I will never forget the mother of two lovely children who completed her questionnaire for the bishop's commission on matrimony and said, "Those questions make me feel like a fallen woman!"

The first attempts to modify the marriage canons were introduced to General Convention in 1913. They, and all subsequent attempts, have been defeated, and no attempts to change our marriage laws have been tried in at least the last two conventions. Fifty-five years of due process have gotten us nowhere. As a result, the canons are being flagrantly disobeyed by all the above-mentioned subterfuges, so let's stop playing at disobedience and take our convictions seriously.

Besides all this, we have no evidence that the passive souls who wait for someone else to tell them that they can get married fare any better than those hearty pagans who make their own decisions. Perhaps the real crime perpetrated by the marriage canons is that they deprive the Church of vital, independent people!

It is not just the irrelevance of the marriage canons to our situation that troubles me as much as what they make us do to people. Although the Church is dedicated to redeeming lives and to giving itself to the world in self-sacrificial service, it blatantly contradicts both of these goals in its attitudes toward marriage. The only mistake we will not forgive is in the highest-risk undertaking of life — that of marriage. The only service the Church will not offer to the world is the making-solemn, the raising-above-the-ordinary, of the vows of two people who are making a second attempt to commit themselves to another "till death us do part".

Those who would claim that that very vow is inviolate might well consider similar vows made weekly in Morning Prayer and Holy Communion "that we may live a godly, righteous, and sober life." I am sure the Church does not intend us to take such a dedication lightly, yet it anticipates our failure to live up to it by requiring us to repeat it weekly. How can we be so generous with human weakness in its dedication to Almighty God, but be so severe in judging our dedication to another human being? How does Christian marriage warrant the title of sacrament — a means of making people whole — if it is withheld from those who need it most? If the gospel is meant



for the world, why are sacraments — the tangible acting-out of the gospel — reserved only for Christians?

Perhaps half the people who turn to the Episcopal Church for their weddings only want an attractive location and a pretty service, but I have never met a couple who were not deeply serious about their commitment to each other. Because it is such a profound giving of self, they want the occasion surrounded with beauty and dignity — and with faith, and hope, and love. Those who have failed in a previous marriage are most especially concerned to get their marriage off to a good start, and they need all the help they can get in redeeming their lives from the stigma of failure and from the alternative of loneliness. To send such people to someone else to be married is still to reject them — to tell them that they are beyond the concern of part of the Church. In my experience that is a rejection few of them forget.

I am willing to go out on a limb with Bob Cromey (10/17) in disobeying the marriage canons: not to marry everyone who comes in the door, but to prepare for marriage all of those who consider it to be one of the major decisions of their lives, who seem mature and responsible and who want to do the best thing that they know, and to whom our service says what they are trying to say.

## Understanded of the People

By J. Robert Zimmerman

*Rector of St. Andrew's, Lewisburg, Pa.*

THE XXIV ARTICLE of religion in the Book of Common Prayer says, "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have Public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people."

Until very recently indeed, Anglicans have had no problem with this article; we felt, in fact, that it was one of our distinguishing characteristics — one which clearly separated us from the unreformed Church of Rome. How we used it in our apologetics. "At least, when you come to our Church, you know what is being said."

And then it happened. The unreformed Church, after Vatican II, reformed her liturgy, and in a very dramatic way. Overnight Anglicans who felt themselves in the avant garde of the liturgi-

cal movement were left far behind. Within months, the altars of the Roman Catholic churches were moved away from the wall, and mass was celebrated facing the people. Many flustered Anglicans, who days before felt Rome was the last word in any matter ceremonial, now began to mutter to themselves, and to their people, "Just because Rome does it is no reason we should." With the result that many of our parishes are left with a 19th century Roman ceremonial that is neither distinctively Anglican, Catholic, or primitive — certainly not modern.

But of course, the most dramatic change of all was the language of the mass. Yes, Rome has a vernacular liturgy. And what a vernacular it is. Massey Shepherd has said, "We really could not expect that when Rome adopted a vernacular liturgy, they would in the midst of the 20th century do so in modified Cranmer style."

A similar discussion prompted one Roman Catholic scholar to reply to an Anglican complementing him on the fact that they now had a vernacular liturgy. He said, "Yes, and ours is in English."

The first introduction Episcopal congregations have had with an attempt to update the language of the Prayer Book has been in the use of the Trial Liturgy. And much of the controversy surrounding this trial use has been concerned with the language of the service — rather than its structure.

### Updating Cranmer

WE SUSPECT that very few Episcopalians not familiar with the worship of other traditions realize how truly conservative the language of the new service is. It can best be described as "RSV Style." Like the Revised Standard Version of the Bible, it consciously did not seek to create a truly contemporary idiom. Rather, it "modernized" the old. The RSV Bible, for example kept much of the sentence structure and the cadences of the King James Bible. So, likewise, the attempt in the trial liturgy was to update Cranmer, the principle author of the first English Prayer Book.

Both the RSV and the trial liturgy make one very basic compromise — When prayer is addressed to God, the archaic "Thee" and "Thou" is preserved. For example, see the psalms of the RSV Bible. In the liturgy, this means that most of the prayers are addressed to "thou", yet when the second person is used for people, it becomes "you". For example, "And with your spirit." Many congregations have reported people saying,

"If they were going to change the language, why not go all the way?"

Yet, if we keep in mind the hostile reception the trial liturgy has had in some areas of the Church, one is forced to ask, "Did not the commission know what it was doing?" While admittedly a compromise, is this perhaps all that was possible in the life of our Church at the present time?

The purpose of this article is to set forth as clearly as possible the two principle sides to this argument, and then suggest a future course of action as a way out of this dilemma.

First, the argument for retaining a special "prayer language." Many people point out that we do not have the problem that the Roman Church had. That even though our Prayer Book is in archaic language, it is, in fact, able to be understood. They fear that what will be gained in clarity will be lost in beauty. The point is made that the Prayer Book is indeed from the classic period of the English language, and next to the Bible and Shakespeare, has had an unparalleled influence on the English tongue. Many lay people have articulated a fear that a complete change of language will do away with much of the mystique and holiness which should surround worship.

Perhaps a parallel could be drawn with much contemporary church architecture. While there is much good modern architecture, some of it is just plain ugly. This author will never forget the comment of a colleague of the diocese of Massachusetts liturgical commission who remarked of one modern church — "One could smoke a cigarette in here, and not feel guilty." Many Anglicans who have attended celebrations of the Roman mass in English come away with much the same feeling — blandness. And there is a legitimate place for majesty and awe in worship. And language as much as ceremonial is a part of it.

### The Real Task

SECONDLY, the argument for a truly contemporary expression of our worship. Many who take this position feel very honestly that we do not now in fact have a liturgy in the language of the people. And to them, this is theologically important. "We either worship God in the honesty of being contemporary persons, or our worship is a sham." "We must stand before God as we are. It is simply not honest to talk one way in the world and another way in church. This is to appeal to the nostalgia in religion. If the

Church is to survive in the modern world, to say nothing of mission to the modern world, we must speak the language of today — not of the past."

Furthermore, goes the argument, "Do people really understand what they say?" This question was asked in a recent survey in the diocese of Harrisburg — "Do you see any connection between the church's worship and your daily lives?" And though most people "loved" the Prayer Book, could see no such relevance. Therefore, are we, in fact, failing to communicate the fact that true worship is the lifting up before God of our daily lives to be hallowed and blessed by him, and in sacrifice for God's world? Our real task is to "live more nearly as we pray." Do the words that we use in our worship make any difference by that measurement?

This author has no solution to solve this discussion. I am on the sub-committee to revise "Prayers and Thanksgivings" in the Book of Common Prayer. And this committee, like most of the committees, is wrestling with this argument, even to the extent of drawing up lists of prayers in different styles.

I can but offer a tentative conclusion. I do not believe that the Episcopal Church is ready to decide this matter. Left to ourselves, we would probably opt for a conservative solution, glorying in the "incomparable language of our incomparable liturgy." But in this ecumenical age, one Church cannot live in isolation from others. One half of Christianity has already opted for the contemporary solution. It appears likely that many of our Protestant brethren, for example the Presbyterians, are going to do likewise. To borrow a phrase, "No Church is an Island."

### Blessing of Chaos

SO I FEAR we are going to be in a period of perhaps a generation where this question must be worked out. Why not make the best of the situation and embrace it boldly? Samuel Wylie, dean of General Seminary, suggested at a recent clergy conference in the diocese of Harrisburg that in this transition age, such flexibility is not only possible, but necessary. What would this mean in terms of the liturgy? It might mean, first, a very conservative revision of the Prayer Book eucharist, taking out too much "sin", making it more flexible in the intercession, etc. We might also use along side of it something like Prayer Book Studies XVII as a sort of RSV norm. It, too, needs some re-writing, and more flexibility.

And, rather than be content with just two



services, I hereby propose two more. We need for study and trial use a truly contemporary service. Only instead of producing our own, perhaps we could use the new COCU liturgy about to be published. Or even some of the things Rome is producing — like her four new canons for the mass! And lastly, we need a very informal eucharist for home celebrations, informal ecumenical gatherings, underground church, what have you. A form such as that produced by St. Mark's in the Bouwerie might be just the right thing.

When it comes to prayers, this author's immediate concern — I have pretty much come to the opinion that the best thing to do with a prayer is to leave it alone, and not try to change it. And any contemporary prayers to be added

should likewise be in their own language form, rather than be rewritten in "Prayer Book" style.

This blessing of chaos probably will be deeply disturbing to some who feel that there should be "but one use in the kingdom." That many have been fine for the 16th century, but it won't do for now. Furthermore, I seriously doubt whether it would be possible, even if desirable.

In most of the Church's history, there was a great deal of variety. Today we simply need it to meet the different needs and tastes that people have. If Rome can have four canons, why can't we have four whole liturgies? Then, perhaps twenty years from now they can, in the light of experience, find what is true and lasting, and come up with another Book of Common Prayer.

## CANADIANS MOVE AHEAD ON WOMEN

★ A woman minister of the United Church of Canada will serve the Anglican community in the Lac St. Jean area, it was announced by Bishop Russel Brown.

The Rev. Phyllis Smyth was named minister of the joint United Church and Anglican congregations which has shared the same church for 20 years and the same minister for the past two years.

The Anglican Church and the United Church of Canada have tentatively scheduled a merger for 1974. The appointment of Miss Smyth includes permission for her to administer the sacra-

ments of the Anglican Church to the extent that present or future agreements permit.

Bishop Brown told the Anglican congregation that they should decide according to their individual consciences whether to receive communion from the woman minister. An Anglican minister will visit the church periodically to administer the sacraments.

## ARCHBISHOP COGGAN ON PREACHING POLITICS

★ Although he avoided politics during his visit to South Africa, Archbishop F. Donald Coggan of York solidly endorsed the discussion of "political" subjects from the pulpit.

The prelate said at a press conference just before the end of his three-day stay in Durban that "a preaching which is so other-worldly as never to impinge in life here is of no earthly use."

He added that he would "not be so foolish as to begin to discuss South African politics on a visit as short as mine."

Earlier, speaking before an interracial audience of 4,000 in the city hall, Dr. Coggan said that Christianity is "not just a good idea or another system of ethics."

"Christians must be ready to experiment to make all things new," he said, "even though Christians might be hurt in the progress."

He described the Christian religion as a faith that has "knitted together widely diverse people in a fellowship which bridges barriers of race, sect and privilege."

The hall was filled to capacity and many people of all races sat on the floor, jamming the aisles and the lobby and even sitting on windowsills. Eventually, the doors had to be closed, excluding many who had come to hear the archbishop.

Although he did not dwell on the racial situation in South Africa in any of his addresses,

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THE WITNESS

Archbishop Coggan made a striking symbolic gesture during the meeting in the town hall. Noticing an aged African woman, Mrs. Lena Khuzwayo, 70, sitting on the floor in front of him, he walked across the stage, took her by the arms and escorted her to his seat of honor.

She sat there during his address and afterward the archbishop left her in his seat and found room to sit elsewhere.

After Archbishop Coggan's address, the provincial synod of the Anglican Church approved a resolution reaffirming its support of an anti-apartheid statement recently issued by the South African Council of Churches.

The resolution was introduced by Bishop P.W.R. Russell of Capetown. "It is necessary to reaffirm our stand on racial issues," Bishop Russell said, "because the opposite view is being put forward again and again by the government in word and in deed.

"It has even been said that opposition to apartheid is treason. The Christian gospel insists that we find identity in Christ and in one another. Apartheid insists that we find identity in disassociation and distinction from one another and thus involves rejection of a central part of the Christian gospel. Racism is a blatant denial of the Christian faith."

Archbishop Coggan flew from Durban to Nairobi, where he attended another regional synod. He returned to England on December 2.

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## People

BROWN, CHARLES O., former dean of St. Luke's Cathedral, Portland, Me., is vicar of Christ Church, Rochdale, Mass.

CANNON, CHARLES, who recently completed studies at Ripon Hall, Oxford, England, is on the staff of Trinity, San Jose, Cal.

COON, CLAYTON H., former vicar of St. John the Divine, Morgan Hall, Cal., is assistant rector of St. Peter's, Redwood City, Cal.

DILLARD, THOMAS A., who has been in the clinical training program of St. Luke's Hospital, New York, is associate chaplain of the hospital.

HEGG, DAVID P. 2nd, former vicar of St. Mary's, Spencerport, N.Y., is rector of St. Matthew's, Warson Woods, Mo.

KIRK, RICHARD J., former associate director of the dept. of education in the diocese of New York, is associate rector of St. Peter's, Ladue, Mo.

MALOSKY, STEPHEN has been received from the Roman priesthood by Bishop Craine of Indianapolis. He continues as a counselor at Indiana State Farm.

MORISSEY, RONALD S. has resigned as rector of St. Margaret's, Belfast, Maine, to retire from the active ministry.

PICKERING, ROGER, former vicar of the Holy Spirit, Berkeley, Cal., is vicar of All Souls, Philadelphia. Both are churches for the deaf.

STEINMETZ, PHILIP H. has resigned from the staff of the Mass. Council of Churches. He continues on the staff of the Atonement, Westfield, Mass.

TITE, BRADFORD H. has resigned as archdeacon of Central New York to retire from the active ministry.

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

## BISHOP MARTIN TALKS TO CATHOLIC PRIESTS

★ "A day does not pass that I am not reminded I am a Negro," Bishop Richard B. Martin, suffragan of Long Island told Roman Catholic priests of the Rockville Centre diocese at their semi-annual conference.

The Negro is always marked by his color, unlike other ethnic groups, he explained. On subways and buses and elsewhere, he said, the Negro gets that "look of paternalism."

Bishop Martin urged the priests to become intercessors for black Americans and instruments of justice by which the dangerous trend of society can be reversed.

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