

The **+** WITNESS

FEBRUARY 6, 1969

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Story of the Week

Worldwide Concerns of Church Faced by NCC General Board

★ National and world Church leaders moved from policy making to personal involvement in a community's search for justice when the General Board of the National Council of Churches met in Memphis for the first and longest four days of its three scheduled 1969 meetings.

The equal concern for affairs on the highest as well as the most immediate level was reflected as the meeting began with the Memphis Blues introducing a service of intercession for the new president of the United States. It continued the next evening when Eugene Carson Blake, general secretary of the World Council of Churches, spoke to the board at Clayburn Temple, a local black church, and grew with a board-community march of some 500 persons to the Lorraine Hotel, site of the assassination of Dr. Martin Luther King, Jr.

Returning the national Church leader's interest in Memphis problems was a local black power group of young people called the "Invaders". They showed up at the Sheraton-Peabody Hotel to request a \$51,000 grant for community development from Church funds. They stayed to participate in the remaining discussions.

Adding further color to the meeting was Metropolitan Niko-

dim, of the Orthodox Church in Russia, a surprise visitor who attended all board meetings as an observer. The Russian Church leader was on his way to Tulsa, Oklahoma, to attend the executive committee meeting of the World Council of Churches, due to be held there the following week.

In his report to the board, R. H. Edwin Espy, NCC general secretary, said the Church itself is part of the unresolved problem of America. "It has not yet succeeded in reversing habits of thought within its own membership which have helped establish American national and international problems," he charged.

Espy named six problem areas within the Church; a nationalistic ideology, a traditional Calvinistic concept of work, an anti-intellectual tradition, racism, outmoded methods of communication, and confusion about whether the Church should conserve traditional values or become a "change-agent".

Robert C. Dodds, the NCC's director for ecumenical affairs, told denominational leaders he thought it entirely possible that the vast majority of Christians around the world may find themselves recognizing Rome as the symbolic center of their faith within two generations.

Dodds is recently returned

from a four-month stay there and urged intensive study of the Roman Catholic faith by Protestant churchmen, particularly in the area of canon law.

A new through-the-week curriculum was introduced. Due to be published March 1, it will provide Christian educators with a variety of resources for released-time, Saturday, or after-school classes.

The continuing concern of the Churches for peace in Vietnam was reflected in the report of a seven-man delegation just returned from Paris and discussions there with diplomats from all four delegations. They called nationalism the driving force in both parts of Vietnam and said the Saigon government did not adequately represent many important non-Communist segments under its control.

A task force on alcohol problems reported that the religious community is best equipped to develop new attitudes concerning alcoholism and recommended a comprehensive program of prevention of alcoholism.

A study commission on social violence, authorized by the general board last May after the assassinations of Dr. King and Senator Robert Kennedy, made its first progress report. It found that social violence in the U.S. has two faces — noisy and quiet — and obvious violence is usually the result of the quiet violence which is not generally seen.

In his address at the Temple, Blake sounded a strong warning that unless Christians drop their

differences and unite ecumenically, they and their Churches will no longer be taken seriously.

The world leader met in the Memphis ghetto with denominational executives, local residents, white Memphians, and two choirs — one black and one white — and warned churchmen against “denominational straight-jackets which are still the most crippling factor in the Church of Jesus Christ.”

Charles S. Spivey Jr., who heads the NCC's department of social justice reported on the Crisis in the National Program initiated by the council to meet social problems and said there was a need for fundamental change in the structures of society.

He listed five major concerns of the program for the coming year: police and community problems, education, hunger economic development, and compliance — securing compliance with the provisions of existing social legislation.

The tribute to Dr. King, made at the Lorraine Hotel, was given by Miss Jean Fairfax of the central committee of the WCC. “He was a free man because he had conquered the fear of death and anxiety about failure,” she said. “The life of the Church seems drab and dull without him.” Leaders of the 33 NCC member denominations each placed a green sprig into a wreath which was fixed to the door of room 306 by NCC President Arthur Flemming.

David M. Stowe, the NCC's associate general secretary for overseas ministries told the board that “an interracial, international, primarily non-professional missionary force would characterize Protestant overseas efforts in the future.” He reported on latest trends in the overseas missions field.

The board learned that the \$3 million requested from U.S. Protestants by the WCC for re-

lief in Biafra-Nigeria had been exceeded. A high level of co-operation between U.S. Protestant, Catholic and Jewish communities resulted in the effort to ease starvation in that war-torn area, reported Jan Van Hoogstrated, NCC director of Africa department.

Closing the meeting with a luncheon address, M. M. Thomas, chairman of the central committee of the WCC talked to board members about a Christian approach to social revolution. “The gospel itself has played its part in creating revolution and it now must create the dynamics to continue it,” he said. The board will meet next in May in New York City.

A resolution on Czechoslovakia was adopted by the board.

Noting the continued, oppres-

sive situation in Czechoslovakia and acknowledging that our country itself has been guilty of oppression, it reaffirmed its Resolution on Czechoslovakia of September 13, 1968, which denounced the invasion by the USSR.

It expressed its sadness and horror at conditions that produce the terrible desperation of self-immolation.

It again assured brethren in Czechoslovakia, especially those in the Churches, that they are not forgotten but on the contrary have our solidarity and prayers.

It directed the officers to send the September 13, 1968 resolution and this latest action to the appropriate officials of the United States government.

Church News Condensed

Edited by W. B. Spofford Sr.

ANGLICAN Regional Council of North America held its first meeting in Nassau, February 1-3. The representatives from the United States, Canada and the West Indies worked on organizing and a budget. Coordination of work in Latin America was also a priority.

JOHN E. HINES is the first to visit the district of Eastern Oregon in his official capacity as Presiding Bishop. He was there January 25 for the consecration of Dean W. B. Spofford Jr. of St. Michael's Cathedral, Boise, Idaho, as bishop of the district — also a first since the service was the first consecration of a bishop on the soil of Eastern Oregon. Also, according to the Rev. Louis L. Perkins, editor of Oregon Trail Churchman, it was the largest gathering the district ever had of communicants, clergy and laity, together in one place at one time. The consecration service was

held in the gym of the high school in Ontario, Oregon, near the Idaho border, thus enabling communicants from that diocese to attend. Co-consecrators were Bishop Lane W. Barton, who recently retired as bishop of the district, and Bishop Norman L. Foote of Idaho. Prof. Rollin Fairbanks of the Episcopal Theological School was the preacher. A lot more could be said about the occasion, but since this department is an attempt to boil things down, the editor resists the temptation to write more about an event in which the rather large Spofford family has a personal interest.

MINNESOTA churches, through its council, issued guidelines for the 1969 legislature calling for reforms and programs costing many millions. The document spells out a massive commitment that will bring “justice for all Minnesotans.”

LEROI JONES read his poems in the hall of Trinity cathedral,

Cleveland. Other poets in the area were to have their chance after he finished. Instead one of them said; "Everybody back—all the front rows are for the brothers and sisters." There was some pushings and a few punches were thrown before whites left to do their poetry reading upstairs. The Rev. Troy Keeling of the cathedral staff in charge of student relations announced that "all non-blacks should leave." He said later he did this because "one of the men on the stage came over to me and said that if the whites didn't get out I'd see some blood on the floor. Jones also asked me to do something to avoid trouble. So I did the expedient thing."

JAMES GROPP, Milwaukee's civil rights R. C. priest, told a Pittsburgh group of laymen that he expects the ghetto situation to worsen under Nixon. When a youth asked how he could contribute to the fight against racism, Fr. Groppi said, "boycott the collection plate if the clergy in your church won't speak out against racism." Asked what he thought of Stokely Carmichael and Rap Brown, he called them "our Paul Revere and Patrick Henry."

MARTIN LUTHER KING is to have a memorial center in Atlanta. It will be built on two sites, one near the Ebenezer Baptist church and his birthplace on Alburn Avenue. The other will be near Atlanta University. Mrs. King made the announcement at a service and march in the city to mark her husband's 40th birthday. Cost, she said, will be between \$25 and \$40 million, funded by foundations, corporations and private gifts. Following the service ground was broken for a \$2.5 million complex of 192-units for moderate and low income families, also a memorial to Dr. King. One of a dozen speakers at the service was the Rev.

Ralph Abernathy and there was applause from the congregation that packed the church when he said, "Finally, we have another (birthday) gift. In remaining true to the principles of non-violence, I call upon the forces of goodwill throughout the land to exert their total influence in seeing to it that the life of James Earl Ray or whoever is proven to have pulled the trigger that felled our sainted and beloved leader is spared." Mrs. King nodded in approval, along with singer Harry Belafonte who sat with her. The congregation applauded. "It is needless to kill one man for the sins of millions," Abernathy continued. "We would be guilty of mass murder if we took the lives of all those guilty of your (Dr. King's) death . . ."

METHODISTS voted \$48,634,375 for their 1969 work: 22.4 million to the world division; 12 million to the national division; 14.2 million to the women's division.

ANGLICAN membership is rising but falling steadily in percentage terms of the nation's population. The 1969 Church of England Yearbook said the number of persons baptized during the 1956-66 decade rose by 887,000 to 27,658,000 and the confirmed by 266,000 to 9,967,000. But during the same decade the population of England rose by millions.

PROTESTANT hospital association members were told that an important part of their job was to work with the underprivileged, alcoholics and drug addicts. The Rev. Kenneth Mann, who heads pastoral services for the Executive Council of the Episcopal Church, also said the Church has an important role to play in studying moral issues involved in medical practice — euthanasia, eugenic manipulation, abortion, artificial insemination,

organ transplants, experimentation on patients, prolongation of life, criteria for choosing patients for costly and rare operations.

VINCENT MCGEE, Roman Catholic student at Union Seminary, was sentenced to two years in prison for violating the selective service act. He was released pending appeal which will be handled by the New York Civil Liberties Union. Students from Union and others conducted a vigil outside the federal courthouse in New York.

BRAZIL has pushed anti-communism to such a point that government leaders are now fascists. This is the opinion of Fr. James Murray who had a special assignment there since 1966 but was expelled this January. "Because the government is anti-communist, the American government supports their stand. The government in Brazil believes all priests are communists." He praised bishops and priests in the country who have been fighting injustices, which include starvation wages and the denial of all rights. Fr. Murray now plans to do inner-city work in Providence, R. I., which is his diocese.

CHICAGO conference on religion and race found jobs for more than 20,000 unemployed adults last year. About two-thirds of them are still on their jobs.

EPISCOPALIANS in Tennessee rejected a resolution calling on the Church to refrain from any "political, partisan" activity. Opponents claimed the resolution did not clearly indicate what programs should be avoided. Supporters argued the Church should limit itself to religious matters. The convention approved creation of an urban crisis fund, without spelling out details.

TO DISCUSS DOCTRINE WITH ORTHODOX

★ Five Episcopalians are among 24 Anglican delegates named to participate in joint doctrinal discussions with the Orthodox Churches.

Appointed by Archbishop Michael Ramsey of Canterbury were Bishop Lauriston L. Scaife of Western New York, Bishop J. G. Sherman of Long Island, Edward R. Hardy of Berkeley Divinity School, and William J. Wolf of Episcopal Theological School.

Paul B. Anderson, a White Plains, N. Y. layman, also was named a discussion group secretary.

Bishop Scaife is chairman of the council on relations with Eastern Churches of the joint commission on ecumenical relations.

Alternates named were Bishop F. W. Lickfield of Quincy and Bishop A. W. Brown of Albany.

PENNSYLVANIA PRIESTS GET BACKING

★ The council of the diocese of Pennsylvania endorsed the urban mission work of two young activist priests whose activities spurred controversy.

Vindication was voiced for the Rev. David M. Gracie, 35, who offers draft counseling to youth and has participated in anti-war and anti-draft demonstrations. The second priest was the Rev. James E. Woodruff, 32, active in black militant causes.

Father Woodruff was invited to Philadelphia by Bishop Robert L. DeWitt in late 1967 after he was accused in Nashville, Tenn., of operating a "hate-whitey" school.

The diocesan council commended the two men and their efforts in areas of tension as "dynamic and experimental ministries" that will lead the Church into "new paths."

Approved was a 46-page report on the priests' work compiled by five council members. Controversy involving them has divided the diocese for months. Some churches have withdrawn support from the urban mission program, which is supported by Bishop DeWitt.

"The true health of the diocese is not measured by the number of tranquil church members," the report said, "but by the vitality of each part of the body of the diocese. The diocese is now splendidly alive."

The council report was issued before the diocesan convention when delegates were asked to reinstate \$29,000 for urban missions trimmed last year.

DISCUSS CATHOLICS JOINING WCC

★ Eugene Carson Blake, general secretary of the WCC, and Pope Paul met informally in the pontifical apartment recently to discuss "Roman Catholic membership" in the WCC faith and order commission and the "crisis of authority" in the Catholic Church.

A report of the private audience said Blake advised the Pope

that the "crisis of authority" is not confined to the Catholic Church.

The pontiff told Blake that the Catholic Church "bases its authority" on the fact that "it was founded by Christ."

The WCC, the Pope reportedly said, "is a human, terrestrial institution which exists to seek unity between Christians and . . . is essentially provisional and temporary."

The report also said Blake had emphasized "the creative possibilities" of the authority crisis during the 45-minute audience. With Blake was A. Dominique Micheli, WCC assistant general secretary.

Both leaders were in agreement on the value of cooperation between the Vatican and the Council. The Pope was quoted as crediting the establishment of a joint working group between the Catholic Church and the WCC to "the spirit and work of the Second Vatican Council . . . and the principles that guide the World Council of Churches."

Following the meeting, Blake and Micheli visited representatives of WCC member Churches in Italy to share the news of "growing cooperation with the Roman Catholic Church."

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EDITORIAL

Split Down the Middle

IN THE FACE of current events involving incredibly rapid change, the parish churches both large and small, city and rural, find themselves split down the middle. They are divided between those who desire the Church to be primarily a haven of rest, a refuge from the troublesome problems which plague the secular world, a place where one can find peace of mind, and on the other hand those who desire the Church to be where the action is, that is to be relevant to the social issues of today and to influence events which affect society.

As every reader will recognize this is the generation gap in the parish and the minister, irrespective of his age, is caught in the middle. The minister knows that he can't please both groups. If he makes the Church a haven of rest, he loses the interest of the youth upon whom the future of the Church depends. If he strives to have the Church make its influence felt where the action is, he loses the support of the older generation, who are in a position to pay the bills of the parish in the present.

What should the minister do? How can he meet this situation? What should he try to make the stance or image of the Church?

We believe that the way to meet this situation is to ask the members of his congregation to try to answer the question: what is the mission or the role of the Church in the world today? The vestry and other parish groups can be faced with the question: were you the minister in what direction would you try to guide the parish activities?

The members of the congregation will recall the words which they hear at every service of holy communion "So God loved the world (not the Church or even Christians) that he gave..." The majority of the congregation will discover that they believe that the mission of the Church is to serve not its members only, but all humanity.

We believe the real problem lies in this, namely, that we, who belong to the older generation, have almost unconsciously come to think

of the Church as a great unifying force or influence in society. As we look back, however, we realize, as we did not at the time, that all too often when the Church has been a unifying force it has been simply a reflection of society as a whole. For example, if the Church had been less of a haven of rest in the 19th century in this country, we would not be facing as upsetting a situation as we do today in the realm of race relations. If the Church had spent half as much time, energy and thought in striving to secure civil rights and a dignified place in society for our black brothers during the past century, as it did in endeavoring to teach people not to drink, smoke, swear and the like, what a different society we would have today! The Church in order to preserve its own unity or sense of community — peace of mind — reflected the stance of society in general and endeavored "to keep the Negro in his place."

Again as we look back we realize that we thought of Jesus as a unifying person, healing, teaching the good life and making people whole, conveniently overlooking those passages in which he himself emphasized division such as in his reading of a passage from Isaiah in the Nazareth synagogue which so astonished the people that he pointed out that "no prophet is acceptable in his own country", or his instruction to his disciples when he sent them out: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." — St. Luke says "division".

Again, have we not played down the radical political aspect of the demonstration in Jerusalem on the first Palm Sunday when Jesus challenged the power structure with an unavoidable confrontation by driving the money-changers from the temple.

Once the members of a congregation accept the fact that Jesus like all truth will invariably cause division, they will recognize that a minister of Jesus Christ, and indeed the congregation he serves, must together stand for righteousness and justice, letting the chips fall where they may in the affluent society of which we are all a part today.

Any "Deserving" Poor?

By Hugh McCandless

Rector of the Epiphany, New York

IN ST. LUKE we read of the presentation of Christ in the temple. This, like our service of the churching of women, was based on primitive tabbos; but both services have been wonderfully spiritualized. Joseph made the "poor man's offering," of two turtle doves, which was allowed, according to Leviticus, when the family could not afford to offer a lamb. Jesus Christ, the Son of God, Lord of Lords, King of Kings, by whom the worlds were made, was born into a very poor family.

This last Christmas I heard of a discussion in very attractive and comfortable surroundings. A college classmate of mine said something like this: "What do these people want? Something for nothing? I had to work for what I have. I think people usually get what they deserve."

Of course no child ever gets what he deserves. He gets only what he finds about him when he is born. He may inherit nothing; perhaps, like Jesus Christ, not even the name of being some man's son. Or his inheritance may be luxurious and his future assured. In either case, he does not, he cannot, deserve what he gets.

Take my case, for example. I did not deserve the bad luck of inheriting a skin that gets painfully sunburned. Nor did I deserve the good luck of discovering that pale skins are extremely advantageous economically. I did not deserve my education: my parents saved and sacrificed to give it to me, because they knew it was about the only fortune they could leave me. Here again, deservingness had nothing to do with the case. They paid full tuition on grammar school for my brother, who was always steady, reliable, and well-behaved. They paid only half tuition for me, and I know I was an awful nuisance, even though I did not mean to be one.

But what was this so-called full tuition? My grammar school was founded in 1709 to help educate poor apprentices. Somewhere along the line, the poor apprentices were squeezed out. I can hardly imagine that my classmates and I were more worthy than poor apprentices would have been.

I was not on a scholarship at my boarding school, but nevertheless my education was mostly paid for by the generosity of men who had died long before. At college, most of us paid about

one-fifth of what it really cost. My college was founded to supply "servants of Church and state." They were not thinking of the Dow Chemical Company when they spoke of the state, perhaps. But when they spoke of the Church, they quite definitely did not mean the Episcopal Church. I presume that any graduate of my college, unless he is a statesman or a Congregational minister, or has given back about thirty or forty thousand dollars to the alumni fund should still call himself a case of Operation Headstart.

Helping Suburbanites

A COUPLE of years ago, the vestry of a beautiful suburban church asked my partner, Mr. Houghton, to be their rector. He refused, so they asked me, which proves that second thoughts are sometimes better. I refused, so they asked if we would both come. Now, while suburban churches are very rewarding, it is also true that people who live in the suburbs are living at someone else's expense. The city gives them a profitable theatre of business, which they enjoy without fully supporting city services and city protection and city welfare. In other words, every prosperous suburbanite is himself a kind of welfare case; and I wish he would mind his manners and show a little gratitude to the likes of you and me. You and I and the residents of Harlem have to work hard for the free benefits the suburbanite gets, and I am not quite sure that he always deserves our help in this way.

When it comes to Harlem, I am not sure that the people there deserve what they get, either. Look at what they get. They do not have their peace and quiet disturbed as often as you and I do, by the sanitation department trucks. They pay the highest charges per square foot for rent in the city, sometimes in buildings that were condemned before I was born. They get the most expensive food — I mean high prices, not high quality. Their interest rates are ten times higher. The law says that insurance must be available to them, but try to find it.

Some taxpayers fear that the inner cities are getting all the attention these days. But much of it is attention they don't want. Politicians offer promises. Preachers hand out philosophical platitudes. Sociology students pry and probe around about very personal matters. When poor people are bothered to no purpose they get irritated, just like middle class people.

There are forty to sixty million poor people in this country, depending on your definition of poverty. Naturally, the greater part of them are

white, since we have only sixteen million Negro citizens anyway. But the white ones have a better chance to escape poverty; in our society, economic disadvantages cling harder to dark skins. This is why our Harlem scholarship fund is so important. Two years ago, it was a drop in the bucket. But now, under the name of the private schools scholarship program, it has grown into thirty little drops in the bucket.

Communication is not a matter of color. Every city resident who is being cheated in the matter of prices and housing and street cleaning knows he is being cheated. When Americans are cheated, they get angry.

Working for Change

SOME OF THE WHITES are a new breed: the voluntary poor, in the tradition of St. Francis. These are young people who feel that the claim of their middle class parents that they have only what they have worked for is either hypocritical or blindly stupid. Unfortunately, these young people throw away not only middle class myths, but also a few middle class virtues, like practical morality and the enjoyment of regular work. But they may well be the means of preventing a possible revolution from becoming a violent revolution, the means of making such a change a peaceful one.

All of us are recipients of the largesse of the past. Much of what we possess was given us by the founders of churches and schools and hospitals, from the founders of Anglo-Saxon freedom and democracy. We have much because of the self-sacrifices of the founding fathers.

But also, and more especially, we are God's beggars. Your life, and mine, is simply one long cry for help from God. Your life plans, no matter how clever; your domestic arrangements, no matter how sensible, are simply a gaping beggar's bowl that you hold out to God. As we say in the thanksgiving in family prayer, he gave us our being, our reason, our souls, our bodies, our health, our friends, our food, our clothing, and all the other comforts and conveniences of life. He gave his only Son to redeem us from death, to save our lives from utter meaninglessness.

Our overpowering emotion, as we think of all this, should be gratitude. But once in a while we should wonder if we are worthy to receive all these blessings. And then perhaps, only the old Victorian hymn could express the truth:

... Beneath the Cross of Jesus

Two wonders I confess:

The wonders of redeeming love,
And my own worthlessness.

Choosing Between Troubles

By Albert B. Starratt

Rector of Emmanuel Church, Baltimore

THE AUTHOR of the Book of Job was a man who did battle realism as against sentimentality. At a time when most men accepted the pious fiction that good men receive health, wealth, and all the pleasant things in life as a reward for their virtue, while the wicked one is punished by all kinds of misfortune, this great poet dared to call such teaching a religious falsehood. He tells the story of one good man, a saint by anyone's standards, who suffered every tragedy except death — and even death might have been a mercy. "Man is born to trouble," he wrote, "as the sparks fly upward."

That quotation came to my mind after talking with a friend caught in the dilemma of having to choose between two courses of action, either of which meant trouble. Perhaps my perspective is distorted by spending so much time in other people's quandaries, but it seems to me that what my friend thought of as an unusual kind of decision is in reality as common as cloudy days. If we ever have a choice between trouble and unalloyed happiness, we don't really experience it as a choice. The decisions that bother us and that we remember are the difficult ones between two varieties of trouble. And in some degree we face such decisions every single day of our life.

To that extent, I agree with the author of the Book of Job. It is intrinsic to the nature of man as a limited form of existence to have to deal with troubles, and the choices that matter are usually between one kind of trouble and another.

But this does not make life a meaningless mess. On the contrary the meaning of life is found in choosing between good and bad troubles, meeting their challenge and overcoming them, or growing through the struggle to do so.

Bad troubles are the kind that grow out of lack of sensitivity, that induce despair and stagnation, and that tempt one to retreat from maturity toward childishness. Good troubles stem from poignant awareness, rapid changes, efforts to achieve better conditions, the willingness to be totally involved in surrounding life. The best life for man is not an untroubled life but rather one engaged in good troubles.

--- BACKFIRE ---

Winnie (Mrs. James) Crapson
Churchwoman of Topeka, Kansas

I am not renewing my subscription and I felt I should give you my reasons.

It is impossible for me to read everything in this day of an explosion of publishing. I find that the best use of my time can be spent reading periodicals that give a rather balanced view of news and trends. In the past I felt Witness was just such a publication. I fail to find a comprehensive view of the Church and the world in the recent issues.

May I also say that I am much, much more liberal than conservative. I will continue to read the National Catholic Reporter. But one far out, sensational publication is enough. Two, and I may well turn into a conservative Episcopalian (God forbid!) from a surfeit of venom.

My disappointment is accentuated

by my conviction that both Witness and NCR are capable of good journalism. But at the moment they have abandoned it for fashion.

Edith R. Bradley

Churchwoman of Milton, Mass.

Having now had occasion to use the trial liturgy long enough to overcome confusions due to changing words in familiar settings, I do feel that it is lacking in the beauty of language and cadence of the present Book of Common Prayer. It should either have been changed much more or much less.

Some changes in the old form would be possible — two in fact. The order of the revised liturgy is good. I would hope that a little transposition and cutting could be used to help the old liturgy. In some cases, very slight changes in wording which do not change the cadence would make the meaning more acceptable to modern ears: for instance, "discouragement" instead of "punishment" of wickedness and vice.

I have taken part in the St. Mark's-in-the-Bouwerie communion service

with young people. It has great merit, but I would not want it as the only form. I have also attended churches where there were differences in the liturgy and found it stimulating: for instance the Church of South India liturgy and the Church of England liturgy. I think occasional changes are stimulating.

I would be sorry to see us settle for uniform adoption of the present trial liturgy at this point if ever. The suggestion in a recent Witness article of more than one officially acceptable liturgy has great merit and is well worth considering.

Mary Faith Sutton

*Education Director, St. John's
Roanoke, Va.*

Many thanks for your editorial "Rice-Episcopalians" in which you call Mr. Kratzig's company's spade a spade. The Foundation for Christian Theology has little foundation in Christianity or classical theology. Its out-dated sociology is insidiously dangerous and its refusal to become involved in the world a blatant rejection of the coming into the world of the Incarnate Lord.

Your magazine and its courageous editorial philosophy restore my weakening faith in Church publications.

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.. People ..

BATCHELOR, E. EDWARD, former rector of Holy Trinity, International Falls, Minn., is rector of the Nativity, Brooklyn, N. Y.

BECKER, ARTHUR P., former rector of St. Michael's, Mount Pleasant, Iowa, is vicar of Calvary, Sioux City, Iowa.

BULLEN, ALVIN S., former rector of St. Andrew's, Fort Pierce, Fla., is rector of St. Francis of Assisi, Gulf Breeze, Fla.

DANIELSON, PAUL Jr., former vicar of Calvary, Santa Cruz, Cal., is vicar of the Good Shepherd, Salinas, Cal. and chaplain of York School for boys near Monterey.

DUNNING, DAVID, former assistant of Trinity, Columbus, Ohio, is rector of Christ Church, Washington, D.C.

GETMAN, LAURENCE D. Jr., former rector of Transfiguration, Colesville, Md., is rector of Trinity, Claremont, N. H.

GIBBS, THOMAS, former administrative assistant to Bishop Bayne of the Executive Council, is ad-

THE WITNESS

ministrative assistant to Bishop Mills of the Virgin Islands.

GUERRAZZI, WILLIAM A. has resigned as rector of Holy Comforter, Rahway, N. J., to retire from the active ministry.

JACKSON, OTIS G. has resigned as director of pastoral ministries at All Saints, Pasadena, Cal., to retire from the active ministry because of ill health.

JOHNSON, ELMER has resigned as rector of St. Luke's, Des Moines, Iowa, to retire from the active ministry.

LEWIS, ROBERT J., former assistant of St. Mary's, Haddon Heights, N. J., is now rector of the parish.

MASON, JOHN S. has resigned as rector of St. Paul's, Piney, Md., to enter the investment brokerage business.

MCDUGALL, ROBERT F., former rector of St. James, Albion, Mich., is rector of St. Alban's, Highland Park, Mich.

MINCHIN, GERALD R. has resigned as rector of St. Mary's, Haddon Heights, N. J., to retire from the active ministry.

MOORE, RICHARD J., former curate of St. Michael's, Cedar Rapids, Iowa, is vicar of St. Peter's, Fairfield, Iowa. He is also chaplain to Episcopal students at Parsons College.

ROBERTS, GORDON, former rector of Grace Church, Clinton, Iowa, is rector of Grace Church, Cedar Rapids, Iowa.

TAN CRET, MICHAEL, former vicar of St. Andrew's, Clear Lake, Iowa, is vicar of St. Paul's, Grinnell, Iowa. He is also chaplain to Episcopal students at Grinnell College.

TRASK, RICHARD E., former vicar of St. Mary's, Clementon and the Atonement, Laurel Springs, N. J., is rector of All Saints, Atlantic City, N. J.

WELLS, JAMES E. Jr. has resigned as rector of Grace Church, Buffalo, N. Y., to retire from the active ministry.

WHATLEY, ALLAN has retired as rector of Great Choptank parish, Cambridge, Md. and is devoting his time to the medical eye bank of Maryland.

WITTE, WALTER W., former rector of St. Stephen's, St. Louis, is doing graduate work at Union Seminary, New York.

MCCARTHY HONORED BY NOTRE DAME

★ Senator Eugene J. McCarthy has been named the first senior class fellow at Notre Dame.

The Minnesota Democrat will spend two days on the campus, March 5 and 6, during which he will eat and talk informally with students, participate in at least four seminar situations, and deliver a formal address.

The senior fellow program replaces the traditional patriot of the year award which the senior class in past years gave to well-known Americans.

According to the senior class fellow committee, Senator McCarthy was being honored as "an individual who has had the integrity, the decency, and the willingness to work for the best values and finest traditions of our society, and at the same time can freely join in and contribute to the spontaneous give-and-take of Notre Dame's social and intellectual life."

FIRING OF CHAPLAINS BRING PROTESTS

★ Dismissal of two Episcopal chaplains from University of North Carolina campus work has spurred protests.

The Rev. William Coats and the Rev. William Tucker were notified that their work had been found "ineffective" by a commission studying the campus ministries of the diocese of North Carolina, and that their services would be terminated June 1.

Coats was active in the Demo-

cratic gubernatorial campaign of Reginald Hawkins, a Charlotte Negro; was involved in the Chapel Hill community's first open housing case, delivered a controversial high school baccalaureate, and participated in a "disorientation" program conducted by a student group for freshmen on campus.

Tucker has not been a political activist. Both men have served as chaplains for about three years.

Parishioners of the Chapel of the Cross circulated petitions expressing "dismay over the sudden and arbitrary dismissal" of the clergymen.

The petitions said, "This is a time of deep uncertainty in our society. We confront seemingly insoluble conflicts: black and white, rich and poor, young and old, and war both hot and cold. It is also at a time when the Church's mission is seriously doubted as having any relevance for our common agonies."

"One of our concerns in addressing this petition to you — Bishop Thomas A. Fraser of the N.C. diocese — is that we had thought the Episcopal Church understood the temper of our time, and that its response was a fresh, innovative style of campus ministry," the petition said.

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