

The **+** WITNESS

MAY 8, 1969

10¢

Editorial

Revolting Students

Lee A. Belford

Articles

Never Trust a Sailor

Alfred B. Starratt

Why Sunday?

John Lane Denson

NEWS: Students Cheer Revolutionary Proposals
of Archbishop. Parish Last Place Seminarians
Want to Serve. Farmers Find the Going Tough

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In Leading Churches

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Story of the Week

Students Cheer Revolutionary Proposals of Dom Camara

★ Many of the world's problems were thrashed out by groups of young people up and down Britain following two marathon meetings at which the star was Archbishop Helder Camara of Olinda and Recife, Brazil (see his article in *Witness*, 3/13/'69).

The prelate, censored in his own country where opponents describe him as a "Communist," flew to Britain to address a five-day marathon teach-in involving 1,500 students at Manchester.

Their theme was "Response to Crisis," the crisis being the division of the world into rich and poor, and the controversial prelate told them: "Where want, hunger and total dependence on the rich and powerful exist then there is fear. Fear of unemployment, of losing their wretched hovels, fear of arrest, of being beaten and killed. People are afraid to speak, to answer up, to upset anyone. Two-thirds of humanity live in this fear."

After the teach-in, the Archbishop came to London to address a marathon, non-stop 16-hour convention on world poverty which was attended by more than 1,000 young people.

He said that the developed world was helping to "crush" underdeveloped countries and that Communist "super powers"

were as cold and egotistical as their capitalist rivals.

The meeting was sponsored by the Student Christian movement of Great Britain in collaboration with a long list of sponsoring organizations ranging from Baptist and Methodist youth bodies to Anglican associations and Roman Catholic student groups. They gave Dom Camara a standing ovation.

"The Beatles," he said, "attracted the attention of the whole world and were in the vanguard of youth's protest in every continent. Called by different names, but with certain characteristics in common, sometimes at variance with one another, young colleagues of the Beatles protested against the monstrous way we live today, with our false values, against the ridiculous mechanization of everything, including man himself."

Of racism, Dom Camara said, "Young people do not believe that any separation, any discrimination, any injustice should follow because a man's skin is of a different color, or because his jaw and his nose are of a different shape, or because he has a different hairstyle or a peculiar smell."

He also said that it was from contempt and revulsion that young people were opposed to

war — not because they were afraid — and that young people were against puritans who, in their families, demanded a morality that they were the first to break. They were also against "religious-minded people, especially the clergy, who make a terrible fuss about sex but who lack that charity without which purity becomes aggressive and pharisaical."

In London he declared that "triple violence" was being perpetrated against the "third world" and defined this as internal colonialism, which meant established violence; the threat of violence from the developed world; the situation where, when movements which tried to criticize internal colonialism were set up, the "privileged groups" were alarmed and cried out "subversion" or "Communist."

The Brazilian said it was timely for the church in Latin America to speak out. "The church," he said, "as long as she is able to speak out, as long as her voice is not stifled, should demand changes in the inhuman social structures that are holding up the full development of our peoples and that are keeping them in conditions which are sub-human and unworthy of the children of God."

He also charged that the U. S. Pentagon building was in direct communication with Latin American armies and that Latin America had been forced into the "arms of the United States."

Church Last Place Seminarians Want to Serve, Says Theologian

★ Colin Williams, a leading figure in theological education, said that although applicants to seminaries have increased, he has the feeling the church "is the last place" the students want to carry out ministries.

The dean-designate of the Yale Divinity School delivered lectures at DePauw University. The Australian-born Methodist has been director of the doctor of ministry program at the University of Chicago Divinity School since Sept., 1967.

Williams noted that there are more applications to institutions of theological education than ever before, a fact reported last fall by the American association of theological schools.

"The applicants are determined that they ought to be concerned about life and minister to it."

The association pointed out in the 1968 statistics that increases in enrollment were more in graduate and specialized levels of theological education than in programs preparing persons for parish work.

Williams assessed the situation of more seminarians but fewer churchmen in the context of a "profound religious crisis" in the U.S. He recalled that from the Pilgrim founding, the nation has had a deep-rooted religious conviction that it is a "people who would show to the nations a life of liberty for all . . . a new exodus . . . America as a land of destiny . . . a chosen people."

Youths today, he continued, tend to look upon such convictions as often empty and unfulfilled after more than 300 years. Williams argued that the contemporary generation no longer accepts the "myth" that America "is" what she once sought

to be. Continuation of that myth, he added, has been extended by traditions, institutions and political figures.

The theologian and seminary administrator linked the perpetuation of an American myth about itself to "civil religion." Evangelist Billy Graham, he said, "scarcely has any theology in his preaching," but preached a "civil religion" of America as a land of destiny.

"No wonder he has been adopted as the icon of Richard Nixon," said Williams.

The former NCC executive stated that "our youth have lost faith in their churches. It is clear to me that college religious foundations are empty; the classes in religion are better attended than ever, however . . . A search is there for religious symbols that will give us a sense of true religion. There is a sense that the churches are now archaic, hanging on to perverted forms, full of nostalgia, linked to the past, and therefore unusable."

Williams urged the church to move out of its isolation and begin the struggle for the "public soul."

"Religion," he said, "has to find itself in the streets, and if it cannot, it cannot find itself in the church."

ST. THOMAS MARKS 175TH ANNIVERSARY

★ St. Thomas Church in Philadelphia marked a little-known chapter in U.S. history as it celebrated its 175th anniversary. It was organized in 1794 by a congregation of freed slaves. Accepted as a parish by the diocese of Pennsylvania in 1865, it claims to be the nation's first black Episcopal church.

The group which gave birth to the church has been cited by historian W.E.B. DuBois as the first organized group of Negroes in the United States.

With 2,400 confirmed and 3,300 baptized members, St. Thomas is one of the largest Episcopal congregations in the country.

In April 1787, a Philadelphia church ordered a group of Negroes to sit in the balcony. The Negroes, led by Absalom Jones and Richard Allen, reacted by forming the Free African Society as a benevolent organization, holding its own religious services.

Allen, a former slave, was the first leader of the society. He later became a Methodist minister and an official of the African Methodist Episcopal Church. Jones, old records say, had a "more orthodox view" of religion than Allen, and in July, 1794, Jones founded St. Thomas church. Two years later, St. Thomas was chartered by the state of Pennsylvania.

Jones was ordained deacon in 1795 and made a priest in 1804, but St. Thomas did not have its membership as a full parish in the diocese accepted until 1865 — the year the Civil War ended.

One hundred years later, under the leadership of the church's present rector, the Rev. Jesse Anderson, St. Thomas decided to take a look at its 1796 state charter, which limited voting membership to black people. In 1965, the charter was revised to give whites equal rights in the parish.

Prior to the revision, some white partners of interracial marriages had worshipped at the church, but were permitted to hold only non-voting membership.

A letter was received from the rector, Dr. Anderson, on April 23, which has nothing to do with the anniversary celebra-

tion, though maybe it has. Here it is:

An incident happened recently as a result of which I received a new insight about separatism and thought I might pass it on to you. So many white friends are horrified when their Negro brethren — especially in the church — talk about separatism.

The bishop of this diocese called together the delegates and alternates elected to the next

convention. The group met — I believe — but without its black delegate and first alternate. They were not there because the meeting was called for a meal at a private club from which they are excluded as members because of their race and they made a vow never to enter the sacro-sanctimonious sanctuaries of racial selectivity.

So here we have the picture of a white liberal bishop who has received awards from the fellowship commission of Philadelphia and many other civic groups for his liberality, surrendering to the immorality of the White Anglo Saxon Protestant "Christian?" hypocrisy of separatism and exclusivity.

It therefore becomes my contention that any black man who thinks he can become a separatist in present day America is a fool. The past masters at separatism are the white Americans

with their private clubs, their lily-white cotillions, their lily-white beauty contests, their lily-white churches and church organizations and we could make the list a yard-stick long.

I for one am sick and tired of the white man constructing a situation into which the black man must fit, then blaming the black man for being in that situation. The white community and the white churches are separatists. We the black can only be the separated. A beautiful illustration of this is that my son, who is a clergyman, said that it was not until he got to seminary and studied the Prayer Book that he realized we were not saying each Sunday, "Angels and dark angels". "How long, O Lord, How long?"

The above is an excellent illustration of the virulence of institutional racism and one is forced to query "who is the real victim."

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Lack of Freedom of Choice Get Sharp Protests from Farmers

★ Big business and government control, not only in the area of farming, but also the draft, politics, and the Vietnam war, were the headlines at the first Christian vocation seminar for farmers sponsored by the Episcopal churchmen of the Chicago diocese.

Hosted by Bishop James W. Montgomery, coadjutor, and meeting in Dixon, Illinois, the farmers, representing many facets of "agri-business" in Lee County dug into their daily concerns:

"Efficiency is cutting out the middle man and the small farmer" was a quick retort of one farmer towards big business. Another added, "It seems to me that it is technological values on the part of business

that rules the farmer instead of moral and spiritual values."

Bishop Montgomery continued, "There is no question that it is becoming more difficult all the time for any man in any profession to exercise his vocation. This means greater courage and strength is needed in countering the forces downgrading the individual."

"This brings us to the fact of big government and government control," was the immediate response of several farmers. "How can I as a Christian let acres lie still just on government orders? I know, for example, that there are many families that go to bed hungry right here in my own country to say nothing of other countries not as affluent," added one farmer. Another said, "I have to moon-

Church News Condensed

Edited by W. B. Spofford Sr.

light and I know of other farmers who have to moonlight at other jobs to keep their families well and happy." It was agreed that this would not be necessary if farmers did not have to sell wholesale and buy retail and to let acres just sit around when they could be bringing profit!

"I know that the church and clergy are long overdue in giving you support and encouragement in fighting these battles of faith and vocation, but, I think your willingness to place these problems on the table before your friends and peers is the first step," was Bishop Motgomery's quick reaction.

One farmer added, "Your listening to our comments and problems is great bishop, but, I hope we can begin taking some action on these issues." It was a consensus that one form of action must be in getting the four different farm organizations together to cause political action. Another farmer said, "It's an overworked saying but still true—writing your government representative gets results also. We can do this as individuals. This is part of our vocational responsibility."

The reaction of young people in colleges and elsewhere, including the drift of young people away from farming, got a good hearing also, but it was clear that these first seminar attendees for the "agri-business" professions got the main message — that they have a Christian vocation through their work! That they need help by helping each other and that the church needs to rise to their vocational dilemmas.

Verbal and written reaction among the farmers made it clear that they will not only meet again on specific farming problems — but want to strengthen their vocation through prayer and worship.

CHURCHES must accept change all along the line was the recurring theme that run through all the talks at the four-day meeting of the U.S. conference of the WCC, meeting at Buck Hill Falls, Pa. Typical: Prof. Keith Bridson of Berkeley, Cal. who said there should be a greater openness to "new forms, new structures, new media, new modes, new styles, new models." The church should be viewed not just in the "nice little girls and boys" it has produced, but also in the rebels and "long-haired non-conformists" who came from a Christian background. "I am thinking of the bearded radicals — the protesters, the demonstrators, the agitators," he said. "In a strange, often distorted psychedelic fashion I think we are seeing played and acted out a performance that originated in the church, the exotic community of the foolish, the weak, the low, the despised, the humiliated but — by God! the symbols and signs of the power of God and the wisdom of God." While the churches have responded slowly to the black revolution, he observed, they were the source from which many Negro leaders rose as well as a stimulus to the white conscience. "So when we think of (Martin Luther) King, let us not forget (Eldridge) Cleaver," he said. They and their followers are "authentic offspring of the family," he declared. There were about 200 highly placed executives of member-churches on hand, with all of them who wanted to being given a chance to talk.

NO TRAVELLING to South Africa and Rhodesia by persons connected with the Executive Council will be allowed on South

Africa airways. Reason: unqualified opposition to apartheid. Everybody, including missionaries, will get there some other way.

CONVENTION II, to meet this summer in South Bend, has come in for knocks by the council of the diocese of Springfield. Members think discussion of mission, ministry, authority, as proposed by the PB, President Coburn and the committee on agenda are ok. But they maintain that this should be done by a study conference, since the purpose of the special convention should be to consider pressing business left unfinished by the Seattle convention. If there isn't enough of this to justify the meeting then it ought to be

(Continued on Page Nine)



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EDITORIAL

Revolting Students

By Lee A. Belford

Chairman of Department of Religion

New York University

one can defend this sort of thing. It is absolutely heinous.

New York University

ON A CERTAIN NIGHT last December two distressing things happened at New York University. Nguyen Huu Chi, the South Vietnamese permanent observer to the United Nations, was about to speak when about 100 demonstrators invaded the lobby, knocked down the guard, ripped away the Vietnamese flag, poured water on Mr. Chi, splattered him with an egg and chanted Ho, Ho, Ho Chi Minh. With the meeting called off the mob rushed upstairs where James Reston of the N. Y. Times had just began an address. The door was locked but the mobsters battered it down with a sofa, tore up the speaker's notes, wrecked the public address system, and shouted obscenities.

How can a university function unless there is freedom of inquiry and freedom of expression? The members of the mob, consisting of some N. Y. U. students and some students and ex-students from other universities, were acting like Fascist bully-boys. Every genuine liberal was deeply shocked by what happened. The president was furious and went to see both victims the next day to apologize in person. As for the offenders, what happened to them? Some students were identified but they were able to get other students to swear they were not present. The student newspapers had photographers present but would not let the administration see the pictures. Finally the expulsion of one student was recommended by the discipline committee which consists of 3 faculty members and 3 students. Another student was temporarily suspended and charges are pending against a third. Several non-students have also been identified and the investigation continues.

Considering the seriousness of the offenses, the wheels of justice are certainly moving slowly. But no one can question that the procedures are completely consonant with principles of justice, equity, and constitutional due process. The university has made it quite clear that such disturbances will not be tolerated and that offenders will be punished. Reluctantly it has increased the security forces at the university and photographers have been assigned to public meetings to photograph the culprits in case there should

MOST STUDENTS are dissatisfied with how our colleges are run. They are also dissatisfied with how our society functions. They have fairly clear ideas of what is wrong and they want reform, often drastic reform. But there is a small minority that wants to destroy what is, without the responsibility for saying what ought to be. Most of the student revolts have been precipitated by this very small minority. The current revolt at Harvard was led by the Students for a Democratic Society which claimed 200 members out of a student body of 15,000. But in this revolt, as in other revolts, those calling for total revolt were supported to a large extent by the moderates, those concerned with reform rather than destruction. Because the moderates are highly critical of the establishment also, only an incident is needed to push them into a more revolutionary position. It is this fact which inhibits so greatly college administrations in taking disciplinary action. The police called by President Pusey encountered students who cursed them, using the worst obscenities they could think of, and when the students were reluctant to move, the police used their clubs. It was the bloody heads, that gave the radicals the support they needed. Of course, the same can be said of the riots at Columbia and elsewhere.

If a university is to function at all, certain rights must be respected. At Harvard certain administrators were bodily removed from their offices. A student carried one on his shoulder as if he were a sack of meal. In various universities, administrators and teachers have been imprisoned and threatened with violence, essential files have been plundered, library card catalogues have been destroyed, research papers have been burned, and vandalism and arson have run into hundreds of thousands of dollars. Private offices have been invaded, obscene words written upon personal pictures, and personal momentos stolen. Presidents, deans, and professors have been spat upon and called by epithets not found in the average dictionary. No

be attempts to disrupt meetings in the future to facilitate identification.

It's a Local Matter

I HAVE DETAILED two incidents. I could have chosen others equally as distressing. Incidents such as this are not only of deep concern to those of us in the universities; they are shocking to the public in general. The first question is whether these revolts are a part of an international conspiracy emanating from Moscow. I think that the answer is categorically "no." Russia with its anti-Semitism and its imperialistic attitudes toward Czechoslovakia and its other satellites is harshly criticized. Ho Chi Minh and Mao Tse-tung are praised but I'm sure there is no gold from the Orient. Of course there are some radical students and ex-students who float from campus to campus to plan revolts but these are home-grown radicals.

What Can Be Done?

THE SECOND QUESTION is, "What can the public do?" Some of our legislators on the national and state level are pressing bills that will force the universities to get tough with the revolting students. However, I believe that governmental coercion is the worst possible route to follow. What we must have is self-reform in the government of universities and this is taking place everywhere. Administrators and concerned students are already becoming alert to protecting themselves from the excesses of an over-bearing, violent minority. But it must be remembered that although a minority can be guilty of violence, it cannot cause a campus revolt unless it has a substantial backing of liberal and moderate students. It must also be remembered that students are very unhappy about various social injustices and that it is emotional discontent that triggers action which to many of us is extreme.

Father Hesburgh, the president of Notre Dame University, said, "God bless these difficult, demanding, revolutionary students who are the reason and often the despair of our educational existence. We find it difficult to live with them but without them there would be little reason for institutions."

He is so right. Let us not hate students revolting because they want more responsibility; because they want better universities; a better country; and a better world. And let the universities deal firmly and justly with that small

minority who wish to destroy the very purposes for which a university exists, the discovery and sharing of knowledge with the opportunity for all involved to grow in wisdom and the ability to accept responsibility.

A concluding article will be in our next issue

Never Trust a Sailor

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

MY ATTENTION has been called to a paragraph in the first edition of *Etiquette* by Emily Post. In 1922 the following advice was given to young ladies:

"A young girl may not, even with her fiance, go on a journey that can by any possibility last overnight. To go out with him in a small sailboat might result in a questionable situation if they are becalmed, or if they are left helpless in a sudden fog. A man and a girl went out from Bar Harbor and did not get back until next day. Everyone knew the fog had come in as thick as pea soup and that it was impossible to get home; but to the end of time her reputation will suffer for the experience."

My friend says this illustrates the danger of using extreme phrases such as "to the end of time". He says he's pretty sure that today that particular girl is boasting to her grandchildren about the time she spent the night in a boat with a guy in a fog.

It occurs to me that this same paragraph may also be the source of the parental adage, "Never trust a sailor." If you think only about sailors of the here-today-and-gone-tomorrow variety, it's a sage adage. But I take umbrage at an adage, sage or not, that blames the skipper for the caprice of mother nature. A small boat sailor with most honorable intentions may be delayed by calm or fog. It's not his fault. In all fairness the adage should run, "Never trust a small sailboat — or a big one either unless it has an auxiliary motor."

But then, this is another step away from the uncertainty of nature and toward the mechanical efficiency of technological control. So a motor guarantees prompt return to port and hence a proper reputation. Perhaps propriety purchased at the price of predictable promptness is a preferable precaution, but I doubt it. I'd rather

teach my daughter karate, or how to swim, or how to navigate a small boat in a fog, and let her enjoy the delight of the wayward wind.

All too soon the freedom of children of nature becomes limited by efficient predictability. Let the tongues wag when the wind dies and the fog closes in and for a little while you are not in control of your destiny. Savor the moment! Because there are long dreary years ahead when you will know exactly where you are going and can predict to the minute when you will arrive.

Why Sunday?

By John Lane Denson

Rector of Christ Church, Nashville

THE JESUS word about the sabbath and man does not end in church, but speaks right to the heart of our current travail about law and order and people.

His conclusion derived out of conflict with the Pharisees who centered their ethic in law and,

at best, hoped to be humane. "Look," the Pharisee said, "why are they doing what is forbidden on the sabbath?" Jesus, to the contrary based his ethic in people. "The sabbath," he said, "was made for the sake of man and not man for the sabbath."

Christ, not commandment, grounds the Christian ethic. He is the new reality, not the new law. His ethics are parables of the kingdom's claims, of what love at any given moment may require, not outlines of new codes.

Moral codes and laws — marriage and divorce, birth control, civil and criminal legislation, and others — have their place, at best manifesting the wisdom of men. No society can exist without them. What do we stress? That is the question Jesus poses.

Like the Pharisees, do we stress the codes and have a lingering hope that love will creep in along the way? Or do we acknowledge the importance of law and encourage love to find a route into the hearts of men? Why, we must ask, was the sabbath made?

CHURCH NEWS: —

(Continued from Page Six)

called off instead of turning it into a forum to discuss contemporary problems. If the church needs to have such a conference, they maintain, then let's have it and call it that and not attempt to confuse it with a General Convention. So they have asked the PB to poll bishops and standing committees for their views and that he be guided accordingly. If the survey backs the Springfield council then either the call to Convention II should be rescinded or the conference proposal withdrawn. If however the survey indicates approval of the conference-convention idea then Springfield will gladly submit to their wisdom.

ENGLAND is issuing six stamps depicting British cathedrals. Four are Anglican, one Presbyterian and the sixth the new R.C. cathedral in Liverpool. Put the Protestant council, with 12 affiliated churches, has told the postmaster general to stop

this R.C. stamp because it "gives considerable offense to Protestant opinion." The appearance of the queen's head — required on all stamps — was not only misleading, the statement said, but contravened the 1689 bill of rights. What the postoffice head did we have not heard but we can imagine.

CHRISTIAN PEACE conference, based in Prague, has stated that it will seek ways of helping "those imprisoned solely because they have opposed some military action of their country, or struggled for self-determination or social justice." Details were not spelled out but the assumption is that it will back Czechs who get into trouble with the USSR. The working committee, which met in Warsaw, declared its solidarity with the Vietnamese people; called for a withdrawal of the U.S. with Vietnam, both north and south, "solving their own problems without hindrance." Peace in Asia "depends heavily on peace-

ful co-existence and cooperation between China and other powers, especially those in Asia. We hope to have the Chinese Christians share again in our work as soon as possible." The committee supported those in Latin America who are "struggling for liberation of their people." It confessed that "as a movement" it had "so far given little attention to the fate of people in all parts of the world who are punished for following their consciences against war, in pursuit of self-determination, and for their participation in the struggle for social justice. The conception of politics, in which human beings are manipulated as objects, has broken down. Young people in particular rightly protest against manipulation of any kind, and seek a truly human society. This is often the heart of their rebellion. Their witness to peace and justice and their full participation in our work are vital to the future of the Christian Peace Conference,

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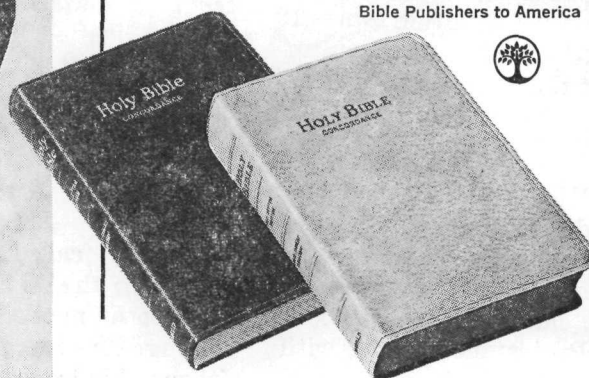
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being vital to the peace and development of the world." The committee said that the more it considers "the things that divide us" it is "still more deeply conscious of our common life in Jesus Christ, crucified and risen . . . In this fellowship of the grace of God, we now speak as we are able about the problems that torment the world and therefore claim the eager energies of all men of goodwill."

.. People ..

HELEN HARDIE GRANT, a contributing editor who wrote many articles for the Witness over the years, died April 8. A notable contribution was coverage of the St. Louis General Convention in 1964 which she did jointly with her husband, Dr. Frederick C. Grant. Surviving also is the Rev. Robert M. Grant, professor at the Chicago Divinity School.

W. RUSSELL BOWIE died April 23 at Virginia Seminary where he taught for ten years after retiring as professor at Union. He was the author of many books on biblical, theological and devotional themes. He was involved in many controversies having to do with social issues, his supporters considering him a fighting liberal, while his detractors called him anything from a leftist to a communist. He was rector of Grace Church, New York, for 12 years before going to Union. An autobiography, *Learning to Live*, was published this spring.

DILLARD ROBINSON, canon of Trinity Cathedral, Newark, N. J., was elected dean by the 32-member chapter, receiving 24 votes, more than the necessary two-thirds. He is the first Negro to be the dean

of a cathedral in the U.S. He will serve in a city with more blacks than whites.

LEDLIE I. LAUGHLIN JR., dean at the Newark cathedral for six years, is now adult education officer of the Newark diocese.

ROBERT F. ROYSTER has taken a leave of absence as dean of the cathedral in South Bend, Ind. to be coordinator of arrangements and agenda committees for special General Convention to be held at Notre Dame. Aug. 31-Sept. 5. He has been deputy at four General Conventions and before entering the ministry was planning officer for the port of New York.

W. FRANCIS ALLISON, director of the rural training center, Kansas City, Mo., died April 16 while visiting one of his two daughters, Mrs. Donald Hamlin, in Burlington, Vt. He was director of Kirby House in the diocese of Bethlehem prior to taking the town-country position.

EDWARD R. HARDY, for 25 years professor of church history at the Berkeley Divinity School, is leaving at the end of this school year to teach at Cambridge University, England. He and Mrs. Hardy will be honored at a dinner at the school on May 28.

SAMUEL B. CHILTON will retire as suffragan bishop of Virginia on Dec. 31, 1969.

FREDERICK DEANE JR. of Richmond, Va. is chairman of a 22-member nominating committee for the election of suffragan bishop for Virginia. The special convention will be held Sept. 16 at Christ Church, Charlottesville.

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ROBERT F. GIBSON Jr., diocesan of Virginia, is to take a leave of absence beginning June 16, 1969, of not less than six months. It will be a total leave except for presiding at the meeting to elect a new suffragan, and to take part in his consecration if it comes before the end of his leave.

ALFRED VOEGELI, exiled bishop of Haiti, plans to have a congregation of Episcopalians from that country at Holy Trinity, Brooklyn. It is part of a plan whereby the properties of this church will be consolidated with nearby St. Ann's to serve several ethnic groups with its rector, Melville Harcourt, heading the group ministry as vicar of Bishop Sherman. Within a short time the members of St. Ann's will worship at Holy Trinity and other congregations in the downtown area of the city have also been invited to use the new facility. Bishop Voegeli, who has an apartment in the spacious brownstone rectory of Holy Trinity, has been ministering to the large number of Episcopalians among the 100,000 Haitians in the New York area since his exile. Canon Harcourt says: "We are hoping to show by example what can be done by the concentration of resources." St. Ann's is selling its plant to Packer Collegiate Institute for \$450,000 enabling the college to complete a city block quadrangle. With so many involved in the transaction a good deal of paper work is involved necessitating delays in the plans.

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