

The **+** WITNESS

JUNE 26, 1969

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657***Story of the Week****Clergy Deployment Office Will Be Proposed at Convention II**

★ The immediate establishment of a national clergy deployment office designed to house a modern "data bank" where up-to-date personnel records on all clergy can be maintained will be proposed for the Episcopal Church when the joint commission on the deployment of the clergy reports to the special General Convention at South Bend in August. Setting up such an office would be the first step in a multi-phased overhaul in the way the church deploys its professional leadership. The plan would be complete by the Jacksonville Convention of 1973.

The clergy deployment office, a key ingredient in this new deployment system, will be governed by an independent board selected by the General Convention itself and would be physically housed in New York City adjacent to the headquarters of the Church Pension Fund. This location will facilitate joint use of the fund's "360 computer", according to Bishop John H. Burt of Ohio, chairman of the commission. Specific design for the office and its operation has been shaped by the Charles F. Smith management consultant firm which the commission employed to assist them. An implementing budget of \$107,300 is projected for the first year of operation with annual outlays of

\$90,365 thereafter. The commission proposes that these be paid through an increased General Convention assessment amounting to \$9.51 per active clergyman.

In addition to launching the C.D.O., bishops, deputies and special delegates at Notre Dame will be asked to study and debate the full deployment model which the commission has drafted. Among other things the model proposes placing in the hands of diocesan authority the responsibility to nominate clergymen for vacant posts after written "position descriptions" have been carefully drafted. Final authority for the election of men would still be retained by the vestry or other appropriate governing board, but a new "teamwork" between them and the bishop would be envisaged. Other new features of the deployment model include a requirement for annual "job performance evaluations" in which the bishop and the man himself confer; a review of job tenure after the first seven years and at five year intervals thereafter; and a method for relocating clergymen out of one job into another when for reasons of career development or because of diminished effectiveness on the job a change would be good for both the man and for the mission of the church.

In proposing increased authority to the bishop both in his authority to nominate and relocate, the commission has designed a number of safeguards against arbitrary or capricious use of episcopal power, including provision for elected appeal and review boards in each diocese. The commission is also urging both national and diocesan programs of continuing education to retrain clergymen for more effective service in their present posts. Specific proposals for "continuing education" are expected to come forth soon from the board for theological education.

The twenty page commission report opens with a description of the serious state of present clergy morale which has resulted in part through the church's present lack of system for deployment. It reminds convention that many clergymen "don't know where to turn" when they want to move and waste futile hours in unsuccessful job hunting; that some areas of the nation are oversupplied with clergy while others have difficulty filling vacancies; that bishops all have difficulty in evaluating credentials and knowing who to nominate to what cure; that vestries and calling committees have little to guide them; that clergymen's jobs are so ill-defined that they must operate on assumptions that are often not related to the expectations of the parish; that priests rarely get the kind of

evaluation and "feedback" that would aid them in making career choices; that lack of career opportunities and of clear avenues of advancement, combined with such frustrations, are cited by many as reasons for leaving the ministry.

Although the commission makes clear that the proposed clergy deployment office will not by itself eliminate these problems, it will be an initial and essential tool for the full revised deployment system which can contribute markedly toward such a solution. In addition to containing the "hard data" already on tape in the Pension Fund file, C.D.O. records will hold data which a man will himself be able to add concerning the types of work and experience he craves in his next assignment. He will also add the names of people who know him well and to whom prospective employers can write for a "soft appraisal" of his fitness for a new post.

Moreover, a clergyman desiring a change of job would henceforth be able to make his availability and his special interests known across the nation by alerting the "data bank", an opportunity not now available to him. Confidentiality in the C.D.O. will be protected since only the individual clergyman himself and his bishop would be authorized to release information from it.

Members of the joint commission, in addition to Bishop Burt, have included Bishop Roger W. Blanchard of Southern Ohio; the Rev. Quinton E. Primo Jr., president of the union of black clergy and laity; the Rev. Jones B. Shannon, former executive with the church society for college work and now a private consultant in clergy job placement; Mr. Donald H. Putnam of Connecticut and president of Conrac, a large electronics industry; Mr. Daniel Carroll of

Chicago, vice-president of Booz, Allen and Hamilton, management consultants; Mr. Martin Ohlander of Colorado; Mr. L. Dale Pederson of Oregon; Mrs. Robert Ledbetter of Washington, D.C.; and Rear Admiral (Ret.) Edward K. Walker of Newark.

Consultants to the commis-

sion have included the Rev. Canon Charles Guilbert, the Rev. Robert Rodenmayer and the staff of the field research and survey facility at the Executive Council; the Rev. Sidney Goldsmith of the Church Pension Fund; and the Charles P. Smith Associates, a New York management consultant firm.

New York and Cranbrook Rectors Deal with Black Manifesto

★ James Forman received a warm welcome as the guest preacher at St. George's Church in New York.

The black spokesman was invited to St. George's by the rector, Edward O. Miller, who described Forman as "intelligent, articulate, energetic and dedicated to his cause."

Forman told the 900 worshippers at the Sunday, June 8, services that they were "part and parcel" of an oppressive "new trinity—the church, business and government," even though he praised St. George's for its support of liberal causes.

"Jesus Christ chased the money lenders out of the temple," he continued, "but today they are still there, only with more money than they had 2,000 years ago."

Forman, who spoke from a hand-carved pulpit, dedicated to the memory of J. Pierpont Morgan, is the principal public spokesman for the black manifesto.

Miller, in his sermon, observed that Forman was "no intruder" to the service, and added that "what the pious call an intrusion may be an infusion." The rector said the churches and synagogues should be "ashamed of what they have, and what little they do."

At the conclusion of Forman's

30-minute address, he was applauded by the congregation.

CRANBROOK RECTOR PLAYS IT COOL

★ On the previous Sunday congregations at Christ Church, Cranbrook, Michigan, listened to the demands from John Watson, black leader in Detroit, under unusual circumstances. The Rev. Gerald B. O'Grady, rector, had been informed several days earlier, that a group would visit the church.

He and his staff of five persons therefore met with Watson and Mike Hamlin, another member of the group, when it was arranged that the blacks would come to the less-attended 9 a.m. service, and that they would not come in until just before the sermon; that children would be allowed to leave before the confrontation; that they would not cause any violence.

O'Grady also met with a member of the Cranbrook security police and with Walter Sluiter, police chief of Bloomfield Hills, who contacted other departments in the area. "We stood by in case of difficulties," the chief stated. Robert Shell, police chief of Bloomfield Township, said, "The Christ Church members allowed Mr. Watson to make his demands and leave, but the church was notified be-

fore Watson came so they expected him."

So the congregation at the early service was first informed by their rector what would happen and he urged them to listen carefully. "We were informed about this several days ago. Since then we have had countless hours of staff consultation. We have worked this out very carefully, and I want you to rest easy with what is going on."

The incident occurred without trouble, with the congregation staying in their pews while Watson presented demands of the black manifesto.

At the later service O'Grady played a tape of the earlier service, saying that he wanted other members of the church to "share in the experience."

As a result of the incident, the 4,800 members of the parish were called on during the week to evaluate and react to the black manifesto in three feedback sessions.

The rector himself declared; "There is a great concern for the goals and needs of the poor, including the black poor, but theirs is a negative reaction to how the ends are being met. Any right-thinking person will affirm that a fair number of the goals for which they are seeking money are very good. Some are worthy projects for voluntary, not coerced adoption by the churches."

There were 20 blacks who entered the church, 10 men, seven women and three children, who stood silently while Watson presented the demands. He asked for \$100,000 from the parish "for the implementation of the black manifesto" and said that \$10,000 should be contributed at once "as an act of good faith". Other demands:

- Sixty percent of all the profits of all the church's assets.

- Help by the church in de-

veloping and implementing the black manifesto by aiding in the raising of funds.

- Help in finding technical expertise necessary to implement the various programs.

- The explanation by the church of the concept of legitimate reparations to the black people for white racists in the country.

"We call upon all white Bloomfield Hills Christians to awaken to the call of a civilized 20th century," Watson said. "Religion no longer can be used as a cloak for continual lack of compassion, for continued hypocrisy, for the continual exploitation and oppression or for continued profiteering.

"We must bring true quality

into the scope and the lives of all men," Watson said. "We must eradicate forever poverty and prejudice with campaigns as well-endowed financially, technically and intellectually, as we are willing to allocate to flights to the other side of the moon or to disastrous wars on the other side of the world.

"Finally, we call upon Christ Church Cranbrook to look at itself as a financial institution, in one of the most wealthy communities in the world," Watson continued.

"This church operates on a budget of nearly \$500,000 annually and you have the rich, the super-rich and the near-rich sitting on the vestry and sitting in the congregation," he said.

Burgess is Elected Coadjutor To Succeed Bishop Stokes

★ Bishop John M. Burgess, suffragan of Massachusetts was elected coadjutor to succeed Bishop Anson Phelps Stokes at the convention in Boston.

Suffragan since 1962, Bishop Burgess is black. He will be the first black diocesan bishop in the continental U.S. when Bishop Stokes retires. No date was announced.

Elected on the fifth ballot, he was one of 38 clergymen nominated. He was archdeacon of Boston and superintendent of city missions prior to his election as suffragan. He came to Boston in 1956 after having served as a canon at Washington Cathedral and chaplain to Episcopal students at Howard University.

A native of Grand Rapids, Mich., Bishop Burgess studied at the University of Michigan and at Episcopal Theological Seminary, Cambridge. He served parishes in Grand Rapids and Lincoln Heights, Ohio, before going to Washington.

At the time of his consecration in December 1962, Bishop Burgess was the first black clergyman to have jurisdiction over white congregations in the U.S. There are now other black suffragans.

In 1961, Bishop Burgess was a delegate from the Episcopal Church to the third assembly of the World Council of Churches in New Delhi, India.

A long-time leader in civil rights efforts, Bishop Burgess told graduates of Brown University last year to work for change in the nation and also to work "against divisiveness and despair."

"Policies on separateness are stupid and wrong," he said. "I believe personally that segregation is wrong. Whether our society can rally to the standards we have raised depends largely upon persons like yourselves . . . be educated . . . technical competence is nothing."

He is married to the former Esther Taylor. In 1964, Mrs.

Burgess made headlines in St. Augustine, Fla., when, along with the wife of Bishop Donald Campbell, executive for development at E.T.S., and the mother of then Massachusetts Governor Endicott Peabody and the wife of Bishop Malcolm Peabody, retired of Central New York, she and the others were arrested in civil rights demonstrations.

Mrs. Burgess was jailed as she remained seated in a motel restaurant-lounge after she was refused service. She remained in custody overnight on a \$750 bond. Bishop Burgess said then that he was "very proud" of his wife.

CHURCHES EXPERIMENT IN PARISH RENEWAL

★ How can the parish of today become the church of the future?

Six Episcopal Church congregations — differing widely in size and environment — have been chosen to seek an answer to the question and to begin an 18-month experimental program in parish renewal.

They will lead the way in a project which will include many other Episcopal Church congregations before it is completed a year and a half from now.

The local churches, participating in a program to be known as "project: test pattern," sent representatives to a regional conference held at Virginia Seminary, June 13 to 15. The parishes are St. Peter's, Bennington, Vt.; Grace Church, Jamaica, N. Y.; Calvary Church, New York City; St. John's, Lynchburg, Va.; St. Alban's, Simsbury, Conn., and St. Thomas, Whitemarsh, Pa. Each was represented by a clergyman and two lay persons.

The Rev. Loren B. Mead is executive director. He resigned as rector of the Church of the Holy Family, Chapel Hill, N. C., and plans to establish an office in Washington, D. C.

"There is much to be said," Mead asserted, "for those who feel that the parish is outmoded and will disappear.

"Although I often find myself in sympathy with the frustrations those feelings represent, I believe that the parish is not only our chief potential resource, but the only starting point readily and widely available to the church.

"I cannot defend the parish that now exists as adequate for the 70's, or even, to be truthful, very adequate for the 50's. I do see the parish of the 60's, though, as a strategic place to begin to initiate those processes and to build the new kinds of structures that will assist local groups of Christians to participate in God's mission in the world. God wants his good news proclaimed in tomorrow's language and in tomorrow's world."

He pointed out that parish experimentation has been going on in many places since the end of world war two and cited the work of Abbe Georges Michonneau in France, Canon Ernest Southcott in England and the development of the "underground church" in the United States as trial attempts pointing toward new forms for the church.

"The congregation is a critical point for church mission," he said, "and we are trying to find out how parishes can respond creatively to their mission."

HAITI WANTS BISHOP IN RESIDENCE

★ In its final action, the first convocation of the missionary district of Haiti to be held in five years voted unanimously to petition the House of Bishops for a resident bishop. The district has been without a resident bishop since Bishop C. Alfred Voegeli was exiled from the country five years ago.

Debate on the question of a resident bishop was eloquent,

and spirited, as it had been for district elections, and there were attempts made to elect a bishop then and there. Bishop Mosley, who presided, reminded the delegates that they were not empowered to elect and outlined the procedures followed by the House of Bishops, which elects all missionary bishops. He also assured them that Haiti would be the first place the house would look for nominees.

NEW OFFICER SEES BIG JOBS AHEAD

★ Issues of race and poverty and Anglican relations with Rome will be "of considerable significance" to the church for the years to come, according to Bishop John Howe, new executive officer of the Anglican Communion.

"First, there is all the matter of renewal—new thinking, theological turmoil, re-expression and revision of church practice. Lambeth fixed the door open for careful, steady, adventurous rethinking and re-expression on a whole range of things," he said.

Secondly, with regard to human justice, race, third world human needs and poverty, there was in the church a deep alarm about this imbalance in the world, he said. There is urgent need for big action in which Christians are needed to be taking a prominent part. "They cannot leave it to governments or leave governments unharassed," he said.

Bishop Howe said the entrance of the Roman Catholic Church into the ecumenical movement means that just about all the major and many of the smaller Christian communions of the world are engaged in ecumenism. "It is the Catholic phenomenon of our times," he said, "I think we have to have a real purpose towards unity, and we have got to take risks."

EDITORIAL

Why Clergy Deployment?

GENERAL CONVENTION II, as reported on page three in this issue, will be presented with a model deployment plan which the commission, after two years of work, asks the church to study, try experimentally, amend and eventually adopt.

Underlying the proposals, as set forth in the introduction of the report, are five basic principles which must be maintained if any effective plan of deployment is to be viable:

(1) In order to deploy someone or some group must be given the authority to initiate the deploying. Absolutely essential to a more ordered and creative use of the church's manpower is the focusing of the deployment responsibility in some entity — most logically the bishop in an Episcopal Church — where there can be an overview of the total needs of the church and the needs of clergymen.

(2) Wise deployment demands a continuing process of job performance evaluation. To determine the ability and fitness of a clergyman for his present job or a future one calls for a procedure by which annually throughout his career his performance is reviewed in a systematic way.

(3) Effective deployment cannot be done unless there is at the national level an efficient, up-to-date clergy personnel inventory. A central "data bank" where accurate information is constantly available to bishops, vestries, and others involved in the deployment process is essential if the best use of manpower is to be guaranteed.

(4) In a rapidly changing culture, continuing education for the clergy is a "must". Effective deployment involves not simply the moving of men; in our day it involves retraining men to be effective in their present posts. The commission believes that programs should be adopted by the national church and in the various dioceses which encourage men to take annually short refresher courses in addition to planning for longer study-leaves. We urge careful consideration of specific proposals in this area when they come from the board for theological education.

(5) Wise deployment calls for developing ways to initiate the relocation of men. The present inability of bishops or vestries to facilitate the re-

moval of a clergyman out of an ineffective incumbency constitutes one of the major handicaps to effective prosecution of the church's mission today. For the good of many a man and for the good of many a congregation, a clergyman should be relocated. We believe this can be done without either opening the door to tyranny by bishops and laity or by threatening the prophetic freedom of the clergyman. Provision for the relocation of bishops is also needed.

"To deploy or not to deploy?" The time has come for the Episcopal Church to face the issues which lie beneath this question. Effective deployment has its price — both in dollars and on procedures that would alter accustomed ways. We believe the hour is at hand for the church to re-order the way it handles its most "treasured possession", the ordained clergy. For their sake, and for the gospel's we need to deploy them where they can most effectively serve Christ.

The model which the commission is suggesting provides for position descriptions, setting forth its principal responsibilities, its immediate challenges or objectives, and any unique personal or functional requirements.

It is well to note here that bishops also are clergy, and the report calls for position descriptions for them, with the same general provisions applied except that the standing committee would substitute for the vestry and the Presiding Bishop for the diocesan.

The report then calls for a performance evaluation — a procedure whereby a clergyman's interests, ability and performance would be kept up to date with annual reviews.

Here also, recognizing that bishops could also benefit from periodic performance reviews, the report provides for them at three-year intervals or more frequently at the discretion of the P.B. Three qualified persons would carry out the review of each bishop, appointed by the P.B. and to include at least one bishop as chairman, the other two being an informed layman, an experienced clergyman or another bishop.

So if you have been thinking about "The Bishop Problem", as many have, in our judgement the report to the convention at Notre Dame provides the solution.

Rocks, Bread and Wine

By George W. Wickersham II

Minister, the Tamworth Associated Churches,
Chocorua, New Hampshire

THERE IS little question in my mind that the basis of much of the unrest on college campuses today is frustration with the sins of mankind. Not that these sins are anything new, but rather that they receive so much more notoriety than they did before the days of jets and television. Further: with the precipitate increase in populations, the sins of mankind take on greater enormity.

It is the relentless nature of man's inhumanity, however, which drives young people mad, not so much the fact of it. Here in the twentieth century the world has suffered the devastation of two global wars, wars which everyone regrets, and yet conflict has been the principal endeavor of nation after nation ever since. Apparently, we have learned nothing.

Aside from Korea and Vietnam, the major powers are forever supplying arms to this small country and that, nations which could not possibly fight without them. Far beyond that, the three giants are squandering billions on a perfectly fruitless arms race, a race which gets nobody anywhere and only makes security increasingly insecure. In the meantime, starvation stares half the peoples of the world squarely in the face. Madness.

But it is not simply the international scene which is mad. Incredible anomalies exist in the door-yards of every American. Affluence is everywhere: prestige cars without number, premium priced homes, expensive gadgets, luxuries — and set right down is the midst of all this we find Harlem, Watts, the Mississippi delta and areas of unbelievable squalor in city after city and village after village from Maine to California. If we but drive out of Tamworth, lovely, rural Tamworth, a few miles in any direction — and if we do not close our eyes . . .

Facts and Frustration

I AM NOT pointing fingers, simply rehearsing facts. My son went into a pleasant restaurant in Newark, N. J., the other day. There he was the amazed witness to a Negro being humiliated and ejected for no reason whatsoever. The next day he patronized a Negro-run establishment. He found the atmosphere a little less than cordial.

All sorts of reasons can be given for these un-

happy situations, but we all know that the basic reason is man's inherent self-centeredness. Nobody ever changed that in a day and nobody ever will. Consequently, many of our young people are throwing rocks. Perhaps some of them are naive enough to think that this is going to do some good, but, personally, I am inclined to feel that the rock-throwing, the takeovers and the strikes are born of frustration.

I also think that society, and certainly American society, can do better. I see no reason why the United States cannot take the initiative, call it unilateral if you will, in disarmament. Surely the capacity to deliver one hydrogen bomb is defense enough. And why not insist on feeding starving people anywhere? The fact that such people might be politically unacceptable is quite inconsequential. "If your enemy is hungry, feed him." Nor should gratitude be looked for. It is the one who is able to give who should be grateful.

As for our own rat-holes, I am all for giveaways, and without the degrading — and expensive — red tape imposed on welfare recipients in most states. I have long since grown weary of the pious platitudes about people who want hand-outs. Of course there are some, but properly nourished men and women usually have too much energy to enjoy sitting around for long. And there are always children . . .

The race question sickens me. Racism is simply another form of parochialism, a further cataract upon our vision to prevent our seeing our brother. Like nationalism and denominationalism, it is an affront to the God of love, the God who created us all, the God who most certainly has no favorites.

But the point is this. God goes right on accepting all of our many affronts. No hydrogen bombs from heaven, except the one which rises in the morning and sets in the evening. No floods either, at least none like Noah's. Moreover: he goes right on caring.

Have I departed from the realm of fact? I do not think so. How do I know that he cares? I know from innumerable evidences, perhaps the chief one being the hope harbored by untold millions — not all of them Christians by any means — that intangible subconscious treasure: hope. If hope is not expressed by our rock-throwing students, it is expressed by many more students who do not engage in rock-throwing. Maybe even some of those who do so engage do so out of hope.

Anyway, I maintain that if there was a general

suspicion that this was a universe without a concerned creator, no amount of ingenuity could control the frustrations of the populace.

God is not far from anyone, and thank God for it!

Remembrance of Reality

WE CELEBRATE the holy communion. Have you any idea of the immense significance of this? The bread and the wine: simple enough items — but what enormous implications they carry. A body was broken, blood was shed — regretfully, but willingly. We are accepted — and with all our sins, corporate and personal. It is this that keeps civilization going.

“Like as a father pitieth his children, so the Lord pitieth them that fear him.” That is the Old Testament. The New Testament declares that the Lord also pities those who do not fear him: “. . . for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

No good parent gives up on his son when the latter begins to throw rocks. Indeed, a true parent never gives up. He puts up with the rocks and goes right on caring. On the basis of this care, the child may come around. There is no guarantee, mind you, but he will never come around on any other basis. Without concern, all else will fail. You cannot stimulate love with any other attitude.

So this sign, this bread, this wine, is continually offered to us and to all mankind. Certainly it is not offered just to confirmed church members. I hope that we have gotten beyond that. This is a constant reminder of God's continued love: continued not because of us, but in spite of us.

And may I interject here that if only righteous people were allowed at the holy communion, there would be no necessity for it.

We are not worthy so much as to gather up the crumbs, and that is why we come. Over and over again we must remind ourselves that whether we are inclined to give up hope for ourselves or not, he never does. There is just no way in which we can turn God off. St. Paul puts it succinctly: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” This is what the communion is saying.

And how should this affect us? In many ways, I suppose, but certainly in two. First, it should

cause us to stop throwing rocks ourselves — and all of us do. When we are loved with a love like this, what is there to throw rocks about? Second, it should encourage us so to deal with those who continue to throw rocks, that their energies, which appear to be considerable, may be turned from destruction to constructive ends.

Loneliness of a Long-Distance Bishop

By Wm. B. Spofford Jr.
Eastern Oregon

IT WAS, a few years ago, a great representative of the new breed of movies. It set forth the dilemma of modern young man on the go. It was called “The Loneliness of a Long-Distance Runner” and it starred Alan Bates.

It came popping into the mind as we sat, on a Friday evening, in a Columbia river town. I had gone into a bar-restaurant early, after having checked into a motel. I was having a martini before ordering supper, and was sitting at the bar, in mufti. It was early on the eve of a holiday, and already the place was filling up. The people were Americans at play. Outside were the campers on pick-ups; and ranch-wagons pulling boats on trailers.

To my left, a middle-aged woman was hustling a young man. They already had had several drinks, and their laughter was brassy and penetrating. So were their words and, sitting there alone, one couldn't help eaves-dropping.

To her, he said: “You don't look old enough to be a grandmother.”

“Well, I started early. At fifteen, as a matter of fact. I've got three married daughters and one son. All married. I love them very much. My youngest daughter is fifteen and she got married last month. Funny thing, I don't even know her husband's name. I think that it is their business who they marry. It's their life. I love them very much, but it is their life.”

The young man excused himself to make a phone call — and never came back. Probably, running for his life. The woman finished her drink and left, after looking me over and deciding that I didn't want to play. She left looking dour and defeated. My martini had turned tasteless. I went and had a supper of river salmon and went

back to the motel to write some letters. It was hard to do, because I knew, full-well, that the church, on Sunday, would be filled with more people than was usual on the first holiday of the year. After all, the new bishop was going to be there.

But I also knew that neither that young man and that middle-aged woman, or anybody like them, would be in attendance. So I would knock off another few hundred miles in the VW square-back. "I love them very much . . . funny thing,

I don't even know her husband's name. It is their life."

One bumps into all sorts of gaps in this business, or vocation, or ministry. One obvious one is that, in the normal routine, we're only going to meet the people who hurt in a polite and acceptable way. People who can use the word "love" and not know its reality probably aren't going to be seen very much. One meditates on the story of Dives and Lazarus. It helps to make up the loneliness of a long-distance bishop.

MANIFESTO CHALLENGES CHURCHES TO ACT

★ The black manifesto is a challenge to the nation's churches and synagogues to "put up or shut up" and the white religious bodies response will determine whether the manifesto's revolutionary rhetoric is actualized, Charles S. Spivey said.

Head of the NCC department of social justice and crisis in the nation program, he told news-

men that "you can't just sweep Forman under a rug . . . If Forman were to disappear tomorrow there will be 100 other people just like Forman who would confront the churches . . . This situation is here to stay."

Spivey said the black manifesto which Forman and the national black economic development conference has presented "speaks to a reality about the

society of which we are a part . . .

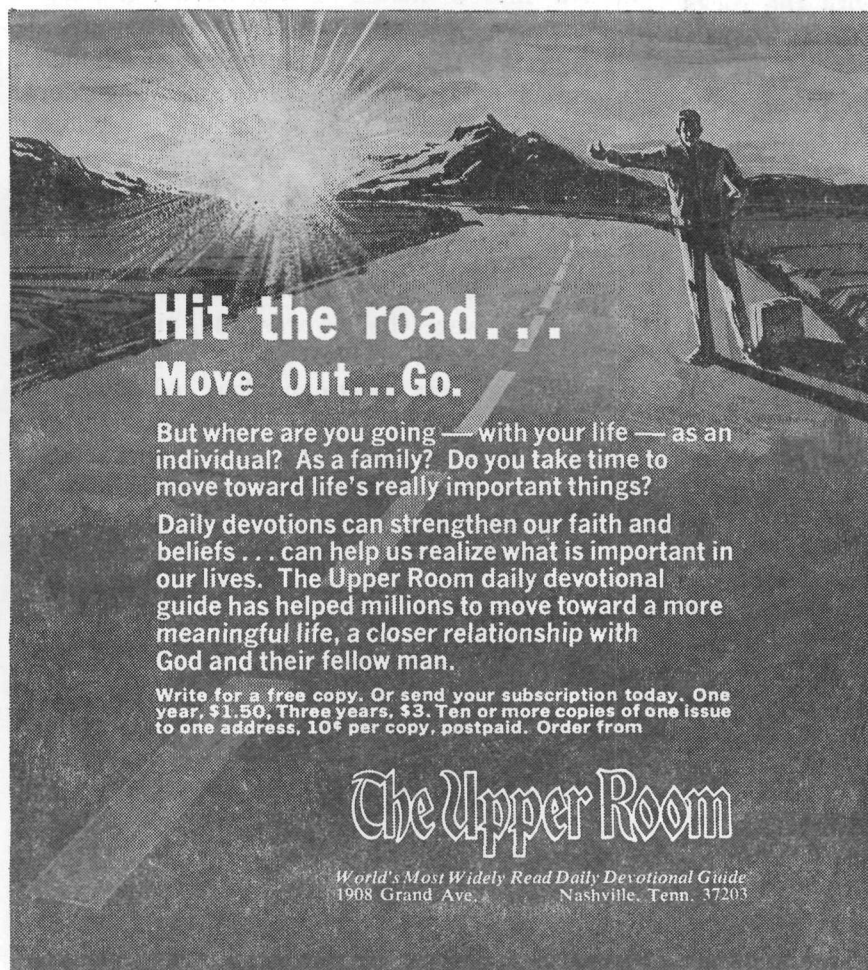
"There's no glossing over the fact that up until this time at no level in our country has the response been adequate to the needs and problems that affect black people and other minority groups."

He asserted that the churches have both the money and power to respond "creatively and constructively" to the demands of the manifesto.

FIND THIEU-KY RUN A POLICE STATE

★ "Police state tactics and American support are keeping the Thieu-Ky government of South Vietnam in power, a privately-supported study team charged after making an eight-day survey of the country. Members of the eight-man team are prominent U.S. religious leaders. Before leaving Saigon for Paris, where the team completed its report, the group cabled a message to President Nixon as follows: "Speaking for peace or in any other way opposing the government in South Vietnam easily brings the charge of Communist sympathy and subsequent arrest . . . there must be no illusion that this climate of religious and political suppression is not compatible with either a representative or a stable government."

A spokesman at the press conference, June 10, said there has been no reply to date from the President or any staff member.



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.. People ..

ARTHUR E. WALMSLEY, former head of the division of Christian citizenship at 815 and presently interim rector of Grace church, Amherst, Mass., will be general secretary of the Mass. Council of Churches Oct. 1. He was elected at a special assembly of the council held in the village church in Wellesley. He was also coordinator of the civil rights program while at headquarters in N. Y. and on the staff of the WCC conference on church and society in Geneva.

RUSSELL T. RAUSCHER, bishop of Nebraska, requested a coadjutor, with the convention asking him to appoint a committee to receive recommendations. He said he plans to work with the coadjutor for two years but did not set a date for his retirement.

EARL X. HONAMAN will retire as suffragan of Harrisburg Sept. 30. Bishop Dean Stevenson told the convention that instead of electing another suffragan the Rev. Kermit L. Lloyd, rector of St. Paul's, Bloomsburg, will take the new office of executive assistant and canon to the bishop on Oct. 1.

WILLIAM S. ADAMS, rector at Palmyra and Monroe City, Missouri, is to be a fellow at Princeton Sept. 1 to do graduate work in church history.

GARY A. MITCHENER, assistant at Calvary, Columbia, Missouri, is to do graduate work at the New School for Social Research, New York, Sept. 1.

JOHN B. COBURN, former dean of Episcopal Theological School and then a teacher in the street academies program of the Urban League in New York, has accepted election as rector of St. James, New York, Sept. 1.

ARTHUR L. KINSOLVING continues as rector of St. James, New York, through the summer when he and Mrs. Kinsolving move to Baltimore where he grew up in the rectory of St. Paul's, where his father was rector for 34 years. He will assist in chapel services in the parish's day school and at St. Timothy's, school for girls.

ROBERT H. MIZE, ousted as bishop of Damaraland last summer by South Africa and assigned to Matabeland, part of the C of E province of Central Africa, has been denied permission to enter by the government of Rhodesia. The American-born bishop says that the South African government has ad-

vised him that he can return to that country if he will keep out of politics—meaning keep quiet about apartheid.

STANLEY ELEY, bishop of Gibraltar, is chairman of the newly-formed Inter-Anglican Council which calls upon the churches to take steps to create a unified, autocephalous British-American province or diocese of Europe. Americans on the council are Bishop Mosley of 815, Dean Sturgis Riddle of Paris and Layman George Snyder of Munich. In Nice, Geneva, Florence, Rome and Paris there are two or more Anglican churches, including both British and American, and there are six Anglican bishops who have pastoral responsibilities for one or the other, including two bishops for the armed forces of Great Britain and the U.S. The council will meet in October.

STURGIS L. RIDDLE, dean of the Paris Cathedral, will exchange pulpits in July with Dean Charles Buck of the Boston Cathedral. The Paris dean will also preach this summer at the Anglican Cathedral in Mexico City and at St. Bartholomew's, New York.

JAMES A. PIKE, former bishop of California, is one of five men dropped from the staff of the Center for the Study of Democratic Institutions in Santa Barbara. Reorganization of work and structure was cited as the reason for the cutback in personnel, with a spokesman saying that no criticism whatever is intended of those leaving.

ROBERT JEFFERY, warden of Zonnebloem College, Capetown, and canon of the cathedral, will become deputy officer of the Anglican Communion August 1. Ordained priest in 1942, he has spent most of his ministry in South Africa. What Bishop Howe, new executive officer, considers the scope of the work ahead is reported on page six.

JAMES BREEDEN, Episcopal priest on the staff of the Mass. council of churches, was one of four clergymen to present black manifesto demands to officials of the Christian Science Church in Boston. They called for a report of its "vast property holdings, financial assets, and membership

figures;" for public disclosure of the "professional position and financial status" of the church's board of directors, finance committee and business committee; an immediate upgrading of the church's black employees, and an investigation of the church's proposed housing plans "to ascertain whether or not it intends to create another 'white middle-class ghetto.'" It was also demanded that the Second Church of Christ Scientist in Roxbury be "immediately turned over to the black community" and that the Christian Science Monitor publish immediately a series on "the American church as an economic institution." The committee stated that it considers the demands "negotiable, but we intend to have them met." Christian Scientists later gave detailed answers — all no.

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