

# The **+ WITNESS**

JULY 10, 1969

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## SERVICES

### In Leading Churches

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##### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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Prayer, Holy Communion and Sermon. 11;  
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FOR CHRIST AND HIS CHURCH

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## Story of the Week

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# Dominican Republic Missionary Tells It The Way It Is

By David B. Rivers

The writer, his wife and children are now at San Pedro de Macoris, Dominican Republic, where he is rector of San Esteban church. Prior to going there they studied at the Center for Intercultural Formation in Cuernavaca, Mexico, whose founder and head is Msgr. Ivan Illich. His views on education were reported in this paper March 13, 1969. The following is a report to the people of St. Stephen's, Wilkes-Barre, Pa., where the Rev. Burke Rivers, father of the writer, is rector.

★ I've been trying to write this for some time, but I have had my troubles with it. The subject is anti-Americanism down here. The trouble is that I find myself both feeling great sympathy for the anti-Americanism and feeling that I should try to defend my own country. I agree with the anti-Americanism or at least understand it, but at the same time I'm very uncomfortable with the fact that I am one of the targets for it.

Today, (April 28), for instance, is the fourth anniversary of the American intervention in the revolution of 1965. It may be past and forgotten in the U.S., but here there are demonstrations, special masses for those who were killed, special articles in the paper condemning the aggression, and openly expressed fears that the U.S. will do it again. One of the articles

states that the American explanation for the intervention—to prevent a Communist takeover—was the same line Trujillo used to justify murdering his enemies. So the Dominican Republic remembers 1965 and also the American occupation of 1916-24.

The result is the Americans will stay home or leave Santo Domingo for this day, at least. In 1963 the legally elected and quite popular government of Juan Bosch was overthrown by rightist forces; when in 1965 these people tried to restore Bosch through another coup d'état, the marines came in once more.

Here and in Mexico, American involvement is just as close as your nearest bank, where there are always two army soldiers protecting it, dressed in U.S. uniforms. Or here, one can look at the Dominican navy's destroyer escort—compliments of the U.S.—which never leaves the harbor. There are army posts in every city and fully armed patrols appear in the streets with regularity. From time to time the paper shows pictures of officers being sent to the U.S. to study riot control tactics.

I don't know what it "just"; I don't know if there would be complete anarchy without all these American trained and

American equipped troops. I do know that here and in most Latin American countries, the U.S. has created very powerful armies and that these armies are used as police forces, and these armies have become directly—through government take-overs—or indirectly—in internal politics—a major if not the major force in domestic politics. I do know all those groups calling for change regard the U.S. government as perhaps their primary enemy—and there are lots of people here who want a change.

I know that many local people regard Peace Corps volunteers as undercover CIA people; they probably think the same of me. In the midst of strong anti-American feelings the American Church has its problems. I believe that the day of the North American missionary in Latin America is about gone: we must get native clergy—which we are getting—and then we must leave. Even as an American congregation would not really accept a priest from a communist country, neither will these people accept a North American priest. That's the way it is.

### JAMES FORMAN GETS RESPONSE

★ On the day we went to press with this issue, eleven of thirty pages of domestic news from Religious News Service was devoted to the responses of churches to the black manifesto.

# Holy Trinity is Swingingest Church in Toronto, Canada

★ What has been called the "swingingest church in town," Holy Trinity, Toronto, serves Copts, U.S. draft dodgers, teenagers and alcoholics and maintains a 24-hour telephone distress service, a cafe and a professional theater.

It's not uncommon to hear a choirmaster call on everyone to sing:

"Coffee breaks and escalators,  
Bless the Lord.  
Ticker tapes and typewriters,  
Bless the Lord.  
Train trips and downtown strips,  
Bless the Lord.  
Praise him, exalt him forever."

During the monthly family service children wave maracas, parents swing tambourines and then all march to the altar singing "When the saints come marching in."

The choirmaster is William Kilbourn, a college professor in his mid-40s. The congregation includes Anglicans, United Churchmen, former Roman Catholics, American students evading the draft and some U.S. armed forces deserters.

The church's weekday work includes a noon luncheon restaurant where downtown workers flock to eat and talk; a professional theater; drop-in center for teenagers; art therapy classes; a seminar on urban problems; religious and other discussion groups; a psycho-drama group and poets reading their work.

On Sundays, while Anglicans worship in the old church with its hand-carved pews, Coptic Christian immigrants from Egypt use the upstairs chapel for their liturgy.

The Rev. Jim Fisk, rector, said his congregation is trying to get away from "a verbal and static type of religion." The altar has been moved to the mid-

dle of the nave, with the pews grouped around it, and worshippers are encouraged to become involved as much as possible.

Nearby, an old beer parlor has been rented by the church and converted into a haven for down and out men.

A seven-member council, which meets three hours each week, governs the parish and reports every month to the community. The average monthly meeting is attended by 50 to 60 persons.

Among the congregation are the Rev. Daniel Heap, an Anglican priest who works daily on a box factory production line; the Rev. Ted Mann, an Anglican who teaches sociology at York University; the Rev. Edgar File, a United Church of Canada minister who directs the inter-denominational urban training center for inner city workers; professors, clerks, playwrights, lawyers and architects.

## ST. LOUIS HAS PEACEFUL DEMONSTRATIONS

★ Peaceful demonstrations were staged at five churches in St. Louis Sunday, June 22, by two civil rights groups demanding increased church aid for blacks. It was the fifth Sunday in a row that demonstrations took place in the area.

Members of the black liberation front burned a copy of a court order forbidding them to disrupt services at Central Presbyterian church in suburban Clayton on the steps, but did not attempt entry.

Demonstrators then went to Kennerly Temple where they were welcomed and allowed to address the predominantly black congregation. Action — the

other militant civil rights group — was allowed to read demands at two Episcopal churches — but were denied permission at Our Lady of Lourdes Roman Catholic church.

They were granted permission to address the congregation at Christ Church Cathedral by Dean Tom W. Blair.

Rodney Martin read demands on the diocese of Missouri and expressed "appreciation" to Bishop George L. Cadigan for his response to them.

Bishop Cadigan, in a pastoral letter read in all Episcopal churches, commended the Church of the Holy Communion, University City, for allowing the demands to be read the previous Sunday, and expressed hope that other churches would follow "the excellent example provided by the rector — the Rev. John Langlitz — the members of the Church of the Holy Communion and the representatives of the poor."

The bishop also reiterated Episcopal pledges to work toward "the elimination of racism" and said specific action demands would be studied by the proper church authorities.

He noted that some church members were disturbed by the "rhetoric and manner of confrontation" of the demonstrators, but said, "that the offensive language derives understandably from the raw wounds of hurt people who have been bruised by white people down through the ages."

"In their frustration they have not known where to turn. It seems to be altogether appropriate that the poor should appeal to that which was created by Almighty God to serve men," he said. "If the church will not succor them, wherein is their hope?"

Bishop Cadigan called the Episcopal contributions to the poor "modest" and said the

demonstrations provide the opportunity for the church to "review once again our present programs and recommend other measures that our servanthood may be somewhat worthier of being called Christian."

The bishop's statement was noted again by Martin when he read demands at St. Stephen church. Permission for the reading there was granted by the Rev. William Matheus, rector and co-chairman of action's church committee.

### 530 ANGLICAN WOMEN WORK FULL-TIME

★ The Church of England had 530 full-time women workers and 107 who work part-time, according to the annual report of the council for women's ministry in the church.

There were 80 full-time deaconesses at the end of last year, compared with 83 at the end of 1967; 315 lay workers, a loss of one, and 135 church army workers, who are listed in the annual report for the first time.

Among the part-time workers, there were 18 deaconesses, 78 lay workers and 11 church army aides. The largest proportion of full-time women workers — 235 — is in the 46-60 age group with 178 in the 30-45 age group.

The council said almost 70 per cent of the women engaged in full-time church work are members of parish teams and 52 per cent of these work in three dioceses. In eight dioceses there are fewer than five women workers, and in three there are none.

### STILL READING NAMES OF VIETNAM DEAD

★ Thirty-four peace demonstrators read the names of Vietnam war dead on the steps of the U.S. Capitol without incident on June 25.

It was the first Wednesday since May 23, when attempts at

weekly readings began, that the anti-war protesters had not been arrested.

A break-through for the sponsoring Episcopal Peace Fellowship and a Quaker action group had come when federal Judge Harold H. Greene ruled the Capitol grounds "may not be declared off limits" to peaceful demonstrators. The U.S. Attorney's office in Washington is expected to appeal the ruling.

During the four-hour vigil, at least six U.S. Congressmen attended briefly. They were Reps. James Scheurer (D-N.Y.), George Brown (D-Calif.), Edward Koch (D-N.Y.), William Clay (D-Mo.), Abner Mikva (D-Ill.) and Adam Clayton Powell (D-N.Y.)

Sam Legg, a spokesman for the group, was asked about his reaction in not being arrested. "We did not come here to be arrested," he said. "We came to emphasize to Congress and the American people that this war continues and men continue to die."

Lawrence Scott, executive secretary of the Quaker group, said the readings would continue on Wednesdays until the list of the 40,000 Americans killed in Vietnam was completed.

### BIBLE STORE OPPOSED IN ISRAEL

★ A public committee headed by the deputy mayor in Ashdod, Israel, is seeking to prevent the opening of a store selling Bibles and related materials.

Police are guarding the premises of the store which has been smeared with anti-Christian slogans. The shop operated by the Bible society is under the management of a converted Jew.

Anti-Christian feelings ran high in this port city earlier this year when the Scandinavian seamen's mission announced the opening of a Lutheran chapel for foreign sailors.

Many of the local Jewish resi-

dents felt that the chapel was seeking converts from the population of newly-arrived Jewish immigrants.

### RECTOR HELPS ROBBER GET PROBATION

★ A convicted robber in Wilmington, Del. was given 15 years' probation instead of a jail term in superior court after a minister and a community service organization vouched for him.

"Don't prove them wrong" Judge Vincent A. Bifferato told Richard Cammille, 25, as he imposed the unusual sentence.

He referred to the Rev. Clayton Hewett, rector of Calvary church, and Robert Owens Jr., business manager of community action consultants, a non-profit organization formed to deal with problems of people living in disadvantaged neighborhoods.

Hewett and Owens were called into court by Cammille's attorney to tell the judge about Cammille's church and community activities. Hewett said Cammille had worked for 18 months organizing athletics and other youth activities sponsored by his church and had helped organize community action consultants.

Cammille was found guilty by a jury of robbing John Oldham, 48, of \$600 last November.

### CONFERENCE ON HEALING IN PHILADELPHIA

★ An international conference on the church's ministry of healing will be held at St. Stephen's, Philadelphia, Sept. 7-10. A notable list of speakers from all parts of the world have been announced by the Rev. Alfred W. Price, rector of the parish and warden of the order of St. Luke the Physician, sponsors of the meetings.

A program may be had by writing the headquarters of the organization at 2243 Front St. San Diego, Cal. 92101.

# Bishop Says Church Functions Like Capitalistic System

★ Are Christians ready for social action as well as ecclesiastical change, or will they be satisfied with maintaining the status quo? This was the challenge of Roman Catholic Bishop Antulio Parrilla of Puerto Rico as he lamented the fact that individual Christians today are preoccupied with material gain and unconcerned with the abject poverty that exists around them.

The 50-year-old bishop does not have any diocesan duties, having resigned as auxiliary bishop of Caguas in 1967, only two years after his appointment.

Speaking at a luncheon of the overseas press club of Puerto Rico, the outspoken Jesuit asked: "Why should you have poor parishes and rich parishes in the Catholic Church when in the church we are supposed to communicate our goods one to another?"

"Are we afraid of being called Communists or subversives because of social action? Are we afraid of being called politicians because we are preoccupied with social inequities?"

"I believe," he said, "the church should give an image of poverty, an image of being the church of the poor — rather than being the church of the pompous, and of those that are satisfied," Bishop Parrilla said. Deploping the present condition of church finances, he charged: "We function in the same manner as the capitalistic system functions."

He also charged an unfair division of revenues exists within the church itself. "The church, as everyone else, has to help to contribute to the common good," he said as he came out in favor of taxation of church property.

"The fact that we have so many poor people is to a great extent because many people do not pay taxes," he declared.

Taking note of the fact that the Italian government recently levied a tax on church dividends or investments, Bishop Parrilla said: "I hope the Italian government make them pay taxes for everything." "It is difficult to define poverty," he stated, "the biblical concept of poverty is not to go to extremes . . . no one should be too poor or too rich . . . everyone should get enough in an equalitarian way." Bishop Parrilla held that constant preoccupation with attaining economic independence leads to viewing money in a special light. "There are other values that we as Christians should fight for, values that should be defended, we must help one another!"

An advocate of independence for Puerto Rico, Bishop Parrilla considers the drafting of Puerto Rican youths for military service in Vietnam to be "immoral and illegal." The Catholic Church in Puerto Rico should hold a general meeting of clergy and laity to put into effect some of the reforms suggested during Vatican II, he claimed. "We need dialogue, a lot of dialogue in the church here, because of the long period we have been under colonial dominance, first by Spain, now by the United States."

When asked if he was an advocate of 'Christian Communism' he replied, "No, but Christianity is radical . . . if you follow the Bible, you are a Socialist; we are radical, the gospel is radical. It is for everyone, but primarily for the poor — everyone should be poor. If you are too independent, you cannot enter into the Kingdom of God."

## NEW DEAN PRAISES SECULAR RELIGION

★ "A civil religion" has taken the place of formal religious thought in America today, a Protestant theologian told Roman Catholic clerics attending the annual theology seminar for priests in West De Pere, Wis.

Dean-designate Colin Williams of Yale Divinity School strongly defended the active participation of clergy in picketing and demonstrations which are so much a part of the world and American scene today.

He said that a whole "civil liturgy" has evolved in the United States and added that this "civil religion has gradually become more important to Americans than formal religion."

## PEACE CONFERENCE GETS USSR HELP

★ Premier Alexei N. Kosygin greeted an international, religious peace meeting in Moscow with a message declaring that "the Soviet government consistently conducts a policy of peace and friendship among nations."

The leader's welcome was expected to set much of the tone of the four-day meeting at the ancient Russian Orthodox center in Zagorsk.

Representatives of all the religions in the Soviet Union were reportedly present as well as some 100 non-voting observers from churches in 44 other countries.

Topics on the agenda included Vietnam and Southeast Asia, European security, the Middle East, colonialism and neo-colonialism and religious work for peace in general.

The opening address was given by 92-year-old Patriarch Alexei of the Russian Orthodox Church, who discussed the various points of tension mentioned in the agenda and problems in Asia, Africa and South America.

# EDITORIAL

## Witness and GC II

THE WITNESS is planning summer issues to get good coverage of General Convention II. We publish twice a month, as stated on the inside cover, which does not necessarily mean every other week. So the two September numbers will be back-to-back — as they say about home runs.

Reporting for us in South Bend will be Dr. John M. Krumm, our chairman; Dr. Robert L. Curry of Lenox School; Bishop William B. Spofford Jr. of Eastern Oregon, and others. The managing editor, as on similar occasions, will stay in the printshop to put things together.

Dean John C. Leffler of St. Mark's Cathedral, Seattle, contributes a column to Rubric, a weekly put out by the staff. One of the June numbers began by stating that "it is with some sense of relief that we get out this final edition for the 1968-69 season. At this time of the year we are all tired and ready for any change of pace that lightens the weekly routine." He then goes on to detail what is involved, starting on Monday morning at his breakfast table and put in the mail, with luck, on Wednesday afternoon.

All of which is preliminary to saying that the managing editor of this publication has been responsible for bringing out every single number but one, for exactly fifty years. That is a confession, not a boast. The one I did not do was edited by Irving P. Johnson, who came on from Colorado where he was bishop, to enable me to go on one of Sherwood Eddy's seminars to Europe — it lasted six weeks but all the copy for the other issues were in the hands of the printer before we took off.

Bishop Johnson came on from Denver in 1919 for the funeral of Charles Shutt, the first managing editor, who had died suddenly. That evening I had a session with the bishop. He offered me the job of managing editor. I told him that I was running a parish while making my living as a labor manager for a clothing firm and did not see how I could take on anything more. Also I told him that I did not think the sheet was any good so why not fold it up? There was a substantial reason for not — the printer would be left holding the bag for about \$6,000 due him. So

Bishop Johnson asked if I would not see that the paper came out until he had time to find someone for the job. He died 28 years later without having found his man.

It was a night job as far as I was concerned, with my wife and I pasting the dummy sprawled out on the floor of our flat a dozen miles from the printing plant. I had Saturday afternoon off on my clothing factory job which I spent in the Witness office. It was a volunteer job, the reward coming through the association with a fine lot of editors — and with Irving P. Johnson in particular.

He used to say that we never could have hit it off had it not been for the fact that he was in Denver and I in Chicago. We disagreed on about everything, in the church and out. But never, in our close association of nearly three decades, did he ever suggest that I should not write as I pleased. He had just one rule, for himself and everyone else connected with the paper — write as you please, and sign it.

His own very great contribution to the Witness was an article he wrote, week in and week out without a single miss, up to the time of his resignation a few years before his death in 1947. Many of them were written on trains for he was in great demand as a missionary and a preacher. They were scribbled on yellow sheets in long hand and were set by the only linotype operator who did not have trouble with the bishop's copy.

He had his own unique way of handling complaints. On one occasion a letter came from his close friend and associate of South Omaha days; Paul Matthews, then bishop of New Jersey. The kick was over something or other I had written, I do not at the moment recall. Whatever it was, Paul Matthews wrote that the Witness would never amount to anything until "you fire Spofford." This was the reply:

"Dear Paul: Spofford and I will sell you The Witness for one dollar if you will agree to keep it going for five years. I can assure you that you will be relieving both of us of a very exacting job. Faithfully yours, Irving."

Nothing more was heard from the Bishop of New Jersey.

The stories about Bishop Johnson are of course

legion. At the first General Convention he attended as a bishop there was a discussion about dividing the District of Panama into two districts. What each would be named was discussed to the point of boredom until the Bishop of Colorado, who as a new bishop was supposed to remain silent, walked to the front of the group and said; "A simple matter, it seems to me. Call one Colon and the other Semi-Colon."

Then there is the famous telegram he sent his wife from the New Orleans convention where it was sweltering hot. Not a word in it, just: B.V.D., C.O.D., P.D.Q., I.P.J.

One fall on a Saturday I received a wire from him saying that he was to arrive around noon and would I meet his train. I wired back that I had tickets for the Chicago-Wisconsin football game and had an extra one for him. The wire came back, "I'm too old to sit in bleachers and watch other men exercise. Meet me at the station after the game." I assumed that he was taking a later train so I went to the game with peace of mind and went to meet my boss when it was all over. I found him reading a book on a station bench — he had been there since noon. My apologies were brushed aside with; "You wanted to see that game and I am glad you went. I have been perfectly comfortable here with a book."

They broke the mold after making Irving P. Johnson.

Our schedule at the moment isn't set but we'll do the job, particularly in covering GC II. And sometime between now and then the two Tunkhannock Spoffords figure on seeing the Eastern Oregon tribe, taking a Canadian train so we can relax a bit and see the sights by looking out the window.

—W. B. S. Sr.

## A Letter to Julie

**An infant just baptized**

**By Hugh McCandless**

*Rector of Church of the Epiphany, New York*

IN THE EARLY 1880's, when you are sorting out all the things you have heard in church and school and college, you may very well find that your decisions about life are governed by your approach to anthropology. Your questions, "Who am I? Why am I here? What is life all about?" will be answered only by a referral back to your answer to the question, "What is man?"

**Eight**

There are many answers to choose from. The one that will help you least is the one that is most factual, the one that takes nothing for granted. It goes like this in Webster's unabridged dictionary: "Man is a bipedal primate, anatomically related to the great apes, but distinguished from them by a notable development of the brain, with a resultant capacity for articulate speech and abstract reasoning, et cetera, et cetera . . . ." The trouble with that answer is that it won't tell you anything you don't already know.

You will turn to literature, and find that the word "man" is a noble one. It means a person of free will who can meet the blows of fate with something more powerful than fate, and that something is faith. It may be faith in himself, or in something bigger than himself. It may be faith in something or some one bigger than all creation: a vague ground of being, or a very definite God. This is what St. Paul means when he says to the Corinthians, "Be strong in the faith, stand fast, quit you like men."

Or you may turn to common parlance and find that the word "man" is a confusing one; it can mean an inferior or a bullying superior. And these meanings change all the time. People no longer say, "My man will take your bags." People, I hope, no longer put up monuments like the one in Central Park where we picnic, dedicated to the memory of the officers-and-men of such and such a battleship. As if officers were less manly and human than the men — as if future generations would care about such petty distinctions, not to mention God's not caring!

Some day when poor people in the ghettos feel more free to do what they have a right to do, they will not refer in irritation and sarcasm to "The Man" — meaning the man in power, the white man who helps get things done, or permits things to be done; the man to see, the man to ask.

### Real Meaning of Life

BUT THESE MEANINGS are merely sociological. Man not only speaks and thinks, he philosophizes. He wonders about the meaning of himself. Is he a "man" only in the sense of a counter, a checker or chessman in the careless hands of fate? Is life

" . . . but a chequer-board of Nights and Days,  
Where Destiny, with men as counters, plays;  
Hither and thither moves; and mates; and  
slays;

And one by one back in the closet lays."  
Julie, this idea of a blind fate is cropping up

**THE WITNESS**



again in this year of your birth, after nineteen hundred years of Christianity. Young people, rebelling against the establishment and its intellectual claims, make a kind of religion out of astrology, and sing earnest hymns in honor of Aquarius.

This seems like a half-baked revolt, but are they not right to rebel against a sterile, dead-end scientism? But what they come up with is hardly different. Fate and destiny rule, according to the simple pagan. Genes, chromosomes, and the environment rule, according to the believer in scientism. One is fantastic; but the other is a half truth that in a sense tries to prove even itself untrue. For how can a man be convinced of anything, even a scientific theory, if he feels that the only reason he thinks the way he does about it is the fate that gave him his particular genes, the destiny that placed him in his particular environment?

You were born into what some people call a "post-Christian" world. They call it that because much of even Christian culture, the externals of the faith, are a complete mystery to men of some learning. Dr. Nelson Bell reported in "Christianity Today" that in York University, in England, St. Augustine's "City of God" was catalogued under "Town Planning."

Suppose you read this letter fifty one years from now, in the year of grace 2020. What will your world be like? Will there still be wars and rumors of wars? Will you be weeping for a son lying dead in some lonely distant paradise, scarred into a hell by the sciences of war? God forbid. God forbid! Nevertheless, there will be times when events will make you say, "What are we? What's it all about? Is man only like the beasts that perish?"

Here all your anthropology will have no answers, except for mentioning that man has always found life a riddle, and since the beginning of time he has turned to some variety of religion. What he wants from religion is not just up-to-date timely answers. He wants timeless answers. He wants something that points beyond and above this life to something greater. He wants a theology, to make his anthropology not only scientific, but reasonable.

What we did for you on June 29, 1969, was to open a door — the door to the church, the door to a sense of purpose, the door to thoughts of eternal life. Some day you must decide for yourself whether you have been helped by what you

found inside these doors. No one can force you to examine what you found here, much less force you to accept it as your own conviction. But older people can tell you, historians and biographers can tell you, that no man on his deathbed has ever expressed regret for having taken a serious view of life, a long view of life.

God bless you.

## Forget It!

By Corwin C. Roach

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

Adolf Erman, a distinguished Egyptologist, is quoted by Pierre Montet as saying that the Egyptians were "cursed with an inability to forget". They never discarded any old belief when adopting a new one, or abandoned any old method in favor of one more recent. That is the reason they never gave up their hieroglyphic writing although they had the alphabet in their grasp.

Certainly the past has value. Erman and Montet have devoted their lives in studying one aspect of that past, namely Egypt. History stresses the necessity that man remember his past or be doomed to repeat it. Trueblood warns us of the danger of a cut-flower culture that has severed its roots with the past. Yet the point that Erman and Montet are making is that man's memory must be selective. As Ecclesiastes put it, "a time to keep, and a time to cast away".

The Bible is a book of the past but a past that is always doing a new thing. So Jeremiah advised the people of his day to forget about the ark of the covenant and to reject Isaiah's promise of security for Zion. What was true in 700 B.C. had to be discarded in 600 B.C. Of all the biblical forgetters Paul stands supreme. He had surrendered all his Pharisaic practice and prestige as outmoded when he accepted Christ. In what may have been his last letter written from Rome, with martyrdom imminent, he could say to the Philipians, "forgetting what lies behind and straining forward to what lies ahead, I press on —".

How well do we forget? The prize high school athlete had better leave his medals at home when he tries out for the college team. But the college or university might look in turn through its list of courses and forget those which are concerned with outmoded concepts. Kettering, the mechanical genius of our day, had to persuade the engineer-

ing graduates who came to work with him to forget the preconceptions they had acquired in the course of their education.

We could speak of the need of a selective forgetter on the political and social scenes but let us set our own house in order in the church. Like the Egyptians we prefer hieroglyphs to the alphabet and our ability to communicate to the world outside suffers as a result. What are the points

in doctrine, discipline and worship which need to be forgotten? The reformation was a time when the church forgot a lot of unimportant things in order to remember a few important ideas that had been lost in the shuffle. Perhaps we need a new reformation to help us forget some of the accretions that have come in since. I would suggest that we turn to the Bible and remember what it says about forgetting!

## -- People --

**RICHARD EMRICH**, bishop of Michigan, refused to hold an official meeting with representatives of the black manifesto. Eight white women of the Episcopal Church therefore took over his office in protest, led by Mrs. Bell Hargreaves, who heads churchwomen of the diocese and is a member of the diocesan executive council. The bishop moved to an adjoining room, saying the women "can stay as long

as they like." The sit-in ended after three days after the council of the diocese agreed to meet with the blacks. They said they had received support from many people in the diocese but also expected hostility in their home communities. "We didn't do what nice ladies in the church are supposed to do," one member said.

**GEORGE C. ANDERSON**, Episcopal priest, has retired as president of the Academy of Religion and Mental Health, which he founded. James R. MacColl 3rd, also an Episcopal priest, former vice-president, was elected president at a dinner meeting of trustees on June 24.

**DANIEL CORRIGAN**, presently minister-in-residence at Amherst College, becomes acting dean of Bexley Hall, Rochester, N. Y., Sept. 1. Bishop Corrigan was head of the home dept. at 815 from 1960 to '68. Prior to that he was suffragan of Colorado.

**WILLIAM DAVIDSON**, bishop of Western Kansas, was among a group of 46 religious leaders in the U.S. to thank the Canadian Parliament for granting immigrant status to U. S. armed forces deserters. The group suggested that the Statue of Liberty, given by France, might well be moved to Canada. "To our sorrow and shame, the U.S. now has its own political prisoners and exiles," the churchmen declared.

**C. BURGESS AYRES** has resigned as headmaster of Shattuck School to become headmaster of Gunnery School, Washington, Conn. A committee of trustee and faculty members are interviewing candidates for the Shattuck position.

**ROBERT E. TERWILLIGER**, director of Trinity Institute, New York, did not allow press coverage when 43 Episcopal bishops met to discuss the theology of the episcopate in an ecumenical time. Reason: to preserve complete

freedom of the discussion. The four-day meeting heard lectures by Cardinal Willebrands, president of the Vatican secretariat for unity; Archbishop Glyn Simon, Anglican of Wales; Carl Braaten, Lutheran theologian; Fr. Avery Dulles, Jesuit son of the late John Foster Dulles; John Meyendorff, Orthodox scholar; Anthony Bloom, Russian Orthodox metropolitan of London. Bishops were present from 36 domestic and overseas dioceses.

**MICHAEL G. H. DUKE**, vicar of Daybrook, Nottingham, England, was elected bishop of St. Andrews, Dunkeld and Dunblane, Scotland, to succeed Bishop John Howe, now executive officer of the Anglican Communion. Consecration will be Sept. 16.

**DICK GREGORY**, speaking at the world assembly for peace in East Berlin, proposed a worldwide fast on Christmas if the U.S. does not withdraw from Vietnam this year. The fast "will shake up the turkey growers, and the manufacturers for the first time will realize there is a war in Vietnam when it hits their pocketbooks."

**CHARLES CARPENTER**, who retired as bishop of Alabama last year, died June 28. During the 30 years he was diocesan, the diocese doubled in members. He was closely identified with the University of the South, serving both as chancellor and trustee. In 1960 he sent a letter to the executive council asking them to repudiate a document prepared by staff members expressing sympathy for the black sit-downs. He also asked Episcopalians in Alabama to ignore the statement because of what he called the inadequate presentation of the situation. He likewise had strong feelings against the Selma march.

**POIKAIL JOHN GEORGE**, Indian layman and former director of program development for the university Christian movement, has joined the staff at 815. A mem-

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ber of the Mar Thoma Syrian Church, he will serve as associate for social policy development in the council's public affairs team. The 35-year-old native of Kerala, India, served as consultant on world hunger at the 1966 church and society conference in Detroit, participated in 1968 world conferences of the WCC and world student Christian federation, and is a consultant to the papal commission on social development and peace.

**LLOYD E. GRESSLE**, dean of the cathedral in Wilmington, Delaware, becomes rector of St. James, Lancaster, Pa., October 1.

**ALANSON HOUGHTON** preaches his last sermon as curate of the Epiphany, New York, August 10, since he becomes rector of Christ Church, Shaker Heights, Ohio, September 8.

**LOUIS F. FERRARA**, director of social action of the urban work commission of the diocese of Long Island, presented a resolution to the convention opposing development of an ABM system in light of the need to alleviate poverty. Delegates voted 226 to 168 declining to set aside a rule requiring that resolutions be filed six weeks before convention.

**FRANCIS SPITZER**, rector of Christ Church, Bellport, L.I., introduced a resolution asking government authorities to apply amnesty for men in federal prisons who accept the bondage of the state rather than forsaking the dictates of conscience. He also offered a resolution to setup a draft counseling service in the diocese. Both failed because of the six-week deadline rule.

**WILLIAM B. GRAY**, editor of the monthly and head of communications for the diocese of Va., is moving to Alexandria and taking his jobs with him. 47 percent of the communicants of the diocese live in the Potomac convocation so he and other officers are getting nearer this crowd.

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## PROFESSORS KNOCK PUBLISHING HOUSE

★ A convocation of United Methodist theological faculties voiced disappointment that the Nashville-based Methodist Publishing House will seek membership in Project Equality only as a supplier.

The decision was made by the board of publication, overseer of the firm, on June 17. The faculty assembly criticized the board for its action saying it "represents avoidance of fuller cooperation as a sponsor participant."

Publishing House relationship to the interreligious project, which uses church financial power to fight employment discrimination, has been a matter of controversy for months. The professors from denominational seminaries said they wished the House had joined as a sponsoring member, which they said would entail a financial contribution and give Project Equality opportunity to work toward anti-discrimination with suppliers of sponsors.

Supplier relationship involved no funding of the project. It also means, the faculty convocation said, "that the Methodist

Publishing House has failed to commit itself to the use of economic power with its 4,000 suppliers."

The statement continued: "The United Methodist Church which has been on the creative edge of social change now finds itself in the embarrassing situation of trying to enter Project Equality according to minimal requirements."

More than 230 faculty members from 14 theological schools took part in the convocation. The resolution received only 12 negative votes.

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