

The **+** WITNESS

JULY 24, 1969

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THE WITNESS is published twice a month by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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Story of the Week

**Union With Methodists Fails
Because of Anglican Vote**

★ In historic votes Anglican convocations of Canterbury and York failed to give the majority needed to take the first step into union with the Methodist Church, although the Methodist conference endorsed union at Birmingham.

A few cries of "shame" were heard from the public galleries of church house at Westminster as Archbishop Michael Ramsey of Canterbury announced that the convocations had rejected the plan for union.

The Anglican primate said silence was preferable.

Archbishop Donald Coggan of York then said prayers "for our Methodist brethren at Birmingham and throughout the country," and also called for prayers "for a new way forward to unity."

The atmosphere was tense throughout the packed assembly hall as the four houses of Anglican bishops and clergy forming the two Anglican convocations voted separately on the union resolution after a day-long debate. The resolution called on the convocations to give final approval to inauguration of stage one of the current Anglican-Methodist union plan—and a similar resolution was before the Methodist conference in Birmingham.

In the convocations, 27 Can-

terbury bishops voted in favor and 2 against, while 11 York bishops voted in favor and 3 against.

Among the Canterbury clergy 154 voted for union, with 77 opposed, while York clergy voted 71 in favor and 34 against. While each of the four houses thus showed more than the required two-thirds majority to pass the resolution, the over-all majority was only 69 per cent—well below the necessary 75 per cent. The resolution thus failed.

At Birmingham, 524 Methodist clergy and laymen voted in favor and 153 against, giving a ballot of 77.4 per cent for union, well above the 75 per cent the conference had decided was necessary.

At a special press conference later, Archbishop Ramsey said he was saddened and disappointed by the convocations vote, which failed to match the lead the Methodists had given at Birmingham.

He was "delighted" with the Methodist vote, he said. He thought there would now be some unhappiness in the church but "the convocations vote is good enough to look forward to the same proposals being put forward in the not too distant future."

"If we do not do that we

would be letting our Methodist friends down," he added.

The Anglican primate complained bitterly that critics of the present "union scheme" had not put forward alternative proposals. "The way now is to cling to the fact that the Methodist conference gives overwhelming support while the convocations vote is no cause for despair," he added.

During the long Anglican debate Archbishop Ramsey warned bishops and clergy that there would be a far deeper and "more intractable division" in the Church of England if they voted against going forward into unity with Methodists than if they did.

The archbishop also created a stir just before the luncheon break by reading the following message received from the Roman Catholic Primate, John Cardinal Heenan of Westminster: "May God guide and bless your proceedings. You have our best wishes and prayers."

Dr. Ramsey issued his warning in a long statement giving final advice to the convocations in the afternoon. After summing up all earlier debates and votes on the unity issue and the warnings of what might happen if the Church of England either voted for or against unity, he said: "It's wrong and dangerous for us to allow our decisions to be decided by cries of 'wolf, wolf.' There have been such cries a few times too often. Crises of division can be healed

in shorter time than might be expected as soon as fear ceases to be the dominant factor." "Moral courage," he said, "has had its place in leadership of our church in the past and still can if we let it."

"Some people," he added, "have got hold of a very misleading picture and talk as if there was immediately going to be a united church and that some of us would jump on it like a wagon and some of us would be left behind. This is not so. Stage one will last no longer than is necessary, but it will last as long as is necessary for the solving of a good many problems before stage two can begin."

Dr. Ramsey added, "Let us avoid extravagant language on either side . . . I shall vote 'yes' at seven o'clock tonight."

Convocation debates began when Bishop Edward Roberts of Ely moved the resolution calling on the convocations to give final approval to inauguration of stage one. He called on the convocations not simply to reflect and represent church opinion, but also to give "that lead which I believe is eagerly awaited by a great many of the priests and laity among whom we are called to serve."

Subsequently Bishop John Moorman of Ripon and Bishop Cyril Bulley of Carlisle said they would vote against the resolution.

Bishop Moorman said he would like to see a planned policy of mutual education and collaboration between the Anglican and Methodist Churches with both experimenting with many of the things they would have to do if union took place, but Archbishop Ramsey said this was already being done.

Both Bishops Moorman and Bulley said they were not voting against union with Methodists, but only against the present proposals.

Philadelphia Ministers Arrested For Occupying White Church

★ An eight-day occupation of a white inner city Methodist church ended as police arrested eight ministers — one of them white — at the church's altar.

Cookman United Methodist church, in a predominantly black community, had been occupied by about 50 blacks, most of them members of a local black unity council and the Philadelphia unit of the national black economic development conference.

The occupiers had called upon the Philadelphia Methodist missionary and church extension society to turn over the deed of the church "to the community." Throughout the occupation, the church was used for neighborhood recreation and African history classes.

The society, holding that the church was already being used for community purposes, had said it would not negotiate the matter until the blacks left the church, and secured a court order to force the blacks to leave.

One of the black ministers arrested was the Rev. James E. Woodruff, Episcopal urban missionary. The white minister was the Rev. Robert Horton, 68, a retired United Methodist clergyman.

Nearly 1,000 police were involved in the operation, including members of the city's highway patrol units and canine units. The arrests were led by police commissioner Frank Rizzo. There was no physical violence during the arrest, but a crowd of 600 booed the police and cheered those being arrested. About 2,000 residents of the community signed a petition supporting the occupation; 30 signed a petition opposing the take-over.

As the blacks were removed

from the building, however, a white support group, people for human rights, occupied Methodist headquarters downtown to protest the eviction. They said they would remain in the Methodist offices "indefinitely."

The police commissioner entered the church and addressed the ministers, who were kneeling at the altar rail. He asked them to "leave on your own," noting that if arrested, they would have to spend the night in jail.

Woodruff, acting as the group's spokesman, rose and explained that he could not leave. "If you place me under arrest," he said, "I will walk out. We have difficulty understanding how the Methodist Church can believe this building is theirs. This building is God's house and therefore it is the house of the community and this church is ours."

The officer replied, "I am a policeman and I cannot get involved in such rhetoric. I must take the necessary legal action."

The ministers were then escorted from the building and placed in a waiting police van. A four-man police detail was assigned to the church for at least 24 hours to prevent a re-occupation.

The arrested clergymen spent the night of July 10 in jail and were released on bail the following day.

The church has 127 members; reportedly only one is a Negro.

Observers noted that the church had been left in good order by the occupiers, despite daily use by up to 200 children.

On Sunday, July 13, the church was closed and locked. It will remain closed until a permanent injunction against further occupation can be obtained.

Stress Human Relationships In Church Use of Media

★ A Hollywood director told a panel of international catechetical specialists here that if the church wants to make effective use of the media it must be willing to invest large sums of money in creative new ideas.

Frank Capra drew on 40 years experience as a director in his address to more than 50 Roman Catholic catechetical scholars and mass media experts attending the international study week on mass media and catechetics.

"You can't compete with entertainment in the theaters and on television," Capra said, "unless you make your message as exciting as the best entertainment."

Successful script writers for the entertainment industry, he explained, must tell stories about people and human relationships and at the same time be frank about what they are saying.

"We must have the quality of human relationships in films," he said. "We must have heart and emotional impact in films to reach the soul and spirit. If we don't do this, the theaters will all be empty."

Today, he continued, the church is finally recognizing the potential of the media and discovering that "the real difficulty is getting artists who can use the Christian message and use it prudently."

"Christians have plenty to say," Capra noted, "because there has never been anything like Christ in the history of mankind. But we've got to tell people about this in many different ways."

"Any message that is too obvious," he warned, "will let the audience know they are being

sold a bill of goods, whether it is religion or boxes of soap."

Instead of a direct approach, he said, "religion must be worked into stories about people to show there is a value in goodness."

"Of what use is religion," he asked "unless it can help people with their problems? If the church has any mission at all, this is it."

"We are villains if we kill people's hopes and dreams," he declared.

Capra called Christianity "the hope of the world" and urged that this message of hope be communicated to the people through films and television.

Throughout its history, he said, the truths of Christianity have found expression in a variety of artistic forms such as music, painting and sculpturing.

Today, he said, in film Christians have available to them "one of the greatest art forms man has ever had" and, he added, "there is no reason why the Christian message cannot be expressed in that form."

CHURCHES DISCRIMINATE AGAINST WOMEN

★ National offices of Protestant churches and interdenominational agencies engage in "the rhetoric of equality of opportunity for women and men" but actually practice "considerable discrimination" against women, according to the director of the NCC department of research.

Earl D. C. Brewer based his conclusions on replies to a questionnaire sent to 156 national boards and agencies. Responses were received from 65 related to 17 Protestant and Orthodox denominations as well as the NCC. The questionnaire covered only

professional or executive positions. All the major churches related to the council were covered in the study, as were some of the smaller bodies.

"Tabulations of the questionnaire responses indicated that three-fourths of the agencies claimed that women received the same salaries as men for the same position," Brewer said. "None reported that women received more salary and eight agencies reported less salary for the same position. Eight agencies did not report on this issue."

Brewer found these statements about equal salaries in conflict with an analysis of the actual salaries paid. "A study of the responses — of salaries paid — would indicate that either women were not holding the same types of positions as men, or that the respondents were unaware or uncommunicative about the salary differences between men and women professionals," he said.

From the reported total of 1,558 positions, Brewer found that 3.2 per cent were in the \$20,000 and over category, with 22.8 per cent in the \$10,000 and under range.

"For men, 3.5 per cent received \$20,000 or more; for women, only 2.0 per cent," he said. "At the other extreme, 16.1 per cent of the men received under \$10,000 as compared with 43.2 per cent of the women. The proportion of men to women is much higher for all salary grades above \$12,500."

The researcher arranged the reported salaries on a scale of eight grades, with a low of "under \$7,500" and a high of "\$22,500 and over." The modal grade — the category in which the highest percentage is found — for men is from \$12,500 to \$15,000 — a grade which included 34.5 per cent of the men.

For women the modal grade

is two steps down to the \$7,500 to \$10,000 level, with 39.1 per cent of all the women in this category.

One of every five agency respondents to the questionnaire indicated that women were excluded from executive positions. "Exclusions seemed to be based on the fact that a position called for an ordained person, and women were excluded from ordination," Brewer said.

ANGLICAN BISHOPS VISIT METHODIST CHURCHES

★ Several Anglican bishops attended Sunday services at Methodist churches in British cities as a sign of their unity with Methodists who had endorsed the plan for union with the Church of England (see page three).

Bishop William Greer of Manchester announced at his cathedral that he would be "very happy to give permission, to those who ask it, for baptized Methodists to receive communion in the Church of England."

The Anglican prelate's statement was welcomed warmly by Manchester Methodist leaders who also noted that Bishop Greer had no objection to Anglicans receiving communion in the Methodist Church.

Such inter-communion did, in fact, take place at Cambridge on July 13, when the Rev. David Isitt, chaplain of St. Edward's church, led members of his Anglican congregation to Wesley Methodist church.

Bishop Riches of Lincoln told a Methodist congregation, "We've been told by opponents that a better scheme for reunion is possible. It's now up to them to produce one which is acceptable to themselves and to the majority in both Churches."

Canon Douglas Rhymes of Southwark cathedral, in a sermon at nearby St. Giles church, declared that an "unholy alli-

ance" of extreme evangelicals and Anglo-Catholics had halted the wishes of the majority in the Church of England and warned that "time for discussion has passed and has failed. The time for action is now ripe. Let us go ahead by the majority decision."

CLERGY INVOLVED IN REVOLUTION PLAN

★ Roman Catholic priests are part of a plot to promote violent revolution throughout Latin America, according to a series of articles in the daily newspaper, La Prensa, Buenos Aires.

The articles said that the revolution, planned to take place before the end of the year, will involve a coordinated effort by priests, students, workers, peasants and teachers.

Revolutionary committees are to be established in most major Latin American cities and "the spark will be set off simultaneously in all the cities the organization has spread to," according to La Prensa.

Catholic students will take a leading part in street actions, the paper said, and priests will play a major role because "the image of Christ must preside over the great transformation."

The articles said that plans for the revolution were made in June during a meeting in Montevideo and that the objectives of the proposed revolution include radical changes in government and social and economic system throughout the continent.

NORTH VIETNAMESE WOMEN ON TOUR

★ Three women from North Vietnam are touring Canada to give their views on the war. They are Nguyen Ngoc Dung, a leader in women's student movements; Vo Thi The, professor of literature at the University of Hanoi; and Le Thi Cao.

Mme. Dung asked for support to end the war and suffering, and compared the U.S. battle in Vietnam to a fight between an elephant and an ant — in which the ant will win.

Mme. The said she had explained to her children that she must leave home to "call upon the mothers of Canada and the U.S. to ask the Nixon government to stop the war."

The following day, the Vietnamese women, with their interpreters, travelled to Niagara Falls, Ontario to meet with U.S. women on the Canadian side of the border.

Canadian immigration officials detained some 200 U.S. women who tried to cross the rainbow bridge to meet the Vietnamese, but allowed them to enter after a superior officer gave them clearance.

The U.S. women represented peace groups in 10 cities. They were ordered to hide their picket signs and not distribute leaflets, even to the press.

In Canada, the three women are guests of the 3,000-member voice of women organization. Before the incident at the border, the Vietnamese had met Canadian women and 100 U.S. women at the University of Toronto.

CHURCH CONFERENCE RAPS U.S. WAR

★ A conference on cooperation and peace between peoples, meeting at an ancient Orthodox monastery in Zagorsk, U.S.S.R., adopted resolutions criticizing the U.S., Israel and West Germany and condemned racism and apartheid.

Delegates condemned "the aggressive war of the U.S." in Vietnam, calling it "near genocidal" and "the most shameful of our times."

All "men of goodwill" were asked to contribute toward the reestablishment of peace in Southeast Asia as soon as possible.

EDITORIAL

Religious Freedom In Vietnam

THE NEWS HEAD in our June 26 number said: "Find Thieu-Ky Run a Police State." Those who did the finding was a group of U.S. citizens who went to Vietnam as a team to study religious and political freedom in that country. On the team was Bishop James Armstrong of the United Methodist Church; the Rev. Robert F. Drinan, Jesuit and dean of Boston Law School; Rear Admiral Arnold E. True, U.S. navy, retired; Congressman Conyers of Michigan and others — eight in all.

Here is what they found, abridged from the Congressional Record of June 18, page H4984:

Members of the study team met with leaders of five old line political parties no longer permitted to function. These men have all been active in the resistance movement against the French and were ardent nationalists. Their parties have been outlawed, their requests to publish a newspaper have gone unanswered. These men reflect a vast middle position. They have known imprisonment and sacrifice. A retired general present had been in prison 11 times.

The large majority of those imprisoned are held because they oppose the government. Ambassador Colby, General Abrams' deputy for pacification, said the number of prisoners had gone up and will continue to go up as pacification continues. The study team spent several hours at the women's prison. The cells and large prison rooms were overcrowded. This was especially hard on nursing mothers and those with small children. Sanitation was primitive and inadequate. Team members were concerned about the large number of prisoners who had not been sentenced after many months of detention, the inhumanity of some sentences—one slight old woman who, according to her dossier, had passed VC letters, had served 10 years of a 15 year sentence . . . and the extreme youthfulness of many inmates. There were 50 children from birth to 13 years of age.

Although team members observed no brutality, they noted the fearful reaction of the inmates whenever prison officials appeared. All prisoners are oppressed by conditions of overcrowding.

Sometimes many prisoners are stuffed into small cells which do not allow for lying down or sometimes even for sitting; and this, when it is steam-hot, when excrement accumulates, and when the prisoners are seldom released for exercise, is torture indeed. Beating is the most common form of abuse. Several ex-prisoners testified that it is not unusual to torture family members, including children, before the eyes of the prisoners.

The study team has reached the conclusion that the Thieu-Ky government has imprisoned thousands of persons without the most fundamental elements of a fair hearing, and in a shocking number of instances, without even apprising the imprisoned persons of the charges against them. This extraordinary development has had a chilling impact on all political activities.

Before the team left Saigon they cabled President Nixon as follows:

"Speaking for peace or in any other way opposing the government of South Vietnam easily brings the charge of communist sympathy and subsequent arrest. There must be no illusions that this climate of religious and political suppression is compatible with either a representative or a stable government."

Susan Sontag has just written a book of essays which prompted Lawrence Bensky, former managing editor of Ramparts, to describe her in a review as indignant, stoical, complex, useful — and moral.

She went to Hanoi in 1968 and one of the essays is about the visit. "What I'd been creating and enduring for the last few years was a Vietnam inside my head, under my skin, in the pit of my stomach," she writes, adding that she is "a stubbornly unspecialized writer who has so far been largely unable to incorporate into either novels or essays my evolving radical political convictions and sense of moral dilemma at being a citizen of the American empire."

The trip to Hanoi changed all that for in the present essay she says: "What the Mongol hordes threaten is far less frightening than the damage that Western, 'Faustian' man, with his idealism, his magnificent art, his sense of intellectual adventure, his world-devouring energies for conquest, has already done, and further threatens to

do. In Vietnam an unholy dialectic is at work, in which the big wasteful society dumps its garbage, its partly unemployable proletarian conscripts, its poisons and its bombs upon a small, virtually defenseless, frugal society whose citizens, those fortunate enough to survive, then go about picking up the debris, out of which they fashion materials for daily use and self-defense."

The Old Within the New

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

I REMEMBER a Sunday School teacher in my childhood who loved to recite pious and moralistic poetry for the benefit of her pupils. One of the poems she often used began with the lines: "Every day is a new beginning. Every morn is the world made new. You who are tired of sorrow and sinning, here is a wonderful thought for you."

I don't know why those lines got stuck in my memory. Certainly not because they were so very pertinent to the experience of ten year old children. Whatever forms of sinning we had tried at that age were not enough to make us grow weary of bad behavior. Neither were our sorrows the kind that remain as a dull weight in the heart. Perhaps it was that magical thought of brand new possibilities every time you waken from sleep that made the lines stick. For that is the way it is with the young. The new is always fascinating and the hope of change lends zest to the adventure of living.

With the passing years, however, I have learned that process is continuous and there are no absolutely new beginnings. Personal transformation is a matter of growth like the growth of a tree. New branches do not burst forth in thin air. They stem from the same old trunk and roots even though they are a real differentiation of the tree's life and form. What we shall be develops from what we are, and it is foolish to expect to become a different person all at once by a single act of will some early morning.

This awareness of continuity within change applies to areas beyond the growth of individual character. Those who are disturbed by the increased speed of change in all aspects of our present culture can find some feeling of reassurance through sensitivity to the enduring human values

that motivate the reformations of our time. Men differ, sometimes violently, on what should be done and how it should be accomplished. But both conservatives and radicals are seeking goals of human well being. They differ in their evaluation of means, but agree in ultimate goals. Only the lunatic fringe at either end of the spectrum are lacking in good intent, and the power of such people is never durable.

The trick is to be able to support the right as you see it, but to remember that your adversary is not totally evil, and that God is the final determiner of destiny through his upward call in the hearts of all men.

Everybody Does It

By Ruth E. Harris

Family Life Specialist, University of Florida

WHEN JOHNNY was six years old he was with his father when they were caught speeding. His father handed the officer a five dollar bill with his driver's license. "It's ok, son," his father said as they drove off. "Everybody does it."

When he was eight he was permitted at a family council presided over by Uncle George, on the surest means to shave points off the income tax return. "It's ok, kid," said his uncle. "Everybody does it."

When he was nine, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra two dollars in her purse. "It's ok, son," she said. "Everybody does it."

When he was twelve, he broke his glasses on the way to school. His Aunt Francine persuaded the insurance company that they had been stolen and they collected \$27. "It's ok, kid," she said. "Everybody does it."

When he was 15, he made right guard on the high school football team. His coach showed him how to block, and at the same time grab the opposing end by the shirt so the official couldn't see it. "It's ok, kid," the coach said. "Everybody does it."

When he was 16, he took his first summer job at the big market. His assignment was to put overripe tomatoes in the bottom of the boxes and the good ones on the top where they would show. "It's ok, kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor ap-

plied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper 3% of his class but he couldn't play right guard. Johnny got the scholarship. "It's ok", they told him. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for three dollars. "It's ok, kid," he said. "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked.

If there's one thing the adult world can't stand, it's a kid who cheats.

Works of a Loose Tongue

By Benjamin Minifie

Rector of Grace Church, New York

WE ARE ALL tempted by it: to gossip, to pass on rumors and stories about another, especially tidbits of a shocking or scandalous kind. They may or may not be true. Usually they are exaggerated or distorted, but, no matter, we enjoy telling them. "Have you heard?" we say, and then we're off.

The tale is told of a villager whose punishment for circulating half truths and false reports about his neighbors was to carry three big bags full of small feathers through the streets, and to scatter the feathers abroad as he went his way. On the second day he was to report back to the judge with the empty bags.

The first day's assignment was easy enough, although the guilty one felt silly strewing feathers up and down the familiar streets of the village. But the second day's charge was virtually impossible. For he was told he must now pick and gather up every feather he had let loose the day before. By nightfall he had recovered only a few handfuls. Of course the feathers had scattered everywhere. They were dispersed well beyond the village borders. They were impossible to retrieve.

So it is with gossip and the works of a loose tongue. Once we put something hurtful about our neighbors into circulation it is abroad in all the world. It is beyond our control.

Athletes and Saints

By Derald W. Stump

Episcopal Chaplain at Penn State

TED WILLIAMS life story has just been published. While reading a review of *My Turn at Bat* I was reminded of a comment recently attributed to former Chief Justice Warren. According to this report, Warren always reads the sports page first because it records the accomplishments of man, whereas, the daily news on the front page so often recounts man's failures.

Personally I enjoy tennis, swimming and watching Penn State football; however, I have never been an avid sports page reader. Chief Justice Warren has said something worth pondering. The human spirit and aspiration are closely linked to "what it takes" to excel at athletics. No less than St. Paul compared the spiritual life to a race. It is always a temptation to avoid discipline and choose to relax. Self-restraint is a characteristic of both saints and athletes.

I hope you will forgive a personal illustration. I grew up in a small town in Iowa that had but one claim to fame, Bob Feller. Perhaps some have already forgotten, or are too young to remember, the famous "Rapid Robert" and his fireball pitching for the Cleveland Indians during the late thirties and forties. Bob used to come home at least once a year to visit his folks and attend the Bob Feller day celebration. The little town of less than a thousand grew to a teeming city of ten or fifteen thousand on that day.

In the morning there were speeches and carnival rides. There was a baseball game in the afternoon featuring the hometown team with Bob pitching against a team from an adjacent village. Bob usually brought along a fellow pitcher for the other team. Don Black came once and another time I think it was Bob Lemon.

Of course the high point of each celebration was when Bob autographed baseballs we had shagged during the game or had purchased for the occasion. I recall that he let a small group of us feel his pitching arm after a game — that none of us will ever forget!

Bob Feller was a household name in our little town, but he was more than that, he was an inspiration and example of what the average fellow could become, with hard work and self-discipline.

In short he showed us the grace of achievement. The lore surrounding the hours of practice pitching to his dad, who had a perpetually sore left hand, or at a horse halter nailed to the side of the barn, became local myth. The boys of our little town knew that the hell our world was going through from 1939 to 1945 and beyond was not the only reality in life. In fact, how ultimate can

"hell" be to the inner stream of an existence that has been fed by heroic example?

There were other wonderful people in that tiny town, about whom I could write similar things, but let's leave it with Bob. Many of us will always know that life is worthwhile, because of athletes and saints, who have dared to dream impossible dreams.

.. People ..

BEVERLEY D. TUCKER, bishop of Ohio from 1938 until his retirement in 1952, died July 4, age 87. He was rector of St. Paul's, Richmond, Va. for 15 years before his consecration. He was a pioneer in the unity movement and received a medal for this from the R.C. bishop of Steubenville in 1963. He also was active in social action organizations, serving many years as an officer of the Church League for

Democracy. It was in this capacity that he chaired a mass meeting in Cleveland in 1940, sponsored by the United Council for Democracy, an ecumenical group consisting of eight church organizations. The meeting was attended by an overflow crowd of 1200, with Bishop Francis McConnell of the Methodist Church; Prof. Harry F. Ward of Union Seminary and J. Warren Madden, chairman at the time of the national labor relations board, the speakers.

COLIN HODGETTS, curate at St. Martin-in-the-Fields, London, has been named head of a school that

will teach the techniques of non-violence as a means of changing the world. Already a playwright, musician, teacher, writer and avant garde thinker, he is to become coordinator of the London school of non-violence. In this post he will succeed Satish Kumar, a young Hindu member of the India-based Gandhi's peace army, who founded the school in January. Kumar is returning to India after working in London for a year. Details of the appointment and the work of the school were given by a spokesman of the Martin Luther King foundation. He said the appointment was an outcome of a weekend symposium held in June to discuss present day power and economic structures and the role of non-violence as a means of changing them. That symposium was sponsored by the foundation whose chairman is Canon L. John Collins, precentor of St. Paul's Cathedral. Collins, a pacifist, is also chairman of Christian Action, which was founded in 1946 to stimulate Christians and all men of goodwill to action in public affairs.

JOHN PELHAM, rector of Trinity, Farmington, Mich., has been named assistant professor of field education at Colgate Rochester Divinity School/Bexley Hall, effective August 1. Prior to his rectorship he was director of the division of social relations of the Michigan diocese, and a member of the agenda committee for GC II. He is a former national president of the Episcopal Society for Cultural and Racial Unity and is presently a member of the executive committee.

WILLIAM TESKA, a chaplain who works with hippies and other students of the West Bank, University of Minnesota area, was ordained at an outdoor service in the midst of his "parish" by Bishop Philip F. McNairy. A motorcade starting at the Episcopal student center took Teska and participating clergy to the park, with police escort and about 20 motorcyclists. The Bishop and clergy vested for the procession while the Yale Rus-



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sian chorus from New Haven, sang the introductory psalm 104. Teska who directed this chorus, is a graduate of Dartmouth and Berkeley Divinity School. There was broad media coverage, especially by the four local television stations and several radio stations and tape recordings of the service were used for several days afterwards. "It was one of the most creative church services ever conducted in this area", said one participant, "with broad community and ecumenical participation."

ALDEN D. KELLEY retired July 1, 1969 as a member of the faculty of Bexley Hall, Rochester, N. Y. He continues as canon to the ordinary of the diocese of Southern Ohio and as chairman of the committee for the continuing education of the clergy.

STANLEY H. ATKINS, archdeacon of Milwaukee, will be consecrated bishop coadjutor of Eau Claire at the cathedral there, August 2. Bishop Horstick, diocesan of Eau Claire, will be consecrator and Bishops Hallock of Milwaukee and Brady of Fond du Lac the co-consecrators.

ABERNATHY AND POOR PROTEST MOON SHOT

★ The Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference, led seven busloads of poor from 25 southern congressional districts in a protest against U.S. expenditures in space on the eve of the Apollo 11 moon shot.

The poor families arrived the night before, as did Abernathy, recently released from a Charleston, S. C., jail after being arrested during demonstrations in support of striking hospital workers.

On July 15 he addressed newsmen before a full scale model of the LEM in which two astronauts will set down on the moon.

As he spoke, the poor arrived holding placards which read: "Nixon, when will you launch lunch? Rockets or rickets? People of the ghettos demand space to live . . . Everything would be a-ok if children had three meals a day."

They then sang "Nobody Knows the Trouble I've Seen" and "No More Hunger." Abernathy and the Rev. Hosea Williams, an aide, then addressed the poor and the press.

"On the eve of one of man's noblest ventures," said Abernathy, "I am profoundly moved by our space program and the heroics of the three men embarking for the moon. I pray that they have a safe return to earth. I have not come to Cape Kennedy for the thrill of seeing the flight but to protest the gulf between America's technological accomplishment and its help to the poor.

"The very scene of these poor is a rebuke for the moral failures of this nation. America, we are not going to let you fail anymore.

"Anyone with any sense can see that when people can spend \$30 billion to put two human beings on the moon and refuse to vote funds to support . . . human beings on earth . . . we have failed."

"A nation which will not put as much to preserve life here is sick unto death," he said. "We are here to protest and demonstrate that what the nation can do for space and exploration we must do for starving people. America does not have any plan to end poverty. We have a distorted sense of national priorities. The starvation of 10 million Americans challenges us all.

"Slums, disease and racial injustice must be fought with the kind of massive thought and resources now being wasted on space and the godless war in

Vietnam . . . We have come . . . as prophets of protest."

A mass meeting was held at St. Paul's Baptist church, Coco, on the night of July 15.

NO CONSENSUS ON MANIFESTO

★The executive committee of the NCC failed to reach a consensus on its response to the black manifesto during an all-day session July 14. Continued study of the issue by a special committee of 16 was voted. The group made a report to the executive unit but its contents were not disclosed.

Appearing at the meeting as guests were black churchmen and James Forman, spokesman for the group, which issued the manifesto.

Involved in the discussions are demands that the NCC executive panel recognize the group as representative of black concerns and take steps to provide \$270,000 to launch the organization's administration and field services.

The meeting had been expected to produce more concrete results. At the end of the day, the group was authorized to continue its consultations.

On the following day, R. H. Edwin Espy, NCC general secretary, told the staff that the special group would meet again on July 21 and that the executive committee would be reconvened either Aug. 28 or 29 to continue the discussion.

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