

# The **+** WITNESS

II FEBRUARY, 1970

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## Story of the Week

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# WCC Head Lists Seven Major Concerns in COCU Planning

By Eugene Carson Blake

*General Secretary,**World Council of Churches*

★ The ninth annual meeting of the Consultation on Church Union will be held at St. Louis, Missouri, from 9 to 13 March, 1970. This is likely the most important meeting of the consultation since the first one held in April, 1962, at the college of preachers in Washington, D. C.

The representatives of the churches this year are asked to approve a concrete plan of union for study and comment by the member churches. If the consultation agrees, one can look forward to several years of increasing debate on the matter by the members of the churches themselves and their leadership, leading then to approval or disapproval of a finally revised plan.

Thus, within the next five years we shall have a decision. Although fifteen years from 1960 seems an unconsciously long time to come to a decision, either positive or negative, nevertheless the importance of the decision has been increasing as more and more serious work has gone into the plan and more and more churches have become involved in it.

Let me suggest seven major points which are of the deepest

concern to those Christians who want seriously to consider and decide whether they are for or against such a union as the plan envisages. There will be some who will not discuss it seriously. They are either against it, or for it, without further consideration. I shall myself examine the plan carefully to assure myself that the new church, once united, will be as good or better an instrument to do God's will than any of the separated churches can be alone.

● Is the large size and new power of the new organization sufficiently subordinated to the proper theological concern that it shall be a visible flowing together in sacramental community of all the rich traditions of the nine denominations that it proposes to unite?

The chief popular misunderstanding of the proposal from the beginning has been that its purpose was to create a larger and more powerful Protestant bloc.

In the first press conference after my sermon in San Francisco in 1960, I was asked: "How many members will the united church have?" I am glad that it had never occurred to me to add them up. For size and power and organization are not the point. The point is whether the union

will be one of mutual enrichment and the end of the distortions—for these churches at least—which are built into the present American denominational system. Will it be a church more truly catholic, truly evangelical and truly reformed than any of its parts are able to be alone?

● Will the united church be structured for the church's tasks in the twentieth century?

Has the plan made full use of this opportunity to modify the eighteenth century rural orientation of all nine churches and will the proposed structures enable the united church to act as a mission rather than a club or private fraternity? Does the parish plan proposed answer the contemporary need for urban and rural strategies for mission? Are experimental and progressive ministries built into the congregational and parish structure or will they remain a fringe extra? Will available money be able to be spent where it is needed rather than simply where the members are wealthy?

● Will the black denominations agree that their identity will be sufficiently recognized in the plan; will they agree that they are not being assimilated into a white racist church?

Will the predominantly white denominations understand that the black denominations have something in ethics and theology to give to them, something that, as Christians, they cannot do without? Will all see that

community and full communion do not mean uniformity or centralized and majority imposition of power? Will the united church value and enhance variety?

● Will all the ordained ministers and bishops be acceptable to all members?

Is the proposed unification of the ordained ministry an act of obedience and humility by all rather than a clever plan to gloss over ancient theological and traditional differences? The points to note are whether catholic and evangelical traditions of the ministry are put together in a creative blend to preserve both the best and necessary of each tradition — *bene* and *esse*. And can the new ministry be ordered and reformed to meet changing needs? I myself shall examine the plan to see whether the new orders of ministry will help to deprofessionalize the “clergy.”

I shall want to see if lay men and lay women will have also a place in ministry, leadership and decision making. Will youth have a creative part in the church's life? Will lay people, qualified by commitment and experience, if not full academic training, be eligible for full ordination? Is there room for secularly employed men and women to be at the same time ordained ministers? Will the ordering of the ordained ministry be such that poorer congregations and areas can support or be helped to support adequate ordained leadership?

● Is the confessional statement of the beliefs of the church comprehensive enough to meet the following criteria?

(a) Is it clearly main stream orthodoxy?

(b) Does it take history seriously both to preserve the full values of the past and to be able to change the expression of truth to be communicable today and tomorrow?

(c) Does it avoid the fallacy of being so dogmatic that it becomes a fence to exclude heretics rather than a sign-post towards deeper truth?

● Does the plan provide for the next steps in Christian unity?

It must be a uniting as well as a united church. My sermon in 1960 was called “A proposal towards the reunion of Christ's Church.” Unless the union is understood as a first step only, it could be disastrous. Furthermore, the plan must provide for the strengthening — not weakening — of the conciliar movement in the U.S.A and in the world. If these nine churches unite, the united church must be clearly committed to the National Council of Churches and to the World Council of Churches. It is clear that this new church will need the correction and co-operation of the Lutheran churches, the “free” churches — Baptist, Nazarene, Pentecostal — the Eastern Orthodox Churches, and the Roman Catholic Church. In the U.S.A. a national Council of Churches containing such a membership will continue to be a vital necessity.

In the world scene will such a united church receive the continued correction by and will it give the needed witness to the 238 member churches of the World Council of Churches? In view of the tremendous influence, economic, political and cultural, of the United States in the world today, will such a united church keep itself open to correction from the much smaller and less powerful churches of Asia, Africa, and Latin America? These churches must all help each other to be instruments of Christian service and witness to all mankind.

● Will the united church give itself to the movement of unity, renewal and mission that is the ecumenical movement? The An-

glican Metropolitan of Calcutta, Lakdasia de Mel, speaking to the Lambeth Conference of the Anglican Communion in August 1968, made it clear that the churches of Asia and Africa could hardly be expected to move forward into unity and union if the churchmen of America and Europe were only for union “to the last Indian” and expected to continue in their self-satisfied ways even though the world is on fire. No church in any land can be sufficient unto itself.

It is clear from the above questions that the plan will not be approved by the required constitutional processes of the nine consulting denominations unless there is a tremendous spiritual renewal in them all as they discuss and decide how they will vote. I am satisfied that this should be so. For unless union arises out of spiritual renewal and commitment, it could be a disaster.

Some have said “What are the chances? It looks utopian to dream of it.” I remind you that God has surprised us all in the decade of the sixties. Who predicted Pope John XXIII and Vatican Council II? In the U.S.A., God may be waiting to provide us with another ecumenical miracle.

## FEWER SEMINARIES IN ENGLAND

★ A drastic cut, perhaps by as much as one-third — from 21 to 14 — in the number of Church of England seminaries is considered likely to follow an overwhelming vote by the church assembly at its spring session.

The prospect was held out when the assembly, after a six-hour debate, overwhelmingly approved a proposal from the advisory council for the church's ministry that the theological colleges be reorganized because of the diminishing number of ordinands.



# Latin American Self-Analysis Black Rebellion are Similar

★ A group of commentators on social development said that the new emergence of self-analysis among Latin Americans is closely akin to the "black consciousness" prevalent in the United States today.

They also agreed that the growing "self-consciousness" among the "oppressed segments" of North American society for some form of cultural or social liberation predates the current beginnings of "conscientization" now stirring in Latin America.

Yet, they said the large middle class segment of the U. S., ignorant and unaware of their cultural and social oppression is in "dire need" of the "conscientization" process. And the hour is late, they declared.

Among those participating in the special panel session at the Catholic Inter-American cooperation program conference in Washington (Feb. 5-8) were Harvey Cox of Harvard Divinity School; James Lamb, executive director of the center for social change and development, at Cambridge; William Frain, professor of sociology, Iona College, New Rochelle, N. Y.; and Michael J. Lenaghan, international affairs department, Latin America division, U.S. Catholic conference; and William L. Wipfler, Latin America division, National Council of Churches.

Marginated groups, those on the outskirts of society's mainstream, have already emerged, are already conscious of their identity and are "participating in cultural perceptions of their own making," said Wipfler. He mentioned especially the blacks, Puerto Ricans and Chicanos in U.S. society.

He said the "conscientization" now affecting small segments of

Latin America, especially intellectuals and students, are manifested in most of the "oppressed peoples" of North America, including students.

Frain said the lot of the oppressed is to do the "stink work" of society, but the saving difference is that the U.S. minorities are "less bureaucratized" and also that technology is doing away with more menial occupations.

He drew an analogy between the "growing oppression of Latin Americans — who are starting to speak out and also beginning to draw repressive reactions from the power structures—and the so-called radical elements in the U.S. minorities — like the Black Panther party.

A major difference between the two groups, he added, is that the Latin American masses are "more feudalized."

Cox, in commenting on the need for "conscientization of the middle classes" in North America, said there is a "false consciousness or a manipulation of consciousness" of this group through the mass media and systemized education.

The need for this "conscientization of the silent majority of Americans," he said, stems from the fact that they are "less-conscious" of oppression and repression in the U.S. than those who are oppressed.

Lenaghan asserted that Latin America is perhaps "awakening us, letting us know we must be free and liberate our own structures before we can understand the roots of under-development in Latin America."

The "hippie" movement in the U.S. was epitomized by Frain as the "best example of conscientization" he had seen, especially in the communes. Because, he

added, they are not afraid to attack ruling life styles of society.

Wipfler said he felt the U.S. was not yet ready — among its middle classes — to enter into this "conscientization" process. Too many accept what is already a fact — the underlying oppression of the present structure.

"We have spiritualized the 'anti-concept' — anti-Communist, anti-black, etc., and these forms are a part of us now," he said.

Like the other panelists, Cox was fearful of the future. He noted that the "dominating motif" of U.S. society has been to look for another frontier to conquer. But, he said, there are none left; Vietnam is the end of the road.

"At the same time, the value structure crisis is upon us," he continued. "We don't really believe in the world we've created . . . We are not a 'messianic' nation and we must face the domestic priorities that we have always submerged and find out who we are."

Calling for a special North American kind of "conscientization," Frain said the U.S. is heading for "social facism" and "the Russians are going there, too. We have swept out our values and self-criticism, phased out our judgement centers. There is no culture left, only bureaucracy and technology." He added: "If a critical sector emerges, we flush it out."

He observed that this nation needs direction and the only ones who haven't been bureaucratized are the students, the poor and the minorities. They are the only ones facing up to the power structures, he said.

## FAIL TO ELECT IN NEBRASKA

★ The special council of the diocese of Nebraska adjourned, after taking 14 ballots, without electing a bishop coadjutor.

# Communications Has Made World Global Village Says McLuhan

★ To "sell" religion, the "good news" must have a little bad news mixed in with it, Marshall McLuhan told religious broadcasters.

Addressing the annual convention of the national religious broadcasters, the author and philosopher on the communications media said that good news is not news, it's advertising and as such is terrifying.

"Good news," he continued, "threatens you with change. It says, 'Man, if you buy this, you are going to have to be different.' And most people don't want to be different, at all. So, as gospel salesmen, remember you are selling something most people are terrified of — good news."

Therefore, he said, mix a little bad news — traditional hellfire — into the good.

He refused to accept a fee for his day at the convention and insisted on paying his own transportation.

McLuhan, who drew large crowds of broadcasters around him during breaks, said he came to the convention hoping to convince religious program producers that radio and television have reduced the world to a "global village."

It was his feeling that church people today still look upon the world largely in 19th century terms, with peoples separated by vast distances and differences.

But the world, through the power of radio and especially television, has been made a global village — a return to the primitive era when there were but a few people, all known to one another, he said.

Religious programming should be produced with this awareness in mind, he added.

On another topic, McLuhan proposed an unorthodox notion

at the convention: "Prayer is violence."

Violence on television, he said, would seem nothing compared to the havoc the simple act of supplication can cause.

"Christianity requires a special kind of violence," he said. "Prayer, or petition, consists of banging and slamming on the gates until they open. Prayer means crossing from one world into another. It means invading another's territory."

But, he concluded, prayer is the violence that cures.

The writers of the four Gospels and the Apostle Paul might have been astounded to learn that their message was pure McLuhan. "In the case of Jesus Christ," said McLuhan, "the word was made flesh, which suggests the medium and the message as one."

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## -- People --

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DAVID WOELLER, in charge of work in the Caribbean and Latin America for the Anglican Church of Canada, made a week-long visit to Cuba. As a result Archbishop H. H. Clark is recommending a program of leadership training for clergy and key lay people in Cuba. The Cuban church is headed by Bishop J. A. Gonzalez, and has 16 priests, three deacons and a seminarian. The church in Cuba is also seeking greater involvement in decisions which affect it and the Canadian church can play an active role in penetrating this isolation barrier, according to Woeller. Bishop Gonzalez addressed delegates to general synod in Sudbury, Canada, last August and then met in

Toronto for several days with national officers to discuss relations between the two churches. Woeller says that the revolution has succeeded in reducing the role of all churches. Clergy and laity have accepted the revolution in differing degrees — some are working at its goals but are in conflict with their loyalties, others are dejected and a few are supporting the revolution as best they can. He said the Cuban churches are attempting to find their place in the new society and to develop a Cuban identity for their life and work. "I was very much aware of the enormous commitment to national goals by the great majority of people," he said. "I believe national morale is high and Cubans are grateful for the enormous technical assistance being given by the Communist block countries." He said Cuba is free from drugs, alcohol, prostitution and gambling. "I was inspired by the young people I met. They are committed to the goals of the revolution and pursue academic, athletic and cultural activities in a way that would embarrass most Canadian youth. They are indoctrinated but know that the future is theirs and live with confidence." But on the other side, Woeller said, there is domestic austerity everywhere — a shortage of food, clothes, housing, toys and automobiles. He also toured a highly-developed sugar mill as a guest of the Communist party. The national target for the current sugar crop is 10 million tons, three million more than the previous record year.

CESAR CHAVEZ is supported by the San Antonio archdiocesan commission on church and society. It urged Catholics

(Continued on Page Ten)

THE WITNESS

# EDITORIAL

## 1970 Budgets, Anybody?

THE MONEY STORY in the Episcopal Church as of now is not so hot. This is true of all U.S. churches with the exception of the pentecostal and evangelical denominations, many of whom have increased their budgets and raised the money. The reason, some say, is because their job is to get people into heaven and lay off war, race and other earthly things.

We can make up quite a list of Episcopal dioceses which have drastically cut their 1970 budgets, with the national church taking a rap along with diocesan projects. California's budget is \$94,000 less than last year so that national headquarters will get about \$15,000 less in 1970.

Throughout the country there is a general impression that contributions are off due to people being mad about the special program — Alianza, Malcolm X University, etc. However the controller of this western diocese, William F. Geisler, thinks this is only part of the explanation. He also attributes the decline to less interest in organized religion. He noted further the impact of inflation and increased taxes all along the line, starting in the town where you live and keeping on going through the county, state and finally to the federal government. Mr. Geisler did not say so but he may think, as many do, that we haven't seen anything yet. So people are hanging on to their money — those that have any—expecting tougher days ahead.

Whatever the reasons the national church is going to get a lot less money from many places. North Carolina is sending \$70,000 less than in 1969 and at its convention there was hot debate over the \$45,000 grant to Malcolm X University, a black project recently started in Durham, N. C., which some delegates said advocates black separatism. Bishop Thomas A. Fraser asserted that the grant from the special program had "done the diocese a Christian service" in causing it to look at possible solutions to racial tensions.

Texas voted 207-167 to reduce the payment to the national church by the same percentage as the missionary section of their budget, which covers college and other work in the diocese. This

section of the budget calls for \$800,000 but Bishop J. M. Richardson told the delegates that it may have to be reduced "not less than \$175,000 and as much as \$250,000" because of faltering contributions. The projected \$300,000 to 815 therefore will be considerably less.

Nothing was said in the resolution about black economic development, Alianza, and things like that, but Houston's St. John's, one of the few over-4,000-member churches in the U.S., voted prior to the convention to refuse to pay its \$67,000 to the diocesan budget "in protest of national church policies and programs." Bishop Hines gave a number of lectures in this parish in January when he gave his reasons for supporting the grants of the special program (Witness, I Feb.) with which we were in general agreement. He was also once the bishop of the diocese so we hope he can get some comfort out of "a prophet is without honor" — not only in his own country but all over the place.

Tennessee voted to give the same percentage of its income as last year, 24 %, but the total budget was reduced to \$825,102 from \$846,634. So the national church will receive \$198,025 instead of the \$214,858 requested. Bishop John Vander Horst informed delegates that it was the first time the diocese had failed to give the full amount.

The Rev. Brinkley Morton, rector of Grace-St. Luke's, Memphis, presented a resolution from his congregation which asked that the Houston convention end the special program. His people thought aid should go to hospitals, seminaries, missions, "instead of to these insurrectionists. This program is killing the Episcopal Church. We have just begun to see the unrest."

The resolution was defeated with the laity supporting it 78 to 77 but with the clergy opposing it 90 to 16.

The convention also defeated a resolution from All Saints, Memphis, calling on the Episcopal Church to withdraw from the National Council of Churches.

Southwest Virginia cut its budget by \$24,000 bringing it to \$327,300 but beat back an attempt to lower the \$84,500 for the national church. The 7 % decline in giving was attributed to the spe-



cial program and a motion to cut 815 to \$19,500 was defeated. Bishop William H. Marmion has long been a supporter of national church policies.

Minnesota defeated two resolutions aimed at discouraging the church from making grants to activist groups. One asked that no grants be made under the special program until the Houston convention in October clarifies the guide lines for all grants. The other called for no grants if the diocese in which the project is located disapproves, with the mover making special reference to Alianza in New Mexico.

Both resolutions were overwhelmingly defeated and Bishop Philip McNairy told the delegates that 1969 was a year of "intense attitudes, both negative and positive," and that the church had taken a "financial beating" from inflation and polarization which is "crippling our society, both secular and religious."

Because of this financial beating the bishop and council recommended to the delegates that \$150,000 be pledged to the national church which is \$52,000 less than the amount requested. Minnesota sent \$175,200 to headquarters last year.

The council of Ohio pared its original 1970 budget of \$845,680 to \$788,725 because of lower pledges. Bishop John Burt, the council, the budget and finance committees were united in urging that there be no cut back from the \$390,000 for national church programs, which was voted by the convention meeting in Toledo, February 6-7.

A resolution critical of the special program was defeated by an overwhelming vote.

Pledges in Delaware were way down so the diocese promises the national church but \$70,000 whereas it sent \$102,800 last year. There was general agreement at the convention about the worth of national programs and most delegates went home for another try at raising funds.

Delaware is also presently conducting a 2½-million campaign called "Leadership in the 70s" and Bishop William Mead and other leaders expect this will enable the diocese to send more to 815 than the \$70,000 voted at the convention.

Pennsylvania adopted a budget of \$1,157,000, which is 23 % less than 1969. The diocese has long operated on a 50-50 basis with the national church and a motion to reject this plan was defeated. The mover asked that only \$100,000 be sent to 815, instead of more than four times that amount. The savings, he maintained, should be channeled to financially troubled congregations in the diocese.

Dioceses are not alone in having money trouble.

Parishes too but many of them, like Christ Church, Cambridge, are tackling 1970 with gusto as you can see from the following which is actually an annual report on the state of that historic parish.

## 1969 Dismal but Exciting

By W. Murray Kenney

*Rector of Christ Church, Cambridge*

"A dismal year" was 1969, said President Pusey and the Rector. Dismal for several reasons: attendance and receipts were down; costs, especially maintenance of buildings, were up; several old residences may become a millstone on our backs; the every member canvass failed by \$20,000 or about 15 percent; our outmoded heating system is a nightmare of valves, boilers, returns and pumps which often do not work.

In addition, we have many sideliners or persons in the galleries, who have all kinds of opinions about what we should or should not do, but rarely get into the fray. Critical spectators they are—not visible participants! Some financially support but rarely attend. Others are neither. Often they have not a clue about the program and mission of Christ Church except to view it as a lovely and historic place — a sacred spot where one might be baptized, married and buried.

We continue to suffer defections from the youth between 16 and 30 and the older young people mainly retired or past 65. The young tell us we're out of step. The older tell us we're moving too fast. An added stress is the polarization over social issues; the right versus the left; those who say "stay out of politics" and others who urge us to "take a stand." A final note on dismalness and it's an old problem for Christ Church. Confronted by many problems we have as resources some of the greatest in the world — clergy, distinguished educators, lawyers, doctors, citizens-of-the-world. But how do you use these riches? "Cambridge is a busy place, full of busy people!" I've been told for 40 months. But how can you plan only significant events so that significant people can be asked to participate?

In respect to attendance; despite a drop of 30 percent in two years there are occasions when events or new forms attract the very ones who do not attend regularly. Examples are the October



15 Vietnam services both in the church and on the Common and the Rock Mass and Harvest Festival on the Cambridge Common. Hundreds of young people shared in these "doings." This suggests that we must go rather than say "Come!"

Liturgically we have experimented a bit. Our general procedure is flexibility at the 9:15 a.m. and usually the set drill at 8 and 11:15 a.m. We've tried to appeal to various worship desires with rather classical evensong concerts during Advent and Lent, Sundays at 5 p.m.; the quiet service Wednesdays at 12:10 noon, and the experimental Agape "Mass for Now" Saturdays at midnight. Upon request of our diocesan authorities we shall use the revised trial use at 9:15 a.m. and occasionally at 8 and 11:15 a.m.

In our "dismal year" the rector, wardens, and vestry made two important and interrelated decisions. Confronted by change everywhere and the need to make an adequate response, and faced by rising costs and diminishing receipts, the clergy, in an all day session with the vestry, "laid it on the line." We concluded that the next two to five years are crucial both for Christ Church and the Christian Church. Therefore, despite a deficit budget, we do not want to cut back or plan and execute program with a deficit or guilt mentality. We want to step out and forward with risk and involvement. With assets of 2½ million dollars, plus a \$165,000 a year income we do not feel poor, at least in the eyes of the world. Thus we need to free new monies. If necessary it would mean using capital gains to underwrite our program. The wardens and vestry agreed to this. In turn, the clergy said that if this action and program — after 18 months — seems wrong or unreal we would all resign in 1971. This would give the wardens and vestry a clean slate to select new leadership and probably new directions.

The second decision, related to the first, was our vote to accept a goal of \$100,000 for the needs of the black community; said monies to be dispensed by a committee of our own blacks. This action after five months of study accents the right of self determination and a transfer of power to our blacks. It asks for trust and love from us whites to our blacks. This unique decision is related to the first inasmuch as for every three dollars given by an individual one dollar will be given from institutional funds.

As for goals and hopes in 1970, the rector suggested these:

- A sacrificial response to the needs of our black brothers. Our goal is \$100,000. Already \$7,000 has been pledged, even before a campaign!

- Extend our youth work, especially in the Harvard Square area — the Mecca for the young. We urge support of projects like Place in Boston and hope Cambridge creates one.

- We need to re-examine our short range building problems.

- We need to evolve a long range program which includes future use of our properties, especially on Farwell Place, and perhaps a campaign to raise money to redecorate and perpetuate Christ Church as a historic center of worship. Any such campaign must of course be separated from but complimentary to our budget and annual operating expenses.

- Nobody is pleased with our religious education program. There is a need for more and more adult programs. Messrs. Schmidgall and Dent are invaluable here. Somehow there should be a close connection between adult education, our family religious life and what goes on at Christ Church Sundays between 9:15 and 11:15 a.m.

- We need more concentrated work with our older young people, especially those confined. In terms of staff time i.e., via sick calling, calling on the confined, Thursday work day, burials, far more time is spent with our older members than with any other age group. We need lay help here.

Finally I want to thank the senior and retiring warden, John Dry, outgoing vestrymen Mrs. Frank Goostray, Professor Harold Berman and Dr. Louis Sullivan, other officers, vestrymen and our large staff for a tough job well done. Also I'm grateful to the hundreds of laity known and unknown who make Christ Church one of the most exciting parishes in the country.

## The Tumbling Walls

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

THE MODERN TELEVISION set is a veritable trumpet of Joshua before the walls of Jericho. Turn on the tube and walls of all kinds come tumbling down. Denominational walls become less and less meaningful because we can hear and see the other person and know that he is just like ourselves despite his church label. And the same

can be said about racial, national, and class barriers. The x-ray eye of tv penetrates the separation of groups. It is only a matter of time before the world becomes a single community and the primary fact about a human individual will be the fact that he is a man. Labels and variations will be secondary. This is the way most young people who have been brought up with tv feel already, and the trend will continue.

This doesn't mean that we can look forward to automatic peace and harmony. The recognition of common humanity is still compatible with hostility. Look at the quarrels that sometimes occur within any family or church. But it may mean that people will tend to use less violent means in settling their disputes. Far more married couples settle their differences in court than do those who settle them by murder.

So far as religion is concerned, one of the barriers that is beginning to crumble is the one between the sacred and the secular. This disintegration bothers those who have a vested interest in some sacred preserve. Such anxiety becomes manifest in the way they are upset by the abandonment of Elizabethan language in the liturgy. But

the change should be welcomed by all who think of religion as relevant to the whole of life. The sacred is not a special museum piece kept in Gothic architecture and visited for an hour each Sunday morning. The sacred is a quality of life when viewed from the perspective of the religious man — with love, and gratitude, and a feeling for the meaning of the part in relation to the whole.

There is still a place for the religious institution, but not as an exclusive preserve of the holy. The church will, I think, become more and more the place where one comes to learn how to relate to the sacred in the secular. This task becomes even more important as the walls disappear, for we are thus exposed to the injustice and suffering of the whole world. The burden is too great to bear without trust in the ultimate power of God. Furthermore, the temptation to use any means to end evil may become more urgent. Only those who feel reverence toward all forms of existence can resist such urgency. We shall need to learn in ever greater measure the capacity to use power with love and to accept humbly the fact that some of the problems we know about must be left in the hands of others and of God.

## PEOPLE: —

(Continued from Page Six)

and others to show their support of Chavez by refusing to purchase grapes, asking store owners to remove table grapes from their shelves, and writing to congressmen for legislation giving collective bargaining powers to farm workers. Observing that Chavez's strike is seven-years-old, the commission noted that "grape growers have been stubborn in their refusal to bargain." It said the growers have not responded to the request of U.S. Catholic bishops to meet with the union for negotiation. The San Antonio grape boycott committee coordinated by Franklin Garcia, international representative of the meat cutters union, expressed hope for "all out support from the churches" as they begin to extend the boycott to major

south Texas supermarket chains.

W. A. VISSER 't HOOFT said the World Council of Churches is playing an active role in world affairs, but it is not anti-U.S. "It is no secret that the WCC is in accord on the Vietnam war," he said, "that it is critical of the U.S. role in the war." The council position is also that of some U.S. churches within the WCC. He was general secretary of the council from its founding in 1948 until he was succeeded by Eugene Carson Blake in 1966. In addition to opposing the Vietnam war, the council has also denounced the Nigeria-Biafra war and the Soviet Union's invasion of Czechoslovakia. Reflecting over his years with the council he said that in 1948 he did not expect that by 1970 all the Eastern Orthodox Churches would be in the

Council, or that an official relationship with the Roman Catholic Church through joint working groups would exist. He said he doubted that Pope Paul will be able to retain his position of sole authority. The trend toward collegiality is so strong, he asserted, that "it will be impossible to halt it." MICHAEL RAMSEY, archbishop of Canterbury, in a sermon at the Greek Orthodox cathedral in London, warned that the ecumenical movement is in danger of becoming complacent. He also said unity cannot be separated from renewal. "Many young Christians are rightly impatient when they think that ecumenism means uniting the churches just as they are. It is for each church to be asking, how can the life of our own church be reformed and renewed, in a deeper fellowship within its own life, in a

more generous and costly service of humanity, in a truer intellectual integrity, and above all in the greater consecration of all its members to Christ in the way of holiness? Every church, every Christian, must face the urgency of this reformation and renewal in witness to Christ."

SAUL ALINSKY has won the backing of Garrett Theological Seminary, Evanston, Ill., in his "proxies for people" campaign which aims to pressure corporations on social issues. Seminary students, after a two-day fast, recently won agreement by the school's trustees to use the school's 2,000 shares of Commonwealth Edison stock to press the utility for more pollution control. The trustees also agreed to a student demand that they publish the seminary's stock portfolio. Alinsky's campaign intends to gain a larger voice for shareholders in the management of companies, using a sort of shareholders' cooperative. He hopes to organize the shareholders around such issues as air pollution, hiring policies, and armaments production. He said that he would be directing attention toward other

Chicago companies besides Commonwealth Edison. "I am very much interested in this town," he said. "This is my town."

FRANKLIN JONES, revenue commissioner of New Mexico, has ruled that clergymen in the state will have to pay a 4% sales tax on services they perform for which they are paid — like marriages and funerals. If a donation is made to the church for services, then no tax.

DABNEY J. CARR, 3rd is director for alumni affairs and publications at Virginia Seminary. He has been director of the Evangelical Education Society for the past seven years.

AUSTIN MONTGOMERY Jr., is now headmaster of Lenox School. He joined the faculty last August as assistant to Robert Curry who is now headmaster of Shattuck.

GUSTAVO PEREZ, director of the Colombian institute for social development in Bogata, says the Catholic Church in Latin America must move to become a part of the new society emerging throughout the continent or, as in the past, it will lose its relevance and impact on the people. The church must disassociate itself "from the violence of the

present power structures" and give direction to the social revolutions. The clergy of Latin America, but more especially the bishops, must show "new leadership and initiative if the new movements for revolution are to include a true Christian direction." The church has too long associated itself with capitalist structures that have continually oppressed the masses, he charged. "The people of Latin America are tired of speeches and declarations by bishops," said Fr. Perez, "they want some sign, some action on the part of their spiritual leaders. "When the Pope came to Colombia a few years ago, he made many speeches, but what the millions of people remember today is that he came and that he kissed the ground. This is what they remember, the sign, the action."

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