

The **+** WITNESS

II APRIL, 1970

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Story of the Week

**North Dakota Raises Objections
To Mandatory Insurance Plan**

★ The church pension committee of the district of North Dakota has issued an open letter about the "mandatory major medical insurance program" of the Church Life Insurance Company; in regard to that which we shall call "mandatory major medical" being the insurance which GC II at South Bend voted all dioceses must have purchased as of January 1, 1971.

The members of the North Dakota committee were under the assumption that insurance plans for major medical had been arranged by the Church Life Insurance and so we compared such a plan which included basic coverage and major medical and was called comprehensive. In many ways we felt our existing policy is superior.

In a resolution to be presented in Houston the N. D. committee points out that if the Church Pension Fund choses a carrier by October 1, 1970, there still remains only three months to survey the said results and through district and diocesan committees approve the change to a policy which may or may not be superior to those now in effect in every jurisdiction within the United States.

They also state that there are many insurance minds within our church who should be able to scrutinize and report or at least react to such a policy.

Therefore, North Dakota will ask General Convention to remove the word mandatory and provide a clause which would permit a jurisdiction showing proof of an existing group plan for major medical to continue with it, without the pressure to accept the policy of the Church Life Insurance Company specified by the South Bend convention to become mandatory on January 1, 1971.

Many months and hours of work and meetings before March 31, 1970, made us object to the fact it was mandatory, yet we had never received an accurate complete detailed policy, and the carrier had not been chosen. On March 31, for fifty minutes, we discussed with Mr. Donald Dunham, president of Church Life Insurance, certain points about the "mandatory major medical" and determined that:

1. That which is to be "Mandatory" will not be formed until May 1, 1970.

2. That we were asked to request clauses or pilot "endorsements" immediately for cogitation before May 1, 1970.

3. That most of the major insurance companies will be bidding upon this insurance still being construed that they might be the "carrier" for all Episcopal clergy as of January 1, 71.

4. That it is hoped such a carrier will be named by October,

1970, in time for the Houston General Convention.

5. That within the next three months thereafter, we will be expected to have agreed to be a part of the "mandatory major medical" insurance of the Church Life Insurance.

Because of such a timetable, our North Dakota committee objects to the pressures and the requirement, though we are not objecting to the insurance which might be offered. We do hereby petition General Convention through the proper channels to set aside the requirement that all districts and dioceses must come under the pending "mandatory major medical" by January 1, 1971. They should consider a more reasonable date, based upon a knowledge that many committees desire to consider both the insurance policy which is promised on May 1, 1970, and the carrier which will not be named more than three months before the required date.

We hereby are acting as a committee of the district of North Dakota in submitting this open letter to all diocesan bishops and other interested people, and to all interested church magazines and the official delegates of the missionary district of North Dakota, requesting the latter to carry our request to the floor of the House of Deputies.

We do wish to commend Mr. Donald Dunham, president of the Church Life Insurance Company, for his untiring efforts to find out from us, and other jurisdictions what we wish in the

Three

mandatory insurance, and at-
tempting to carry through with
producing a policy which is
tailored from our needs, not just
by the insurance company for
us to accept. We have confidence
that Church Life Insurance can

produce an excellent policy for
clergy, and find a capable car-
rier. We ask that in the process
there be given time to evaluate
"mandatory major medical" in-
surance for all Episcopal clergy-
men.

hosts to the academy, which met
at the Manresa Jesuit retreat
house. The Rev. Ralph Peterson
of New York's St. Peter's Lu-
theran church is president of
the academy.

Salaries of Ministers Probed By Parish Clergy Academy

★ What should a clergyman's
salary be? What professional
standards should be followed?
Who sets them? These were
among the questions probed at
the first national meeting of the
academy of parish clergy. One
hundred clergyman, Protestant
and Roman Catholic, attended.

The academy, launched in
1968 with a grant from a foun-
dation, is dedicated to maintain-
ing the professional standards
of ministers.

The Rev. Gerald O'Grady, rec-
tor of Christ Episcopal church,
Bloomfield Hills, Mich., noted
that the 250,000 clergymen in
the U. S. make up the only group
of professionals without their
own association to set standards
and improve competence. The
academy wants to alleviate that
condition.

A variety of answers were
given to the question of salaries.
Most academy members declined
to specify a definite amount.
Other cited sums ranging from
\$10,000 to \$30,000.

The Rev. James S. Winters,
a United Church of Christ minis-
ter from Alexandria Minn., sug-
gested a salary of \$20,000 was
needed to "raise a family ade-
quately and free clergymen from
the pressure of financial prob-
lems."

The Rev. Edward R. Sims of
Potomac Episcopal church,
Washington, D. C., said "Some
are worth less than \$10,000;
some are worth more than
\$30,000. How do you determine
an individual's special worth?

We are still struggling to dis-
cover the answer."

The Rev. Warren R. Radtke
of Melrose, Mass., also an Epis-
copalian, said the salary should
not depend on place of ministry
— city, suburb, or rural area —
but on experience and skills.

The issue of salary is, how-
ever, only a relatively important
concern of the academy. The
sharpening of skills and the
deepening of pastoral experience
is emphasized. Academy mem-
bers are asked to perform special
study and projects in and out-
side the parish.

Counseling techniques, wise
use of time and energy and ef-
forts to keep up with academic,
social and cultural developments
are stressed.

Attending the meeting was
the Rev. James D. Glasse, pres-
ident-elect of Lancaster Theo-
logical Seminary and author of
"Professional Ministry," a re-
cent book which stands alone in
exploring dimensions of minis-
terial professionalism in the
present era.

One of Glasse's themes is that
seminarians must not put the
full weight of the decision to
enter the ministry on a "call"
but must understand it as a pro-
fession requiring certain skills.

The academy is neither a
union nor a job placement
bureau. It did, at the meeting,
volunteer to act as a clearing
house and source of material on
clergy unions which are growing
around the country, especially
among Catholic priests.

Four Detroit ministers were

VIETNAM COMMITTEE OUT OF BUSINESS

★ The Vietnam Moratorium
committee announced on April
19 that it is to disband. The com-
mittee of volunteers in the 1968
Democratic presidential cam-
paigns of Senator Eugene J. Mc-
Carthy and the late Senator
Robert F. Kennedy organized
the nationwide antiwar demon-
strations last October and
helped coordinate the massive
protest in Washington in No-
vember.

But the demonstrations it or-
ganized April 15 against the war
and the taxes that pay for it
were, for the most part, tame
and undramatic.

In a letter to thousands of
community supporters and fi-
nancial contributors, the organi-
zation's leaders said there was
"little prospect of immediate
change in the administration's
policy in Vietnam."

At a small farewell party in
their national headquarters, the
organizers said that their
sources of money had run dry
and that the political fad of
large demonstrations had run
its course.

The four national coordinators
— Sam Brown, David Hawk,
David Mixner and Marge Sklen-
car — said they plan to continue
antiwar activities on their own.

Mr. Brown, a 36-year-old or-
ganizer who coordinated the stu-
dents who worked for Senator
McCarthy, plans to spend the
next months writing an organi-
zation manual.

Hawk and Mixner plan to
work in community organiza-
tion, and Miss Sklenkar is going
to work for Senator Charles E.
Goodell, Republican of New
York.

Educators and Cultural Leaders Offer Advice on What to Read

★ The board of examining chaplains of Eastern Oregon, which is chaired by the Rev. Robert D. Parlour, rector of Trinity Church, Bend, asked noted educators and cultural leaders what works they would like to have their clergy and other ministers read in order to communicate, realistically, in today's world. The responses, which are shared with the clergy and lay-trainees of the jurisdiction, are:

Marshall McLuhan, communications expert: *Environmental Man* (Kuhns); *Electronic Gospel* (Kuhns); *The Age of Discontinuity* (Drucker); *The Silent Language* (Hall); *Preface to Plato* (Havelock).

Charles Willie, sociology professor, Syracuse University: *Situation Ethics* (Fletcher); *On Being the Church in the World* (Robinson); *Church in Action in the World* (Willie).

Karl Menninger, psychiatrist: *Ferment in the Ministry* (Hiltner); *A Moment in the Sun* (Reinoiv); *The Crime of Punishment* (Menninger).

Theodore H es b u r g h, president, Notre Dame: *The Academic Revolution* (Jencks and Reisman); *Theilhard De Chardin and the Mystery of Christ* (M o o n e y); *Secularization of Christianity* (Mascall).

James Dixon, president, Antioch College: *The Temporary Society* (Benner & Slater); *Progress, Coexistence and Intellectual Freedom* (Norton); *The Absurd Healer* (Dumont).

Edward Brooke, U. S. Senator, Mass.: *La Vida* (Lewis); *Soul on Ice* (Cleaver); *Our Criminal Society* (Schur).

Margaret Mead, anthropologist: *Science and Survival* (Commoner); *Ghandi's Truth* (Erik-

son); *Black Like Me* (Griffin).

Frank Church, U. S. Senator, Idaho: *Agenda for the Nation* (Brookings Institute); *Truth is the First Casualty* (Goulden); *Patterns of Development* (Pearson Comm. Report).

John Knowles, administrator, Mass. General Hospital: *Anti-Intellectualism in American Life* (Hostedter); *The American Mind* (Comminger); *The Human Condition* (Dixon).

Robert Packwood, U. S. Senator, Oregon: *Congress and the Nation* (Vol II — Congressional Quarterly, Inc.); *The White House Years* (Eisenhower); *Revolution in Civil Rights* (Congressional Quarterly, Inc.).

ECUMENICAL PROJECT ON DEPLOYMENT

★ The Episcopal Church is to collaborate with the American Baptist Convention, the Lutheran Church in America and the National Council of Churches, in developing a common church manpower system, according to Bishop John Burt of Ohio.

Bishop Burt, chairman of the commission on deployment of the clergy, also announced that the three churches have been granted \$105,000 by the Rockefeller Brothers Fund to help finance the project.

The three churches and the council will work together, Bishop Burt said, to plan and design a common model for the collection and recording of clergy information. He explained that although the churches would work together in collaboration, they would each maintain their own deployment office and records.

Bishop Burt said: "While files on Episcopalian clergy will still remain separate and confidential in a file under the aus-

pices of their own church, the basis on which data will be recorded will make it easy to search for appropriate men to fill ecumenical posts and to give us a vastly greater base for studies on the role and problems of the clergy."

Clergy positions described by Bishop Burt as "ecumenical" would include such areas of work as college chaplaincies, councils of churches and inner city ministries. In such job searches, he said, the records of all the churches could be used.

Bishop Burt said that collaboration in the manpower project, which is expected to draw one or two additional churches as participants, would begin immediately.

GENEROUS GIVING TO FUNDS

★ Voluntary contributions to the national committee of black churchmen fund passed the \$200,000 mark on March 15th, according to Lindley M. Franklin, national church treasurer.

He reported that \$204,786 had been received for the fund and that \$81,165 additional was contributed to the committee for Indian work to help finance self-betterment programs among Indian and Eskimo communities.

BAPTIST PAPER FORCED TO QUIT

★ The Watchman-Examiner, a 150-year-old independent Baptist magazine, ceased publication in March.

Changing times, inflation and a depletion of reserves were given as reasons for closure. The publication, with a circulation of about 5,000, operated at an annual deficit of \$20,000. Its peak circulation was 25,000.

It was formed by merger in 1912. Its two predecessors dated from 1819 and 1823 respectively. A subsidy was provided through a special trust fund.

Senator Says Christians Must Get Into Partisan Politics

* Christians must become active in "partisan politics" if the U.S. is to survive, Senator Walter F. Mondale (D.-Minn.) told a seminar of church women. His view was seconded by Dr. Cynthia Wedel, president of the National Council of Churches.

The Minnesota legislator addressed a luncheon group during a Church Women United meeting on "Methods of Citizen Political Action."

The senator's topic was the "Gospel in Political Action." He listed numerous problems facing "this affluent nation" and said many of them should have been handled earlier — urban troubles, hunger and restrictions in education.

Society is beset by anomalies, contrasts and discriminations, said Senator Mondale, and many citizens do not know how it looks to millions whose lives are marked by hopelessness, hatred and insults.

The senator gave some specifics. He said that in his travels across the U. S. he had found thousands of Navaho Indian children taken from their families by the government and sent to boarding schools rather than being provided with local educational facilities. He said the government paid \$1,400 per high school student for the boarding school education.

In Alaska he found that 1,300 Eskimo youths were flown to Oklahoma for schooling, for which the government paid \$1-million and which meant the students were away from their families nine months.

"Congress passes law on military expenditures with whoops and hollers but Congress doesn't hear the hungry children in the street," Mondale said.

He chided church people for — so far — failure to take "earnest action" in behalf of ghetto residents and minorities and for not having "looked more closely behind the front page."

He said anxiety levels were extremely high among Indians and Eskimos, accounting for high suicide rates. The senator begged the churches to go beyond policy statements in concern for people.

In a response, Dr. Wedel said that if "the world could be saved by statements, it would be already." She agreed that Christians must take sides in political matters in carrying out their responsibilities as citizens.

-- People --

ALEXANDER D. STEWART, rector of St. Mark's, Riverside, R. I., was elected bishop of Western Mass. at a special convention on April 11. Several others, both within and outside the diocese, received

support, including David W. Crockett, canon to Bishop Hatch who is to retire, and John M. Krumm, rector of the Ascension, New York. Stewart, who was elected on the 12th ballot is a graduate of Harvard, Union and Episcopal Theological School and has been rector in Riverside since 1953.

EDWARD W. STIESS, archdeacon of Bethlehem, is to become professor of pastoral theology at Philadelphia Divinity School, Sept. 1. Bishop Warnecke, in making the announcement, said; "For nine years his balanced faith, his mature judgment and his many abilities have strengthened every part of our life."

JOHN P. CRAINE, bishop of Indianapolis, chairman of the commission on structure, has announced a study-in-depth of the organization of the church, conducted by a management consultant firm. It will be reported at the Houston convention and is being financed by laymen and by a grant from the church foundation. In order to carry out the study, an executive committee has been appointed

(Continued on Page Ten)

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EDITORIAL

God, Man and Pollution

THE CHURCHES should be involved in combating pollution because Christians, both individually and corporately, must be concerned for whatever goes on in the world in order to reflect God's concern for his creation. If one needs a more specific moral argument for involvement, pollution affects health and Christ clearly evidenced his wish to relieve those who were sick and suffering.

The first task of church people is to keep informed about developments regarding misuse of natural resources. As Christians we should have a special interest in seeing that all aspects of the problem are considered. We should try to see the issue as a whole, from the perspective of God, even though this sounds presumptuous. God has given us human minds capable of contemplating our own future and we should be working for long-term solutions to our problems, as well as for temporary relief.

In the process of education we must face up to what I believe is the most disturbing prospect of all for our nation. Even if scientists perfected the technology for curbing toxic wastes, even if industrial groups cooperated with pollution controls and recycling systems, even if Congress, state legislatures and the executive passed effective environmental legislation, even if the public accepted the resultant burden of taxation, even if all this was done and we did not also lower the birth rate our country would still face disaster.

The second task for churchmen is to clean our own theological house. We have held interpretations of biblical passages which no longer make sense, and we have provided western culture with attitudes towards nature, often borrowed from Greek sources, that we can now recognize as being ecologically harmful. Lynn White, professor of history at the University of California in Los Angeles, pointed out in a lecture printed in a March edition of *Science* magazine that the western church, drawing upon selected passages in the book of Genesis, taught that man was to have dominion over the earth, to subdue nature, and to believe that the animal and vegetable world existed only for his own pleasure and sustenance. This, said Professor Lynn White, produced an

arrogance in man that has encouraged him to misuse his natural environment without concern for its welfare.

Professor White's criticisms are justified and he comes as a prophet to recall to us our own heritage. I say recall because I do not believe we need to reject our role as having dominion over our environment but rather to see that passage in relation to the rest of scripture. If we did so we would recognize that God also gave men responsibility for stewardship of the earth which meant we were to tend, not to exploit it. I believe, as Professor White suggests, that our scientific knowledge and technological skill is a fulfillment of man's dominion over nature. But if such powers have brought us pollution as well as enrichment of life, surely our responsibility is not to reject technology but to discover how to use it better.

I believe the greatest single contribution the church can make to a sound ecological national policy is development of new attitudes to nature. We should aim to provide ideas and examples for our secular culture to be refreshed and to guide itself through the necessary political and economic decisions that are required for a new style of life.

The third task of the church is to do something about stewardship in terms of family size, pollution control, and the work required to achieve the necessary legislative reforms for the best use of our natural resources. I hope for a new movement in our country in which the churches and the youth take an active part, giving witness according to their own God-given talents.

— By Michael Hamilton
Canon of Washington Cathedral

Critique of Unified Rite

By Gardiner M. Day
Contributing Editor of The Witness

LET ME STATE at the start that I am opposed to the authorization by the 1970 General Convention of trial use of the service of holy baptism and the laying-on-of-hands which is the subject of "A Proposed Prayer Book Studies XVIII" recently published by the standing liturgical commission as "part of the program of Prayer Book Re-

vision authorized by the General Convention of 1967."

I am opposed to the service because it virtually eliminates confirmation by arranging for it to be absorbed by the service of holy baptism. The proposed service, like that of the Orthodox Churches, is to administer to a baby holy baptism, confirmation and communion as one "unified" service, including anointing with oil, although communion is optional.

At present there are many complaints about the number of people baptized as babies who have not grown up in the church as their parents and sponsors had hoped. Confirming babies will certainly not decrease this number. The commission contends that confirmation as currently practiced disrupts the connection between baptism and holy communion. Is this really true? Is not confirmation needed to challenge the baptized Christian, when he is a mature person, to make a commitment to Jesus Christ?

An ever increasing number of parishes are encouraging young children to participate in the eucharist without waiting for confirmation. I believe this will lead to the "continuous instruction which is geared to a person's intellectual growth and experience", that the commission desires. In a word, baptism followed by regular participation in holy communion from an early age should, as the commission says, "strengthen the continuity and effectiveness of Christian education".

It says: "Psychologists have helped us to see that there is a level of human understanding — vital for growth into maturity that is non-verbal and non-rational. We now know that this unconscious level responds to reality as it is conveyed by means of symbolic forms and actions. We know that such an unconscious response begins at birth, if not earlier. Long before a child can be reached in verbal and rational ways, his life-style is already being permanently shaped."

While we grant that this is true, is it not also true that at some point there is need for verbal and rational commitment and that this definite commitment is provided by confirmation? If we have erred in the use of confirmation, this does not invalidate the need for it. Unfortunately we have been inclined in our parishes to urge confirmation at a particular age, — say fourteen — and the result has been that many fourteeners who were not really challenged, and presumably not ready for such a challenge, to make a commitment to Jesus Christ, went along because of their

desire for peer approval or because of parental pressure or some of each. How many parents have said to their fourteen year old: "John, it is time you were confirmed. You'd better attend the classes at St. Paul's this year." It then is almost impossible for the rector, or other teacher of the confirmation class to ascertain that John was there, not because he was ready and desirous of committing his life to Jesus Christ, but because he was under pressure.

We have made the mistake in many parishes of our church in pegging confirmation for youth at a definite age in accordance with prevalent diocesan practice or a decision by the rector, church school director or the Christian education committee.

Nominal Christians

THERE IS NO right age for confirmation. A person should be confirmed only when he is ready to commit himself to Jesus Christ and this is probably when older rather than younger and certainly not when a baby. Some years ago a graduate student asked me if he could be de-confirmed, because as a mature person he found that he no longer believed in the Christian faith, as he thought he had at the age of fourteen, after having been baptized as a baby. He believed that if he could be de-confirmed he would no longer feel like a hypocrite.

To inaugurate in our church such a "unified service" of baptism, confirmation and communion as the commission proposes will change the whole ethos of our church life. I believe that instead of making committed Christians, it will increase the number of nominal Christians. It will not only eliminate the "call to commitment" or challenge to the individual mature Christian, but rather will add another authorized action upon the helpless baby. Surely there is no reason to think that a "unified service" despite its historical ancestry will be any more effective in the making of a Christian than baptism alone. The commission virtually admits this when in the introduction we read: "One who, in infancy, has been incorporated into the household of faith needs, of course, personally, to affirm and reaffirm his baptismal commitment"; and yet the definite "call to commitment" in confirmation is eliminated by this "unified service".

The commission states that "the basic principle of this proposal is the reunion of baptism, confirmation and communion in a single continuous

service, as they were in the primitive church". Thus it admits that a chief guideline is that the new service be oriented toward "the primitive church" when it should be oriented primarily toward the church in the present century. Is this a helpful or wise orientation? My answer is no. Apparently this is frequently the orientation of the members of the commission, but it is outrageous from the point of view of the church in 1970.

Neglect History

WHILE I do not feel competent to discuss the fine theological points raised in regard to the action of the Holy Spirit, I do not believe it is "clear that this total action involves the ordination of the laity to the priesthood of all believers" any more certainly than does holy baptism alone.

I agree that empowering priests to perform the laying-on-of-hands may well be a valuable step for our church to take and that it certainly would be preferable for the bishop to be thought of as the one who has a special "mission to preach and baptize" than one whose duty is "to visit and confirm"; nevertheless I do not believe this is a sufficient reason to make so radical a change.

Again the historical orientation of the commission in the introduction of the use of oil. It is not done because there is some special need for it today, nor because a majority of our parishes desire it, but because "chrism has been associated with baptism at least since the second century." No weight apparently is given to the fact that the leaders of the Reformation in the 16th century felt that it was one ancient use that had lost its relevance and consequently abandoned it.

For these and many more reasons I hope that the General Convention in 1970 will not authorize trial use of this "unified service" but rather refer it back to the commission with instructions to present the church as soon as practicable with a revised service of holy baptism and a revised service of confirmation.

The last, but by no means the least important reason, for hoping that General Convention will not authorize the proposed service for trial use is that the timing could hardly be more unfortunate. Many Episcopalians, and particularly those who have come to love the language of the Book of Common Prayer, in recent years have been greatly upset by a totally new communion service in the form of the "Trial Liturgy". To the members

of the commission who have been thinking about changes in the services for years — Prayer Book Studies IV, The Eucharistic Liturgy, appeared in 1953 — it is perhaps not possible to appreciate how disturbing the "Trial Liturgy" is to many devoted Episcopalians. When the world is changing in a most fantastically rapid way, the average parishioner looks to the church as a "Rock of Ages" which, when everything else is fluid, will remain firm.

This is true even of the person who realizes that the church must change to keep abreast of affairs. Furthermore the parish priest has to minister not only to those who can take change in their stride, but also to those who accept change only with the greatest difficulty, and change in the church with the greatest difficulty of all.

Cousin Charles

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

WHEN I WAS about ten years old I had a cousin named Charles who was the bane of my existence. Well, not exactly the "bane", which the dictionary defines as "a cause of death, destruction, or ruin," but still an extreme pain in the neck. The trouble with Charles was that he was good. Charles always cleaned his plate. Charles always wiped his muddy shoes before coming into the house. Charles always stood up when ladies entered the room. Charles didn't tear his new trousers or spill chocolate sauce on his new shirt. Charles got good marks in school. Charles never told lies. Charles loved to go to Sunday school. Whatever failing I had, my mother reminded me that cousin Charles was immune to such behavior. I might have been a fairly acceptable human being if that damned Charles wasn't around to remind my parents what a good boy is really like.

One time my aunt and my mother dragged all of us kids to the beach for a picnic. Well, maybe "dragged" isn't the right word — at least for the others. They wanted to go. I had to be dragged because I didn't want to be any place where I could be compared with old goody-two-shoes Charles. And, sure enough, when no one was looking, Charles pinched me. Despairing of adult justice, I naturally pushed his ice cream cone into his face. My mistake was that the gooey mess on my cousin's face was visible to all the world, but

my pinch mark refused to become visible. So who got punished? You guessed it.

At that time I went through one of my irreligious phases because I associated Jesus with cousin Charles. Miss Goodbody, our Sunday school teacher, told us that Jesus was sinless, and the only person I knew that was without sin was my cousin. At least that was my mother's opinion of him. It made me think that Jesus probably pinched other kids until they were covered with black and blue spots like a leopard, but he always did it while Mary and Joseph were looking the other way, so he got credit for perfection just the same.

Well, that was a long time ago. But maybe it isn't totally irrelevant to the current rebellion of some of the young against the institutional church. Somehow they've been given the idea that the church is like my cousin Charles — a model of perfection by which you can be made aware of your own failings. Yet they see members of the church, who are so very proper for an hour on Sunday when God is looking at them, behaving like any run of the mill sinner during the rest of the week when God is otherwise occupied.

There are two ways to correct this false image. One is for all of us to be saints twenty-four hours

a day, seven days a week. Obviously that's ridiculous. The other is to let the young in on the secret of our common humanity and human failings.

After all, we are the products of God's creative power. And what can you expect of anyone who has to live as an individual human being? If God wanted moral perfection in everyone, he could have so arranged the conditions of existence that we would all be perfect. But that isn't the way it is. So it should be obvious that God values our struggle to grow toward a goal we can not reach more than he might value the kind of attainment that could come as the result of an inborn talent for perfection.

If we are to set an example for the young, it might well be in our capacity to accept limitation in ourselves and in others. "Look," we could say, "we aren't trying to kid you or anyone else. We're just ordinary human beings who hope to grow toward goals of maturity that are symbolized for us in worship." And some of us, at least, could help by accepting the peculiarities of the young just as we would like them to accept ours. Then they might come to recognize that we aren't cousin Charles.

PEOPLE: —

(Continued from Page Six)

which includes K. Wade Bennett, executive vice president of Macy's, New York, chairman; Dean John C. Leffler, of Seattle, liaison officer for the project; Frederiks D. Berger of Cincinnati; Dr. George A. Shipman, of the department of public affairs, University of Washington, Seattle; Hiram W. Neuwoehner, St. Louis and the Rev. Compton Allyn, Cincinnati. "It became quite obvious to the members of the commission early in the game," Dean Leffler said, "that a significant study of structure could not be made by three bishops, three presbyters and six laymen meeting three or four times without expert help. It is an impossible job for amateurs. Therefore the com-

mission is happy to announce that a study in depth is now under way by a nationally-known management consultant firm." He said the study will be carried out through on-the-spot interviews at national headquarters in New York, and in a number of representative dioceses which will include Connecticut, Newark, Southern Ohio, Olympia, Los Angeles, Alabama and Springfield. Church members in other part of the country will be interviewed individually, he said. The scope of the study will include: Intra-diocesan relationships between the clergy, lay leaders and diocesan staffs, including minority groups, youth and church women. A determination of structural changes already made or under consideration, both in the nation-

al church and in dioceses. The nature of the office of the bishop in the modern church. Inter-diocesan relationships in contiguous areas, including the provinces. The staff structure at national headquarters and its relationships with dioceses and parishes.

NICHOLAS KOULETSIS, director of urban ministry in Los Angeles said the diocese has decided not to act as "responsible agent" for a grant to a Mexican-American communications project. Budget cuts and reluctance to invite controversy were the two major reasons for the decision. The El Barrio communication project has been granted \$12,500 by the Inter-religious Foundation for Community Organization based in New York. Some local per-

sons have accused the agency of being too militant. The fund was provided by the United Church of Christ and the Lutheran Church in America, which asked IFCO to channel it. The Episcopal diocese was asked to administer the funds since it has more parishes and organizations in Mexican-American communities. Kouletsis said that reduced contributions from parishes meant the diocese could provide no field workers to monitor the use of the grant.

GEORGE DANIEL BROWNE, chaplain of Cuttington College, Liberia, was elected bishop of Liberia on April 1. He will become the first Liberian to head the district. His predecessors have all been Americans, including Bishop Dillard H. Brown, who, along with his business manager, Claude Nader, was assassinated. The bishop-elect is also the first person to be chosen to head a district under provisions approved at the GC II. These provisions allow the PB, upon request of a district, to obtain consents from the bishops for an election by the convocation, rather than by the bishops.

STOKELY CARMICHAEL, on the David Frost show, was asked what black and what white man he admired most. He listed Kwame Nkrumah, ousted Communist leader of Ghana, as the most admired. Other blacks mentioned were Huey P. Newton, a Panther founder; the late Patrice Lumumba, head of the Republic of Katanga, and the late Marcus Garvey, an American black who led a back-to-Africa movement. Carmichael told Frost he could give no white hero but he would indicate his candidate for "greatest white man." Asked to con-

tinue, he mentioned the name of Adolf Hitler and was greeted by boos and jeers. When he resumed, Carmichael explained that he felt Hitler was a genius even if he was evil. He also accused radio stations of boycotting recordings made by his wife, Miriam Makeba, and other black artists. Television, Carmichael claimed, does not invite as guests blacks considered militant. He said a media boycott of all black talent was in the making and had already affected singer Nina Simone.

JOHN E. SEMMES Jr. has been appointed executive director of the clergy deployment office. A layman from Summit, he comes to his position from an industrial firm where he served as director of corporate recruiting and placement. He is responsible for establishing and developing a clergy personnel inventory and a deployment counseling facility, as authorized by GC II. He will also work with an ecumenical setup to develop and install a church manpower system.

CLARENCE DAVIS, director of the Hamilton Court Improvement Association in Aberdeen, Md., is accused of advocating violence, so a group of clergy and laymen have requested a local investigation into what it called "questionable racial activities." The project serves a community of 146 families. Included are activities for black youths, job placement and promotion of welfare rights. It has a staff of four full-time employees and one part-time aide. The organization, which functions under a board of directors, has received support from the special program of the church for two years. The grant

totals \$30,000 per year. Bishop David K. Leighton, coadjutor of Maryland, said he hoped the probe sought would not jeopardize the Hamilton Court program. He said it had "lasting benefits."

KENNETH W. MANN has resigned as head of the office of pastoral services of the Executive Council in order to assume the position of program officer for the academy of religion and mental health, New York. He left his present position, which he has held since 1965, on March 31 and starts his new work on April 15. At the academy he will be responsible primarily for program development.

MELCHOR SAUCEDO, suffragan bishop of Mexico, has been appointed bishop-in-charge of Ecuador until General Convention meets in Houston. At that time, the question of a bishop for the district is expected to be dealt with by the bishops. Bishop Saucedo, who will continue his work in Mexico, will assume oversight of four congregations, located in Ancon, Guayaquil and Quito, and will perform the normal episcopal functions.

MARTIN NIEMOELLER was among several prominent West German Protestant leaders to sign a Vietnam manifesto issued to protest "U. S. aggression and genocide" in the Southeast Asian war. The statement appealed to West Germans to support anti-war opposition in America by forcing the Bonn government to dissociate from U. S. policy.

PATRICK C. RODGER, provost of St. Mary's cathedral, Edinburgh, since 1967, a Scottish Episcopalian once nominated to head the World Council of Churches has been named bishop of Manchester.

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