

The **+** WITNESS

II MAY, 1970

10¢

Editorial

Our Unquiet Church

Pastoral from the Bishops of Newark

Article

Need For Commitments

Ernest E. Bruder

NEWS: Invasion of Cambodia Protested Widely.

Bishop Says Labor Needs Social Conscience.

Cry of Hip Hip Horray at Ordination. Peace

and Justice Pleas at Installation

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:30; Evensong, 4.

Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evening Prayer, 3:30.

THE PARISH OF TRINITY CHURCH

Rev. John V. Butler, Rector

TRINITY

Broadway & Wall St.

Rev. Donald R. Woodward, Vicar

Sun. MP 8:40, 10:30, HC 8, 9, 10, 11. Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed. & Thurs., EP 5:15 ex. Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8, MP & HC Ser. 10, Weekdays MP & HC 8, HC 12:05, 1:05, 7:15 also Holy Days (ex. Sat.); EP 5:10 (ex. Sat. 1:30); Counsel and C 10:30-1:30 daily, and by appt.; Organ Recital Wednesdays 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. P. Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul G. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8. C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

333 Madison St.

The Rev. John C. Murdock, Vicar

Sundays: 8, 9, 11; Monday-Saturday 9:30 ex. Wednesday 7:30; MP Monday-Saturday 9:45 ex. Wednesday 7:15.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. Carlos J. Cagulat, Vicar

Sundays: MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish), Ea Monday thru Wednesday 8; Thursdays thru Saturday 9.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Jeffrey Cave, Clergy

Charles Patterson, Lee Belford,

Francis C. Huntington, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3rd Sun) 11 a.m. Morning Service (HC 1st Sun) 12:15 p.m. HC (2, 3, 4, 5 Sun)

One of New York's
most beautiful buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMH, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSEBOM

T. FOUST; RICHARD E. GARY; GORDON G.

GRAHAM; DAVID JOHNSON; HAROLD R. LAN-

DON; LESLIE J. A. LANG; BENJAMIN MINIFIELD.



EDITORIALS: - The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

CONTRIBUTING EDITORS

THOMAS V. BARNETT; JOHN FAIRMAN BROWN;

GARDINER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; CORWIN C. ROACH;

BARBARA ST. CLAIRE; MARY H. SHEPHERD

Jr.; W. B. SPOFFORD Jr.



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.

THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd

Chelsea Square - 9th Ave. & 20th Street

HOLY COMMUNION - 7:00 a.m. MONDAY through FRIDAY

MORNING PRAYER & HOLY COMMUNION - 7:30 a.m. SATURDAY & HOLIDAYS

MORNING PRAYER - 8:30 a.m. MONDAY through FRIDAY

HOLY COMMUNION - 12 noon - MONDAY, WEDNESDAY, THURSDAY, FRIDAY

HOLY COMMUNION with Sermon - 11:45 a.m. TUESDAY

EVENSONG - 6:00 p.m. DAILY

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Roger Pickering
Minister to the Deaf

Sunday: 9 and 11 a.m. 3:30 p.m. and 5:30 p.m.

Weekdays: Tues., Wed., Thurs., Fri., 12:30 - 12:55 p.m.

Services of Spiritual Healing, Thurs. 12:30 and 5:30 p.m.

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector

Sunday Services: 8:00, 9:15 and 11:15 a.m.
Wednesday 12:10 and 5:30 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. Frank J. Haynes, Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service. Holy Days 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Very Rev. Sturgis Lee Riddle, Dean

The Rt. Rev. Stephen Bayne, Bishop

The Rev. Donald D. Weaver, Canon

The Ven. Frederick McDonald,
Canon Chaplain

NEW YORK CITY

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.
11:00 a.m. Morning Prayer and Sermon.

Weekday Holy Comm. Tues. 12:10 p.m.
Wed. 8 a.m. and 5:15 p.m.; Thurs. 12:10 and Saints Days 8 a.m.

Church open daily 8 a.m. to 8 p.m.

Evening prayer Tues & Thurs. 5:15 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00 (Holy Communion 1st Sunday in Month).

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; great readings
and windows.

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

**Invasion of Cambodia Protested
All Over Country and Overseas**

★ First-aid crews to treat heat-prostrated demonstrators were more in demand than police riot squads as some 100,000 persons, mostly young people, gathered to protest the U.S. drive into Cambodia and the killing of four students at Kent State.

Relenting on a previous policy, the government allowed the rally to be held at the Ellipse, a park immediately south of the White House.

Emergency medical personnel reported treating more than 250 persons, many of whom collapsed in the over 90-degree weather. Sponsor of the rally was the New Mobilization to End the War in Vietnam, a coalition of religious, civic and student peace groups.

For the most part, the protest was peaceful. One group which tried to scale a bus-barricade around the White House was repelled by police. Windows were broken at the justice department and at headquarters of the national guard association; 346 persons were arrested, most for disorderly conduct.

Rally coordinators were Ron Young, national student secretary for the Fellowship of Reconciliation, and his wife, Trudi. According to Young and to David Dellinger, a member of

the "Chicago 7" conspiracy defendants, the mass gathering was not an end in itself but the beginning of a new effort to work in local communities and in political campaigns to end the war.

Young appealed for a national student and labor strike against the war. Many of the colleges and universities were closed the week before in protest to the killing of the Kent students by national guardsmen — or closed as a safety measure.

Among the other speakers at the Ellipse were Mrs. Martin Luther King; Dr. Benjamin Spock; actress Jane Fonda; Yippie leader Abbie Hoffman and Charles Palmer, president of the national student association.

Mrs. King said, "God bless you and I'm with you all the way." U.S. lawmakers present included Sen. Jacob Javits (R.-N. Y.) and Sen. Edward Brooke (R.-Mass.). Some dozen members of the House of Representatives were on hand.

Daniel W. Billings Jr., of Cincinnati, was roped to a full-sized cross in front of the speaker's stand. The 28-year-old Negro made a similar demonstration last November. "He is up there to show that Nixon is crucifying the American people," said a colleague.

Educational institutions and churches in the Washington area provided housing for many of the demonstrators. During the activities, groups of students were brought into the White House to be heard by aides to President Nixon.

On Sunday, May 10, seminarians in many cities visited churches to speak against the war and in opposition to "repression" of students.

Union Speaks Out

★ The assembly of Union Theological Seminary, composed of the entire faculty plus student representatives, voted the following resolution "as expressing the voice of the Union assembly":

Our country for many years has been engaged in a cruel and immoral war destroying the people and the communities and the land of Vietnam. Now the administration has made us invaders of another nation; has brought into Cambodia our massive powers to destroy. Our president has followed the advice of those who have always sought the impossible goal of a military solution in Vietnam. He has appealed to false patriotism and false pride when he says that we are a nation that has never been defeated and that therefore we must extend the war which he had promised to bring to an end.

How many more victims must be sacrificed to the Moloch of American pride, how much more territory must be laid waste?

How many Americans, North and South Vietnamese, Laotians, and Cambodians must die? How many times must our government believe those who say that one more military step forward will enable us to end the war? Always this advice has caused us to become more deeply involved in Indo-China and always it has added to the horror of our deeds and to our guilt as a people.

The president appeals to the idea that we are a great nation to justify this increase in the use of power and he is determined to prove that we are tough enough to have our own way at the expense of other peoples. Greatness as a nation today, in the midst of the tragedy of Indo-China and the tragedy of America, would be better shown by restraint and by the capacity to admit that confidence in our own rightness and power has misled us. We urge this nation to turn from moral failure and death to peace and life.

In support of the statement, the assembly also voted to ask the Senate to pass the resolution sponsored by Senators Hughes, Goodell, Hatfield, and Church which would cut off funds for troop operations in Cambodia. The assembly also asked for unilateral withdrawal of American forces from Southeast Asia, an end to the political repression of the Black Panther party, and the end of higher education's "complicity with the United States war machine" by the cancelling of defense research and other such programs.

Furthermore, the assembly asked its committee on investment priorities to use seminary stock-holdings as leverage to get companies in its investment portfolio to change their policies of cooperation with military supply.

The actions of the Union Assembly represented a departure from the Seminary's tradition inasmuch as stands on such issues have not been usual for the Seminary as a whole, save for last fall, when the Assembly also asked for disengagement from Vietnam.

President John C. Bennett of the seminary explained the change by saying that "events have caught up with us and moved people to see that we are in a new situation."

Students Stay to Lobby

The statement prepared by students and faculty of the Chicago Theological Seminary said, in part: "We call upon the President and Congress to get our military forces out of Vietnam and Cambodia and to use every legitimate means available to maintain the checks and balances of government and the civil rights of people that are incorporated in our constitution so that we may have a government of the people, and for the people, under God."

Many students remained in Washington for a few days to lobby for a Senate measure aimed at cutting off funds for a war effort not sanctioned by Congress.

Widespread student participation in June party primaries was expected. Some said they would cut their hair and — the young men — put on coats and ties if that would help convince people of the seriousness of the cause.

In Boston, 30,000 people massed to protest the war and the shooting of the Kent students, a phenomenon matched on a smaller scale in many cities.

Meanwhile, the week-end of May 9-10 was marked by anti-U.S. demonstrations abroad. In West Berlin, 7,000 students clashed with police and 5,000 gathered at the U.S. embassy in London. Scuffles with police led to 50 arrests in London.

And there were these developments: A student strike committee at Whittier College, Calif., the President's alma mater, called for a national convention of students to formulate a non-violent strategy for peace in Indo-China and on campuses.

Fr. Robert H. Henle, president of Georgetown University, Washington, announced the institution would remain closed for the remainder of the term, except for the schools of law, medicine and dentistry.

Princeton Theological Seminary became one of many divinity schools allowing students to make up work later so they could take part in anti-war work and political campaigns.

The faculty of the University of Chicago Divinity School supported the student protests and assailed the Nixon administration policy on Southeast Asia.

The administrative council of Antioch College, Yellow Springs, Ohio, voted to cancel a \$300,000 air force research contract. The council is the governing body immediately under the schools' trustees.

STEP IN QUICKSAND SAYS HESBURGH

★ Describing the U.S. military move into Cambodia as "another step in the quicksand," the president of Notre Dame University proposed to students a joint declaration of protest against "this war and all current wars."

Speaking before a student-sponsored rally on the university's main quadrangle, Fr. Theodore M. Hesburgh, called upon students to endorse with him a protest stating that "our national priorities are human, not military."

While urging students not to strike their classes, he also deplored "violence here at home" as the "worst possible reaction to violence you abhor in Southeast Asia."

Bishop Says Labor Needs Social Conscience for Survival

★ The labor movement will be "as dead as a dodo" if it doesn't recover its social conscience, a bishop hired by a labor group warned.

Bishop Edward Crowther said the newly-formed Alliance for Labor Action is seeking to build coalitions with other groups like the student movement and the churches that would work for radical but peaceful social change.

Among the "quality of life" issues the coalitions would tackle, he said, would be pollution, tax reform, universal medical care for the aging and poor, more equitable sharing of wealth and an end to war.

Bishop Crowther said labor has a radical tradition, but today seems to have forgotten that its reason for existence goes beyond "bigger and better wage packages."

Much of the labor movement, he charged, is part of the problem rather than the solution.

The bishop said that George Meany, president of the AFL-CIO, "outdoes" President Nixon as a "hawk" in supporting the "obscene" war in Vietnam.

The alliance, of which Bishop Crowther is director of church, campus and community relations, was formed by the teamsters, united automobile workers and chemical workers unions.

Bishop Crowther said the "converging" strikes currently conducted by several labor groups reflect the "great disease and sickness" within American society.

He said that under capitalism Americans had become "completely obsessed" with their own selfish interests. American society, he continued, has become "dehumanized" and political and judicial structures must be overhauled.

He urged that the electoral college be abolished, that safeguards be instituted that would make it impossible for wars like Vietnam to happen again, and that selective conscientious objection to specific wars be initiated.

Bishop Crowther, who was deported from his diocese in South Africa because of his militant opposition to apartheid, strongly supported a boycott of South African trade and athletic competition.

He said the supreme court in South Africa had been the last "outpost" of freedom there, but now has become a court of the "strict construction of the law."

The bishop expressed concern that the ceiling for dissent is lowering in this country and said that "repression" is one of the dominant themes that is beginning to emerge in American society.

- - People - -

HORACE DONEGAN, diocesan of New York, with Paul Moore, coadjutor, and James Wetmore, suffragan, joined in an appeal to church people to exert influence upon the president and Congress to "protect the right of dissent and to halt the Cambodian invasion, which has already drastically undercut the chances for serious negotiations on disarmament and the settlement of the Indo-China war," which they affirmed brought the U.S. to "the deepest crisis in our memory." The convention of the diocese on May 12 responded by thanking the bishops for the statement; af-

firmed peaceful protest against the war and supported students and others against the attacks of union workers. **Delegates** committed themselves to take seriously the points made by the bishops as each one considered his own response to the Nixon policies.

WILLIAM FULBRIGHT, chairman of the foreign relations committee of the senate, received a copy of the following message sent to the president: "We do hereby strenuously oppose the war in Indo-China and its dangerous enlargement. This example of American aggression is in opposition to the teachings of Jesus Christ." It carried the personal signatures of Episcopalians attending a conference in San Francisco, including Bishops: Curtis of Olympia; Myers and Millard of California; Bayne and Mosley of 815; Wright of Nevada; Bloy and Rusack of Los Angeles; Spoford of Eastern Oregon; Gross of Oregon. There were 71 signatures on the letter, all elected deputies or delegates to the Houston convention, plus a number of seminarians who were guests at the synod of the province of the Pacific held in San Francisco, May 5.

GEORGE GIBBS, college professor of economics and treasurer of the diocese is one of many battling to keep St. Paul's Cathedral in Los Angeles from being demolished. It is near the center of the downtown high-rise office building boom. One eastern firm interested in the site promised to build the city's tallest structure on the property. Another plan discussed by diocesan officials is to lease the property for 99-years which would bring the diocese a minimum of \$280,000 a year, plus other revenue.

Gibbs quotes Bishop Francis Bloy as saying that he wants to "maintain the cathedral and make it viable." Acting on the appeal of church groups, the city's cultural heritage board on May 6 declared the 46-year-old cathedral a historic-cultural monument, a designation which prevents its destruction, at least for a time.

JOHN H. BURT, bishop of Ohio, has revealed some percentages of what Episcopal clergy think about job placements. 75% don't like present methods. Of these 35% cited haphazard placement, no control, decisions left to whim and chance. 15% thought the system lacked concern for abilities, testing, evaluation, vocational interest and aptitude. 47% thought bishops should have more control in assignments; 30% wanted no change; 15% favored less episcopal control. The study also shows that 8 out of 10 vestrymen have never been involved in recruiting or employing clergy.

LANI HANCHETT, diocesan, has been discussing with a committee the possibility of developing high-rise office space in downtown Honolulu to bolster declining income. "We can't develop all the property because St. Andrew's Cathedral has to remain for historical reasons," explains Henry Budd, diocesan treasurer. "We're talking about property adjacent to it. The money crisis in the diocese is due to a cut of \$37,000 from the request of \$141,000 from the national church. There is an added expense of \$12,000 for medical needs of mission clergy, formerly paid by New York headquarters. Speaking of the proposal, Bishop Hanchett said that development of "extremely valuable par-

cels" would produce enough additional income to keep the diocese in the black.

ROBERT APPLEYARD, bishop of Pittsburgh, told the convention of the diocese that "change is the constant fact of our time and to ignore it is to court disaster." He stressed the need for involvement in the critical areas of need in the world such as poverty, housing, hunger. Later the 300 delegates rejected resolutions that sought to change radically the direction of national church policy.

WILLIAM T. SAYERS was deposed some years back by the late Bishop DeWolfe of Long Island. He wants to be reinstated and can have an assignment in Michigan. The matter will come before the Houston convention, under "due process" since he was deposed without trial and without the required 90-day notice, according to Sayers supporters, one of whom has threatened civil action if he is not satisfied with convention action. Canon Guilbert, secretary of deputies, says the point raised by the case is a good one and has not been raised before.

ROBERTO MORALES, fired as director for Latin America at 815, (Witness, I May) was rehired before some of you got that issue. He was reinstated with added responsibilities and statements by the PB that the church was not doing enough work with Spanish-speaking people, either at home or overseas.

LINDLEY FRANKLIN, treasurer, states that \$225,167 had been received for the black churchmen as of May 6. A minimum of \$200,000 was sought through voluntary giving. On the same date

\$101,175 was on hand for Indian and Eskimo work, slightly over the amount requested.

WILLIAM B. GRAY has resigned as editor of the Virginia Churchman and will become director of communications for Trinity Parish, New York.

DAVID M. GILL, associate secretary of the WCC church and society department in Geneva, Switzerland, said that churches must resist the "dangerous tendency to climb aboard the technology bandwagon as a means of escaping from the ongoing battle for social justice . . .," speaking at the U.S. conference for the council. "If we talk of justice without taking account of the changes technology is bringing to the world, then our action programs are likely to be unrealistic," he said. Conversely, "if we talk of technology without setting it squarely in the context of the struggle for human dignity, then our action programs will be profoundly irresponsible," he added. He called upon church people to find ways of making sure that, "in our own thinking and that of the wider community, issues which belong together are kept together." Too much of the present discussion of technology and the future "takes place within purely national or, at best, regional frames of reference," he explained. When the prosperous countries call for population control, they often mean it for the developing areas of the world. "We need to see how this problem looks to our neighbors of the third world. We need to hear them when they point out that a family of two in North America makes far heavier demands on the limited resources of

(Continued on Inside Back Cover)

EDITORIAL

Our Unquiet Church

YOUR BISHOPS address this pastoral letter to you out of a deep concern for the troubled state of the church, both within the diocese of Newark and generally throughout the nation and the world. The church's members themselves are disturbed by the evidences of dissension within the church, departures from the church, and apparent indifference or actual hostility toward the church. In a world of rapid and revolutionary change, some look toward the church as the last hope for conserving the old values, the old truths, the old morality, while others are trying to make the church become a leader among the agencies of change, responsive to the heady temper of the new times. The pressing problems of the poor within our culture of affluence, the relentless demands of minorities for full acceptance, enfranchisement, and empowerment, and the insistent clamor of young men and young women for recognition and the right of self-determination have made waves to rock the "ark of our salvation." The same waves are rocking our society and our world, threatening to undermine and overturn the institutions upon which the world we have known has rested.

No Pat Answers

It is important that we identify the present unrest in the church with the unrest in the world and that we recognize our own divisions and uncertainties within our religious life as reflecting the same divisions and uncertainties in our political, social, and economic life and in our culture generally. The issues upon which members of the church divide are the issues upon which members of the Congress divide, members of universities divide, and even members of families divide. There are no easy resolutions of these issues. There are no pat answers to the questions life in this latter third of the twentieth century is posing to us as individuals and to our world.

The letter was read at one of the services throughout the diocese on Sunday, May 10, 1970.

In such a time the danger is always that simple answers and ready resolutions will be proposed and that men and women, the young and the mature, will align themselves for and against these answers rather than confront the issues together. We are thus divided over so-called answers to the issues of war and peace, poverty and affluence, population and environmental control, and other matters of concern to the body politic. We are divided in the church by our espousal or rejection of the so-called new theology, new morality, or new liturgies.

Confronted by Problems

If the church and the nation are polarized, as they are commonly said to be, that polarization is, at least in part, the consequence of too ready an adoption of positions that are simplistic or inadequate, or both, in their response to the problems that confront us.

To take a particular instance, it is doubtful that either the present version of the Book of Common Prayer or any of the modern liturgies proposed for its amendment or substitution adequately expresses the adoration, prayer, and thanksgiving of every worshipper on every occasion. For some, the liturgies of the Prayer Book will always be the standard. For others, more contemporary language and customs will enable a deeper, richer participation in the church's acts of worship. So it is not "either-or." If the church's worship is to express the devotions of "all sorts and conditions of men," its forms of worship may very well have to include both the traditional and the contemporary as non-competing alternatives. A church that claims catholicity must adapt its message, its ministry, and its modes of prayer to all circumstances and all people.

As a matter of sober fact, the church is far less polarized than is supposed. There are those of its members who profess an extreme radicalism and those who are champions of an extreme conservatism. These positions may be expressed in terms of politics, race, theology, or worship. But in between these polar positions stands the great body of members in the church who are still seeking answers, still exploring solutions, still asking God's will and way among the many alternatives

that present themselves. If some were enthusiastic over and others outraged by the special General Convention's decisions at South Bend, far more were and are concerned but confused about the way in which the church ought to set about redressing the wrongs under which the members of the black race and other minorities have suffered and about enabling them to share the fruits and privileges of our common wealth.

We, your bishops, urge you, as members of the Body of Christ, to prize the unity of that Body above any party division. Recognizing that there are deep-seated differences of opinion and even conflicts among us, we ask that patience, forbearance, and, above all, charity temper the relations between individual members and parties of the church. We call upon all to exercise that degree of humility which recognizes that it is possible for anyone, even one's self, to be mistaken, and to be open to the possibility of recognizing the new duties taught by new occasions.

The Church Comes First

We are concerned and distressed that there are some, apparently, who are so insensitive to the church's need to be one in Christ that they will imperil that unity by the use of pressure tactics to achieve their own ends. We deplore the withholding of financial support from the parish, the diocese, or the national church. We regret even more deeply the abstention from the church's word and worship practised by some who feel alienated. We pray all to consider the effect of their action upon the welfare of the church in which Christ has joined them, and we dare to hope that those who have withdrawn from the church will return speedily and find welcome.

Finally, we would remind you that, upheld by God, the church has survived times as bleak as these in other ages. In the final analysis the church's destiny, and ours, are in the hand of God, not in the hands of men. Let us, therefore, face our times and our future secure in the knowledge of God's sovereignty and with the Psalmist's firm conviction that

"The Lord is King, be the people never so impatient; he sitteth between the cherubim, be the earth never so unquiet."
Psalm 99:1

- Leland Stark
Bishop of Newark
- George E. Rath
Bishop Coadjutor-elect

Need For Commitments

By Ernest E. Bruder

*Professor of Clinical Pastoral Care
at Wesley Theological Seminary, Washington, D.C.*

THIS IS in response to Gardiner M. Day's editorial in the II April issue of the Witness. I couldn't agree more heartily. Having for many years been engaged in a ministry to the most deeply troubled people of our time — the mentally ill — my experience confirms Dr. Day's observations.

One of the most essential and distinctive tasks of the Christian pastor is to provide opportunities for growing and maturing individuals to make specific commitments in their lives, and to call upon them to make these commitments. Baptism, marriage, and especially confirmation are such commitments. Largely because the deep seated meanings and significance of such commitments are rarely taught so that they can be understood, we find many drifting from what could be a safe and sure foundation — their life in the church as the Body of Christ.

To look backward and to link baptism and confirmation to infancy not only confuses what should be a natural progression toward maturity but presents major obstacles to a later and mature commitment of the individual to the Christian way of life.

I would most heartily agree that to accept the proposal that the 1970 General Convention authorize such a service is far more a step backwards in the interest of liturgical archaeology than an effort to meet the real needs of our seeking and floundering young people today. Far better that the matter be referred back to the committee. Hopefully some broad, informed and dynamic psychological thinking could be used in consultation by the Standing Liturgical Commission, and in all likelihood it will be discovered that to do as suggested with the present confirmation service will be much like throwing the baby out with the bath water.

The Prayer Book Its History and Purpose

Irving P. Johnson

THE LATE BISHOP OF COLORADO
AND FOUNDER OF THE WITNESS

25¢ a copy
THE WITNESS

\$2 for ten
TUNKHANNOCK, PA. 13657

Zane Wesley Gordy is Ordained Hip Hip Hooray is the Cry

By Tracy Early

RSN Special Correspondent

★ A rock band played "The Age of Aquarius" from the Broadway musical "Hair." A dozen or so priests wore chasubles of psychedelic colors and designs. People frequently applauded and embraced. Stenciled words on balloons explained: "It's Zane's Ordination."

The Rev. Zane Wesley Gordy, 31, was being ordained as an Episcopal priest at New York's Church of the Epiphany, where he is a part-time member of the staff.

Arranged by Gordy, the service was based on the regular Episcopal ordination service, with some variations drawn from a new ordination liturgy the denomination has prepared for trial use and with touches of celebration in contemporary style supplied by Gordy and his friends.

For Bishop Paul Moore Jr., new coadjutor of New York, it was a double first: his first ordination in New York and his first time to see an ordination of that style.

He said later that he approved. "I like it because it is free and natural, but still not sacrilegious in any way," he said. "The church has to express its life in the forms of the contemporary culture."

Bishop Moore had, in fact, approved the service ahead of time, Gordy said, as had Bishop Horace Donegan, whom Bishop Moore will succeed.

Formerly suffragan bishop of Washington, Bishop Moore had

known Gordy there where he served several years as organist of St. Stephen and the Incarnation, the parish attended by the bishop's family.

Bishop Moore was conducting the ordination for Bishop W. H. Mead of Delaware, since Gordy is canonically from that diocese.

The Rev. William A. Wendt of St. Stephen preached the sermon. Most of the psychedelic chasubles came from his church, where they are used.

"If our Lord knew the things you are saying and doing," he said a woman in Richmond had told him, "He would turn over in his grave."

The deceased members of Epiphany church may have been turning as he ended his sermon by exclaiming, "This is Zane Gordy's ordination day! Hip! Hip! Hooray!" But the live ones present burst into applause.

Music for the service ranged from "The Age of Aquarius" to a setting of the Sanctus, said by a music historian attending to have been written for the first Prayer Book (1549) of Edward VI.

Also included were "The Sound of Silence" by Paul Simon, standard hymns from the Episcopal hymnal, and a song with the refrain, "Jesus is a soul man. And I'm sure sold on him."

An ecumenical touch was added by Father Lawrence J. Madden, S. J., who read the epistle. He is superior of Woodstock College, which is in process of moving from Woodstock, Md., to New York.

Gordy, a graduate of the Episcopal Theological Seminary, is

on the staff of the Woodstock center for religion and worship, which has officers at the inter-church center.

Catholic students from Woodstock and Fordham University were also in the choir, along with students from the General Theological Seminary, where Gordy, a bachelor, lives. Among the unusual features of the service giving it a strongly contemporary flavor was a litany led by the Rev. Phillip D. Wilson of Wilmington, Del. It included in the traditional lists of prophets, evangelists, saints, and martyrs for whom the church gives thanks a number of more recent figures — including several non-Christians and some figures existing only in literature. "For Charles I . . . Malcolm X . . . Dietrich Bonhoeffer . . . Anne Frank, and all other martyrs," the litany read. "Thanks be to God!" the congregation responded.

Thanks were offered for a long list of artists, including Tallulah Bankhead, Woodie Guthrie, Frank Lloyd Wright and T. S. Eliot. Also remembered were "Alice in Wonderland, Don Quixote, Charlie Brown the "Peanuts" character — and "all other dreamers of dreams."

At the communion service which followed the ordination, each person received a paper flower, along with a piece of bread pinched off a loaf and a sip of sparkling burgundy.

At the recessional, to the "Battle Hymn of the Republic," the bishop in flowing gold cape and mitre came down the aisle with the traditional bishop's staff in one hand and balloons in the other.

"The old categories of high church, low church, and broad church for describing Episcopalians are shattered," said one observer. "We'll have to find a new term for this."

Pleas For Peace and Justice Mark Installation Service

★ In a service marked by reminders of the war in Southeast Asia, youth dissent and the killing of four Kent State students, Bishop Paul Moore, former suffragan of Washington, was installed coadjutor of New York.

Bishop Moore, 51, will become the diocesan in 1972 when Bishop Donegan retires. Some 2,000 persons attended the two-hour service at the Cathedral of St. John the Divine.

Silent prayer for the Kent State students shot by national guardsmen and for "those who have given their lives in Cambodia" was asked by Bishop Donegan.

He also read a statement asking for an end to the "Cambodian invasion" and protection of the rights of those who dissent. Signers were Bishop Donegan, Bishop Moore and Suffragan Bishop J. Stuart Wetmore.

Bishop Moore, long a civil rights and anti-war activist, said his thoughts were in Washington with the young people who gathered "with cries of rage and grief." He continued:

"The streets echo with the sound of marching. Young people in uniform have killed other young people who could well be their brothers or their sisters. And the fingers which pulled the trigger are our fingers.

"The deep sighing of the poor is fast becoming a scream of hopelessness. We older people do not fully understand what is

happening around us. I am sure our president does not fully understand."

After Bishop Moore took his oath, he administered communion to his wife and six of their nine children.

Among those attending the service were Mayor and Mrs. John V. Lindsay and Senator Eugene McCarthy of Minnesota.

CHURCHMEN HIT DRIVE INTO CAMBODIA

★ Charging that the U.S. drive into Cambodia "shocks and angers" them, top religious leaders of Massachusetts joined in a call for an interreligious rally for peace and for "repentance for national wrongs."

President Nixon's decision was said to involve "haste and deception and a cruel heedlessness to the nature and temper of our times."

A public rally in Copley Square was held May 14. Members of churches and synagogues were asked to hold services of mourning for the dead, and pray for "renewal of the American spirit of justice, peace and freedom."

Signers of the statement included Richard Cardinal Cushing, Episcopal bishops John M. Burgess of Boston and Robert Hatch of Springfield, United Methodist Bishop James K.

Mathews of Boston and Rabbi Murray I. Rothman, president of Massachusetts board of rabbis.

The appeal said the "invasion of Cambodia has . . . shaken the foundations of America. Social polarizations . . . has been aggravated by this escalation, and its continuation bodes ill for our nation's future. The student generation has been profoundly alienated, bitterly frustrated because its legitimate protestants have been ignored and even suppressed — brutally manifest by the deaths at Kent State University. We share their feelings of horror, and we commend their insistent demands for a change in American policy and a rebuilding of American society."

Also signing were the Rev. Burrett E. McBee, president of the Massachusetts Council of Churches and executive of the United Presbyterian Church in New England; the Rev. Arthur E. Walmsley, general secretary of the Council of Churches; the Rev. Ellis J. Holt, executive of the American Baptist Convention in the state; Rabbi Samuel S. Kenner, head of the New England region of the United Synagogues of America and Rabbi Sanford Seltzer of the England council of the Union of American Hebrew Congregations.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

MONEY for your TREASURY

OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold last year by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915

COHOES, N. Y. 12047

EVERYTHING for the CHURCH

- ☐ Outdoor Bulletin Boards
- ☐ Memorial Plaques & Tablets
- ☐ Lighting Fixtures ☐ Flags ☐ Bells
- ☐ Folding Chairs & Tables ☐ Robes
- ☐ Sterling & Brass Altar Ware ☐ Altars
- ☐ Stained Glass Windows ☐ Bell Ringers
- ☐ Altar Fabric ☐ Bibles
- ☐ Clocks for Church Towers
- ☐ Chime & Organ Records
- ☐ Hymnals & Choir Music

Please check above items in which you are interested and write for FREE Catalog.

WHITEMORE ASSOCIATES, INC.

Dept. 711,

Ecclesiologists of Boston

3 WEXFORD ST., NEEDHAM HTS., MASS. 02194

TEL. 617-449-1500

PEOPLE: —

(Continued from Page 52a)

'spaceship earth,' and wreaks far more ecological havoc, than a family of ten in India. We need to hear their cynicism and anger when, in the wealthy countries, our zealous talk about population control is not matched by an equally fervent commitment to world economic justice," Gill emphasized.

WILLIAM SLOANE COFFIN and writer Mitchell Goodman, charged with conspiracy, have been formally dropped by the justice department. They were among five men indicted in 1968, charged with consoling violation of selective service acts. Four were convicted but a district court of appeals threw out the convictions of Dr. Benjamin Spock and Michael Ferber, a Harvard graduate student. The possibility of re-trial of Coffin and Goodman was held open for months. The decision brought to a close one of the longest and most spectacular legal proceedings in the course of the anti-war movement. The charges originated from protests held in late 1967.

EUGENE BLAKE, head man of WCC, says, "I deplore", in speaking of Indo-China, and he is joined by others in using that word in calling attention to "the outworn and outdated terms in which he (Mr. Nixon) has justified his action in reversing the policy of withdrawal he has so recently stated." Joining Blake in the statement were M. M. Thomas of India, chairman of the policy making central committee, and Pauline Webb of England, vice-chairman. As of now the pile of protests from religious people reads like a whose-who-of-the-world and we have yet to find anyone

who supports the action taken by the U. S. administration. The only difference is in the degree of vehemence of the statements.

ROBERT L. DEWITT, bishop of Pennsylvania, said the student outcry against the expansion of the Vietnam war into Cambodia and against the killings at Kent State has "compelled churches to face fundamental issues." The bishop was one of several churchmen who signed a statement asking President Nixon to take not "further unilateral action" in Indo-China and urging an end to "the policy of repression of responsible dissent." Also included was an appeal to churches to witness and pray to end and repent of the war. The statement came at

the request of students from Bryn Mawr, Swarthmore, and the University of Pennsylvania. The latter served as east coast headquarters for the student strike for peace. The strike committee organized students to work with labor, business, politicians, high schools and churches in pressing for an end to the war.

LYMAN OGILBY, bishop of South Dakota, was joined by other prominent clergymen in deploring both U.S. involvement in Indo-China and lawful dissent which turns to violence. "We deplore the increasing militarization of our nation, our futile and tragic involvement in Vietnam, and now, our unilateral invasion of the sovereign nation of Cambodia," they said.



MAN'S
THOUGHTS OF A ~~HOUSEWIFE~~
BY GRACE RUSSELL

"I must confess ...
... the vocation of a housewife — is not my cup of tea ..."
... "other women might really get a kick out of scrubbing floors ..."
... "other aspects I do enjoy, ... like sleeping with a husband who still makes me feel like a bride; having babies and watching them grow ..."

This is "Rings and Things" by Grace Russell, giving meditations of a man's wife ... from wedding ring to doorbell ring. Warm, stirring, inspirational, timely. A delight for every wife (and for husband, too) \$1.50 each, ten or more for \$1.30 each. Order from

The Upper Room
1908 Grand Avenue • Nashville, Tennessee 37203

... .. Schools of the Church

The Patterson School for Boys IN HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing. 60th year. Summer camp with tutoring for boys 6 to 15 years. Periods 2, 4, or 6 weeks.

For School or Camp Patterson catalogs, write:

THE REV. FLOYD WM. FINCH, JR.
Route 5, Lenoir, N. C. 28645
COLLEGE PREPARATORY
CHARACTER BUILDING

NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sport, including riding and sailing. Accredited. Summer Camp. Write for catalogue
164 South Lake Shore Road

Church of the Heavenly Rest Day School

Co-Educational Nursery
through Grade VIII

(Presently through Grade V; Grade VI 1967,
Grade VII 1968, Grade VIII 1969).

A comprehensive curriculum beginning with Nursery designed for best possible preparation for secondary schools and beyond. Primary objective: Sound skills in Reading, Writing, Mathematics, Foreign Language, Music, Art and Physical Education. Curriculum also includes Religious Education.

2 East 90th Street — Upper School
1 East 92nd Street — Lower School
(EN 9-8040)
NEW YORK, N. Y. 10028

SHATTUCK SUMMER PROGRAMS

June 21 - August 1 56th Session

Boys and Girls

Explore new fields of study, strengthen basic skills, earn academic credit — and enjoy summer fun! Two groups. **Boys only** (Ages 10-12): Eng., math, nature, typing, French, Spanish, German, Russian. **Coed** (Ages 13-18):

Advanced study in humanities, math, science, Eng., art, drama, creative writing. College prep courses for preview, review, credit. Sports include golf, tennis, soccer, track, archery, riflery, swimming, sailing, water-skiing, boating.

Write for Brochure

Dir. of Adm., A-170 Shumway Hall
Faribault, Minn. 55021

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades 7th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Tennis, Wrestling, Cross-Country.

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boy Choir — Religious Training

CHARLES W. SHREINER, JR.

Headmaster

Post Office: Box S. Paoli, Pa. 19301

VALLEY FORGE MILITARY ACADEMY and JUNIOR COLLEGE

★ Here, "at the Nation's Shrine," education extends beyond the academic to build character, and develop leadership. Grades 9 through 12 and Jr. College. America's most beautiful campus. 96 modern buildings. Highest scholastic standards. Nationally accredited. Individualized guidance and tutoring. Social development. Extensive reading and spelling clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. Summer camps.

Catalog. Box W, Wayne, Pa. 19087

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,
THE REV. ROBERT Y. CONDIT

SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster

SAINT AGNES SCHOOL

Box W., Albany, N. Y. 12211

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,

Box W. Tappahannock, Virginia

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

AUSTIN MONTGOMERY, JR., M.A., Headmaster
Lenox, Massachusetts 01240

Bethany School

Episcopal Elementary and
Junior High Day and
Boarding School

Girls Grades 1-9

Boys (day only) grades 1-8
Kindergarten (day only)

For detailed information, write:

Principal

Bethany School

495 Albion Ave.,
Cincinnati, Ohio 45246

DeVeaux School

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 9 through 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitories for 130. School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M. A., Headmaster

THE RT. REV. LAURISTON L. SCAIFE, D.D.
Chairman, Board of Trustees