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Story of the Week

Plan for Peace in Indochina Outlined by Study Mission

* A 10-member delegation of religious, peace and youth leaders sent to South Vietnam on a fact-finding mission found the situation there "both much worse and, at the same time, more hopeful" than they anticipated.

This was how Ronald Young, director of youth work for the Fellowship of Reconciliation and coordinator of the delegation, summed up the reactions of the delegation invited to make the eight-day trip.

Purpose of the trip, was to look into reports of growing expressions for peace in South Vietnam, and of intensified political repression, according to Young.

Delegates said they met with representatives of religious communities, lawyers, labor leaders, writers, student groups, women's groups, intellectuals, and politicians. They also talked with rice farmers in their paddies, American and Vietnamese soldiers, members of the American press, and also with U. S. Deputy Ambassador Samuel D. Berger.

"Political repression is extreme. We discovered police and police agents are everywhere. We learned that when Vietnamese speak out for peace the government jails them on the pretext that anyone who opposes

the government must be pro-Communist."

"It is common for Vietnamese who criticize the government to be arrested under the law which allows people to be imprisoned on a renewal basis from six months to two years without trial. Many Vietnamese, especially students in the last three months, have been tortured at interrogation centers and prisons, like Con Son and Thu Duc. We saw the bruises of the victims and we heard of several of their direct accounts of the incredible torture by the U.S.-supported Thieu-Ky regime from ex-prisoners and from mothers and wives of youth who are now in prison . . ."

"The hopeful side of our report," Young continued, "is that we believe that a way to achieve peace exists short of military victory for either side. The strongest desires of the Vietnamese people are for peace and self-determination. Our meetings with many important groups in South Vietnam have convinced us that they will continue to struggle for these twin goals in spite of the hardships of the war and the severe measures of repression by the Thieu-Ky regime."

"The military power of the United States cannot be underestimated," he said, "but neither

can the determination and capacity of the 'other side.' Some form of interim government must be found which could be acceptable to both sides. Obviously, this cannot be the government of Thieu-Ky since it is so closely tied to the United States and continuation of the war."

"Again and again we were told by Vietnamese that the most important step the United States could take for peace is to withdraw support from the Thieu-Ky regime.

"This would allow," the delegation said, "for the formation of an interim government of reconciliation, acceptable to both sides which would be able to negotiate the withdrawal of U.S. forces, certainly an essential objective to the Vietnamese, and at the same time develop the basis for a genuine and workable coalition government for South Vietnam."

"We believe that this is the only alternative to continuing the slaughter of the Vietnam war. The United States must withdraw its support from the present warlike and repressive regime or acknowledge its commitment to pursue the war, not merely against the 'other side,' but against the vast majority of the Vietnamese, sometimes silenced, sometimes courageously speaking out, who want their country free, free of war and free of foreign domination. There will not be peace in Vietnam, until there is a government of peace in Saigon."

During a question-and-answer

period, press conference, a reporter asked if this group — which included a rabbi, two Episcopal clergymen and a Roman Catholic nun among its members — would not nevertheless be open to criticism leveled at congressional fact-finding groups accused of spending only a week or so in Vietnam, seeking out what they want to hear.

Young implied he didn't think this delegation would be so accused because in going to South Vietnam "we were very specific in the purposes for which we went. Our fact-finding was not about the total, complex, military-political situation in Vietnam but about a very specific part of it, that is, what was the extent and significance of recent expressions for peace in South Vietnam, and what has been the response of the Saigon regime, and in particular, U.S. officials in relation to that regime."

Time to get Facts

He thought eight days "gave us a good opportunity to look into the facts about that, and to get answers to the questions we had," even though he conceded that "obviously we could have used a month or two." The delegation went "out of our concern for peace," and he thought "we did that with real responsibility, and I think credibility."

Asked if the group would appear before congressional committees, Bishop Paul Moore Jr. of New York said the group hoped this could be arranged.

Sister Mary Luke Tobin, superior of the Sisters of Loretto and representing the Catholic peace fellowship, described the groups with which the delegation conferred.

"These were mixed groups usually," Roman Catholic, Buddhist, and others, she said. "But what impressed me very much was that one of these groups of

professional people — some superintendents of schools, professors, and so forth, who included both Buddhists and Roman Catholics — the opening statement of the group by one of the Roman Catholics was, on this whole question of peace, repression and the government, that we all think as one."

"I think this is particularly significant," the nun said, "because we don't always have that impression. Now I'm certainly not saying that every Catholic in South Vietnam is of this same opinion; I'm sure that is not true. But it was interesting to me that there were significant persons in the Catholic community — professional people, priests, members of religious orders, heads of schools, and so on — who felt at one with the whole position on peace, and as against the present government."

Rabbi Balfour Brickner, director of interfaith activities for the Union of American Hebrew Congregations, commented on what the delegation heard from the various South Vietnamese groups and individuals.

"They told us quite clearly that the forces of peace exist, that they exist immediately beneath the surface of the society, that under freedom and the presence of the normal civil liberties that you are used to in this country, those forces would emerge."

Brickner said these groups "would stop being merely social forces, they could coalesce, they would politicize, and they could form a government that would be non-Communist, non-Thieu."

Urge New Government

This new government, he said, "would probably be some place in the middle, but it would represent a consensus of the population, and not a view that is imposed upon them as they now

see it imposed upon them by an American presence that supports Thieu. That American presence that supports Thieu is resented and despised as much if not more than the American military presence," which revelation surprised the rabbi, he said, because he thought it was just the American military dominance which the Vietnamese people were against. Another part of it that's not been told to the American people is this deep-seated opposition to Thieu because this man represses and suppresses dissent and the normal, basic civil liberties of life, which they want just as much as you and I want them."

The rabbi said the South Vietnamese are not concerned with the "so-called fear of Communist takeover. When you ask them about the supposed blood bath that would ensue were this to happen, they dismiss it," he said.

View of Bishop Moore

Bishop Moore, asked if he felt the South Vietnamese could form a government which would be supported not only against the Thieu-Ky administration but against the Vietcong and North Vietnam, replied: "There was an extraordinary consensus across all these different groups that we spoke to about the form in which the steps should be taken."

The first step, he said, would be formation of a "provisional government which would not include either the far right of Thieu-Ky or the left of the National Liberation Front, but would be in the middle."

The South Vietnamese the delegation talked with felt, the bishop continued, "that such a government of a provisional nature would be acceptable both to the far right and the far left as a provisional government which would then in turn supervise whatever electoral or political

processes would be necessary to form a permanent government. This permanent government might or might not include elements of the right and left, depending on how the election took place. Now this is different than a coalition government."

Hunter Sees Fascism

David Hunter, Episcopalian and deputy general secretary of the NCC, said the "amazing thing is that not once did we find a person who would defend the present regime," although

he assumed there were persons who did support the Thieu-Ky government.

Many professional persons the delegation talked with had fled to South Vietnam from the north, he said. "I think it is an amazing factor," Hunter said, "that these people who are fighting the South Vietnamese government could not take the communism that they knew in the North. They're not Communists, but neither do they choose to be fascists, nor to live under a fascist regime."

sanity and brutality" on the part of those trying to perpetuate their illusions.

Western civilization, he said, is "unwillingly going through psychoanalysis, and all the rationalizations which made our world dear and respectable are falling off."

Among the illusions, he said, are "the altruism and disinterestedness in the economic relations between rich and poor nations, that rich nations are those which give and those of the third world are recipient nations, that national life is governed by Christian ideals," and "that the church is on the side of the weak and poor."

Mrs. Johnie Tillman of Los Angeles, a founder of the national welfare rights organization, told the women that "when you're on welfare you're nameless" and "you no longer have the right to say how your children should be raised."

She said that some people were living very well on their welfare check — "the farmers who get money from the government for crops they don't grow."

"Nobody ever talks about this kind of welfare check," she asserted. "What they mean when they talk about a welfare check is the \$262 a month I get to raise my four children."

Mrs. Tillman took issue with many arguments used against welfare recipients. Many of the people on the relief roles are unemployable because of health or other reasons, she said, denying charges that they are "lazy and shiftless."

When 350 welfare recipients in Los Angeles marched asking for jobs, she charged "they called the police."

Commenting on the argument that women have babies to get more welfare money, she said, "Anyone who would get pregnant on purpose, carry a baby for 9 months, go through the

Current Social Structures Hit At Presbyterian Meeting

★ United Presbyterian Women heard strong criticisms of current social structures from a university chaplain, a Brazilian theologian, and a black welfare mother.

"American hard hats" feel frustrated today because they struggled to realize a dream that has "turned into a nightmare," said William Sloane Coffin, Yale chaplain.

He criticized the church for "not having enough courage to go to the worker and say, 'Look, Joe, you have the wrong dream.'"

"What kind of a dream is it," he asked, "when you spend your day in spirit-mangling labor, have practically no say at all in the conditions which govern your life, and return home at night to a mortgage on the house, payments on the car, a color-blind television set, an overheated teen-age daughter, and a D-in-English, car-smashing son."

Because the workers don't understand the real nature of their problems, he continued, they look for a scapegoat — the long-haired, pot-smoking kid;

the liberal professors; the United Nations; the Vietcong.

The controversial opponent of the Vietnam war questioned the kind of patriotism exhibited by the hard hats. "Do the hard hats of America really care?" he asked. "I mean really care about dying Cambodians, South Vietnamese?"

"Let's be really honest and ask if there is anything less patriotic than merely waving the flag or getting a flag decal on your windshield," he said. "Could there be anything less patriotic than to be an unthinking, unfeeling, uncaring American?"

Rubem A. Alves, a Brazilian theologian recently appointed to the faculty of the Union Seminary in New York, said the "love-it-or-leave-it" patriots are captives of illusions with which men try to deny history.

No culture endures forever, said the exponent of the theology of hope. "History is a succession of building up and tearing down . . . Like individuals, political orders are destined to pass away."

He said that the end of illusions is marked by "bigotry, in-

pains of childbirth and have to be worried about that child for the rest of its life" for the small amount provided by welfare would have to be crazy.

It is "time to do something"

about the welfare situation she said. "If we don't, I can see my son's wife standing where I'm standing and your daughters sitting where you are, listening to her."

"bring down" society will fail and only serve to strengthen the "old society."

Contending that the university can survive in the new dark ages, Marty suggested several aspects of the new Christian mandate for higher education. He said it asks for the rejection of utopian solutions, such as those promulgated by the custodians of the "new consciousness" to see a world in which conflict will disappear or turn always creative. Marty called for an ability "to deal with futures without idolizing our versions of them."

The mandate, he said, also calls for the rejection of tyranny of "false alternatives," typified today by the "A g n e w i a n s, A q u a r i a n s, M i t c h e l l i t e s and M a r c u s e a n s, G r a h a m s and G i n s b e r g s," which seldom offer a real choice.

He said Christian freedom includes "the freedom from tyranny of the present and its options, even though the call for such a new world is qualified by Christian awareness that inside history perfection does not come."

Other aspects of the new mandate, said Marty, are the "quest for Christian alternatives and distinctives," and "the extrication from the cult of relevance."

Of the latter, he said, these cults have been formed to guide, govern, establish and produce a style of living for higher education, including Christian education, but Christians "are to be full of wonder, open to serendipity, pleased to be misfits, creatively poised in their marginality and boundary situations. The cult of relevance will not accept such a stance."

In addition, Marty said the mandate urges Christian higher education to endure, though survival will be more difficult in the new dark ages.

The mandate also looks to

Christian Education Now Faces New Dark Ages Says Marty

★ Christian higher education is entering a "new dark ages," precariously involved in a "survival game," a Lutheran Theologian warned.

Yet, observing that "all institutions of higher learning are in upheaval, fighting for survival, occasionally enjoying the luxury of a quest for definition," he said these new dark ages will provide the context for a "new Christian mandate."

Martin E. Marty, professor of theology at the University of Chicago, told a campus '70 conference audience at St. Mary's College, Notre Dame, that the mandates he spoke of are not "new" from God but refer to a new response to the Christian tradition of today.

Comparing the national climate of the present to the historical period of 400 to 1000, he said the new Christian mandate for higher education comes against a background similar to those dark ages.

"The old civilization is in decadence. Moral change is in the air. Violence and cruelty surround us. New superstitions are peddled everywhere. . . . And in our new dark ages, premium has already been removed from higher learning," he said.

Marty asserted that those who hope that the cultural revolution will be decided in favor of "humane life and learning," because youth constitute the majority in America, are "naive" about such factors as "the attrition rate, the sell-out factor,

fragmentation of student lefts, and the dispirited character of the survivors"

Noting that the "weight of numbers" is on the side of those who defend the values of the old civilization, he said "the calls for 'new consciousness,' a 'new sensibility' and a 'new mentality' are being heeded. But they do not provide sufficient counterforce soon enough to head off the spread of the new dark ages."

Marty said that "Christian institutions of higher learning, on such a scene, are extremely fragile, for they are losing their relative position, and much of their support has come from people who line up with the old culture."

He observed that the dilemma for Christian higher education is clear. To the extent educators expose themselves as part of a "system," and to the extent they wish to be "liberated" from its strictures, they will produce alternative problems in the form of "reduced support" and setting up a stage where violence and cruelty can come to the fore.

Drawing a pessimistic picture of higher education's future, he said the majority of Americans are not as interested in "equality and freedom" as they are in "security," and they will support those who can and will provide the latter.

He warned also that those who "bring down" institutions of higher learning in order to

(Continued on Page Ten)

THE WITNESS

EDITORIAL

Food and Population

THE QUALITY of life, rather than the world's ability to produce enough food, was the concern of many participants in the world food congress at the Hague.

With the dawn of the "green revolution" — the dramatic appearance of high-yielding seeds in the world's tropical areas — the perspective of congress delegates was much broader than the food-population issue.

There are prospects that hunger and malnutrition may be reduced to "negligible levels," A. H. Boerma, director-general of the food and agriculture organization, said in a review of the world food situation before the Dutch United Nations association.

Unemployment, rather than the food question, is casting "the great shadow across the future of the developing world," he told the meeting. Unemployment means poverty and poverty means hunger, despite the promise of new developments on the food front, he said.

"It is in the context of unemployment that the population explosion is so alarming," he said. "There are already millions of unemployed. With their numbers being swelled by successively larger waves of new generations growing up and finding no employment, there is a real threat that whole societies will sink into hopeless stagnation and then, most likely, explode into violence."

Although the spectacle of unemployment is deplorable both in the cities and the countryside, there is reason to believe that the main solution to joblessness in developing countries lies in those countries where the great majority of people depend directly on agriculture for a living, Boerma said.

If productive work is found to keep people on the land, he added, the migration to the cities from the country will be stemmed and the dimensions of growing urban unemployment will be reduced.

There is no easy solution to the problem of rural unemployment, Boerma said. He suggested

a more intensive use of the land, resulting not only in higher productivity but also in higher farm income.

As a side effect, this would "lead to a creation of a large number of new jobs outside agriculture, for example, in industries in rural areas concerned with processing or the manufacture of inputs," he said.

More than 100 countries were represented at the congress. The meeting brought together many Dutch citizens interested in the activities of the Congress who were not necessarily participants in its proceedings.

Mrs. Joseph Young, a U.S. delegate, rejected the distinction between "developing" and "developed" nations. All nations are in the process of developing, according to her. There are only countries "less developed" and "more developed."

Nations of the west, which pride themselves on their progress and institutions, have to develop "a real humility that we have a lot to do for our own people as well as for others," she declared. "We have a serious hunger problem in the U.S. and only within the last three years have we started to admit it."

Similar to the "third world," the U.S. has plenty of problems, she continued, adding that only 55 per cent of American mothers receive pre-natal care and that nutrition education in the U.S. "has a long way to go."

"We don't even teach nutrition in our medical schools," she continued. "As a result, many of our doctors won't recognize the early signs of malnutrition and treat with medicine instead of with good food."

She said she finds that church people in the U.S. sometimes are more willing to give money to solve problems in remote parts of the world than they are for those in their own cities.

"The affluent, middle class mother in America can't see down the alleys of the slums." Mrs. Young didn't minimize global needs. But the individual woman can have little impact in this area by herself. She must encourage aid from agencies and the government.

"I believe we should free our foreign aid, so that it doesn't have to result in a net gain for the

U.S.," she said, calling for unselfish assistance with no assurance of reward.

Christians should have a natural commitment "to help the least" not only with their money, "which is really secondary," but with their personal involvement. This view is "surfacing among the youth" and there is an increasing awareness of it also in religious circles, she added.

There was no disagreement about the world's acute shortage of proteins for human consumption, a problem which becomes increasingly serious as world population grows. Proposals on how to close the protein gap however, left participants sharply divided.

Prior to the Congress, a group of experts of the protein advisory group met in France to study possible use of single-cell proteins, manufactured by petroleum companies. The specialists reported the advances being made in synthetic proteins, which already are being used in some countries for animal feed. These proteins, with nutritive qualities similar to those of meat and eggs, could be added to bread, noodles, sauces or soups.

The commission recognized in its report that proposals for unconventional proteins are controversial. It noted the fear among many that industrial proteins would increase unemployment. Others questioned their safety as human food as well as their acceptance by consumers and the economics of their production. However, the commission concluded: "Despite these reservations, the general consensus of the commission was that in view of the urgency of the protein problem, every potential source of supply should be explored."

Advertise Christianity

By Raymond Hoche-Mong

Vicar of St. Clement's, Rancho Cordova, Calif.

TODAY the advertising field is probably the most communication oriented profession in existence. The advertising profession no longer depends on whim and chance for the promotion of commodities but employs the sharpened tools of motivational research, marketing experts, and communication analysts who specialize in the written word, the spoken word, and the new concepts of the audio-visual word. In fact, the advertising industry even extends itself to the cybernetic age by employing computers to turn selling and promoting into a scientific venture, rather than an act

of luck. At present, thanks to this very necessary industry there are no commodities which cannot be placed before the public eye; and there are very few which cannot be sold — even to buyers who possibly are not part of the demand. Hence, the advertising industry does not rely on chance demand, but develops, nay even creates the demand.

From headache capsules, to health damaging cigarettes, to candies and vegetables, to liquor and automobiles and to a thousand other items, the advertising industry is promoting and is very well convincing the public of its real or imaginary needs. Nothing, or almost nothing has been untouched by the advertising industry for quick and oftentimes successful promotion. Lately the great voice of politics has even been amplified by the means of the advertising profession. In fact, the making of the presidency, and the election of many of the public servants, in the last two decades have greatly rested on the ability of the advertising industry. Indeed, it is no secret that politics today is a commodity which depends immensely on good packaging and promotion rather than on content or quality.

Though advertising has been utilized extensively by many, there remains one which has had very little use for the advertising profession. That one is the church: the Christian community.

Apart from the "off time" given by the broadcasting industry for public service in the form of devotionals or other dribble and the sketchy schedule of services by the newspapers, the church has made little use of this powerful industry. The church, which has been called by its Lord to promote the gospel, a real commodity which Christians believe would be supremely beneficial to "all people, at all times, and in all places," has neglected to employ this rather effective promotional instrument for its image, its message, and its platform.

Genuine Commodity

GRANTED that there may be some reservation about utilizing the methods of advertizing, and perhaps, churchmen may feel that this form of promotion would cheapen the gospel. We, ought, however, be reminded quickly that only a cheap commodity is cheapened by promotion. If the commodity, known as the gospel and what it signifies by its Christian label, is worth telling, showing, and giving to the people, then it is of necessity worth advertising. If the public may be oriented

that life is lacking without such and such a car, that free-form swimming pool with submerged blue lights, that lemon oil wax for the furniture, that floor wax as hard as a gliding clear shield, that cigarette which brings the wonder of the country into the city, or that thin plastic bag for food storage which galantly comes to the rescue of distressed marriages, then how much more easily will people be convinced by the advertisement of a genuine commodity like the Christian "thing."

"But it would cost a fortune," would cry some overly thrifty people. What if it does cost a million dollars to place the excitement, the joy, and the hope of the Christian church before the people? This would certainly be a most inexpensive way to develop the mission of the church. And at least it would be done no less than by professional people experienced and versed in the field of promotion, rather than by priests or ministers who often know very little about promoting a commodity and still less about the temper of the public with whom they have been for so long at odds. And incidentally those who reject advertising as degrading, need only but be reminded that an evangelist is merely a promoter, and advertiser of a "holy" product.

One of the great calamities which had beset the church in its promotion of the good news — that people though unacceptable are acceptable, loved and really worthwhile to God — is the fact of its image. The Christian community has oftentimes offered an image which is negative in scope, attitude and concern. In other words, the influence it has promoted has been negative rather than positive; depressing rather than hopeful; even sinful rather than redemptive. It has repelled potential converts instead of attracting them which is just the opposite of evangelism and advertising.

Skills of Admen

ONE OF THE FACTS which come from the advertising industry is that no one likes to be "sold" but everyone likes to "buy." To encourage this advertisers rely on showmanship, dramatic demonstrations which appeal to as many of the senses as possible, an atmosphere of factuality, the emphasizing of the advantages of the product, and finally placing the product in a setting which is most identifiable to the customer in his own particular corner of the world and his society. For instance, it would be curious to try to advertise a convertible automobile in North Dakota in the middle of January during a parlyzing blizzard.

However, showing such a car with the top down on a balmy day after a heavy snow which has been cleared off the roads with passengers who are warmly dressed and enjoying a drive in the country, might suggest that convertible automobiles have a place, and an appealing place, even in North Dakota in the wintertime, hence showing that the car may be enjoyed all year round even in the cold north. A buyer may be developed who does not feel that he is being sold, but rather that he is selling himself the product. What the advertiser has done is open new possibilities for the prospective buyer and his product. No immorality has been inflicted upon anyone. No misrepresentation of the product has been offered. After all, convertible automobiles are, and may be used even in very cold areas of the world.

The fluidity, freshness and joy of the Christian committment, something which for too long has been buried in coffins of dreadful piety, could be so advertised that people would be made quite aware of the continuity between the church's content and form. The public, that wide space of humanity which is so unknown to the church and still so untouched, would be able to see, hear and feel the interrelationships of the good news with its life experience. People would be offered an opportunity to compare Christianity with the other religions. Of course, it would be the Christian's assumption, and hopefully the adman's too, that Christianity is not only a superior religion, but obviously a superior product too. It would be necessary to inform people in clear and attractive ways that Christianity is truly loving, inclusive, refreshing, reconciling, and perhaps even reasonable in the light of all that is known in this cybernetic age. The "word" would be spoken, enacted, and promoted with new music, art, and drama. Perhaps, even the liturgical methods used in worship would be related by attractive, catching, and exciting advertisements.

The church has for too long shown itself to have the dreadful feeling of staleness, as the television advertisement for a tooth paste captures it and offers it: morning mouth. The church needs to awaken without a bad taste in its mouth. It is time to brush out the stuffy bacteria which gives it bad breath. And who knows even the churchman may begin to believe what is implicit though not explicit in the Christian message. That Christianity is restoring to the person; that it is joyful; that it is reconciling, peaceful and loving; that it is positive, constructive and hopeful; that

it is dignifying in the sense that personhood is important not only to God but also to man; and that it can enable people to face others without embarrassment.

The churchman may even sell himself to increase his committment in spite of the present

dullness of most sermons, or the present weariness of most religious services. Hopefully, the churchman may be even moved to demand some real improvement from his parish for fear that he and the congregation be sued for misrepresentation of facts and/or false advertising!

MARTY ON EDUCATION: —

(Continued from Page Six)

“concern for the whole” and for “self-criticism and criticism, not only of the establishments but also of reformist or radical counter-forces.”

Finally, he said the mandate calls for a “quest for Christian community and freedom,” Christian revelation, as well as tradition, liturgy, reflection, action and inquiry, “lives at the juncture of community and freedom.”

“The Christian quest will not be for a happy medium between repressers and radicals,” Marty continued, “but to be responsive to those symbols which hint at the possibility of transcending existing definitions and parties. All routes will be painful, demanding sacrifices,” he added.

.. People ..

MICHAEL RAMSEY, archbishop of Canterbury, marked the 300th anniversary of the martyrdom of St. Thomas a Becket by stating that “we are brother Christians and the martyr speaks to us all.” The special national service was the largest of a special series planned in England to observe the martyrdom of the saint in Canterbury Cathedral on Dec. 29, 1170. “Across the centuries, the martyrdom of Thomas speaks to all of us who are Christians. It speaks to all of us whatever our ecclesiastical allegiance. We rejoice that

Roman Catholics have shared in this commemoration as well as Anglicans and members of other communions.” Bishop Horace W. B. Donegan of New York was among the large throng attending the service.

DONALD E. SMITH, director of the American foundation of religion and psychiatry told the meeting of the American association for mental health that 42 % of people in trouble still seek a clergyman first. He said that one of every 10 Americans needs psychiatric treatment, but the nation has fewer than 50,000 psychiatrists, psychologists and psychiatric social workers — and many areas have none. The solution, he said, is to recruit and train people in disciplines not immediately associated with the professions of psychiatry and psychology. According to Smith, “the clergyman represents the most natural and obvious source of adjunctive service to the men-

tal health team.” He noted that professionals in religion and medicine used to consider each other as enemies. “I still find an occasional psychiatrist who gets threatened by possible intruders on his territory, and the clergyman who still thinks that Freud was the anti-Christ,” he said. “Generally, all across the country there is a new openness towards other members of the helping profession . . .”

KENNETH M. SOWERS was elected treasurer and acting president of Florida Episcopal



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College which is in the process of organization and development. Plans call for erection of buildings adjacent to the campus of Stetson University in DeLand, Fla., and cooperation in classes, etc. The first class will be admitted in September, 1973. Sowers was professorial lecturer in the school of business and public administration, the George Washington University and at the same time president and treasurer, leadership resources, Inc., Washington, D. C.

DAVID R. HUNTER, Episcopalian and deputy general secretary of the National Council of Churches, issued a statement expressing support and concern for the black sanitation workers on strike in Jackson, Miss. "These are the poorest of the poor people," he said. "These people have tried for the past two years to get a decent union contract with the city of Jackson, but even today the mayor of Jackson refuses to talk directly with them. The workers have no strike funds, and they went on strike realizing that they have nothing to fall back on but some undefined hope that America would not let them down." Some 700-800 black city employees, mostly sanitation workers, struck for higher wages, union recognition, and other benefits. The Delta Ministry, a project of the NCC with headquarters in Greenville, Miss., has sent out an appeal for money and food to assist the workers.

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HENRY I. LOUITTIT, who retired as bishop of the diocese of South Florida when it was divided into three dioceses in January, was married June 29 to Mrs. Elizabeth S. Harms of West Palm Beach. The ceremony was performed by the 67-year-old bishop's son, the Rev. Henry I. Louttit Jr., rector of Christ church in Valdosta, Ga. Bishop Louttit had been a widower for two years, Mrs. Harms a widow for five years. The couple will reside in Sewanee, Tenn., this summer when Bishop Louttit will take a theology course at the seminary. They will live in Orlando after September.

M. GEORGE HENRY, bishop of North Carolina believes that eventually everybody will get "tired of hearing about ghettos and the inner city" and will return to the ministry of serving mountain people. He is asking the church to provide funds to reopen the mountain missions training program in Valle Crucis. This program was suspended in 1968 for lack of funds. It had prepared thousands of clergymen for service in the mountains of Appalachia, he said. These ministers were trained "to preach in a vocabulary of only 500 simple words so they can talk to people, meaningfully, on the level of their understanding."

MICHAEL DE-LA-NOY, press officer to the Archbishop of Canterbury, has been fired

for writing two magazine articles on sex. "The Archbishop of Canterbury did not sack him," said Maj. Gen. Adam Block, head of the church information office "I did." "Obviously I would not have taken this decision without consulting the archbishop," he added. Both articles were for magazines designed to appeal to educated readers. One, for Forum, discussed the permissive society, arguing that it was not as permissive as some critics assert. The other, for New Society, contained an interview with a bi-sexual man. "As press officer to the Archbishop of Canterbury he should not have published articles of this nature," Gen. Block said. "He did not consult me about them — although he should have realized that he was responsible to the organization for which he worked for any other work he produced." De-la-Noy, 36, said the archbishop "always allowed me to freelance and told me on numerous occasions that he had no wish to censor me."

WALKER TAYLOR has resigned as director of service to dioceses for the Executive Council to resume a business career in Wilmington, N. C.

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