

The **+** WITNESS

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



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

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Story of the Week

**Council's Relevance Questioned
After Existing but Two Years**

★ Although only two years old, the Anglican Council of North America showed signs of wear. At its second meeting, the council, which comprises the Anglican Church of Canada, the Episcopal Church in the U.S.A. and the Church of the province of the West Indies — the English-speaking Caribbean plus Guyana — heard serious questions raised as to its relevance.

Archbishop Allan Knight of Guyana, metropolitan of the West Indian Church questioned the expense of such a meeting to discuss "interesting but highly theoretical issues."

Others went along with his assessment although all agreed with Bishop John Howe, Anglican executive officer from London, who said that the concept of regional consultation was the only valid method of operation in this century.

"If you people in Canada and the United States continue in a path of introspection and isolation I'm afraid the concept of world-wide Anglicanism will die and your churches will become moribund," Bishop Howe said in the keynote address to 40 delegates and observers from the three independent churches.

The council was formed in February 1969 at an inaugural meeting in Nassau, the Bahamas. Archbishop Howard Clark, recently retired primate of the

Church of Canada, was its first chairman.

Formation of regional Anglican councils was a result of the 1968 Lambeth Conference of bishops which rejected large international meetings in favor of regional councils. The North American Council was one of the first formed.

As it opened its sessions, the council quickly moved to change its name to the Anglican Council of North America and the Caribbean to bring the English-speaking West Indies into the picture more clearly.

Since Archbishop Clark's retirement left the council without a chairman, Archbishop W. L. Wright, 66, acting primate of the Church of Canada, and bishop of the northwestern Ontario diocese of Algoma, was elected for a one-year term as chairman. Bishop Stephen Bayne, retiring executive vice-president of the Episcopal Church, was re-elected vice-chairman.

Bishop Howe flew in from England especially for the meeting and pulled few punches in his speech. Delegates spent the remainder of the day reacting to his talk.

Presiding Bishop John Hines told the assembly that he agreed with Bishop Howe's assessment that the church is relevant today — a comment, one observer

said, that is seldom heard from modern church leaders. "Anglicanism from its very inception has come from the privileged classes but it also stands perhaps more than most traditions for freedom and individual dignity under God," he said.

Bishop Howe told delegates that no longer was the Anglican communion the symbol of the status quo. "We no longer think in terms of Solomon the builder, rather we are like Abraham with no structures or foundations on which to build — we are returning to the pilgrim church concept. It is an existential situation in which we find ourselves and perennial norms no longer apply."

He asked the group to consider whether the traditional church as represented by the three churches really represented the New Testament gospel.

"We must cease to hold great loyalties to western style politics and culture. These conventions and mores are increasingly suspect today. I think that what we cling to must rightly be put under the microscope and that will probably sweep away much of our hold on denominationism," he said.

Turning to the relevance of the church and in particular, the world-wide Anglican Communion with its 50 million members, Bishop Howe insisted that irrelevance was "a wearisome thing flogged to death by the mass media."

"Actually the church is more relevant today than for a long time," he said. "My only problem is whether it is the church of the New Testament. If it is not then it is irrelevant. Never before in the world's history has the need for forgiveness and the capacity to receive forgiveness been so great.

"Never before has materialism been so severely questioned, never before has the dignity of man been so desperately sought. All this is right on the beam of Christianity."

Getting to the Grass Roots Aim of Plan in Virginia

★ The diocese of Virginia should be controlled by its active members, according to the recommendations of a restructure committee report. The committee will hold regional hearings on the report in November and will submit the final proposals, along with a new constitution and canons, to the annual council, which meets Jan. 22-24 in Richmond for approval. If the proposals are approved, the restructure will occur in January 1972. The diocese would then be divided into 20 regions — small geographic clusters of churches and congregations which would be encouraged to assist one another.

The committee recommends that much of what is now called diocesan program be initiated and carried out in these regions where it will respond to local needs.

It proposes that every local group in a region be called either a "church" or a "congregation." In order to qualify as a "church," a group would have to have at least 100 active communicants, be financially independent and "participate fully in the life of the diocese." The requirements for having a full-

Bishop Howe travels about 100,000 miles a year visiting all areas of the Anglican communion which is made up of 23 independent churches loosely associated with each other.

"It is clear to me that this worldwide communion, which is really a minority church in the numerical sense, was never planned. There is no overall pattern. But some important things emerge:

"It is worldwide, it is interracial and although it is small in numbers it has an extraordinary influence."

time paid clergyman and a church building would be removed.

A "congregation" is defined as a group having less than 100 active communicants, in need of financial aid from the diocese, or in need of the bishop's guidance.

The annual council of the diocese would continue to be the ultimate power, together with the bishop, but between councils a new executive board would oversee operations. The board would be composed of one representative elected by each of the 20 regions. They would meet regularly with their local regional councils and report back to the board. The committee sees this as a way of making diocesan policy responsive to local needs.

Few rules are laid down for the regional organizations. The committee says it is simply trying "to enable and encourage local initiative and cooperation."

The committee suggests regions might share clergy, engage in joint educational and social projects, cooperate with other churches or agencies in their areas and coordinate pro-

grams. The regional council would be chaired by a dean appointed by the bishop and receiving an honorarium from the diocese.

The report suggests strengthening the standing committee of the diocese. This high-level group of 12 would determine which churches are in which region. It would advise and consent to most of the appointments which the bishop makes to church offices and help him decide whether or not a group of people qualifies as a "church" or a "congregation."

In the committee's opinion, the diocese "is too large, or . . . has too few bishops, or both." It suggests that each of the three bishops take direct responsibility for a group of regions.

A new secretary would be placed in charge of all personnel and administration, which are at present the responsibility of the bishop. He would answer to the bishop and the standing committee.

The report is the work of a committee which has been studying and planning for over a year, with the Rev. William Sydnor, rector of Christ Church, Alexandria, as chairman.

The committee held hearings in the diocese in the fall of 1969 and gives the hearings credit for many of the principles on which its report is based and feels that its proposals provide a much more flexible structure than the present one and should improve communication from the grass roots.

REPORTS FROM HOUSTON

★ General Convention opened in Houston on Sunday, October 11, and will be covered in our next issue and whatever later numbers are needed to do the job.

Reporters will be Gardiner M. Day, John M. Krumm, W. B. B. Spofford Jr.

.. People ..

LLOYD GRESSLE was consecrated as bishop coadjutor of Bethlehem on September 26, in the chapel of Lehigh University. Among the eighteen bishops in attendance were John E. Hines, Presiding Bishop, who was consecrator. Bishop J. Brooke Mosley, president of Union Theological Seminary, and Bishop Frederick J. Warnecke of Bethlehem, were co-consecrators. Preacher was the Rev. Clement W. Welsh of the College of Preachers in Washington, D. C. Reader of the lesson was Bishop Gressle's son Richard, a seminarian at the Episcopal Theological School.

MICHAEL ALLEN, new dean of the Berkeley Divinity School said upon his installation that the school would not be willing to close or to "die in the embrace of another." He indicated, however that the seminary would try to work out some cooperative relationship with other schools. Last January, approximately 25 students at the school staged a sit-in at the seminary's chapel in protest against a statement by Berkeley trustees that they would explore merger possibilities. Allen said that while Berkeley intended to "restructure" and was open to continuing its work "either in New Haven or somewhere else," it would not join with "those who see no need for change. We will seek out those other schools who wish to venture into this new world around us and ask them if we can get together." In an interview, he said the school would consider "federation," but did not want

"merger." Conversations about possible cooperative relationships are already in process with several schools, he said.

ANDREW YOUNG, an associate of the late Martin Luther King Jr., won the Democratic nomination for U.S. representative from Georgia's fifth congressional district. The black United Church of Christ clergyman defeated a white candidate, Wyman C. Lowe, in the primary runoff by a vote of 52,790 to 35,471. In the November election he will face the Republican incumbent, Fletcher Thompson, who is seeking his third term. If successful, Young, former executive vice-president of the Southern Christian Leadership Conference, would be the first Negro to hold the seat since reconstruction days.

ALBERT A. CHAMBERS, bishop of Springfield, announced to the annual synod of the diocese that he will retire in October, 1972, after serving ten years as head of the church in central and southern Illinois. Stating that he would become eligible to re-

tire next June, he added that he would continue in office until 1972 "in order that we can plan well in advance the steps to be taken to elect a coadjutor bishop who can become your diocesan upon my retirement." It is expected that the diocese will elect a successor next year who would assist Bishop Chambers until the actual retirement date. In the same address he took the opportunity to voice some of his views on the current trend of the church. "You know from your

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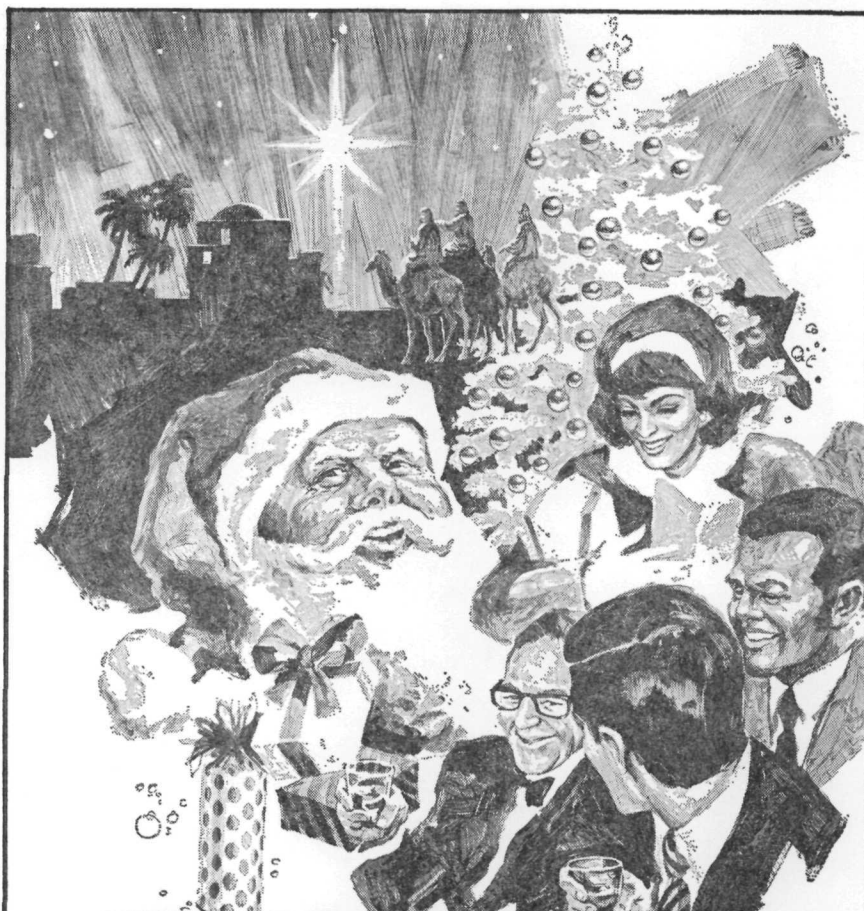
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experience with me that I am a conservative. I believe the true mission of the church is to worship God and to bring others into the knowledge of his saving grace. This does not mean that I do not recognize our need, as committed Christians, for a program of social action . . . But it does mean that I believe that I am bound by my ordination vows to keep the faith and put the worship of God first in corporate and private prayer, and to do all that I can to bring others into the fold."

OSCAR C. CARR JR., a banker of Clarksdale, Miss. was one of six people elected trustees of Berkeley Divinity School. He is co-chairman of the agenda committee for the G. C. now meeting in Houston. Others elected: Samuel A. Galpin, a New Haven lawyer, senior warden of St. Paul's, and proprietor of the New Haven green. The Rev. Richard E. Gary, assistant to the bishop of New York of planning co-coordinator of the diocesan self-study and a member of the department of ministry, NCC. Mrs. Nell Gibson of New York a housewife, both a member of the diocesan committee on minority unrest and special representative at Houston from the union of black clergy and laity for New York. She is the first woman to be elected to the board of trustees. Frank Patton Jr., a New York lawyer, has frequently acted as counsel for both the diocese of New York, and for the inter-religious foundation for community organization. The Rev. Edward R. Rodman, assistant minister at St. Paul's, New Haven, is a member of the union of black clergy and laity of Conn. and president of operation break-

(Continued on Inside Back Cover)



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EDITORIAL

Planning in Zero Hour

THE SCOPE of our church's national work is set by General Convention. Between meetings, the work is directed by the Executive Council, consisting of 45 elected men and women, clergy and lay, representatives of youth and minority groups, from a wide geographic area. Ex-officio members are the Presiding Bishop, chairman; President of the House of Deputies, vice-chairman; a Vice-President, a Secretary and a Treasurer.

The budget presented at each General Convention is developed and adopted by this group of elected representatives. The 1970 budget is \$13,213,764, nearly a million less than the 1969 budget, yet it is questionable whether \$12-million will be raised, due to a number of reasons — inflation, higher prices and the withholding of money by some who do not like some parts of the program and budget that was voted by the 1967 convention.

At the Houston convention, the council is to present two budgets. One totals \$13,150,000, the money to come from quotas, hopefully to bring in \$12-million from dioceses and districts, with the balance coming from investments. They will also present what is called a "beyond-quota" budget, hoping that dioceses, parishes, individuals will give to expand work in the regular budget and start new work. All of this is spelled out in a council publication and totals \$9,647,234.

The book, *A Strategy for Mission*, is the work of many people, meeting over an extended time in all parts of the country and has been widely reviewed, discussed and revised. Directions the Executive Council should follow are stated as follows:

A. In the council's obedience to mission in the world, we feel:

1. That it should strengthen its attempts, within the limits of its authorized capability, to respond effectively to the human predicament by

(a) clearly identifying that predicament in the light of the Christian faith, with a special concern for preserving and enhancing the humane and humanizing traditions in society,

(b) considering as essentials of mission the

pioneering efforts to improve man's lot, with emphasis on self-determination, concern for the changing structure of society as well as ministry to individuals, just and effective reconciliation, ability to perceive emerging crises and respond flexibly and imaginatively, experimentation, and response to change.

2. That the council should give increased attention to supportive services to strengthen the training of ordained and lay ministers.

3. That the council should make increasing ecumenical commitments, under the direction of the General Convention, especially through consortia.

B. In the council's work in church development, we feel:

1. That it should take a stronger lead, in cooperation with dioceses and congregations, toward clarification of its and their proper responsibilities in planning and programming, and in the securing and allocation of financial resources.

2. That the council should strengthen services provided to the dioceses and congregations to

(a) assist reconciliatory processes,

(b) communicate, disseminate, link and interpret,

(c) help discern the frontiers of mission,

(d) evaluate and communicate experimentation in mission,

(e) support and enlarge pastoral understanding and care of the casualties of an inhuman world.

3 That the council, in its training programs, should emphasize

(a) theological exploration and dialogue,

(b) evangelism in a changing world,

(c) non-stipendiary ministry,

(d) lay ministry,

(e) training in prayer and the self-disciplines of the Christian life in moral theology,

(f) the need for more relevant ministry to youth and young adults,

(g) training of indigenous clergy (including ghetto and inner-city),

(h) community development and the development of better human relations.

4. That the council, in its work as a whole, should emphasize

(a) the unity of the whole church of Christ and

ecumenical perspective in every possible aspect of the church's work and worship,

(b) the **furthering of full autonomy** in all non-U. S. church jurisdictions, not necessarily requiring in every case complete financial self-support,

(c) the social, political and economic implications in our time of the eternal gospel of Jesus Christ,

(d) the centrality of that gospel in the church's mission.

5. That the council should give strong support to a wide program of stewardship and resource development.

C. In the council's internal, operational development, we feel

1. That it should plan for an equitable and orderly reduction in staff, with special attention to a "spin-off" of functions which can be performed by others and abandonment of activities not essential to a national structure or not given priority.

2. That it should emphasize careful selection and training of staff and better personnel policies for career development.

3. That it should clarify its need for both experienced "generalists" and also specialists in priority areas.

4. That it should give priority to the integration of its planning with that of dioceses and congregations and to the development of clear and positive channels of communication, with particular emphasis on ways of "listening to the church".

5. That it should give attention to the need for greater unity within the staff and the necessary steps toward unity, including an increased attack on racism, **clear administrative procedures and responsibilities**, and the completion of **staff reorganization** to eliminate "departmental" vestiges.

6. That it should widely develop the effective and appropriate use of electronic data processing.

7. That it should emphasize the development of communication task forces, including council and non-council components, to interpret major church programs and plans.

8. That it should study ways, including new recruitment and training facilities, revised pay tables, etc., to encourage the greater participation of lay men and women on its staff and, as appropriate, elsewhere in the church.

We'll do well however, in all our elaborate planning, to keep in mind the one most important fact facing the world today. Albert Szent-Gyorgyi,

Nobel laureate, put it this way as recently as September 25, 1970.

"Two radars, attached to computers, are watching one another, one in the Soviet, the other in the United States, and if the one sees missiles coming it must order the firing of bombs on its own side, to have them in the air before the other's bombs arrive. There are fifteen minutes left for decision and there is no human being who can evaluate such a complex situation in such a short time. So the only thing left is to fire, wipe out mankind, destroy civilization."

Fifteen Minutes to Zero is what he called his article. People spending two weeks in Houston making plans for the Episcopal Church for the next three years, we hope, will ponder the warning of this and other notable scientists.

Religion in Soviet Russia

By John M. Krumm

Rector of the Church of the Ascension, New York

THE STATE OF RELIGION in the Soviet Union is a perplexity enveloped in mystery and wrapped in an enigma! A month of travel throughout this vast country — from Riga to Tashkent, to Moscow and Leningrad — gives some impressions but hardly qualifies one for authoritative conclusions. Churches and synagogues and mosques are open — though not as many as formerly — and attendance is impressive. A Russian Orthodox church in the summer resort of Yalta was uncomfortably crowded on a Sunday morning in August with as many as 400 worshippers. The following Sunday at the center of the whole world-wide Armenian Church, Echmiadzin, a festival of the blessing of the first grapes jammed the church and filled the grounds with more than a thousand people as the Catholics — the Armenian "Pope" — officiated. In the Baptist church in Moscow an estimated 500 or 600 people packed the pews and stood in every available space for an evening service which lasted two hours and included no less than five sermons! Even the Jewish synagogue was open and well-attended despite many severe restrictions on the practice of Judaism in the Soviet Union.

As is often reported, the congregations tend to be mostly women and mostly older women — but this is not peculiar to the Soviet Union. However,

one does see some young people, some men, even some soldiers at the services. One may dismiss this evidence with the cynicism expressed by one American presently living in the Soviet Union: "a sham put on by phoney religious leaders at the prompting of a cynical state to impress visitors." A close look at the worshippers suggests, however, genuine devotion — indeed an almost ecstatic and transfiguring piety. There are obviously some risks in church attendance, risks at least of unpopularity and derision, and that crowds of people still worship is not easily to be dismissed as hypocrisy or sham. It is true that especially the Russian Orthodox Church is regarded by many Soviet citizens as more of a cultural and national tradition than as a center of personal devotion. Even professedly agnostic or atheistic Intourist guides speak of "our cathedral" or "our patriarch" and buy candles to light at a shrine!

The Soviet state keeps a careful and wary eye on organized religion. It is even widely believed that some of the religious leadership is primarily loyal to the state and reports to it on any suspicions of dissent or criticism of state policy. The policy of the state has not officially changed from the restrictive decrees of the Khrushchev era. At that time the 22,000 Russian Orthodox churches were abruptly reduced to 12,000 on the ground that no church ought to be open that did not have a resident priest. At the same time, the number of theological seminaries was reduced from eight in number to three. It is believed that the authorities do not enforce these restrictions quite as zealously as once they did, but the damage that has been done has been serious and lasting. It is disturbing to hear that a heavy hand is felt in the setting of the curriculum of the seminaries. Virtually no biblical exegesis is taught and very little systematic theology. The emphasis is upon liturgics, ceremonial performance, and church polity.

Religion and Peace

RELIGIOUS LEADERS have felt obliged to go along with some of the state's political propaganda. A conference on "Religion and World Peace" was held at the ancient monastery center of Zagorsk near Moscow in July 1969. A copy of the proceedings and findings shows a fairly slavish following of the Soviet line — anti-Israel diatribe, uncritical support of Hanoi, attacks on West Germany. Some American delegates raised very quietly some questions about the tone of the conference, but Soviet religious leaders — even the

Jewish delegates on the anti-Israel resolutions — were unanimous in their uncritical assent. What agonies of conscience and wrestling with moral alternatives lay behind this acquiescence one can only guess.

Some of the religious leadership, despite their cooperation in such clumsy propaganda efforts, is quite impressive. The Metropolitan of Leningrad, Nikodim, well known in the west because of his leadership in the World Council of Churches, is everywhere acknowledged as a leader of great stature, dignity, and spirituality. The forthcoming election of a new patriarch of the Russian Church following the death of the Patriarch Alexi last spring will certainly include attention to the possibility of Nikodim being chosen. Some believe, however, that his contacts with the west will work against him and that in any case he is more useful in his present role in world church affairs than he could be as the patriarch.

American Jewry has been very critical of the Rabbi of Moscow, Yehuda Levin, but his stature and deep spirituality are nevertheless widely acknowledged. The restrictions against Judaism which Rabbi Levin has felt obliged to accept — including limitations on prayer books being circulated, suspending the practice of circumcision, etc. — are obviously very hard to bear, but his critics might ask themselves what the alternatives are to submission. The synagogue is open and well-attended, and knowing Rabbi Levin one can only believe the worshippers are being genuinely fed spiritually.

The Baptist Church in the Soviet Union is by most observers credited with being the only religious body which is growing and has more members now than it had twenty years ago. Such a judgement is hard to prove, of course, because there is an "underground Baptist Church" disaffected by suspicions about the connection with the state of some of the Baptist leadership. Khrushchev tried desperately to squelch this dissident movement, but one hears everywhere of their amazing success in gaining converts. The contrast between the Bible-centered piety of the Baptists and the liturgical piety of the Orthodox is very marked. Baptist preaching always begins by opening the Bible and reading a text which the congregation follows in their own Bibles. The experience in the west that church renewal almost always is accompanied and even prompted by Bible study may give a clue as to the reasons for the Baptist success in the Soviet Union.

An American traveler in a brief conversation

at an airport described his investigations for a series of articles on religion for a national magazine in the United States and concluded by saying, "Religion in Russia is not dead; it is only slumbering and may at any moment be aroused with astonishing results." A motion picture which was produced by the Soviet state and seen in Paris in early September gives credibility to this observation. The film is about the great icon painter in early 15th century Russia, Andrei Rublev. His spiritual search and crises of faith and doubt are powerfully portrayed. Although the church is often depicted as clumsy and gross and narrow, the use of the New Testament is very striking and convincing. Best of all are the closing shots of some of Rublev's icons, including the famous icon of the Trinity, now on display at the Tretyakov gallery in Moscow. It would be difficult to see such a film and not be moved to think with great seriousness about what kind of faith and hope are adequate for the living of life in our time. That such a searching and probing and genuinely "religious" film could be produced in the Soviet Union is an important evidence that religious searching has not been stamped out by the confused and foolish displays of "theistic" propaganda in such museums of atheism and the history of religion as at our Lady of Kazan cathedral in Leningrad or at the great Perchesky monastery in Kiev.

World Contacts

ONE MUST SEE another sign of hope in the contacts of Russian religious leaders with world religious bodies and movements. Several Baptists from the Soviet Union were delegates this last summer to the World Baptist Alliance meeting in Tokyo. Rabbi Levin has visited the United States recently by invitation of the Foundation for Freedom of Conscience. Most important of all has been the continuing contacts with world Christianity by the Russian Orthodox Church through its participation in the World Council of Churches. One additional point of contact will interest Episcopalians. Together with several other non-Roman Catholic Christian bodies the Episcopal Church shares in the support of an American chaplain to our embassy in Moscow. The present incumbent is a Methodist, the Rev. Earl Sanford. He and his wife have won an important place for themselves in the English and American circles in Moscow. Mr. Sanford officiates alternatively in the British and American embassies, and tourists are advised to call one or the other of these embassies for in-

formation about services. Once a month the Anglican chaplain at Helsinki exchanges with Mr. Sanford and celebrates the Holy Communion, and the Bishop of Fulham makes visitations for confirmation. Chaplain Sanford also has a very successful ministry to students in Moscow, not only Americans — of whom there are about 40 this fall — but African and Asian students who are English-speaking. In 1971 or early 1972 Mr. Sanford will be replaced by an Episcopalian. Together with the American Roman Catholic Chaplain, Father Dion, an Assumptionist Father from Worcester, Massachusetts, the Sanfords maintain contact with many Soviet religious leaders. These contacts cannot help but influence the attitudes and thinking of the leaders of Soviet religious bodies.

A visitor to the Soviet Union comes away thanking God for the constancy and bravery of those who are keeping alive in that country a witness to the spiritual needs of man and to the historic biblical faith which has met and answered those needs through so many centuries in Russia as elsewhere.

A Small Planet

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

THE LITTLE PRINCE, you may remember, met Antoine de Saint Exupery a thousand miles from any place in the middle of the Sahara Desert. He had come from Asteroid B-612, a very small planet, in search of a sheep. Antoine drew him a picture of a sheep in a box and promised to add a string and a stake to tie the sheep.

"Tie up my sheep? What a queer idea," said the Little Prince.

"But if you don't tie him, he will wander off somewhere and get lost."

My friend broke into a peal of laughter.

"But where do you think he would go?"

"Anywhere. Straight ahead of him."

Then the Little Prince said earnestly: "That doesn't matter. Where I live, everything is so small!"

And with perhaps a hint of sadness, he added: "Straight ahead of him, nobody can go very far. . . ."

I wonder if we are now really much bigger than Asteroid B-612? Earth has been shrinking, you know. You can reach the west coast quicker than

men once used to journey from Baltimore to Annapolis. You can hear people talking in Europe without straining your ears. You can see people in Chicago or San Francisco as easily as you can see people across your own living room. Earth is getting to be a very small planet.

On a small planet, straight ahead of him, nobody can go very far. You bump into things, and people. And if you push your way through things and over people you soon find yourself right back where you started from, in a straight line, on a small planet.

People don't know that at once — perhaps because they haven't discovered how small earth now is. Many people keep walking out in straight lines — rigid, compulsive, straight lines toward goals of non-negotiable high resolve. And they destroy things and hurt people while others applaud the obvious high morality of the straight line. The place they start from is misery. The place they arrive at is misery. On a small planet you can't go very far in a straight line.

Better far to walk straight only as far as the first interesting thing you can pay attention to, and wander on from there toward whatever looks nice beyond in any direction. To meander. To walk at random. Stooping to admire this flower. Listening to that child. Pausing to enjoy that view. Doing this task at hand, then moving on to another over there.

Of course you won't get very far. But maybe that's not the point on a small planet. Maybe it's more important to enjoy the journey and to make your encounter with others a source of joy.

CORRECTION

★ We reported in our last number that all decisions of the synod of the II province were the recommendation of the reso-

lutions committee headed by Bishop Ned Cole of Central New York. The committee brought in resolutions but they were often amended from the floor before passage.

Thus the committee recommended a change in constitution and canons to allow women to be ordained. It was so amended to prevent the synod from making this recommendation to the Houston convention.

PEOPLE: —

(Continued from Page Six)

through in New Haven. He is a visiting lecturer at the Yale school of design and planning, and has also been an instructor of Yale's lay school of religion.

JAMES L. DUNCAN, bishop of Southeast Florida, declared that the church does more things for more people than all the social service agencies combined — and at half the cost. "Dollar for dollar, no other institution that exists

today gives a greater service to humanity than does the church," he insisted, while acknowledging that there is room for improvement. He compared his diocese with the united fund of Dade county, which includes Miami and the surrounding area. He said that while the agencies' incomes are approximately equal, and the value of buildings and land owned by united fund agencies about equals that owned by diocesan congregations, the diocese's administrative expenses amount to \$109,000, as compared to \$250,000 for the fund. "And when it comes to servanthood," the bishop asserted, "the church is far ahead." The church's ministry to youth "will far surpass the numbers served by the . . . scouts, youth centers, and all the community services to young people" in the fund, he said. "The leadership in rehabilitation work among drug addicts and alcoholics has been a major contribution by the church," he added.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of October 23, 1962; Section 4369, Title 39, United States Code)			
1. Date of Filing: October 1, 1970			
2. Title of Publication: The Witness.			
3. Frequency of issue: Twice each month.			
4. Location of known office of publication: Eaton Road, Tunkhannock, Wyoming County, Pa. 18657			
5. Location of the headquarters or general business offices of the publishers: Eaton Road, Tunkhannock, Wyoming County, Pa. 18657			
6. Names and addresses of publisher, editor, and managing editor: Publisher: Episcopal Church Publishing Co., Box 180, Tunkhannock, Pa. 18657 Editor: The Rev. John M. Krumm, 12 West 11th St., New York, N. Y. 10011. Managing editor: The Rev. William B. Spofford Sr., Box 180, Tunkhannock, Pa. 18657.			
7. Owner (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock): Name: Episcopal Church Publishing Co. Address: Box 180, Tunkhannock, Pa. 18657.			
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: W. B. Spofford Jr., Box 951 Bend, Oregon. W. B. Spofford Sr., Box 180 Tunkhannock, Pa. Suzanne Underwood, Bruton Park, Newport News, Va.			
10. Extent and nature of circulation.	Average No. Copies Each Issue During Preceding 12 months	Single Issue To Filing	Nearest Date
A. Total No. Copies Printed	2,000	2,000	
B. Paid Circulation			
1. Sales Through Agents, News Dealers or Otherwise	none	none	
2. Mail subscriptions	1,850	1,850	
C. Total Paid Circulation	1,850	1,850	
D. Free Distribution (including samples) by Mail, Carrier Delivery, or by Other Means	none	none	
E. Total No. of Copies Distributed	1,850	1,850	
F. Office use, left-over, unaccounted, spoiled after printing	150	150	
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