

# The **+** WITNESS

I JANUARY, 1971

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunksannock, Pa. 18657*

## Story of the Week

### Council Staff Reorganization Necessary says Blanchard

★ Bishop Roger W. Blanchard, executive vice president of the Executive Council unveiled the details of the new staff reorganization reported in our last issue.

A total of 110 persons were invited to join the new team, reducing the total number of staff from 204. The team is designed to carry out the mandates of General Convention and provide the church with basic services within a limited budget.

At the December council meeting \$337,500 of a gift of \$750,000 from the diocese of Pochester was earmarked for the staff reorganization and will be used to provide funds for staff separation, retraining and relocation in a humane and Christian manner.

In selecting persons to be invited to serve on the new team Bishop Blanchard pointed to the criteria that were employed. Members of the new team would be

- Good strategic planners — able to work with a diocese enabling the people in the field to put together issues, purposes and resources in a way that has integrity. It is the intention to establish relationships with all dioceses through the assignment of staff. The staff member will be that diocese's "man at 815" — with the ability to meet or refer all requests for information and resources.

- Persons who understand that the core of the job involves the entire team — no room for prima donnas for there will be limited areas for the exercise of specialities. No single-cause pleaders.

- Experienced hands accustomed to serving many bosses in a multiple of tasks.

- Multiple skilled people with high premium to develop functional abilities.

- Persons who are knowledgeable about the system.

- Must have a speciality which contributes to the skill pool — but — must be a generalist and expect to find fulfillment of vocation in latter.

Staff would function:

- as individuals in relation to assigned dioceses and in responding in a particular specialized field.

- as a member of a number of task forces dealing with different issues.

- as a member of total staff body in strategic planning.

The Rev. Roberto Morales, whose dismissal and reinstatement in a key post caused controversy last spring, is among the more than 100 staff persons being dropped. He has been executive secretary for Latin America in the office of the deputy for overseas relations.

Also missing were the names of William G. Moore, director of communications services; Mrs. Robert M. Webb, director for experimental and specialized services, and Mrs. Robert N. Rodenmayer, director for professional leadership development.

Leon E. Modeste, director of the controversial GCSP, which aids minorities, is to stay, as will Peter Day, chief ecumenical officer.

Bishop Blanchard had the task of supervising the cuts. Since the staff will be completely reorganized from the previous structure, it was not possible to tell immediately what responsibilities would be assigned to executives. Bishop Blanchard is in charge of program. The Rev. John F. Stevens is chief administrative officer, Paul Tate is deputy for jurisdictional matters and the Rev. Robert Martin is program officer. No other titles are anticipated. Canon James Long, responsible for information as chief press officer resigned prior to the staff reduction, as did Canon Charles M. Guilbert, council secretary, who has become full-time executive for the General Convention.

Under the new structure a secretarial pool will serve all except the topmost executives.

After the list of retainees was received most of the executives at the church center took the remainder of the day off. Tensions were very high.

# WCC Aid to Draft Resisters Explained by Chief Executive

By Elliott Wright

*Religious News Service Staff Writer*

★ The World Council of Churches is not encouraging young Americans to break U. S. laws by supplying funds to aid draft refugees in Canada, the Council's chief executive said.

Eugene Carson Blake said the WCC's appeal for \$240,000, over three years, to assist the 30,000 young men who have become military deserters or draft resisters is similar to the help given any other political refugees.

He said the council has helped millions of persons, especially from Eastern Europe, in the past 20 years without asking whether they are "good" people — and without agreeing or disagreeing with their cause.

The American-born general secretary defined a political refugee as "one who leaves his country for political reasons."

He said that some refugees from Eastern Europe, for example, were "fascist anti-Semites" while others were "liberal anti-Communists."

Blake said the duty of the World Council in dealing with refugees is to serve the spiritual and physical needs of all.

The call to the 235 member churches to provide funds for the Canadian project was made on Dec. 7. Blake held a press conference to interpret it because, he said, the American press had made many inquiries about the meaning and nature of the program. He said two-thirds of the \$240,000, if the churches give it, will go to aid centers throughout Canada. These centers provide emergency food, clothing and lodging for

U. S. draft resisters, and assist the young men in job hunting and becoming official immigrants. The other one-third will go for pastoral counseling among the men. He said that many have received such counseling already and some have decided to return to the U. S. Blake stressed that the WCC was not telling people they ought to desert or fail to appear for military induction.

He said the request for WCC support came from the Canadian Council of Churches which sponsors the aid centers; pointing out that the WCC's efforts were not identical to the ministry to parents of draft refugees carried out by the National Council of Churches.

The figure of 20,000 resisters or deserters given by Blake is about half the total usually cited. He received the lower figure from a unit of the NCC which keeps in close touch with the Canadian Council.

The WCC executive explained that the unemployment rate in Canada is about 6.5 per cent, causing young Americans to have a hard time finding work there.

On the issue of whether the council is encouraging the breaking of U. S. law, Blake replied by asking whether funds to rehabilitate drug addicts induces people to take narcotics. "Is crime encouraged when we put chaplains in prisons?" he asked. "Persons in prison are in trouble. So are the young men in Canada."

Blake suggested that adverse criticism of the WCC's call for funds occurred partly because it came on the heels of the controversy about grants to help liberation groups in Africa oppose racism.

He said some people look at the council and say it is only taking "one side," meaning the more radical side. He regretted that the press was not more interested in non-controversial projects similar to rehabilitation work in Nigeria, where the World Council anticipates an expenditure of \$8 million over the next few years.

Working through the Nigerian Christian Council, the WCC, according to Blake, is carrying on the largest program — government or private — helping Nigeria to regain its unity and economic base after the recent civil war.

Asked whether support for draft refugees in Canada stemmed from World Council stands against the Vietnam war, Blake said the same position would be taken without Vietnam, though he added that Vietnam had raised the question of conscientious objection to a new high.

Without Vietnam, he said, the council would probably be pressing Switzerland to recognize conscientious objection, which the land-locked European nation has never condoned.

He stated that the council is a global organization with a Christian consciousness. Blake said he wished that Americans would realize that and come to understand that if some of its actions did not upset some Americans the council would not be doing its job as a Christian body.

"We don't try to tell everybody in any country what to do," he said. "We try to have a consensus, or a forum, and then throw decisions back on the peoples involved. We are no super church to direct people but are supposed to help the churches direct themselves."

# Quakers Send Position Paper To White House on Indochina

★ A Quaker position paper delivered to the White House claims President Nixon should ask the current top leaders of the South Vietnamese government to resign in the name of peace and set a definite time for U.S. withdrawal from Vietnam.

"Indochina 1971" was presented by leaders of the American Friends Service Committee. The paper was authorized by the directors and joined by Philadelphia's Quaker Action Group and the peace committee of the Philadelphia Yearly Meeting of Friends.

A victory through American-backed "Vietnamization" would, said the document, "blacken our name as a people for generations."

"Intimations have been frequent and obvious that the Nixon doctrine is based on the expectation that the American public will support the Indochina war if it is fought with U.S. planes, U.S. dollars and Asian lives," the Quaker group charged. "From its very inception, America's Vietnam policy has been a gamble requiring others to cover U.S. losses."

They ask the president to suggest to South Vietnamese President Thieu and Vice President Ky that they retire from public life.

Then, the request continued, the president should pull all U.S. forces out by a given date in 1971.

Regardless of when the government decides to pull out, the paper said, individual Americans would extricate themselves "from our involvement in this war."

The war in Indochina, the document said, goes back two decades with U.S. support, since

the U.S. backed France in its long struggle there.

Vietnam has cost America "50,000 lives and \$125 billion," according to the Quakers, adding, "Statistics can only measure physical destruction; they cannot convey the spiritual suffering and moral disintegration which have become the hallmarks of this war."

The American Friends Service Committee operates draft appeal and counseling programs, conducts peace education activities and assists in a variety of anti-war movements.

It has raised critical questions about U.S. involvement in Vietnam since 1954.

It also conducts relief work in overseas lands. In 1947, it received the Nobel Peace Prize for aid to refugees in the Middle East.

## VIEWPOINT GOES OFF THE AIR

★ The Rev. Robert M. G. Libby, director of radio and television of the Executive Council, has informed program directors that the production and distribution of Viewpoint will be suspended on March 6, 1971.

The decision was necessitated by lack of funds for radio and television programming in the 1971 budget.

More than 400 stations across the country now carry Viewpoint on a regular basis as a public service.

Over the years the program attracted a total of over 600 guests. They have ranged from: drug addicts to Eleanor Roosevelt; Barry Goldwater to John F. Kennedy; the Archbishop of Canterbury to a practicing atheist; David Frost to Julian Bond. Nehru's sister made her last public appearance on Viewpoint.

## EPISCOPAL REPORT ON HOMOSEXUALS

★ A survey has revealed a generally tolerant attitude towards homosexuals among the Episcopalians surveyed.

A study committee, authorized by the 1967 General Convention, questioned 584 clergymen, laymen and women, bishops and seminarians to determine the attitudes of churchmen towards homosexuals.

Tolerance of homosexuals, but not uncritical acceptance of homosexuality as "normal," is shown in a number of responses to questions put to those surveyed. Only 51 per cent of the respondents considered homosexuality specifically sinful — about the same percentage considered adultery sinful.

However, 60 per cent considered homosexuality to be opposed to Christian teaching.

Most of those surveyed did not feel that homosexuals should be subjected to police surveillance or arrest.

Only 26 per cent felt that homosexuals should be prevented from congregating in public places; and 45 per cent felt homosexuals should not be excluded from service in the armed forces.

The largest majority of those surveyed saw homosexuality as an emotional illness — 76 per cent felt the homosexual ought to be provided with professional counselling. However, 60 per cent of seminarians responding to the survey felt that homosexuality was neither an emotional nor a physical illness.

The tolerance shown homosexuals extended to the clergy. Only 51 per cent felt that homosexuals should be prevented from entering the priesthood, and only 42 per cent felt that clergymen who are practicing homosexuals ought to be deposed.

# Top Stories of 1970 Picked By Reporters on Religion

★ Pope Paul's tour of the far east was the top news story of 1970 but financial problems of the churches shaped up as the "most significant" development in the past 12 months, according to an annual survey among members of the Religion News-writers Association.

The association is made up of reporters on religion for the secular press. Forty-one per cent of 126 persons responded to the questionnaire.

Members suggested that the major problem confronting the religious community in 1971 will be disenchantment with institutionalism, organization and tradition, along with a crumbling of church structures.

The 1970 poll was divided into two parts, news stories and significant developments. On a score scale from 1 to 10, the highest theoretical score was 520.

Pope Paul's tour, among news events, scored 304 points to lead the list. Second (271) were the anti-war priests, Frs. Philip Berrigan and Daniel Berrigan, who were jailed for destroying draft records.

Other top stories, in descending order, were: approval of the draft plan of union for the Consultation on Church Union; death of Richard Cardinal Cushing and appointment of Archbishop Humberto S. Medeiros in Boston; release of Catholic Bishop James Walsh by Communist China; publication of the New English Bible and the New American Bible; the "no" vote on parochial aid in a Michigan referendum; the General Convention of the Episcopal Church — which seated women for the first time; — the furor over World Council of Churches grants to liberation groups, including alleged "guerrillas," and

radio evangelist Carl McIntire's "Total Victory Rally" in Washington.

In the category of significant developments, women's rights in the church, including the ordination question, followed financial problems, which led with 301 points.

Third was "revolt against the traditional formal concepts of religions." This covered such topics as sensitivity training, "Jesus freaks," underground church and eastern religions.

Other trends or items considered top developments were: parochial education, abortion and birth control, churchmen in politics, the charismatic movement, a so-called social action/spiritual debate, ecology and domestic poverty.

More than one-third of the religion newswriters said their biggest disappointment in 1970 was "the retreat behind locked doors of the Roman Catholic hierarchy and some Protestant leaders — particularly in the Episcopal Church — which prevented full reports to the people in the pews."

The questionnaire was compiled and tabulated by George Collins of the Boston Globe, Louis Geringer of the Christian Science Monitor and Charles Lerrigo, formerly of the Boston Herald Traveler.

## - - People - -

JOHN BUTLER the rector of Trinity Parish, New York has announced his retirement effective April 29, 1971, his 65th birthday. Although he has served this parish for only four years, he has made notable contributions to its

life. His crowning achievement, he believes, has been the adoption of the "One Peppercorne" report by the vestry in September 1970. It reflects his philosophy of allowing free expression by the chapels, especially the lay people, towards a goal of self-government. Trinity has begun new ministries that are on the frontier of the church's mission, setting examples for others to follow.

NATHAN M. PUSEY, retiring president of Harvard, will become the head of the Andrew W. Mellon Foundation when he leaves the nation's oldest institution of higher education in June. Trained in theology and the classics, the educator is a leading Episcopal layman, widely known for the so-called Pusey Report on theological education. He has been Harvard's president 18 years and is leaving two years before he had planned in an earlier announcement. He is 63. The Andrew W. Mellon Foundation is a merger of two Mellon-supported foundations, the Avalon Foundation and the Old Dominion Foundation.

WILLIAM STRINGFELLOW and Anthony Towne were indicted on federal charges of harboring a fugitive from justice, Daniel Berrigan. Both Stringfellow and Towne, both 42, pleaded "not guilty" to the charges. They were released on personal recognizance and \$2,500 bail each, on the recommendation of U.S. Attorney Lincoln C. Almond. The two men, both Episcopal laymen, are charged with harboring a fugitive from justice and being accessories after the fact in concealing a person to prevent punishment. If convicted on the first count, each could be sentenced to

(Continued on Inside Back Cover)

THE WITNESS

# EDITORIAL

## Some Basic Questions

By George W. Wickersham II

*Rector of St. Luke's, Hot Springs, Virginia*

IT WAS NOT my intention that the account of the slaughter of the innocents be read at the children's carol service. The reader, however, misunderstood my directions and, having finished the story of the magi, plowed on through the flight into Egypt and continued straight ahead to the massacre of the little ones. It was terrifying. One parent told me afterwards that he found himself explaining the word "slew" in the middle of a carol service.

Be that as it may, I could not help but see some justification for reading the story in its entirety, instead of stopping at the usual place: before the unpleasantness.

Perhaps the Herod passage is not good bedtime story material, but then, neither is much of Grimm's. Nevertheless, it provides a rather accurate reflection of the sort of world in which we live. Sooner or later children must face this. Certainly the passage reflects the world into which Christ came.

Father Christopher Huntington's recollection of the Catholic lady at the ecumenical seminar, told by him at one of our services, is to the point here. She had gotten to know the Rabbi well enough to ask a question which had been burning within her for weeks.

"Just how do your people," she inquired of her Jewish friend, "interpret the prophecies of the coming of the Messiah?"

Apparently she felt that she had pinned the good man to the wall.

"We know the prophecies," he replied quietly. "We also know that they have not been fulfilled. The Messiah, obviously, has not come. Have men beaten their swords into plowshares? Has the lion laid down with the lamb? Does nation no longer rise against nation?"

Father Huntington added that the Rabbi quoted prophecy after prophecy of such a nature. "He humiliated us," the great Catholic observed.

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This address was given during the Octave of the Epiphany when the author was minister of the Associated Churches in New Hampshire.

### Continuing Conflict

THE FACT is that by the Rabbi's criterion the prophecies can never be fulfilled. Not this side of paradise anyway. The reason: human nature.

Every generation, nay, every individual born into this world must struggle with the problem of nature. The level of self-interest of which all people are capable is truly appalling. Herod was but one of a vast host which sees only that which benefits the self.

To innumerable human beings, therefore, Christ's birth is a threat of no small proportions, just as it was to Herod. That, I believe, is what Matthew's story is saying. But if Christ is a threat to us, he is also a vindication of us, a vindication beyond calculation. For he came on the obvious premise that we are capable of responding to him. "We have seen his star in the east, and are come to worship him."

Here we are face to face with the amazing breadth of the human animal.

Our cousins in the rest of the animal kingdom are capable of considerable affection. Witness the many fanciers who turn to them in despair of humanity! We must recognize, however, that our four-footed friends are conditioned largely by instinct. They are essentially simple creatures.

Not so us. We are driven by amazingly complex forces: by tremendous urges for power, by hidden impulses of destructiveness, by satanic seizures of self-assertiveness, by dark compulsions unknown to dogs and deer, to cats and canaries.

### Infrequent Fulfilment

AS THE RABBI noted, the pages of human history bring us one long tale of woe. Still, in their very midst we find the person of Jesus Christ. After him we discover a varying but increasing number of followers. There is a difference in the pages which ensue. In spite of the Rabbi's well-taken points, history does have a division.

The human animal with all of his cupidity and cunning, his virulence and violence, nevertheless responds to Christ. He does beat his sword into a plowshare. The lion of mammon does lie down with the lamb of charity.

Occasionally.

This is what life is all about. The war between the destructive urge in man and his response to good goes on in every age, in every

place, in every soul. It always will. There will be lions. Heaven will continue to watch with bated breath.

Herod is in you. So are the wise men. Both parties see the star. One regards it as a threat, the other as a beacon. Ultimately you must decide whose judgment you are going to accept.

And do decide. Most of us waver. We lack the courage of our convictions. At least Herod knew his mind. Certainly the magi knew theirs. But you and I we never really commit ourselves. Hence we never enjoy the rewards of either position: the booty of ruthless selfishness on the one hand, or the boon of true selflessness on the other. Decide: which is for you?

### Disturbing Question

THERE IS an aspect of Matthew's story which troubles me. It has to do with the warning which Joseph received: the warning to flee before Herod. That may have been all very well, but what about the other fathers and mothers in Bethlehem, who received no such warning?

"In Rama was there a voice heard, lamentation, and weeping, and great mourning . . ." This apparent partiality on the part of the angel of the Lord is disturbing, to say the least.

Perhaps I should remember that there was enough notice in high places of Jesus' birth to make anyone familiar with Herod highly uneasy. Under the circumstances related by Matthew, the flight into Egypt hardly sounds unnatural.

But many will insist that this only reminds us of the fact that there is too much evil in the world for the God of Jesus to be believable.

Archibald MacLeish's play, "J. B." contains the haunting paradox:

"If God is God, He is not good;

If God is good, He is not God . . ."

I wonder whether some of this feeling is due to too much reading of the pleasant parts of the gospels, not enough of the unpleasant? We labor under false impressions.

Actually, if God had created the world so that there could be no Herods, no possibility of injustice or cruelty, we would find ourselves living in a world without choice. There would be neither conviction nor courage, neither mercy nor magnanimity. There would be no Herods, yes, but no magi either. Our moral natures would approximate those of our animal cousins, of whom we spoke before.

So God gave us the potential of evil that we might have the possibility of good. This is a

source of constant complaint for the faint-hearted. They want the star without the tyrant. But life is not that way. Matthew's nativity narrative does have two parts. We might just as well read both.

If we read the rest of the story of Jesus, we will discover that it reaches a climax which centers around the willingness of its principal, the same Jesus, to carry a cross.

## Care of Relicts: Other Precious Things

By McRae Werth

*Rector of All Saints', West Newbury, and  
Chairman of Committee on Church Pension  
Fund, Diocese of Massachusetts*

RELICT: "The widow of a man; . . . an object . . . which remains as a memorial of a saint, martyr, or . . . holy man . . . carefully preserved or venerated; leavings; refuse." (Oxford Shorter Dictionary)

Clergy relicts and retired clergy: 'leavings or refuse'. (Church Pension Fund Rules.)

Christian standard for care of retired clergy and their relicts?: (1) Amount needed in community for modest standard of living. (2) More important than first, equitable common sharing in the commonwealth of the church set aside for retired clergy and their relicts.

What do CPF Rule Makers think about present rules?: "The minimum of \$2,500 (for retired clergy which well over one half enjoy) is inordinately generous." (CPF Trustee, salary \$48,500, pension will be in excess of \$26,000. Salary \$4,500 up from last year.). In opposition to supplements for field clergy and relicts: "When men are older they are not subject to the expense of children, education, clothing, and so forth and so on." (CPF Trustee, compensation in excess of \$37,000, pension to be in excess of \$10,000, age 62. Last year's compensation, \$20,000.)

What do Rule Makers say about the relicts of clergy (minimum \$1,600, which almost all relicts get.)?: Nothing. All Rule Makers are men.

Aren't you too hard on Rule Makers?: Right, it isn't easy to play God. And a fellow earning \$48,500 with pension of \$26,000 upcoming does have more important things on his mind, like how to spend twenty times what greedy retired clergy are inordinately receiving.



Unfair! Remember what JFK said "Life isn't fair." Pensions are based on compensation (rightly or wrongly) and compensation in our economic system and in church varies widely (rightly or wrongly) and since all are treated equally depending on compensation, equity does prevail. You must admit that is right. Right: Wrong. (I also remember what JFK said about what his daddy said about business lords and other Rule Makers!) The House of Bishops (which includes retired bishops) is rightly ill at ease in the presence of retired bishops, with disparity in current incomes and future pensions. So at Special General Convention they rightly saw to it that all retired missionary bishops have supplements to raise pensions to \$6,000. (Before '69 they were supplemented to \$4,000.) In 1969 well over one half of all clergy were receiving only \$2,500 pension, let alone the \$4,000 special rule that missionary bishops were already getting and considered demeaning by the Big House folk. (All Big House folk are men. Hence, natch, the canon made no provision for relicts of retired missionary bishops! Ah, Woman's Lib, where were you!?) In the same diocese of the CPF Trustee Rule Maker who thinks that old clergy and relicts should buy their clothes at the Thrift Shop instead of Sears, and who must spend his time this year with tax advisor to handle the \$17,000 increase in compensation since last year, as far back as 1961 a retired diocesan was supplemented to the \$6,000 level (his pension was already \$5,000) whilst almost every retired clergyman was receiving \$1,800 or less, and all relicts received \$1,200 or less.

Why are retired clergy and their relicts treated like leavings or refuse?:

- Salaries and pensions and sharing of the commonwealth of the church amongst its clergy are based on the gospel of Adam Smith, sincerely and without guile (or examination or comparison to the gospel of Jesus Christ) by the Rule Makers and House of Bishops. Hence the Sincere Rule Maker who thinks \$2,500 floor for retired clergy is "inordinately generous", can accept a \$4,500 increase this last year on top of \$44,000, out of pension premiums, and write that he holds these beliefs for the "good of the church."

- The gospel of Racism is the daughter of the gospel of Adam Smith. And in a church that in 1967 (see statement in *Episcopalian*, April 1967, signed by almost all black clergy and those who pass for black) was still racist to the core, neither

can be abandoned in the life of the church for fear of undercutting the other, in the church and in the world. The Sincere Rule Maker Trustee of the CPF might want to provide the same pensions for average field hand retired clergy as for the Big House retired clergy, but then his own underpaid bank clerk might want the same system in the business world! A church whose economic policies, internally, was a credible sacrament of Jesus Christ would be the most dangerous foe of the rich get richer and poor get poorer economic system imaginable. And one reason the Sincere Rule Maker Trustees who are Very Rich Bankers have found room at the top is that they have excellent imaginations! One of the funniest-saddest straight lines of the church is in the General Convention booklet *Is the Ministry in a Bind?*: "Throughout history, only one model of leadership has existed for the church — the ministry of Christ himself." May God in his mercy strike blind any young potential leader who is naive enough to look to the present leadership in the Big House to find a model of Christian leadership.

- The money well, the commonwealth of the church for all purposes, is not an ever flowing cruse or a cow that can be milked more than twice a day, for all causes, however excellent and conformable to the ministry of Christ. The Sincere Rule Makers know this. In the genuinely tragic choices of the shipwrecked in a life boat, when push comes to shove, it is the weak and elderly that are shoved overboard. But in the church when the Sincere Rule Makers noted (plus the P.B. graciously granted a \$6,000 increase on his \$23,000 plus housing compensation), take out of the well some additional \$27,500, instead of adding, say, \$500 to 55 relicts now getting only \$1,600 per year, the life boat tragic choice image simply is not credible. Even the younger clergy, finally standing up like men and insisting on getting moderate compensation know that to care for the retired and their relicts would mean they would have to accept less than their fair due. And since some want, and will find, room at the top, they are not about to cut the gluttony level at the top, for they expect to get there someday!

- The old and retired have no clout in church or representation, except for old Sincere Rule Makers who got there because they agreed to play the game. Item: No special reps for aged, retired, or relicts at South Bend, Houston, or Executive Council; Item: No retired clergy or relicts living on minimum has ever served on

CPF Trustees; Item: No woman of any kind has ever served as Rule Maker. (When one is appointed, she will be a dowager empress type rather than the union bargainer from ILGWU.) The retired are given the stone of being able to vote in diocesan conventions, dry water one is sure all would gladly exchange for a loaf of the same bread (\$6,000 minimum) that special Sincere Rule Makers in the Big House enjoy! It is said that none would vote against a resolution which opposes sin and is in favor of motherhood. Why, of course they will when there is a money appropriation attached to it! When the SGC at South Bend, and the GC just adjourned, continue to vote approvingly for the Sincere Rules of the CPF which treat the relicts of clergy as leavings or refuse, and continuing the standards of preferential pensions and salaries for the Big House folk, they voted for sin, for violation of the commandments against dishonoring one's parents, and for covetousness.

The posturing liberal establishment, including posturing blacks, has loved to quote the GC

speaker of the GCSP: "I am appalled at too much complaining and too little celebration . . . You have done an audacious thing. Why do you tremble before your audacity?"

The convention should have trembled, in its audacity in tithing mint and dill and cummin for GCSP, which supports the status quo system and will only, if not intended to, take the edge off of drive for real change. Such pious posturings must make one tremble before God who knows our minds and hearts and secrets, and knows and honors us too much to believe we could think that GCSP is intended to get at the heart of our ills and needs, and change the system. (O yes, treating symptoms is good, but at some point it is mere escapism, not a humble acceptance of the realities of the limitations of power.)

But even more it should have trembled at continuing a system it could have changed right then and there, the Sincere Rules of the CPF which treats relicts like refuse, giving them the leavings of the commonwealth of the church.

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## NCC LEADER HAILS COMMUTATIONS

★ Cynthia Wedel, president of the National Council of Churches, has lauded the declining use of the death penalty in the U. S. and the reduced sentences given to six Basque nationalists and two Soviet Jews, who had been sentenced to death.

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## PEOPLE: —

(Continued from Page Six)

five years in prison and \$5,000. The second charge, if it becomes a second conviction, carries two and one-half years in prison and a \$2,500 fine. Daniel Berrigan, and his brother Fr. Philip Berrigan, are now serving sentences in a federal prison at Danbury. Both were convicted of destroying selective service records in Catonsville, Md. At the time of the Berrigan arrest on Block Island, Stringfellow and Towne praised the conscience and "moral purpose" of the Jesuit, who is also a poet. They said they were prepared to face charges. "A Christian does what he must do as a Christian," Stringfellow said. Subsequently, he compared the seizure of Berrigan to the arrests of the Apostles Peter and John in the New Testament. A lawyer as well as a theologian, Stringfellow has long insisted that American society is repressive and militaristic.

KATHLEEN RYAN, 33, has become the first woman ordained a deacon in the Episcopal Church. Ordained by Bishop Joseph M. Harte of Arizona,

she will assist the Rev. Joseph Heistand at St. Philip's, Tucson. Miss Ryan said she was sure the church would eventually admit women to the priesthood. "But I'm not even thinking of that," she said. "I'll leave my vocation in the hands of God." A native of Colorado, she graduated from Colorado State University. While working in San Jose, Calif., she became interested in church work and applied to Church Divinity School of the Pacific, Berkeley. She received her degree there in June, 1969.

ROBERT A. BURCH, since 1967 the program director of the diocese of Rochester, will become the Church World Service representative in Taiwan and associate executive director of Taiwan Christian service, beginning January 15, 1971. Burch served as director of operation catapult for CWS in Greece between 1965-1967.

JOHN H. ESQUIROL, bishop of Connecticut, died Dec. 31, just a week before his successor was to be elected at a special convention. He served as spir-

itual leader of the 196 Episcopal parishes and missions in Connecticut since May, 1969, when he succeeded Walter R. Gray, who had been bishop since 1951. A native of Brooklyn, New York, he was graduated from New York University in 1920 with degrees of bachelor of science and doctor of jurisprudence.

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