

The **+** WITNESS

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Story of the Week

Theological Education Board Tackles Fundamental Issues

★ The church's board for theological education held its first meeting of the new triennium on January 21 and 22. The membership now numbers fifteen rather than nine. Included among the members are two seminarians, a college president, two men of the business world, three bishops, a seminary professor, two university chaplains, two university professors, the rector of a parish church, and the dean of a seminary. The chairman, until his retirement as bishop of Bethlehem at the end of this year, is Frederick J. Warnecke; the vice-chairman, Prof. Charles V. Willie of Syracuse. The executive committee is composed of the chairman; the vice-chairman; a student, Peter G. Winterble of Virginia Seminary; Dean Samuel J. Wylie, of General Seminary; and the director of the board, the Rev. Almus M. Thorp Sr.

It is their firm intention by one means or another to keep the church informed of plans and activities which range, according to canon law, all the way from assisting in matters pertaining to recruitment and selection of seminarians and assisting in matters related to the continuing education of clergy and laity, to studying trends in theological education and making recommendations concern-

ing them. Seldom has so much responsibility been entrusted to so few persons so little empowered to make binding policy! In modest, inexpensive ways they hope then to keep in touch and welcome criticisms and suggestions.

It was the sense of the meeting that at least some meetings should be held in seminaries, and that in these cases all who could, plan to arrive the night before in order to spend some time with students and faculty. Future meetings are tentatively scheduled for March 30, May 11, September 14, and November 16.

The seminarians on the board, together with Joe Doss, seminarian-consultant, were properly concerned that the board understand and further the agenda and interests of students. Those on the board who are no longer in school do want to be especially receptive at all times to their contributions.

A first gift from a parish to the board was announced; it is in the amount of \$5,000 from St. James, New York, and is intended to be used "for the unification of seminaries." The board stands ready gratefully to receive and wisely to use many more such gifts.

From the Booth Ferris foundation came the promise of a three-year gift for selection con-

ferences for the ministry. This will make possible the spread of the helpful conferences held twice a year for ten years in the state of Virginia. These are not to be understood as conventional conferences on the ministry but as conferences by which men are interviewed by trained local selectors and advisors who assist the bishops in their decisions regarding the acceptability of their men as postulants.

The board is about to sponsor a small and important consultation of university chaplains, faculty and students, and selected younger parish clergy who are doing the work of ministry in ways which especially commend Christian ministry to today's university student. The purpose: soon to make a controlled experiment, sending the same younger clergy for five days to one university campus to seek out the natural leaders and by indirection or otherwise commend Christian ministry. Three years ago most persons would have counselled against this procedure; today thousands of students are on an avowed transcendental quest. And, especially in a time of clerical gluttage, not shortage, we need to look for persons of unusual gifts.

Presently the board is administratively responsible for grants made to:

● The minority recruiting program. Last year sizeable conferences for black young people

were held in Detroit and Washington, and much personal work was done under the direction of the Rev. E. John Gwynn of the staff of Trinity Church, Princeton, N. J.

● The Rev. John Fletcher as he prepares to head the highly experimental educational project Inter-faith associates in metropolitan theological education.

● The Church Society for College Work through which a number of consultations for university chaplains and faculty have been and will be held.

● The GTS-ETS-PDS Consortium, by which three of our seminaries are working together as never before.

One of our high priorities is the destiny of our seminary in the Caribbean which must quickly come to responsible decision as to its future in relation to the highly complex needs, not simply of the Caribbean but also of the northern part of South America.

Deans of our seminaries reported that they have thanked Charles Feilding, the consultant furnished them by the board to advise regarding plans for merging and clustering Episcopal seminaries with others, and suggested that his services are no longer needed. Reasons: a number of our seminaries are already engaged in serious conversation regarding institutional deployment, and responsible regional planning and now national blueprinting seems the desired order of the day.

Bishop Stephen Bayne, chairman of the new general board of examining chaplains, reported that the examiners plan in 1972 to offer the dioceses desiring assistance perhaps three written examinations covering the entire canonical expectation of exams; intend, if possible, to make use of oral examinations as well; wish to produce guidelines for study by early 1972; will be pleased to hear what teachers

and all interested parties understand the canon to mean by "contemporary social studies . . .". As explained by the bishop, among the benefits to be derived by the use of the general board's exams are:

● Help which the board's evaluation of the man will give the bishop.

● Help it gives the man to evaluate himself and to begin to plan his own career development.

● Help it gives the seminary in evaluating itself.

But the ministry — and not solely the seminaries — is the major concern of the board. Hence, this year they'll be

wrestling with thorny matter of education for the laity without which education for the priesthood becomes isolated and unreal, the hundred issues wrapped up in the words "The self-supporting ministry", ways of strengthening teaching and learning in older and newer institutions preparing persons for ministry, methods whereby we join with others in carefully planned workshop-consultations on ministry in each province, and finally — and of utmost importance — the development, and soon, of ways whereby each priest and bishop has opportunity for the finest supervised continuing education.

Reserves and Legacies Used By Council in 1971 Budget

★ The church will operate nationally on a budget of \$11.7 million in 1971 in accordance with action of the Executive Council which met Feb. 16-18.

The new budget, which is \$1 million below that authorized by the General Convention which met in Houston in October, is based on an expected income of \$10.5 million pledged by the 112 dioceses and missionary dioceses; \$199,404 from reserves and \$1,006,029 from undesignated legacies.

Adding the million dollars from legacies was considered necessary to keep the church from reducing its operation to an "absurdity" in the opinion of Bishop Roger Blanchard, executive vice president.

And Council was reminded by Presiding Bishop John E. Hines that this is money that "cannot be spent twice." In other words, it is used up in 1971 and will not be available for 1972 and 1973.

Another major issue met by council after long debate resulted in passing 22-13, resolutions authorizing the solicitation

and voting of proxies regarding General Motors Corporation, Kennecott Copper Corporation and American Metal Climax, Inc.

Council also voted support of the stockholder resolutions of the task force on Southern Africa of the United Presbyterian Church relating to Portuguese Africa submitted to Gulf Oil Corporation.

The General Motors action is in connection with a stockholders resolution submitted on behalf of the Executive Council asking that company to cease manufacturing and operations in South Africa because of the policy of apartheid.

The board chairman of General Motors said later that his company will not halt operations in South Africa. James Roche said during a press conference that racial problems in South Africa were slowly being solved and that G.M. would maintain plants there.

The action concerning Kennecott Copper and American Metal Climax, Inc., concerns en-

environmental damage of new mining ventures and the desire that the companies undertake to indemnify costs imposed on people because of that damage.

The ecological problem was raised first in Puerto Rico where the companies have planned mining operations and which have been objected to by the bishop of Puerto Rico, Francisco Reus-Froylan. Open hearings have been conducted in San Juan prior to the stockholders action to determine the legitimacy of the issue.

Raise Vital Issues

The resolutions were preceded by an introductory statement which outlined council's understanding of its responsibility in these matters.

The introduction said, "No small part of our purpose is to raise some vital issues and bring them into the forum of public opinion. More important than the percentage of the vote won in any proxy solicitation is the raising of these questions to the level of public debate."

"We must encourage the use of non-economic criteria, more than profits alone, to measure the total benefit a company provides to its workers, shareholders, customers and the community," council said.

"If we, the church, are indifferent to the responsibilities of ownership regarding our own securities," the statement said, "we forfeit the right to expect the individual to be a responsible steward of his possessions."

In passing the resolutions, council said that it is commending to the church the use of stock proxies for further exploration. "We do not believe that this is the only way to move into these concerns. We are not sure that we will continue to use this vehicle in the future, but it does afford a promising approach which we wish to explore fully both alone and in concert with other Christian denominations."

The council's introductory statement continued:

"We are aware that many churchmen, while readily acknowledging the validity of the concerns already expressed, would take strong exception to the approach suggested both as to form and substance. Neither form nor substance pretend to be absolute. Neither is 'the' Christian answer nor 'the' Christian way, but hopefully each may be seen as one of a variety of Christian responses which in God's economy can complement each other."

A hopeful financial note was sounded with the report that the national committee on Indian work had received a legacy of \$155,500 from the estate of Edna May Putnam.

The Rev. George Smith of Minnesota, as a member of council and speaking for the agency, moved that a tithe of \$15,000 be allocated for the support "of the overall program of the national church in 1971." The balance of the bequest, \$145,500, will be allocated to the agency for grants and for its operation.

An action by Council in December, which designated \$80,000 to \$100,000 to the Indian work in the faith budget, was rescinded. It was noted that this is the first time an agency of council had voluntarily released a significant sum of money in this way.

Changes at Headquarters

Council met in the wake of a tremendous restructuring of the national headquarters which was brought about by financial difficulties and which resulted in the elimination of all but 110 employees in the New York office.

In his opening address to council, Bishop Hines said, "I think it fair to say that the concept of national church effectiveness has been severely damaged by the necessity of the

severances. And while there will be those who will rejoice that '815' has been 'cut down to size', it is unlikely that among them will be numbered the sensitive church people who possess a working knowledge of the critical issues to which that church has been trying to respond during the periods of mighty change and challenge that will still be continuing."

Special Program

Even though the budget, which council went over line item-by-line item, took a major portion of the time, the interim governing body also heard from its general convention special program staff that with the awarding of a \$250,000 grant to the mid-west regional coalition there is only \$211,710 left for grants for the remainder of 1971.

Philip Masquellette, a Houston attorney and member of council, reported that the screening and review committee has received double the number of requests for grants since the Houston convention had spoken of expansion of this program which has allocated \$4,423,817 since it was inaugurated in 1968. This was "no-strings-attached" money to help poor and powerless people in self-determination.

Some of these grants have been controversial and one to the black awareness coordinating committee of Denmark, S. C., continues to demand action by council. Bishop Gray Temple of South Carolina and a member of council, was supported in a motion to hold an open-hearing in Denmark to determine the appropriateness of the \$10,000 grant made in October.

Bishop Temple, who objected then to this grant, said that if the hearing, to be conducted by council members appointed by the presiding bishop, results in a recommendation of the agency, he would back and fight for the organization.

The staff has evaluated the work of the Denmark group in 1970 and 1971 on-site visits and each evaluation has determined, according to Leon Modeste, director of the special program that it is doing what it said it was doing.

Modeste told council that since so many groups are asking for grants as a result of the church's voting to expand the program, not all can be funded. Some which are turned down are raising strong protests about those which are made, he said, as there is fragmentation in the black community just as there is in the white.

In an effort to improve communications with the church, council was told by the P.B. that his office would become the focal point for a plan to employ new ways of communicating with the church.

"It will aim at a two-way exchange between the presiding bishop and church wardens, clergy, bishops, diocesan publicity people and a few other key groups."

In other action, council — elected the Rev. Grant Morrill, rector of St. Mark's, New Canaan, Conn., to fill the term of the Rev. Robert Varley, Salisbury, Md., who resigned to accept election as coadjutor bishop of Nebraska. Others nominated were the Rev. W. G. Henson Jacobs, Long Island, the very Rev. William Maxwell, Chicago, and the Ven. H. Irving Mayson, Detroit.

agreed to place a Hispanic person on the staff to work with the Hispanic coalition and in cooperation with the empowerment team to be implemented by the May meeting of council. This was budgeted at \$25,000.

accepted a tentative report on the procedure being followed by the General Convention youth program to use the \$240,000 for development of new work among youth on a regional

basis. The final procedure will be considered in May.

agreed to put \$10,000 into the faith budget as a high priority item for the Youth Program to restore the commitment of \$250,000 made at Houston.

authorized the division of the \$1 million grant to the American Church Institute colleges, St. Augustine's, St. Paul's and Vorhees, on a formula giving one-half in equal grants to the three colleges, and proportioning the other half on a basis of student population. This is given without strings as to its use by the colleges.

appropriated \$310,000 to the ghetto loan and investment fund for investments already authorized by the committee.

accepted a budget item of

\$12,000 for operation test pattern, a program of parish renewal developed in Washington, D. C., in the commitment budget and put \$73,000 in the faith budget as a high priority item.

allocated \$10,000 of accumulated income from the Julia A. Gallaher memorial fund to the national association of Episcopal schools for the year 1971.

tabled two resolutions submitted by Robert Davidson, chairman of the young generation advisory program group of council, which would have called upon Congress to abolish military conscription in favor of a volunteer army and which requested a council commission to report on an in-depth study on the church's relationship to the armed forces.

Strikes Planned to Support Berrigans and Harrisburg Six

★ A protest rally supporting the Berrigan priest-brothers and the Harrisburg Six, highlighted by a mass admission of guilt for draft record destruction in New Jersey, was held at Hunter College and in front of FBI headquarters in New York.

Supporters called the rally the first of many across the country demanding the release from prison of the two priests and the dropping of indictments against the six persons charged with conspiring to kidnap presidential aide Henry A. Kissinger and blow up government property in Washington.

Some 450 persons took part in the demonstration that started at Hunter College's auditorium, where David Dellinger, one of the Chicago Seven defendants, said that a campaign in behalf of the Berrigans would be held nationwide April 2, 3 and 4. He said the protests would take the form of hunger strikes and non-

violent marches and demonstrations.

Several members of the so-called Harrisburg conspiracy — both defendants and co-conspirators — also spoke at the Hunter rally. Among them were Sister Elizabeth McAlister, former teacher at Marymount College, Tarrytown, N. Y., a defendant; Sister Jogues Eagan of New York, a former nun-superior who was named as a co-conspirator; and Paul Mayer, a former Benedictine priest who teaches theology at Jewish Theological Seminary, and who is also named a co-conspirator.

Before marching from the college to FBI headquarters, Dellinger read the names of 300 persons who claimed to be members of the Hoover Vacuum Conspiracy and accepted responsibility for the destruction of draft records in Elizabeth and Union City, N. J., Dec. 17, 1970.

In a "statement of responsi-

(Continued on Page Nine)

EDITORIAL

Little Lost Sheep

By Albert E. Allen

Rector of St. Elizabeth, Seahurst, Washington

EARLY EACH YEAR the priest in charge of each congregation is required by canon to report the number of communicants in his care — he is also to report the number of persons who either transferred in, or out of his congregation. At this time of year, certainly, he must reflect upon the numbers of individuals on his parish rolls who are “inactive, whereabouts unknown.” And, at best, if my conversations with other priests is any evidence, most of the record keeping and communicant reporting is done on the basis of either wishful thinking, or sheer imagination. More than one priest has said that he believes the reporting of communicant strength totally unnecessary.

Of course, on the basis of the kind of reporting this writer’s research reveals, all statistics having to do with communicant strength are fallacious; and any representation in ecclesiastical policy making, based upon the number of bodies is, at best, erroneous, even dishonest. Note: delegate strength to many diocesan conventions is based on the number of communicants in a given parish.

It would appear that action should be taken to change the canons regarding the determination of a communicant and/or the “number game” of reporting communicant strength; and that the method of determining the representative delegations to conventions be made in some other way.

Now, having made such a case — which I believe to be a popular one — I would argue against it. The fault does not lie with the canon on communicants, nor does it lie in the method of reporting them: the fault lies in our measurement of success by “numbers” and in our failure to be really concerned for the “sheep” God has placed in our care.

From 1789 until 1961, the clergy of this church clamored for bishops to issue a statement determining who is a communicant of the church. That interpretation came about at General Convention, in 1961, and clergy have interpreted the interpretation at will ever since — so that we are no more accurate today than before. Many of us are like the old wardheelers who listed on the

voting rolls the name of many a “saint” who had long since taken up a permanent residence in the church graveyard.

We need, first of all, to be honest for our sakes and for the sake of souls in our care. Is John W. Doe, baptized and confirmed, a communicant when he no longer attends regular worship — except on Christmas eve and Eastern morn and makes only a token “gift” to the work of Christ? The answer obviously, is “No!” But, what do we do about John? Do we tell him in no uncertain terms of his true status in the eyes of the church; or do we just let him go, marking him “inactive,” or worse, count him still as a “communicant”? What is our responsibility to him?

And what of Susan McGillicuddy who went off to college several years ago. What has become of her — she’s no longer living in the parish — just where did she go? She’s still on the communicant list. What should we do about her?

Then, there’s the Joneses — remember them? They moved to Los Angeles two years ago and they’ve never asked for a letter-of-transfer — surely they should be removed — what is their status?

Year Round Job

EACH OF THESE CASES is a common one in today’s church, and I submit that if we clergy are doing our task and not rationalizing it, we will solve the problem of accurate communicant lists and reporting; and what’s more important we’ll be better “shepherds of the sheep.” It should be noted that this must be an ongoing program of concern throughout the year and not only when annual reports must be made.

In case one, John Doe: going to him in person is a must. Explaining to him his true status is a must. Asking him to give thoughtful and prayerful consideration to his status with a request for an early response as to his intention for the future is a must. He needs to be asked quite plainly, “Do you desire to be considered a communicant of your church?” and abiding by his response, make what change in the parish records may be necessary.

In the case of Susan, every effort should be made to find her whereabouts. She should then be contacted by the parish, showing concern for her and making the endeavor to discover what

her status is in the church. Is she now attending a church in her present location, etc.? If she is, should she not ask for a letter-of-transfer; and if not, again, the reminder of her status should be made. A copy of this correspondence should be sent to the priest-in-charge of the parish in which she now resides.

In the case of the Jones, an effort should be made to discover their new address in Los Angeles and a letter to the priest-in-charge should be sent informing him of their residence in his parish, giving him the opportunity to search them out and to bring them under his care.

Two problems come quickly to mind; one, the knowing of the parish in a large city, and the matter of time involvement for the clergyman. In the first, if you don't know the ecclesiastical geography send your letter to the bishop of the diocese; he does. In the second, there are lay persons in each of our cures who could take the responsibility of "keeping up with the Jones" for us — but it is our responsibility. We cannot rationalize away this commission to "feed his sheep" by saying "the system is wrong." Or, "most other priests don't bother with letters-of-transfer anyway." We need to be knowing where the "lost sheep" are, and, I know I need to make every attempt to "gather them in."

One practical way in which to keep track of those who move: if your parish has a regular mailing sent by 2nd or 3rd class mail with Return Address Requested on the envelope, this will bring you the new address. It will cost you 10¢, but isn't that a rather small investment in the evangelistic care of souls?

No Innocent Bystanders

By Hugh McCandless

Rector of Church of the Epiphany, New York

LENT is a time when we think of our sins. Perhaps I should say that Lent was a time when people thought of their sins. I remember well how my parents and godparents, by precept and example, taught me to examine myself, to try to give myself a spiritual check-up and to try to make my first gingerly experiments with discipline and discomfort, self-applied.

My aunt, who was my godmother, was typical. In her late Victorian childhood her Lents were

quite Spartan. In her Edwardian young-adulthood, she merely gave up tea for Lent. This was not much, but it was very hard for her to do. Finally, in her latter years, she discovered she made life uncomfortable for her family as well as herself when she gave up tea, so she gave up giving up anything.

Most people of my age have been made so aware of the pettiness or self-centeredness or hypocrisy in our Lenten disciplines and spiritual inventories, that we have not only given up the thought of giving up anything, but we have also given up thinking about our sins. The only time we think of sin is with annoyance at the way other people act. We say there is no good news in the paper, and we are irritated. We look at life as bystanders, and perhaps think of ourselves as innocent bystanders. But if any Christian merely looks at life without compassion or participation, how dwells the love of God in him? Can a bystander really be innocent?

Pontius Pilate washed his hands and said, "I am innocent of the blood of that just man!" But was he? The people said "His blood be on us and on our children." They did not know what they were saying. How could they foretell that the Christians who hoped to be saved by that very blood, would also take a devilish blood-revenge in the Spanish inquisition, the Russian pogroms, and the Nazi gas-chambers? — and the millions and millions of polite little snubs?

Sins of Society

WHENEVER and wherever the ten commandments are broken, we share in this. And our motives are very often the same as the motives of the obvious commandment-breakers, for we are often motivated by covetousness, just as they are. Covetousness made Jacob break the commandment to honor one's parents, and not to steal — he deceived his poor blind father and stole his older brother's inheritance. It was coveting the beautiful Bathsheba that made King David break four commandments: those against murder, adultery, stealing, and false witness. And may I remind you, Jacob and David were good men, on the whole. What does covetousness make you and me do?

Well, I admitted in the Lent bookmark that I share in the sins of society by counsel, consent, encouragement, silence, provocation, praise, or partaking of the profits thereof. Now I will give

you some examples of these sins of mine. Dull as they are, I use them to show that I am a guilty bystander, to use Thomas Merton's phrase.

When some poor children dishonor their parents, I consent. I consent to a welfare situation that makes it better for fathers to absent themselves from their families. I consent to half of Harlem leaving children home with somebody else, or anybody else they can get, or nobody at all, while the mother works. Oh yes; I consent unwillingly; but so did Pontius Pilate.

When white and black and yellow men do murder in Indochina, I consent sin by my silence. Even when I have spoken, I have tried to be fair and wise. So my words have been cautious and quiet and completely ineffective. My silence is no better than ordering both sides to fire. The brutalized boys in Indochina, young men of all races, are less guilty of murder than we who vote are.

Adultery is bad, but child delinquency is worse. But do I not encourage theatre managers every time I attend a motion picture that is deemed unfit for young people? They can still see the bill-

boards and the insinuating advertisements. The price of my ticket helps pay for those advertisements.

The old Lent may be gone. I suggest that we look to a new Lent, an even more uncomfortable one. And that is this: for these days of Lent, when you read about the evil of mankind in the papers, restudy the ways you may have contributed, directly or indirectly, to that evil. Keep the Lent bookmark in hand; keep it in mind. Be uncomfortable. The role of a Christian must not be that of Pontius Pilate, but of Simon of Cyrene. You remember him, he was the African — color of skin unspecified, but it was certainly not pink — who helped Jesus bear his cross. He was not allowed by the soldiers to be a bystander like the others. He was forced by them; we must be forced by our consciences.

Christ bore our sins when he carried his cross; shall we comfortably add to his burden? If we do not follow him on the way of sacrifice, the discomforts that our children will face will be like the horrors of hell.

PROTEST PLANNED: —

(Continued from Page Six)

bility," the Hoover conspiracy members said they acted as "American citizens of conscience," adding that when "a government becomes destructive of the ends for which it was created, it is the right of the people to alter and abolish it and to institute new government."

The group pledged solidarity with the East Coast Conspiracy to Save Lives — the name given by FBI Chief J. Edgar Hoover to those indicted and named co-conspirators in Harrisburg — and with "young black, brown, red and white Americans who are being fed into the war-machine of ever-widening conflict in Southeast Asia."

Declaring that they choose a "life style that expounds peace . . . values life over property, and insures justice for all," the group said, "we seek freedom to conspire towards these ends."

At FBI headquarters later, the Hunter demonstrators sought to present agents there

with a mock "indictment" of the FBI's role in the arrests of the Berrigans and in the charges brought against the Harrisburg Six.

- - People - -

DON C. SHAW, announced that a clinic to perform vasectomies — male sterilization operations — will open March 1 in Chicago. The clinic will have a staff of six physicians and will be able to handle 30 cases weekly. Cost of each operation will be \$150, Shaw said. A vasectomy, performed under local anesthesia, removes a small portion of the tubes which transport sperm from the testicles to the semen. It has no effect on sexual activity and, in a limited number of cases, can be "reversed." He said the clinic is discussing welfare cases with the Illinois department of public aid, but noted that the

facility is primarily aimed at middle and upper economic class men. "Contrary to what most people think, it is the middle and upper classes who are contributing most to the population explosion in the U. S.," Shaw said. He added that men who desire the operation must take at least a month to think it over. The Rev. E. Maynard Beal of Elk Grove Village told newsmen that he had a vasectomy nearly two years ago. "We had three children and decided that our family was complete. We did it out of a sense of responsibility for our existing family and society," Beal reported. "It was the best present my husband ever gave me," Mrs. Beal added. Dr. Stanley R. Levine, a consultant in urology at Hines Veterans hospital, will be medical director of the clinic.

MICHAEL RAMSEY, archbishop of Canterbury, at the opening of the first meeting of the Anglican consultative council,

described the new agency as "a microcosm of the Anglican communion." He told 50 delegates representing 47 million Anglicans throughout the world that the council would facilitate contact and mutual knowledge between Anglican Churches to have "far greater depth than in the past." The council was created in November 1969, with the major aim of developing agreed Anglican policies in the world mission of the church. It is also intended to serve as needed as an instrument of common action. The council's first meeting, which opened Feb. 23 at the Anglican Conference Center 20 miles northwest of Nairobi, the capital of Kenya, continued through March 5. Archbishop Ramsey pointed out that the new council marked a three-fold development in the Anglican communion. In the first place, he said, unlike the Lambeth conferences of bishops, it includes not only bishops but other clergymen and laity. Secondly, he added, it was the first representative worldwide Anglican body not marked by a numerical predominance of Anglo-Saxons. There is a 50-50 ratio of European and other representatives from Africa, Asia and Latin America. Thirdly, unlike the Lambeth conferences, which meet every 10 years, the council will meet "somewhere in the world" every two years, he said.

CYNTHIA WEDEL, president, and R. H. Edwin Espy, general secretary of NCC, ac-

cused the Nixon administration of "mutually contradictory policies treated without candid and public explanation." The blast came shortly after the New York office of the World Council of Churches released a text from the commission of the churches on international affairs, a WCC agency, charging the U.S. and South Vietnam with "flagrant violation of human rights" in the invasion of Laos. Drafted in Geneva, the WCC statement declared that a "just peace" will not come to Indochina by seeking "further military successes." "The South Vietnam invasion of Laos under U.S. air and artillery cover threatens to precipitate wider escalation and further undermine the system of international justice upon which our hope of peace depends," said the WCC group. Dr. Wedel and her colleagues particularly scored the following: ● Official cover-up of our government's commitments and actions in the Indochina area. ● The lack of a credible pursuit of negotiation in Paris. ● Vastly increased bombing in South Vietnam. ● The apparent willingness to resume bombing of North Vietnam under certain conditions. ● Continued air and logistical support in Cambodia. ● Initiation of bombing in Laos. The NCC executives said they share "the fears of many that China might be-

come directly involved" and registered displeasure with Vietnamization if it "means little more than a new apportionment of military burdens and tactics" which will prolong the war.

ROBERT S. KERR, Burlington, Vt., dean, said plans are under way to rebuild St. Paul's Cathedral, which was totally destroyed by fire Feb. 14. "I would like to see a thoroughly interesting and exciting contemporary building incorporating parts of the old church with the new." Kerr said that the building was adequately covered by insurance. "We have the resources to do what we need to do," he said, with the loss estimated at \$1.5 million. A vault containing records of the cathedral was fire-proof and apparently not damaged. Bishop Harvey Butterfield said, "I hurt at the loss of something beautiful, something very sacred."

BENJAMIN MINIFIE, rector of Grace church since 1960, called reports of a merger of the parish with the Ascension "premature," and added, "Both churches are still very much alive, but we are committed to serious study and exploration of closer cooper-

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ation." Joint committees have been set up in both churches to consider the future of the churches, Minifie said. "Much will depend," he added, "upon the successor to Dr. John M. Krumm." Krumm, rector of the Ascension, will leave New York soon to become bishop of Southern Ohio. The vestry board of Grace church will assist in the selection of a new rector for Ascension. Both churches have long and distinguished histories. The Ascension, founded in 1827, was noted for its "open door" policy. In 1929, it announced that its doors would never close, and for 30 years the sanctuary was open day and night with a light burning on the altar. However, vandalism and thefts in recent years brought an end to the open door policy. Grace church, founded in 1808, built its pres-

ent structure in 1847. The design of the church launched the career of James Renwick, architect who later designed St. Patrick's Cathedral. Grace church became known as the fashionable church in New York until high society moved uptown. Both churches claim a membership of about 600 each, although attendance has been declining. According to Krumm, attendance at Ascension decreased about 15 per cent last year to about 200 worshippers on Sunday. Minifie said average Sunday attendance at Grace is about 250. Dr. Nicholas P. Christy, a warden of the Ascension, said "consolidation makes sense and could even be exciting."

JOHN H. BURT, bishop of Ohio has a new dial-a-bishop service which has become such an outstanding call-in success

that it has earned praise from church headquarters in New York. Since the number was hooked up last month to a code-a-phone recorder, it has taped weekly reports to the diocese. After his report, another tape picks up any message the called may wish to leave. "Amen, Amen," responded one caller. He identified himself as Bishop John E. Hines, presiding bishop. So impressed was Bishop Hines that he then placed a conference call to the dial-a-bishop number so that other church executives at headquarters could hear the Ohio bishop. Later he sent a note to Bishop Burt, congratulating him and ending with: "I knew bishops say a lot, but not usually in such a short time." — The message usually lasts two minutes.

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