

# The **+** WITNESS

II MAY, 1971

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George W. Wickersham II

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# SERVICES

## In Leading Churches

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

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## FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunbridge, Pa. 18687*

## Story of the Week

## Church Leaders Have Different Opinions on Future of COCU

★ Little future for the Consultation of Church Union (COCU) and its proposed 25 million-member denomination is seen by two leading theologians. They are Martin E. Marty, Lutheran theologian and a teacher at the University of Chicago divinity school, and Fr. John Meyendorff, teacher at St. Valadimir's Orthodox Theological Seminary at Crestwood, N. Y. Both were in Portland, Ore. to participate in an ecumenical lectureship.

**Blake Sees Lay Support**

On the other hand Eugene Carson Blake believes there may be more lay support for a plan of union than ecumenical strategists realize. Comments on COCU by the general secretary of the WCC were released by officials of the agency.

"Although it has been several years since I have been active in working with the plan," he said, "it is my own judgment that it is an excellent plan and with a little amendment as early as possible it ought to be presented to the churches for serious consideration."

Blake praised the parish plan proposed by COCU, a plan which would bring together several congregations and task force groups across socio-economic lines.

The WCC chief said the day of the denomination is finished and that potential lay support for church union is greater than leaders realize. He felt that delaying work on COCU would be a mistake.

Blake, denying that his support for COCU had ever "cooled," said: "The importance of church union is not more efficiency, size, power and influence. The divisions of the church in America make the message of all of us incredible to those outside, to the younger generation, and people not brought up in the church.

"There really is no hope for winning them into the Christian church so long as churches continue to look like private clubs ministering to 'our kind' of people."

Asked to predict the future of COCU, Marty said: "It's not going anywhere. I am not against it. But it is 100 years too late for what it set out to do. I'd much rather see the renewal of each denomination in it.

"It seeks a pale homogeneity when society is looking for variety. People are changing their names back to the European names their forefathers bore, they are learning to cook what grandma cooked in the old

country and they are gathering more and more into groups that keep the old ways alive."

"The COCU leaders are people of goodwill," Marty continued. "There is much potential in these churches.

"But I'd much rather see a heated up Presbyterian Church, for instance, active in the world, than to see a big church merger.

"You always lose in a church merger. People try to be safe, and they lose the distinctive qualities of the groups that merge.

"When I go to church in Scotland, I want the minister to preach as John Knox preached. When I go to a Negro church in Atlanta, I want to hear soul music, not Plan D from some religious Pentagon.

"If the Orthodox, for instance, joined the COCU denomination, we'd lose something from the world.

"Half-heartedness is the main offense in churches now."

Replying to a request for comment on COCU, Fr. Meyendorff said:

"The young seem to fear big mergers, super-churches and super-organizations.

"Looking at COCU from outside, I feel that it is not going anywhere.

"My friends in it see a backlash both from the conservatives who fear a watered down

faith and from the liberals who see no need for a big organization.

"My own objection is that a union of churches must be based on living faith. There is nothing

in the Christian scriptures or theology that forces us to be optimistic about Christian union. Each religion is to be perfect, not to be one big organization."

## World Peace and Justice Concern Of Proposed Jesuit Center

\* Pedro Arrupe, superior general of the Society of Jesus, came to the United Nations to announce plans for launching in Washington, D. C., a center to be concerned with issues of peace, justice and development.

The center, to be opened within a few weeks, will collaborate with other faith groups in the hope that it may develop fresh ideas to act as a catalyst for the thinking of men empowered to make things happen, Fr Arrupe said.

Subsequently, the Jesuit general held a news conference where he discussed details of the planned Jesuit initiative, as well as the fact that he had visited Daniel Berrigan, the anti-war priest now held in federal prison (I May).

He emphasized that the Jesuit order was opposed to violence, including the war in Vietnam. But he said that in his half-hour talk with Berrigan the discussion did not concern political points or specifics relating to alleged activities by the accused priest.

When asked specifically to comment on those activities, Arrupe said that he had told Berrigan, who is accused of conspiring to kidnap high government officials, that he was opposed to violence.

The reason for his visit to the Danbury prison, he said, was recollection of his imprisonment years ago which prompted him to feel that "I could console a brother."

At another point the Jesuit

leader commented on the religious situation in Poland, which he visited two years ago. He said that some 600 Polish Jesuits "are rather free in the past and will be in the future" but still face certain restrictions, including a ban on religious schools.

During his presentation in the office of Secretary General U Thant, Arrupe emphasized that for the Catholic Church it is a matter of prime concern, overriding its domestic problems, that millions are still poor and insecure and that aid from richer countries falls short of an acceptable minimum.

Saying that the Jesuits would like to join with men seeking answers to these problems, as well as to make a modest contribution and deploy their best resources, Arrupe stated: "We are not alone in this. We know our concern for man's dignity and freedom is shared by all the Christian churches, by the great non-Christian religions of the world, and by men of good will who do not subscribe to religious faith."

He said that to this end the Society of Jesus accepted the invitation of the U. S. Catholic conference to carry out a feasibility study over the past few months concerning the usefulness of launching in North America a center concerned with the issues of peace, justice and development. He noted that similar centers had already been established in Africa, Asia and Latin America.

"The intention is to develop fresh ideas . . . and to offer a forum where the search for justice and authentic human development can be worked out; to help to give meaning and direction to man's efforts to build a better world," he told U Thant.

In his reply, the U. N. secretary general said that the directions of his organization and of the Jesuits were clear, and that plans have been laid out in a global strategy and programmed for integrated economic development.

Unfortunately, progress towards these goals, he said, and dignity has fared less well, and inspiration guidance and perseverance in our slow journey towards these goals, we can draw upon the moral strength and spiritual values which are the foundations of all human cultures and of all the great religions which now coexist on this planet.

The building of a more just, a more united and a more humane world must count on many artisans: the family of governments, the family of religions, the family of international institutions, and above all the large family of men, women and children who labor and learn throughout the world in order to fulfill their human destinies." U Thant told his Spanish visitor.

The intended function of the Washington center is to give an affirmative answer to the question, "Can a religious group formalize a radical questioning process for society and lead others to ask the same fundamental questions?"

Although the North American Jesuits and the U. S. Catholic conference are aiding in the initial stages of the project, the center will remain neither exclusively western nor Roman Catholic.

Effective representation of the world's oppressed on both



the staff and the directing board holds high priority so that they might have a greater voice within a superstructure. In addition, exploratory consultation with other religious leaders have already begun and will intensify in the months ahead, reporters were told.

Msgr. Marvin Bordelon of the U.S. Catholic conference suggested that future efforts might resemble the grape boycott or the current campaign to challenge Gulf oil activities in Portuguese-controlled Africa.

## WCC Aide Claims Third Force Is Key to Vietnam Peace

A third force, composed largely of Buddhist and Catholic groups not aligned with the present Saigon government, is one of the keys to peace in Vietnam, a World Council of Churches journalist told a Senate panel.

Don Luce, 32, was one of three veteran Vietnam observers invited to testify before the Senate foreign relations committee on May 13.

He said that a withdrawal of U.S. troops from South Vietnam will speed up "reconciliation" between the National Liberation Front, political organization behind the Vietcong, and the third force.

Luce, a native of East Calif., attracted world notice last year by showing U.S. congressmen "tiger cages" at a Con Son Island prison. He lost his press credentials last fall and was ordered out of South Vietnam in May, for "special reasons," by Saigon (Witness I May).

Much of his testimony concerned the "repression" of the Thieu-Ky regime and his concern over the "extent of U.S. involvement in the whole area of repression."

The other men testifying be-

fore the committee headed by Senator William Fulbright (D-Ark.) were Robert Shaplen, Far Eastern correspondent of the New Yorker magazine, and Gerald C. Hickey, a member of the social science department of the Rand Corp., a think-tank.

Luce told the senators that he does not believe the type of political coalition needed to bring political stability to South Vietnam is possible while U.S. forces are there, "due to the military disruptions and the U.S. keeping the Thieu regime in power."

He said he believed the third force and the NLF would bring a period of negotiation and reconciliation within a short time after the U.S. military presence is withdrawn.

According to the WCC aide, the third force includes leaders of all major religions in South Vietnam. He quoted Roman Catholic Archbishop Nguyen Van Binh of Saigon as saying: "As people of the same race, same country, same historic background, tied in the same faith, same love for the country, we should be living in love and peace. Separation, segregation, killing one another are a double crime. Although peace or

war in Vietnam depends in a large measure on the international situation, the Vietnamese people nevertheless should take the initiative in restoring peace in our country."

Buddhist leaders have also urged peace and reconciliation, Luce said, adding: "The bringing together of these religious groups, and their active participation in a peaceful solution would be one of the best ways to minimize retaliations and further bloodshed, because they have the respect of their people and they themselves have such a high regard for human life." Students, workers and women's groups in South Vietnam are also part of the third force, he stated. Luce charged that American policy so far has been to repress the middle, or third force.

He said that in 1961 U.S. aid to South Vietnam was \$2.5 billion, but that in 1962 it was \$3.5 billion, and in 1963 it was \$4.5 billion. He said that in 1964 it was \$5.5 billion, and in 1965 it was \$6.5 billion. He said that in 1966 it was \$7.5 billion, and in 1967 it was \$8.5 billion. He said that in 1968 it was \$9.5 billion, and in 1969 it was \$10.5 billion. He said that in 1970 it was \$11.5 billion, and in 1971 it was \$12.5 billion. He said that in 1972 it was \$13.5 billion, and in 1973 it was \$14.5 billion. He said that in 1974 it was \$15.5 billion, and in 1975 it was \$16.5 billion. He said that in 1976 it was \$17.5 billion, and in 1977 it was \$18.5 billion. He said that in 1978 it was \$19.5 billion, and in 1979 it was \$20.5 billion. He said that in 1980 it was \$21.5 billion, and in 1981 it was \$22.5 billion. He said that in 1982 it was \$23.5 billion, and in 1983 it was \$24.5 billion. 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that elections in the American sense are not a strong part of the Vietnamese tradition.

"It is impossible to have meaningful elections in South Vietnam at this time," said Luce, who also opposed sending U.S. observers, as was done in 1967. He said that would only serve to "legitimize" a meaningless process, adding that "free elections" are not possible since candidates cannot speak out honestly.

Shaplen held that American observers might reduce "rigging" in some areas.

Asserting that South Vietnam has 100,000 political prisoners, Luce objected to the ratio of U.S. aid for "security" in South Vietnam as opposed to aid for education.

He said that in 1971 U.S. aid for security was six times that for education. Quoting a statement made by a South Vietnamese official to Ambassador Elsworth Bunker, Luce questioned whether the U.S. should help Saigon "contain civil disruptions by veterans, students and religious groups."

The WCC writer also said that while the "tiger cages" have been destroyed, U.S. funds are being used to build new "isolation cells" smaller than the cages. When prisoners, he said, refused to build their own cells, an American construction combine took over. The state department denied any "direct American assistance" in building the "isolation cells."

## Church Must Promote Caribbean Identity in West Indies

★ Bishop Clive O. Abdulah of Trinidad held a 10-day mission in Toronto to make Canadian Anglicans more aware of the efforts of West Indians to seek a Caribbean identity.

The 44-year-old prelate, the first Trinidadian to be elected Bishop of Trinidad and Tobago, addressed hundreds of clergy and laymen who support mission projects in the West Indies. He visited the dioceses of Niagara and Toronto and travelled to Montreal to address a diocesan synod.

His concern, during his visit, was that Canadians develop a better understanding of the emerging church in the West Indies and what Bishop Abdulah calls the "new Caribbean man." The church, instead of promoting this self-identity, has acted in a paternalistic and reactionary manner, he said.

"We are in the throes of creating a West Indian society," he said in an interview. "Our

self-awareness for the most part has remained underdeveloped and where such a self-awareness has manifested itself, the church in typical fashion has wittingly or unwittingly condemned or attempted to kill it."

Instead of music from West Indian instruments, the present English chant is still the order of the day, he said. Bishop Abdulah also said that Codrington College, an Anglican theological college in Barbados, has, with few exceptions, adopted a policy of frustrating the West Indian community in its search for university education.

"West Indians were made to accept that the highest vocation was to be expressed in a statement 'I want to be a humble parish priest,'" he said. "We all know that humility is one of the great Christian virtues . . . but the statement takes on an ominous hue when seen in the context of a white-run theological col-

lege in a white-dominated society at the very time when black people are expressing their awareness in the political field."

Bishop Abdulah said that what escapes the casual observer is that exposure to a university education is an important contributor to the development of a satisfactory image of oneself.

"The church for the most part is either unaware, disinterested, or positively opposed to the revolution in society," he said. Bishop Abdulah said combinations of the three attitudes show themselves at all levels of the church's work and organization.

Some time after the "black power" demonstrations in Trinidad, he said, one of the more radical West Indian publications stated that "when they (the demonstrators) placed the 'freedom now' placard in the white useless hand of St. Peter's statue, they were telling the church that it is high time its members stopped being white marble statues and really started doing something to liberate conscience in this hard-boiled city."

"These are strong words," Bishop Abdulah says, "but they say something about the emerging church of the West Indies."

The region must develop indigenous leadership, he says, and adopt its own structure, organization and music, being careful against taking on forms alien to its situation. Independence from outside interests must be used to create a really West Indian church with an identity all its own.

The church must also go through a radical transformation of its attitudes, he said.

"The people are expected to relate to the institution and to its clergy, not vice versa. This is the wrong emphasis in creating the West Indian church," he said.

# EDITORIAL

## COCU Is Not Dead

By George W. Wickersham II

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

COCU is not dead. In spite of the Methodist bishop who insists that it is and is thereby vastly relieved, the monster which threatens his dreams still lives.

Tremble ye princes of the nine churches, the dragon yet rumbles in his cave.

The fact is that COCU is only a dragon in the minds of those satisfied with the body of Christ as it is: dismembered.

The prospect of the members joining forces is rather too overwhelming for some. But this is the monster which COCU envisages. The question before the house is whether the vision is fair or foul.

Recently I attended a pow-wow involving two of the fifteen men who wrote the basic draft of "A Plan of Union". Inevitably the opinion of the aforementioned Methodist bishop came before the group. "The Consultation is dead," commented one of these men, "exactly as Christ was dead on the day after Good Friday."

The Consultation has produced a plan — a plan, not the plan — whereby the nine churches in COCU might become one.

The nine churches have until June of 1972 to study the plan and to make specific suggestions as to how it should be rewritten. This is the sense in which COCU is currently "dead".

But it is a lively death.

In the Episcopal Church, diocesan bishops have appointed commissions to stimulate study of "A Plan of Union" in their respective dioceses.

The consultation has asked that the various jurisdictions in the nine churches do this sort of thing. Further, it has asked that we do it together. Hence, in our diocese our men have been urged to form study groups with the other COCU churches in their several communities.

I have been amazed at the response. As of May 1971, half of the churches in this diocese are involved in such proceedings. A lively death!

I have also been amazed at the results. Church people of various stripes have discovered each other. At last!

No matter what happens to COCU, things will never be the same in many localities. Churchmen and churchwomen are going to be unwilling to go back to the same old denominational mill. They have found excitement in being with other Christians. They have seen the vision of a united witness in the communities. Already there is power arising from their meetings.

Rome cannot go back to its pre-Vatican II frame of mind. Geneva (Americana) is similarly affected by COCU. A lively death indeed!

What happens from here on is anybody's guess. Patently, "A Plan of Union" is not the ultimate plan. What will come out of the thousands of studies going on across the land will be fascinating to see.

The capacity of the consultation to accept the recommendations of these studies, collate them and alter the current plan accordingly, will be another source of fascination.

Then will come the day of decision for each of the nine churches. Drama!

Christendom is currently divided along historical, theological, sociological and national lines. However understandable these divisions may be, we can hardly fail to see that they are nevertheless deplorable.

That even in a small community like my own the churches should tend to follow economic, social and racial groupings is, I would say, an obvious contradiction of the ideals of the gospel. Can it be that by this we are known as his disciples?

Church unity schemes may come and church unity schemes may go, but the ultimate sin is still our apathy one toward another.

The "Plan of Union" as it now is, or the "Plan of Union" as it will be, may very well be far from perfect, but woe to us if we take either of them lightly.

If COCU is already dead, we who accept this are dead also.

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Ed. Note: Dr. Wickersham is chairman of the commission on COCU in the diocese of Southwestern Virginia.



# EDITORIAL EGO vs ECO

By Corwin C. Roach

Director of the School of Religion, Paragon, N. D.

**THE CHALLENGE** of Ego is becoming more and more pressing. We know all too well the thrust of the Ego, the selfishness and the self-centeredness which is the source of so much of the world's distress. Eco is something else. It comes from the Greek word *oikos*, (house) and combined with *logos* (study) we have ecology, the study of living organisms and their relation to their environment. We may say, quite literally, that ecology has become a household word these past few years. Men are beginning to realize what the unrestrained Ego is doing to the Ecosystem, the house of this earth which God has given man to dwell in.

Louise Crowley has pictured the resultant blight and miasma the effect of Ego vs. Eco in her biting parody of "America the Beautiful". Earth might be fair but instead:

O cancerous for smoggy skies, for pesticed grain —

Irradiated mountains rise above an asphalt plain.

O plundered of their guardian woods where silver brooklets flowed

Their gullies clogged with cast-off goods, thy barren hills erode

America, America, thy sins prepare thy doom

Monoxide cloud shall be thy shroud, thy cities be thy tomb.

But the opening chapters of Genesis are concerned with this same problem of human living. Modern man may dismiss them as quaint stories, old wives tales, with their outmoded superstitions and phobias. Yet these ancient myths speak to the same issues which are beginning to disturb man today. They are relevant enough to be included in our modern texts on sociology, economics, psychology, above all that most pressing discipline of the day, ecology. Adam stands for Everyman, for modern man, for the Ego, as he intrudes his self-will upon the Eco, the order of the universe.

Genesis tells us that man was destined by God to dwell in the garden of this earth which he had

prepared for man's use and enjoyment. Man was to serve in that garden and to tend the good earth which God had granted him. So would he have dominion over land and sea. Francis Bacon put it in a paradox. Man controls nature by obeying it. Only by working under God, can man prosper and be at peace with himself and his fellows. But man had other ideas.

So the Eden myth describes what happens when man in his Ego grasps for the power of God with no appreciation for God's loving concern for the welfare of the world he has created. Looking out on a world ravaged and devastated by man's wanton selfishness, we are beginning to appreciate the warning of the men of old. Secular knowledge without divine wisdom spells death. The man who eats of the tree, regardless of the divine command, brings upon himself certain doom. The ancient prophecy and the modern parody sound the same warning. That death may be slow and gradual, but as we examine the world about us today it seems to be creeping nearer and nearer.

Yet the greatest pollution of God's world is not physical but moral and the "next" chapter in Genesis gives us the preview of the long sequence of man's cruelty to man. As his control of the forces of nature has increased, so has his wanton destruction from the seven of Cain to the seventy and seven of Lamech to the overkill of modern man. Cain was the first farmer, city builder, forger of metals and the first murderer. He stands for all those through the centuries who have used the knowledge of man for their own selfish ends, riding roughshod over all that stands in the way. This is the supreme pollution, the ultimate conflict of Ego vs Eco. The Genesis account puts it in graphic language.

The voice of your brother's blood is crying to me from the ground.

And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

The earth is stained and fouled with bloodshed from that first murder at the dawn of history down to the latest body count. It carries with it a terrible curse. It will take man longer to cleanse his soul and restore beauty and peace to mankind than it will even to replenish this scorched and polluted earth for this is the ultimate Eco of God, the household of humanity against which his Ego has sinned.

Jeremiah is one with the ancient prophet and the modern parodist.

I looked on the earth and lo it was waste and void and to the heavens, and they had no light.

I looked on the mountains, and lo, they were quaking and all the hills moved to and fro.

I looked, and lo, there was no man, and all the birds of the air had fled.

I looked, and lo the fruitful land was a desert and all its cities were laid in ruins before his fierce anger.

## Quarks

By Alfred B. Starratt

Rector of Emmanuel, Baltimore, Maryland

A physicist fellow named Park Was watching a nuclear spark,

When far underneath A subnuclear sheath

A something looked out and said, "Quark!"

Rather unnerthing, what? to hear a "quark" coming out of a particle smaller than the world

travel itinerary of a peripatetic clam. Actually, of course, that was poetic license.

According to the New York Times, the physicist didn't hear a quark. What he did was see one. It just thought

that a "quark" should be a sound rather than a sight. Can't you just imagine a duck with a sore throat, going "Quark?"

But of course the physicist didn't really see a quark either. What he did was see certain

of a two-mile long, to indicate the position within subnuclear

its a sort of point that exists hypothetically in order to explain the behavior of some

electron when they bump into a proton inside an atom. Nobody so far, has been able

to isolate a quark, and maybe that's a very good thing because some scientists believe that a quark

is the force that holds the proton together inside the atomic nucleus, and that it is a force so power

ful that it makes the power of our present tiny infinitesimal trifle.

the resulting explosion

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— maybe.

A physicist fellow named Park Succeeded in breaking a quark

The result of his feat We can never repeat.

We're at a hole in a void in the dark

It's sort of like a colony of fleas living on a dinosaur and sticking pins in their habitat for the

fun of it until one of the pins strikes the animal's most excruciatingly tender nerve, and Kavoom!

Better yet, it is like a collection of mosquitos living on the surface of a tightly inflated balloon

until one of them sticks his whasis into a weak spot in the rubber and Bam! No more insects.

No more balloon either. Now don't start writing letters to the president

about your fear of quarks. They are only hypothetical phenomena; so far. And some scientists

think that if you ever console a quark you will probably find that it is only a shell in which a

gronk is living — and the gronk is the really dangerous particle.

Since this is a religious article and not a mere lesson in contemporary scientific research, I must

end with a moral. In this case the moral is simply the reminder of mystery. Rational men of our

time think it possible that a particle so small that it is difficult even to imagine may contain power

so great that the explosion of one of them would destroy not simply the earth, nor the sun, or our

planetary system, but the millions of stars that exist in our galaxy. Think about that when you

complain that man must be insignificant in the universe because he is so small. And secondly, let

the search for the quark remind us of how small is the flickering candle of our knowledge in the

vast hall of infinity. The mystery is too vast for any of us to be

dogmatic about anything. We live on reasonable guesses and our small steps forward are made

possible by a supporting power so much a part of our existence that we can't even be aware of its

presence. "Underneath are the everlasting arms".

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## - - People - -

**WILLIAM DAVIDSON**, bishop of Western Kansas and chairman of the national committee for non-metropolitan areas, was the first of the main speakers as leaders in the rural work of the Episcopal Church assembled in Kansas City May 10-13 for the national town and country church convocation. It was held at the conference center of Roanridge. The convocation is concerned with church life and work in rural areas and small communities in the broadest sense. A native of Montana, Bishop Davidson is a widely recognized expert on questions of rural life. As a priest he served congregations in Montana and North Dakota, and from 1956 to 1962 was with the national headquarters of the church. He has frequently led conferences and training programs at Roanridge. In 1966 he was chosen to be bishop of what was then the missionary district of Western Kansas. Under his leadership the district attained the status of a full diocese in 1970. Under church law he was entitled to remain as bishop of the area, but he insisted that the diocese should have the right to elect its own bishop. After the consideration of other candidates, the convention elected Davidson to continue as their bishop by an overwhelming majority. He spoke at the con-

vocation on the place of small congregations in the total program of the church. The second of the main speakers was Dean George E. Ross. In 1966 he went to Idaho as executive director of a newly established ecumenical training council. He then was responsible for an extensive program of lay theological education, and also supervised the training of priests who serve as pastors of small congregations while continuing to support themselves by secular professions. He is now dean of St. Michael's cathedral in Boise. He spoke on the Idaho system for training self-supporting clergymen. The third main speaker was H. Boone Porter Jr., director of Roanridge. He was a professor at GTS in New York from 1960 to 1970, and has been particularly concerned with methods for training clergy and lay leaders for missionary situations. He spoke on the practical methods which may be used by clergy and lay groups in different part of the country in implementing the recommendations of the convocation. Besides committee meetings and the presentations of the main speakers, the convocation included periods for general discussions, for recreation, and for social gatherings. There were services of worship every morning and evening, and an "ecological eucharist", em-

ploying new Episcopal prayers for conservation and environmental responsibility.

**J. BROOKE MOSLEY**, new president of Union Seminary told the annual alumni association that the institution is facing a "financial crisis." "And I don't use that word crisis lightly," he continued, reporting that the seminary has run a deficit of "immense proportions" over the past several years. A 19-member planning group is being appointed to lead the seminary community in a study of its goals and priorities. "We are going to evaluate our work as theological educators as if we were starting afresh," he said. One question being discussed is the relative emphasis that should be placed on advanced degree programs, particularly in view of a decline in job openings for graduates with doctorates in theology. Also at issue is how far to go in acceding to increasing demands, particularly from students, that the seminary use its endowment for social purposes — investment in minority-run businesses, bail for Black Panthers, etc.—rather than seeking to get the highest return

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possible. The alumni meeting was one of a number of activities of a two-day program climaxed by the official inauguration of Bishop Mosley as president, commencement exercises for 188 graduating students, and a communion service. The first Episcopalian to head the seminary established by Presbyterians in 1836, he received his charge from Mrs. Horace Havemeyer Jr., also an Episcopalian and the first woman to serve as chairman of the board. In his inaugural address, Mosley returned to the theme of financial crisis he had discussed with the alumni. "Theological education faces imminent financial disaster," he declared. "If economic conditions in the future should paralled those of the immediate past, as seems likely, it will be possible to predict the date of the demise of one theological school after another — unless there is a major transformation of current educational methods, programming, and funding." But he went on to say that the basic crisis "is one of identity . . . now brought into clearer focus by severe fiscal pressure." "We are not confident of our calling," he said. "We are beginning to see that something radical and unconditioned is required of us, that we must begin to think unthinkable thoughts about the nature of our task and how it can best be done." The wearing of robes by the graduating students was made optional, and most chose not to wear them. The money saved was to be given to a black economic development project in Southwest Georgia. An offering taken at the service also went to this project.

KYLE MCGEE, assistant pastor of St. Stephen and the Incarnation reports that some 6,000 meals were served to demon-

strators who slept in church pews, "rapped" in the basement. Many of the thousands of anti-war demonstrators who gathered early in May were fed and housed by Washington churches. He reported that the decision by the church board to feed and house the youths was not made easily, since they knew they would be open to charges that they gave tacit approval to whatever the demonstrators did. But the 29-year-old minister said that they placed no restrictions on the use of the church. McGee added that contributions of food and money came from many sources and that demonstrators housed in the church donated about \$300 towards the cost of meals. He said that there was surprising lack of hard drug use, although he admitted that the presence of marijuana was very likely. A first-aid clinic at the church "treated everything from poisoning to busted heads."

EDWARD CROWTHER, formerly bishop of the diocese of Kimberley South Africa and Kuruman, told a U.N. panel that he feels this will be the last year it will be safe for all-white South African sports teams to go to Australia and New Zealand. He made the report on the basis of a recent visit to the South Pacific countries. One of his an-

nounced purposes was to test sentiment on the annual visits of South African sports teams. Australia and New Zealand are two of few lands which continue to accept segregated teams from South Africa, which was barred from the 1968 summer Olympics. Crowther, now an assistant bishop in the diocese of California, said he found active opposition to apartheid in Australia and New Zealand. He also reported "powerful vested interests" leveled against anti-apartheid activities. He said that South Africa is in a "state of advanced paranoia" over the fear of being isolated, and that white South Africans are trying to "proselytize" its way of life through sports. He saw little hope that an economic boycott would serve as an effective tool against apartheid, which he called "legislated violence." He said those who say the oppressed must be encouraged in non-violence ignored "the appalling violence of the status quo."

JOHN KERRY, who heads Vietnam veterans against the war, said the U.S. must have the courage to admit that it made a mistake by going into Vietnam. He said it was "heinous" to say that more men must die in Vietnam so America "won't lose face."



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