

The **+** WITNESS

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



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

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunbridge, Pa. 19687

Story of the Week

Laymen Accept Top Assignments
At New York Headquarters

★ Oscar C. Carr Jr., of Clarksdale, Miss., is vice president of the Executive Council for development, and John C. Goodbody of Bronxville, N. Y., communication officer.

The position of development officer was authorized by the General Convention last October at Houston. Carr was nominated to the Presiding Bishop by the development committee of the council.

The Rev. John B. Coburn, chairman of the development committee, said of the newly created position: "The purpose of this office is to prepare a program to develop the human and financial resources of the church to strengthen her mission."

Carr will report to the Presiding Bishop in his capacity as head of the council administrative staff and to the executive committee of the council. "His primary job description is to 'think no small thoughts' — but rather to identify, encourage, and enlist in the interest of 'mission' the total resources of this church which, thus far, we have hardly begun to relate to the high responsibility of the proper role of the 'called people of God' in these creative times. It is my view that we could not

be more fortunate in our search for one to begin this huge and vital undertaking."

However, Bishop Hines said that "we should caution ourselves about any tendency we may have to expect 'instant-major-miracles' of any servant of the church."

In accepting the appointment, Carr said: "I accept this most challenging position with no preconceived idea about exactly how the task should be accomplished. There is no charted course since this is a pioneer effort. Hopefully all of us can chart the course together — realizing, of course, that it has both human and financial dimensions and short-range and long-range ramifications."

Carr at present is a cotton producer and businessman. He attended Cornell University after graduating from Clarksdale, Miss., high school and received a B. S. degree, with distinction, from the Naval Academy in 1945. After two years of active service he resigned from the navy with the rank of lieutenant.

Carr is president of the Carr Planting Company of Clarksdale and was director of cotton council international from 1965 to 1967. He was a delegate to the Democratic national convention

in 1968 and was Mississippi chairman of the Robert F. Kennedy campaign.

In the area of social services, he has been involved in headstart, housing development and a regional ecumenical leadership training program.

He has served as vestryman at St. George's church, Clarksdale, and in 1965 he was chairman of the building committee.

In the diocese of Mississippi he has been president of Episcopal laymen; member of the standing committee, diocesan committee and the cathedral chapter; chairman of the diocesan capital funds drive.

He was a deputy to General Convention in 1967, 1969 and 1970. He has been a member of the P.B.'s original renewal committee; the joint commission of the church on human affairs; and in the General Convention, the standing committee on Christian social relations and the advisory committee to the president.

He was co-chairman of the agenda committee of the convention which met at Houston. He has also been a member of the Executive Council and its executive committee since 1970.

Mr. Goodbody will be responsible for the communication strategy of the Episcopal Church working in close relationship with church leadership at all levels.

One of his first tasks will be

to develop a closer voluntary coordination of all of the communication components of the church, including press, radio and television, audio-visual and the printed word.

Goodbody has described the future emphasis of a communications program in the Episcopal Church as "reconciliation, with the consequent encouragement of a sense of affirmation, hope, celebration, and community."

In addition, he will continue to act as president and chief executive officer of Seabury Press, a post he assumed in 1961.

In 1964 Goodbody joined the

staff of Colonial Williamsburg, Virginia, serving first as director of publications. Later he became special assistant to John D. Rockefeller 3rd in a long-range study of future educational objectives of the organization. He was named vice-president and director of presentation in 1968.

He has been active in community affairs in Williamsburg and Bronxville. He was long a vestryman of Bruton Parish Church at Williamsburg and has also served as vestryman of Christ Church, Bronxville.

In the diocese of Southern Virginia he served on the policy commission of the council.

the country" and that this system "hinders self-determination of our young men." Davidson told the council that he has recently obtained CO status and now faces two years of alternative service.

Joseph Worsham of Dallas, Tex., spoke against the resolution. "I hope Congress repels the draft," he said, "but we're born into a society that places regulations and duties upon us."

In supporting the issue, Prof. Charles V. Willie of Syracuse University, said that "a man must have the freedom to choose whether or not he wants to lay down his life for his friends. The people of this nation might not love each other enough to want to defend each other," Willie said. "It could well be that the United States could lose a war because of this, and this nation might find its greatest role in the world today in losing a war." He also noted that "it is sinful for older people to send off our youth to be killed while they sit at home and say 'go protect me while I sit here in safety.'"

Coalition 14

Bishops and representatives from the 14 aided domestic jurisdictions met recently to organize "Coalition 14" for the purpose of instituting a new method of requesting and disbursing grants from the council.

According to the plan adopted, the coalition will receive from each of the aided jurisdictions its requests for aid and, after a process of screening and review, will prepare a joint budget report which will be presented to council.

In addition to presenting joint aid requests, the coalition sees another of its functions to be the informing of the church of its concerns about the mission and ministry of non-metropolitan America.

Action on Variety of Matters Taken by Executive Council

★ The council heard reports from its advisory groups and various committees. During its meeting:

● Received the report of the screening and review committee which listed grants made since the February meeting of Council as follows:

—Poor People's Self-Help Commission, Council of the Southern Mountains — \$5,000 plus up to \$10,000 on a 1:1 matching basis

— Puerto Rican Labor Institute — \$38,300

— Federation of Pan-African Educational Institutions, New York City — \$85,000

— Freedom, Inc., Youngstown, Ohio — \$40,000

— Programa de Desarrollo Curundu en Marcha, Panama City, Panama — \$15,000.

● Set the total 1972 apportionment to the U.S. dioceses at \$12,702,376, the same as 1971.

● Allocated \$36,800 from the Constable fund for Seabury Press editorial supervision of education and curriculum materials for 1972.

● Requested the PB to appoint a committee of council members to suggest to the joint standing committee on program and budget possible alternate ways to raise funds to support the program of the church.

● Received a report from the committee on the location of the church center, indicating that the recent sharing of space in headquarters will result in an annual saving of about \$200,000, and outlining further studies to be made before a decision on location is made.

Military Conscription

Following a lengthy debate the Executive Council defeated by a vote of 18-13 a resolution calling upon Congress to "abolish military conscription at the earliest possible moment," and to "provide adequate funds for the establishment of an all volunteer armed force."

In introducing the resolution, young generation advisory group chairman Robert Davidson said that "the moral implications of selective service has an effect on every young man in

Aided domestic jurisdictions represented at the conference: Arizona, Eastern Oregon, Eau Claire, Hawaii, Idaho, Montana, Nevada, North Dakota, South Dakota, Western Kansas and Wyoming. Not represented: Nebraska, New Mexico and South-west Texas, and Utah.

Other dioceses are invited to join the coalition and are encouraged to get in touch with the chairman of coalition 14, Bishop George Masuda of North Dakota.

Site of 1973 Convention

The Rev. John Coburn, vice chairman of the council, told the group during its May 18-20 meeting that questions were being raised about the site of the 1973 General Convention. Jacksonville, Florida had been designated as the site.

He reported that at a meeting of the agenda and arrangements committee, held in the Florida city, it became apparent that the House of Bishops, the House of Deputies and Triennial Meeting of the Women of the Church could not be held in adjacent facilities if we were to continue the new conference-type convention.

In a memo to Bishop Hines, Bruce Merrifield of Buffalo, N. Y., chairman of the committee, expressed reservations about the type of convention that could be held in the Jacksonville facilities. He has asked that his committee "be authorized to explore alternate sites and possible alternate dates" for the 1973 convention.

Ghetto Investments

Charles F. Bound, chairman of the ghetto loan and investment committee, reported that out of 24 loans, totalling \$1.5 million, only two are considered "doubtful" by the committee, with three others classified as being on a "shaky" basis.

Bound gave the council de-

tailed reports on investments in the "doubtful" and "shaky" categories. He also told the council about the other 19 loans and investments that have been made successfully throughout the country.

He said that the committee has made commitments for 13 loans totalling \$735,000 and there are seven applications pending for \$700,000.

The program of loans and investments enables Episcopal Church money to be invested in projects benefiting minority groups, especially business enterprises started by members of such groups themselves.

Youth Program

The council received with enthusiasm from its young generation advisory group a report of progress on establishing regional committees of the General Convention youth program which was authorized at Houston.

Robert Davidson of the diocese of Western Kansas and chairman of the group said that by September seven regional committees will be ready to receive grant applications.

Upon regional approval, he said, funding from the General Convention budget item will become available on a 1:1 matching basis. Regional groups will prepare for their new work with assistance of whatever staff — possibly a graduate student — can be made available.

The probable formula for dividing the national funds will be to allocate \$25,000 to each of the seven regions with the balance of the available money divided on the basis of "need and level of effort."

Hispanic Affairs

The council approved a recommendation by its advisory group on empowerment to constitute a commission on hispanic affairs.

The purpose of the commission is to provide a ministry "among the hispanic peoples" of the continental United States, "within or out of the church so as to develop and implement sound and continuing programs for self-determination and empowerment."

Named as secretary to the commission was the Rev. Jorge Rivera of the diocese of Puerto Rico. He will join the council staff August 1 for a minimum term of two years.

Rivera, a native of Ponce, P. R., is a graduate of Ripon College, Wisconsin, and General Seminary. He has been curate and vicar at several parishes and missions in Puerto Rico, and was most recently vicar of the Church of the Incarnation, San Juan.

Other Action

Approved, on recommendation of the executive committee, allocation of undesignated faith budget pledges, totalling \$254,700, as follows: Overseas — to be designated by the ninth Province — \$85,000; special program, \$70,000; committee on Indian work, \$20,000; Relations for jurisdictions, \$6,700; Project test pattern, \$73,000.

Referred the report of a fact-finding committee on the black awareness coordinating committee of Denmark, S. C., to the screening and review committee to decide whether it will receive the \$12,500 unpaid balance of its \$25,000 GC special program grant approved by the council last October.

Directed that the PB's fund for world relief be the national object for the church school missionary offering for 1972.

Adopted a resolution affirming council's support of Alaskan natives in their pursuit of a just and equitable settlement of their land claims and urging

members of the church to support these claims now pending in congress.

Supported a request from Robert Davidson that the PB make a study of alternative sites for council meetings to reduce the cost.

Heard from the president that the Council's 1970 William E. Leidt award for excellence for outstanding religious reporting in the secular press has been awarded to Louis Garinger of the Christian Science Monitor for his series entitled Where is the Church Going?

Heard a report from David Johnson on the recent meeting

of the central committee of the WCC of which he is a member, noting that the committee reaffirmed grants for combatting racism; continues conversations with the Roman Catholic Church; and faces a financial crisis.

Heard a report from council member Mrs. Harold Kelleran on the recent meeting of the Anglican consultative council in Kenya, to which she was the lay representative from the Episcopal Church, noting that the council approved the anti-racism grants of the WCC and approved the ordaining of women by any metropolitan who has the approval of his province.

pel of Jesus Christ, to teach, to preach, to administer the sacraments, to witness and to serve; to take its mission and not itself seriously, whatever the cost."

ELECTION DEADLOCK IN CHICAGO

★ The diocese of Chicago halted proceedings to elect a suffragan bishop after a three-way deadlock remained at the end of the seventh ballot.

Leading contenders at that time were Canon J. Ralph Deppen, diocesan archdeacon; the Rev. A. James Edden, rector of St. Thomas, Chicago, and the Rev. Christian A. Hovde, director of Bishop Anderson House. Fifty-one priests were nominated on the first ballot.

Had he been elected, Edden, head of the diocese's Chicago-South deanery, would have been the diocese's first black bishop. Necessary for election to the episcopate on the final ballot are 95 clerical votes and 188 lay votes.

Expressing his sorrow that an election had not been achieved, Bishop James W. Montgomery said the ballot contained a listing of "splendid candidates, any of which would make a splendid suffragan."

He said he would not call for another election until after the regular October session of the diocesan convention.

The votes following the seventh ballot were: Canon Deppen, 71 clerical votes, 119 lay votes; Fr. Edden, 45 clerical, 94 lay; Fr. Hovde, 57 clerical, 144 lay votes.

Part of the slack in not having another bishop will be overcome by the appointment of the Rev. David N. Harris, rector of St. Bartholomew's Church, Chicago, to the newly created post of executive officer for metropolitan affairs, effective July 1.

Elect Coadjutor in Michigan But Chicago Has Deadlock

★ The Rev. H. Coleman McGehee Jr., a former assistant attorney general for Virginia, was elected coadjutor bishop of Michigan.

The 47-year-old rector of Immanuel-on-the-Hill parish in Alexandria, Va., will succeed Bishop Richard S. Emrich when he retires within the next four years.

McGehee received the required majority of votes from the 605 laymen and clergy voting on the fifth ballot at the special convention.

A native Virginian, known to be a liberal by Episcopalians who backed his candidacy, McGehee is a graduate of Richmond University Law School. A graduate of Virginia Theological Seminary in 1957, he has served his present parish since 1960.

The man who nominated McGehee — the Rev. Jay P. Coulton of Trenton — called him "knowledgable and wise."

"His church has become a parish where all members enter into the decision-making process," said Coulton. He observed that 90 per cent of the potential

school population attends church school in McGehee's parish. The rector introduced sensitivity training and has had open discussion of his sermons, he added.

The bishop-elect said that he is an anti-war clergyman and has engaged in several marches, including the poor people's march.

"The church's image is changing from that of moral instructor, symbolic security for the culture, chaplain, and window dressing to one of witness and service," said McGehee.

"There are obstacles in the way of this change," he admitted. "They are the familiar ways, customs and usages of the past which are comfortable to many and, although increasingly irrelevant, still very secure."

Asked about declining membership in the church, he responded, "I'm not sure that the church should be concerned with its declining numbers. What the church must do is to concentrate on fulfilling its call to be the church, to proclaim the gos-

EDITORIALS

Deans Sum-up Indochina

THE WITNESS receives reams of documents about Indochina — sermons, resolutions and what not. Here is an item of importance on the subject.

The deans of the theological seminaries of the Episcopal Church, adopted the following statement; they did so recognizing that they spoke only for themselves and received no authority to speak in this matter for trustees, faculty, or students.

We call upon the president and the congress to withdraw speedily and unconditionally from military involvement in Indochina. The involvement of the armed forces of the United States has inflicted great and irreparable harm to the peoples of Southeast Asia. The present conflict renders more acute the tensions that exist in all parts of our national life, is harmful to the economy, wastes and prevents wholesome development of national resources and human skills, brutalizes many of our people, and puts intolerable burdens on the consciences of our citizens, and particularly the young.

We believe that rapid withdrawal would be less costly than the present policy. But, whatever the cost, it is the only right course for our nation. We urge also that the United Nations, provide massive help to those who have been the victims of our involvement.

The signatories included the deans of all accredited seminaries and of el Seminario Episcopal del Caribe. Others associated with the statement were the chairman, the director, and the associate director of the Board of Theological Education.

An Ecumenical Rite

NEITHER BAPTISM nor confirmation makes a person exclusively an Episcopalian or member of the Anglican Communion. Most Christian bodies that practice infant baptism recognize a person as validly baptized, into the body of Christ, not into a particular denomination, when the inten-

tion to so incorporate him is accompanied by a washing with water — by immersion or affusion — and the explicit use of the triune name of God; and therefore a person validly baptized is not re-baptized when he chooses to affiliate with a communion other than the one in which the sacrament of holy baptism was administered to him. Nor is confirmation, if properly understood, a choice for membership in one denomination rather than another.

A person seeking confirmation by our bishop must be thought by the one presenting him to be sincerely reaching out to embrace the doctrine and discipline of our communion, but this does not necessarily mean that he repudiates or turns away from the doctrine and discipline of the communion of which he has been a member. In the sacramental laying on of hands, the bishop is more properly to be thought of not as the chief priest of an Episcopal diocese but rather as the successor of the apostles in a particular area and thus the representative of the once undivided church now sadly rent into many communions.

A member of another communion that does not have bishops may wish, without separating himself from that communion, to express sacramentally his longing for the undivided church, his appreciation of the Anglican communion in our inclusiveness rather than in any exclusiveness that some Anglicans may express, and his longing for such gifts of the Holy Spirit as may be peculiarly found in the Anglican communion. Such a person may properly be presented to the bishop for confirmation and become a communicant of our Anglican communion while remaining a communicant in good standing of another communion as well, if that communion does not excommunicate him because of his act in coming to confirmation.

There is nothing in the order of confirmation to indicate that the candidate is choosing our communion in preference to another. Nor is there anything in the office to suggest that our communion, in incorporating him as a communicant member, expects him to cut himself off in any way from another Christian body. The loyalty asked is to our Lord and Saviour Jesus Christ which is the same loyalty promised by him or for him in his baptism. The promise in our service of holy baptism that the sponsors will take heed to

bring the child when sufficiently instructed to the bishop for confirmation cannot therefore be interpreted as a promise he will be an Anglican and nothing but an Anglican. Neither by his baptism in an Episcopal service or in his confirmation, does a person — whether always nurtured in the Episcopal Church or nurtured in some other communion — becomes exclusively, now and forever, an Anglican. Rather, in his confirmation, he embraces Anglican truth — in its inclusiveness, not its narrowness — reaches out longingly for the undivided church not now realized on earth, receives certain gifts from God through the bishop's loving act, and is accepted as a communicant by the Anglican communion.

This is not to establish widespread inter-communion, for it is also proper to teach that some — or most — Anglicans, by refraining from receiving the sacrament in other communions, are making a sorrowful witness to the reality of division within the Christian body and are also witnessing to Anglicans' different understanding of the eucharist as compared to that of many other communions.

It should be remembered that a person seeking confirmation is not asked to give up membership in all other organizations such as, to give one example, the order of Masons. Surely if we can gladly accept as members of our communion men who belong to the Masonic order and who have a continuing responsibility to give time and financial support to that order, we must also be ready to offer confirmation and full communicant status to baptized members of other communions whose intention is to participate to some extent in the life of both communions, perhaps even to give the major share of their support to the other communion.

— Langford Baldwin

*Rector of St. Barnabas and
All Saints, Springfield, Mass.*

Ecology and Theology

By Hugh McCandless

Rector of Church of the Epiphany, New York

COVETOUSNESS is the sin that causes most other sins. It consists of wanting more than we should want: either more than we need, or more than our share. Our entire world is doing just that today, and the United States is leading the way. The people of this planet today are said to

take out of it, in the form of energy, ten percent more per year than the sun is able to put into it by photosynthesis. The only reason we have so far escaped a reckoning is because of the stored energy from the past, fossil fuels like oil and coal. We probably cannot do it for long.

However, it looks as if we shall do it until some crash comes. The United State's population has doubled in fifty years. But our food production doubled in merely thirty years. Our manufactured goods doubled in only fifteen years. Our use of electricity has doubled in the last ten years. Covetousness makes us judge our situation by our gross national product. But this is the same valuation that a pig puts on things.

Some say this point of view is due to the Jewish-Christian tradition, and point to the chapter in Genesis where God tells us to fill the earth and subdue it for mankind. But Dr. Dubos points in the same chapter that it says we should keep and tend the earth — this means that God wants us to be stewards of the earth, not exploiters of it. This means that there are some things we must deny ourselves.

When we covet, we do not deny ourselves. The whole story of the Bible shows men suffering from covetousness and making others suffer. Jacob lied to his father to get Esau's inheritance. David has Uriah killed in order to get himself another wife; Ahab murders Naboth for a piece of land. The flesh pots of Egypt even beckon the Israelites back to slavery. And the insidious thing about covetousness is that it blinds us to the fact that we are being covetous.

Professor Reidel of Williams College has pointed out in *Christianity Today* one uncomfortable coincidence. Americans fish off Peru. What we catch there is just about equal to the protein deficiency in the diets of all South Americans. But most of what we catch there goes to making cat food, for American cats. America has great wealth. The difference between our way of life and that of others is shocking. We have very great wealth.

Hard Decision

THERE IS LITTLE we can do about this isolated coincidence. Some international bureaucracy set up to see that South American humans ate as well as North American animals would flounder in red tape and ineffectiveness. But surely we can see why Peruvians kidnap our fishing boats, and why Japanese and Russians fish blatantly in our waters.

Francis Bacon said "We cannot command nature except by obeying her." So knowledge is important. But we don't know much. DDT was going to solve many problems. But now it seems to be killing more useful birds and fishes, and fewer and fewer insects. The solution to one problem often causes another problem.

Covetousness leads us into the trap of short range solutions. It is like a hunting dog breaking point and wildly chasing the game birds. And when millions and millions of people are involved, the moral tone and intelligence quotient are even lower than average. So our tendency is to say, "Why should I deprive myself — why should I deny myself for the sake of the ecology of the whole world, when no one else is doing it?" The only answer to that is the cry of Jesus, "Whosoever will come after me, let him deny himself and take up his cross and follow me . . . for what shall it profit a man if he gains the whole world and loses his soul? Or what shall a man give in exchange for his soul?"

This is a new kind of decision for most of us to make, and a hard one: to give up the comforts and conveniences of private transportation and labor-saving machinery for tiring travel and time-consuming work, for the sake of people we shall never see — those who live far away or who will come long after we are dead. Everyone else is burning gasoline to get places; everyone else is burning coal to make electricity to sharpen his knives and run his typewriter and cool his house — how could we turn the tide? Our effort would be too little and too late.

Follow the Teacher

THIS IS dubious ecology and bad theology. God does not give up. God has known about pollution before, and crises, and catastrophes. God has mil-

lions of years, and even plastic and glass and phosphates can be broken down in that time by the great plates in the ocean. Volcanoes and earthquakes are only feeble traces of the pressures and great temperatures and the great power of even mineral nature. Besides that, God works with something even more powerful than these forces. God is not in the wind or the earthquake or the fire, but in a still, small voice. And that still, small voice, in the challenge that we face today, is asking us what we really believe in. Do we believe in dog eat dog or do we believe in what we were taught by the teacher who was able to still the waves and feed the multitude?

I know what he taught. I know it is my duty to love God, whom I cannot see and both the neighbor I can see and the neighbor I can't see. All these things have I studied from my youth up. But what ecology I know tells me the only way I can love my neighbor actively in today's situation is to become poor. It is not enough just to use low lead gas, and biodegradable soap, and returnable bottles. I must live as if I were as poor as the rest of the world: I must eat more grains and potatoes and less meat; I must travel in a train or bus instead of a car — better still, I must walk; I must live without almost all electrical devices, to avoid buying anything in a fancy wrapping.

Jesus saw a rich young ruler, and loved him on sight. The ruler said, "Master, what shall I do to inherit eternal life?" Jesus said, "Love God with all you've got — and love your neighbor as yourself." The young man said "This have I done, from my youth up." Jesus said, "Sell all you have, and give to the poor." And the young man departed sorrowing, for he had great wealth.

Ecological problems turn out to be theological. And theological problems turn out to be moral ones.

LIVELY DEBATES IN PITTSBURGH

★ The diocese of Pittsburgh this year broke new ground by holding the Convention on a weekend to allow greater lay participation and beginning with a late afternoon eucharist and routine business session adjourned for a family diocesan banquet with an address by Oscar C. Carr of Clarksdale, Miss.

Bishop Appleyard in his convention address told delegates that leadership in the church today requires the full participation of all people in the church, bishop, priest and laity in decision-making. "None", he said, "is to be regarded as the fountain of all wisdom". "I do not regard this," he said, "as an abdication of leadership. Paradoxically, it is a far more demanding role where the true

qualities of leadership are constantly checked and reviewed by the experience and knowledge of the whole church. It is leadership from within rather than imposition from without."

The bishop asked the delegates to identify with the poor, the sick and unfortunates, and to minister to them. "This," he said, "is the primary work of the church, the ministry of the laity, a vital part of being the

church in the world, expressing the gospel in existence and activity as well as in words."

Fifteen resolutions were presented three of which called forth sharp controversy. One on abortion sought the abolition of "all legalized abortion" and received a substitute emphasizing a "reverence for life" concept. While endorsing the right of a woman to terminate pregnancy in hard cases it encouraged counselling to indicate other avenues of action and emphasized that "abortion is not an acceptable method of family planning."

Another resolution on General Motors involvement in South Africa was passed that asked that the corporation employ more blacks and seek the removal of the evils of the system of apartheid.

A third asking that bishops excuse themselves from political involvement was defeated.

SOUTHERN OHIO ACTS ON MANY ISSUES

★ A wide variety of resolutions on the role of the church in the world were approved by the Southern Ohio diocese at its annual convention.

Delegates appointed a committee to examine the stock and investment portfolio in order to collect and disseminate information on practices of firms in which the church owns an interest.

Youth workers hired by the diocese must have the approval of the youth council, another resolution stipulated. But a move to lower the parish voting

age from 16 to 14 was defeated.

An interreligious report on the state's welfare system was accepted and Episcopalians were urged to help end what Bishop John M. Krumm called the state's "shameful record in . . . welfare policies and activities."

Another resolution called for an immediate cease-fire in Vietnam, the setting of an early date for withdrawing all foreign troops from South Vietnam, free elections there, and the release of all political and military prisoners.

Selective service information will be distributed by the diocesan youth council, and the diocese also gave its approval to those who conscientiously object to a particular war.

Delegates urged repeal of Ohio's anti-abortion laws, asking that "proper guidelines within the medical practice laws" be substituted.

A commission for unifying the faith, set up to find out what is dividing members of the diocese, used a dramatic presentation to report that while Episcopalians may be unhappy with a lot of things they have a desire to work out problems together.

Bishop Krumm told delegates that the church must debate anything which affects human dignity, human brotherhood, and human fulfillment. "I am puzzled that the same people who so loudly protest the restrictions upon the church's freedom imposed by Communist

countries are themselves often angrily seeking to restrict the church's freedom here in our land and black mailing the church by withholding funds for its support."

He agreed that churchmen may have no special expertise in handling world affairs, but stated "this does not seem to me to argue that the church ought therefore to abdicate responsibility."

.. People ..

ROBERT POTTER, chairman of the committee on social criteria for investments of the Executive Council described the appearances of two bishops before stockholders' meetings of Kennecott Copper Corporation and American Metal Climax, Inc. The bishops John M. Burgess of Mass. Francisco Reus-Froylan of Puerto Rico — spoke through Episcopal Church-owned stock proxies with the aim of requiring these operators of mining ventures in Puerto Rico to beef up their programs of environmental preservation. Reactions at the

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stockholders' meetings included complaints because they "took too much time" and sharp criticism of the two clergymen and of the church itself of this proxy action. Potter, a noted New York attorney, said that at American Metal Climax 4 1/2 per cent of the votes was obtained and the church was thus eligible to "be back next year." He noted that corporate executives in many parts of the country have indicated that recent letters from Episcopalians to management expressing the seriousness with which church members view these issues are having a constructive effect. He told the council that he hopes people across the church will raise such issues in congregation discussion and with corporation officials. He conceded that he expected negative reactions to this whole approach from many Episcopalians and he added that "in many corporations the shade is down and they don't want to hear us."

EMERY WASHINGTON, 36, black pastor of Christ church at Forrest City, and a member of the state board of education, has been appointed a canon of the diocese of Arkansas by Bishop Christopher Keller. He is the first black Episcopal canon in the history of the diocese. His title will be canon missionary for institutions of higher learning. He will work with Episcopal students and school officials at the University of Arkansas at Little Rock, the university school of medicine and the university graduate institute of technology to formulate church programs. He told newsmen that "other duties will take me across the diocese." He said he considered the appointment of a black canon in Arkansas "definitely

a big step" in making the Church relevant to black people. "I know the diocese has desired to take this step for a long time," he said, "and I'm proud and humble that I've been selected. In this day and age, symbolism is very important, and in a sense I'll be a symbol. What I call symbolism, some people may call 'tokenism,' but I think there is a vast difference in the two. I won't be anybody's token black, but I'll be proud to serve as a symbol of the church's concern for blacks."

WILLIAM F. CREIGHTON, bishop of Washington, and two other Americans were detained in Johannesburg, and questioned for "having a look" at one of South Africa's black courts. Dean Francis Sayre of Washington Cathedral and Judge William Booth of New York were also held

and questioned by police as to their identities. The three men were in South Africa on behalf of Presiding Bishop John E. Hines to observe the application of laws in the apartheid society. After they were released, they told newsmen they were questioned by one police officer while another guarded the door. Bishop Creighton described the questioning as "preemptory" and "left a bad taste in the mouth." He said the incident was "obviously symptomatic of the way things are done in South Africa." All three said they found apartheid to be much worse than they had expected and were "shocked" by the conditions in which black Africans must live. Judge Booth, who is black, is the former commissioner for human rights of New York City.

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