

The **+** WITNESS

II FEBRUARY, 1972

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Story of the Week

Phase Out Assembly for NCC
Planned for End of This Year

★ The December 1972 triennial general assembly of the National Council of Churches could be the last such meeting of the Protestant-Orthodox organization.

If the gathering in Dallas — and a majority in each denominational delegation — concurs in adopting a new structure, the general assembly will be phased out.

Also replaced would be a policy-making general board which currently meets three times annually. Taking its place would be a governing board, larger than the present committee.

The restructure plan, endorsed by the general board last September, has been sent to the constituent churches, board members and 25 non-member groups eligible for NCC membership.

The restructure holds open the possibility for Roman Catholic membership and for participation by non-NCC Protestant groups.

Under the plan, the governing board would make legislative decisions and control budget and program. The triennial general assembly would be replaced by an occasional ecumenical congress, planned to assure broadest possible participation by all U. S. Christian groups.

The governing board is seen

as more inclusive than the present general board. It would include the chief executive of each member church, heads of major denominational boards and agencies and the chief policy-makers of denominations.

Delegations would represent actual constituency in terms of racial and ethnic breakdowns, would be made up equally of lay men and women and whenever possible would include representatives of regional ecumenical organizations.

Seats would be provided for at-large members with special expertise and for representatives for non-member churches which take part in NCC program units.

The work of the council would be organized around sections and units of the governing board. As currently envisioned, the sections would be: renewal of the church for evangelism and mission, human need, systematic changes in society, culture and life fulfillment and Christian unity. Each governing board member would be assigned to a section.

Program responsibilities would be carried out by units on education and ministry, church and society and ecumenical ministries overseas. Most members would come from the governing board but might also in-

clude persons from non-member churches and other ecumenical agencies.

In addition, commissions on theological studies and dialogue, regional and local ecumenism, media programming and stewardship would operate.

An executive committee of the governing board is seen as overseeing research and planning, interpretation and information, administration and finance and personnel.

Funding for general management would come from fair-share assessments and donations. Services would be paid by those units using them and by participating churches.

Under the new plan, the general secretary is also the chairman of the executive committee.

The plan was developed over a period of several years. Thomas J. Liggett, deputy general minister of the Christian Church (Disciples of Christ) was chairman of a committee on future ecumenical structure.

TEXAS APPROVES VOTE
FOR WOMEN PRIESTS

★ By a vote of 194 to 182, delegates to the convention of the diocese of Texas voted to ask the church to endorse the ordination of women to the full priesthood.

This action came in the meetings' closing minutes. The approved resolution, to be forwarded to the General Convention, said:

"Having admitted women to

the ordained ministry of the church as deacons, the Episcopal Church in the U. S. has in effect surrendered any viable theological reason for refusing to ordain them to the priesthood."

The convention also said that to forestall action on the question because of "fear of civil war" in the church is "both questionable and cowardly."

In other action, they passed a resolution expressing "thanks and gratitude to God for the life and witness of the Rev. Martin Luther King Jr."

This motion was a substitute for a resolution which, in effect, would have made the late Dr. King a "minor saint." The original proposal was voted down by 238 to 148.

In an historic vote, the delegates elected Dr. James Watson, a layman representing St. James' church in Houston, as the first black to sit on the standing committee. In the absence of Bishop J. Milton Richardson, the committee is the highest authority in the diocese.

The diocesan convention also: lowered the voting age of delegates from 21 to 18.

referred to committee a proposal supporting legalization of abortion in Texas "in order to provide individual freedom of choice in bringing children into the world."

adopted a \$1.1 million budget.

LOS ANGELES OPPOSES ORDINATION OF WOMEN

★ The diocese of Los Angeles rejected a proposal supporting the ordination of women priests at its convention.

By an overwhelming 3-to-1 vote, clergy and lay delegates adopted a substitute resolution authorizing a one-year-study of the question for presentation to the diocese's 1973 convention.

Bishop Bloy announced that he will retire in 1973. Bishop Bloy, who has served in the post

for 25 years, asked for a special convention in the fall to elect his successor.

A continuing financial crisis for the diocese was reflected in the report of the committee on finance, showing that parish pledges were \$231,000 short of meeting the proposed budget of \$1,271,000.

In order to offset the deficit,

Change in the Marriage Canons Asked by Washington Diocese

★ The diocese of Washington has voted to call upon the 1973 General Convention to "modernize" the canons on marriage, permitting parish priests more discretionary power in the remarriage of divorced persons.

Current marriage canons, holding that marriage is indissoluble in the Christian context, permit divorced persons to remarry in church only after they obtain from their bishop a judgment that one of a number of impediments, ranging from undisclosed sexual deviance to fraud, resulted in the death of the prior marriage.

The resolution, drafted by a committee of the Washington clergy association, would remove from the canon the concept that marriage is indissoluble. "The indissolubility of marriage is the shaky theological presupposition on which canon 16 and canon 18 are based," the committee report stated.

The Rev. Edgar Romig, rector of Washington's Epiphany and chief spokesman for canon revision, said the present canon requires extensive investigation when divorced Episcopalians seek to be remarried in their church.

"The church must investigate," he told the diocese's convention, "opening up old wounds and snooping around like a little ecclesiastical gestapo . . . The bishop and he alone must make

a 20 per cent reduction in the budget was approved. Most of the cuts came from reduced support of missions and the national church program.

The convention also defeated a resolution supporting the principle of sanctuary, and tabled a resolution approving amnesty for people who refuse military service.

the Olympian decision as to whether the couple may remarry."

He described the present marriage canons as "rigid, uncompassionate and ridiculous."

Opposing the relaxation of the canons was the Rev. James Richards, rector of St. Paul's, Washington, who said his main concern was that the proposed canon would open the doors to anyone wishing to be remarried in an Episcopal church, from a "lapsed Baptist" to a Buddhist.

"We will inherit all those who find any impediment in their own communions," Richards said, since the "only requirement that would remain is that one of the two parties be baptized, but that need not be in the Episcopal Church."

Richards also took "serious objection" to the section in the proposed change eliminating the diocesan bishop "from anything but a possible consultative role. "I believe that the decision should remain with the bishop — and there is a long precedent for this — for the reason that he is the chief pastor, and it is right that hard cases and exceptions to normal regulations should be judged by him."

Richards' substitute resolution was defeated 74-201, and the clergy association's eight-page committee report and resolution was adopted by delegates.

Six dioceses presented memorials at the 1970 General Convention calling for revision of the marriage canons, but the introduction of amendments prevented enactment before the convention concluded.

Meanwhile, the diocese of Virginia, at its annual council in Winchester a day before the

Washington convention, voted to ask the national Church to authorize a study of the denomination's regulations on marriage and the remarriage of divorced persons. It asked the church to hold a special convention so revisions proposed for the Book of Common Prayer might be considered.

Retention of U. S. Sanctions Against Rhodesia is Urged

★ The chief executive of five Protestant denominations and a leading official of a sixth have asked President Nixon to continue economic sanctions against Rhodesia until a settlement supporting the rights of the black majority in the African country can be worked out.

The request referred specifically to a U. S. treasury department announcement that it had licensed the import of chromium and other strategic and critical materials from Rhodesia.

A non-purchase policy had been in effect for several years, following the United Nations' condemnation of the white-dominated regime of Ian Smith in Rhodesia.

Signers of the request were United Methodist Bishop Paul Hardin Jr., of Columbia, S. C., president of the denomination's council of bishops; Presiding Bishop John E. Hines of the Episcopal Church; Robert Moss, president of the United Church of Christ; the Rev. Marion de Velder, general secretary of the Reformed Church in America; William P. Thompson, stated clerk of the United Presbyterian Church, and the Rev. Robert A. Thomas, head of overseas ministries for the Christian Church.

Both President Nixon and Secretary of State William Rogers were asked to hold up relaxation of the sanctions against

Rhodesia until the rights of the black majority in the former British colony are assured.

The churchmen also said that the U. S. should urge Great Britain not to ratify a proposed settlement with Rhodesia, which broke away from Britain in the mid-1960s and declared independence under a white minority government.

The proposed settlement has been vigorously attacked by black Rhodesians, who number 5 million. Whites number 250,000.

"In the light of U. S. government policy supporting self-determination and the long-range self-interest of our nation in Africa," the U. S. church officials said, "it is urgent that we find ways to convey to the British government that nothing less than a true majority expression of all the people of Rhodesia can be accepted as meaningful."

The draft agreement envisions eventual majority rule, but no timetable is set, thus drawing the opposition of black Rhodesian nationalists. A U. N. security council resolution scoring the settlement was vetoed by Great Britain.

The U. S. churchmen told President Nixon and Secretary Rogers that there are no Africans on a special committee testing Rhodesian sentiment on the agreement. They said that African nationalists should be

"free to campaign all over the country to explain their views without restrictions."

CONSUMER PROTECTION THEME OF NCC POLICY

★ In an eight-page policy statement, the NCC general board gave its attention for the first time to "Consumer rights and corporate responsibility."

The NCC policy-makers fear that the resources of the earth are being squandered and there is too little mutual respect among those who must depend upon each other in business and commerce.

"Unfortunately, the relationship between buyer and seller is often best described as a struggle over the same dollar," the policy states, adding, "Greed is not the special weakness of either party."

As things have developed, the NCC feels that consumers are put at special disadvantage in an "impersonal and complex" market place. The poor, elderly, uneducated and the ill are listed as particularly vulnerable and the church is reminded of its responsibility to seek justice for those in need.

In a pre-technological era, the NCC says, two basic commercial assumptions were that the buyer and seller enjoyed relatively equal bargaining positions and that transaction was confined to the market place. The reality of the assumptions must now be doubted, the statement continues.

Consumers are so dependent today on goods and services offered by others and buying and selling has become so extensive and complex that the consumer "is not in a position to make a meaningful choice that will advance his own interests," according to the NCC.

Consumers are not given equal power with producers and

(Continued on Page Nine)

Episcopal, Catholic Bishops Have Ecumenical Service

★ Roman Catholic Bishop Cletus F. O'Donnell of Madison and Episcopal Bishop Donald H. V. Hallock of Milwaukee will appear together in an unprecedented Palm Sunday ecumenical service in St. Mary's Catholic church in Janesville, Wis.

The service will be one in a series featuring joint worship by Episcopalians and Catholics during Lent. The first of four Wednesday evening masses in Trinity Episcopal church was held Feb. 23.

The March 26 service featuring the two bishops will follow a special rite which has official Catholic approval.

It will be based on the eucharist but the consecration will be omitted. In its place there will be a prayer of general blessing for the bread, with Bishop Hallock and Bishop O'Donnell both taking part. The bread will be distributed as a symbol of unity. Wine will not be used.

The sermon will be delivered by Fr. Herbert J. Ryan of New York, a Jesuit and a member of the international Anglican-Roman Catholic consultation. He will speak on "Growing together in Christ: contours for tomorrow."

Parish priests of Trinity and St. Mary's will alternate roles of celebrant and preacher in the Wednesday evening masses, using the regular rites of their respective churches. The Rev. Ronald E. Ortmyer is rector of Trinity and Fr. Bernard E. Pie- rick is pastor of St. Mary's.

Sermon topics will include the history of the Anglican-Roman Catholic dialogue and the church as a means of uniting mankind.

"What we are doing is carrying on the Anglican-Roman Catholic consultation at the local level," Ortmyer said. "The

clergy and laymen of St. Mary's and Trinity have met together in conversations and social gatherings for over a year.

"We have exchanged preachers, and then we had combined services at each of our churches for a special thanksgiving program. Now we will be worshipping together at the same rite. I believe this will be a unique experience for our churches."

DELAWARE SETS UP REGIONAL MEETINGS

★ Bishop William H. Mead of Delaware, set the pace for the diocesan convention when he urged:

- Delaware clergy to undergo vocational testing and career counseling;

- Delaware congregations to end parochialism, asking them to work, grow, and serve together in geographical clusters;

- Delaware parishes and missions to serve as lay training centers for Bible study, teaching and learning of Christian theology in relation to family, occupational and social life;

- Corporate planning by laity and clergy for liturgical diversity;

- A committee to study and prepare a statement and resolution for the next convention on the ordination of women to the priesthood;

- Joint service with other Christian bodies to bear witness to the one faith.

The body voted without debate, continued support of the national church program, even though acceptances were down 6%. Delaware's quota is \$94,000. In 1971, the convention pledged and paid \$94,000 to the commitment side of the national program as well as a matching amount from tithe monies re-

ceived as it moved into the second of a three-year capital fund drive for resources for leadership in the 70's.

The quick move on the 1972 budget was made possible by a special convention held last fall when delegates were asked to consider and fix priorities on budget expenditures. They asked for a 13% increase in pledging, which cited a diocesan budget of \$287,000 for 1972. Acceptances at the time of the annual convention were \$239,000. However, both the national acceptance and the Delmarva ecumenical agency — \$5,000 — had been given a number one priority rating by the special convention, so the two 1972 budget items were unaffected by the necessary budget cutting. With the exception of the national church pledge, only \$30,000 of that \$253,600 budget for 1972 is program money. About \$106,000 however, for education, mission and social relations was made possible by the capital fund monies from resources for leadership 70's.

Other convention action moved:

- To ask clergy support and parish support divisions of council to cooperate in providing assistance in parish planning and in clarifying areas of responsibility for clergy and laity;

- To ask each congregation to place emphasis on these tasks, reporting progress by June 30;

- To provide a liaison with council and the youth planning group at their request;

- To ask outreach division to develop a project requesting approval of funds by RL 70's program committee to the missionary diocese of the Dominican Republic, to be sent to Bishop-elect Talifero Issacs at the time of his consecration;

- To table a resolution on fair-share giving;

- To change "examining

(Continued on Page Ten)

A Different Drummer

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN HIS BOOK *Walden*, Henry David Thoreau wrote: "If I do not keep step with others it is because I hear a different drummer. . . . Let a man step to the music he hears — however measured and however far away."

The words recall a theme I have been following in recent sermons namely the importance of gaining confidence in your own internal capacity for judging values.

A necessary part of the process by which we become members of our cultural group is learning the values shared by members of that group. Such acculturation is a responsibility of adults in the process of educating the young. The process is carried on consciously by indoctrination and unconsciously by example. Thus all of us grow up with an externally given set of basic values that are shared by other people around us. Such shared values tend to sustain a feeling of community among us and to create such order as is necessary for us to live at peace with most of our neighbors.

Yet all that is good has its dark side and everything real casts a shadow. If everyone rigidly maintained the inherited public values, the process of evolutionary change would come to a halt and society would be stuck in its present form forever. In order to approve of such rigid repetition of public values one would have to suffer the illusion that the social order as now constituted is as near to perfection as is possible and therefore that any change will only make things worse.

The source of positive social change lies in creative individuals who, having absorbed the public cultural values, go on to develop their own subjective capacity for value judgement. In such internal evaluation the creative person may see that some public value is wrong. In a communist state, for example, he may judge that absolute loyalty to the government is a mistaken value. In our country he might question the common values expressed in racial prejudice, or in the puritan ethic which frowns on pleasure and exalts labor, property, and frugality. Only as the individual develops a personal capacity for value judgement can he contribute to needed social change.

There are many sources of such development. Most helpful though perhaps not very common, is

a relationship with those mature enough to be able to grant to others a feeling of psychological security. When we associate with someone who meets us with affectionate empathy so that we need not feel defensive, we can begin to get acquainted with our own real feelings as an authentic source of our own value judgements. But paradoxical as it may seem, it is possible for the same result to come from a situation of hostility.

Let me give a personal illustration. When I first came back from China I spent a few years as rector of St. Paul's parish in Stockbridge, Massachusetts, and then went to be chaplain and professor of religion at Kenyon College. In my congregation each Sunday at Kenyon College chapel was the most varied group to which any man could speak: college professors, college students, theological school professors, theological school students, farmers, laborers, and business management people from the nearby town of Mt. Vernon. It was utterly impossible to please everyone in that congregation on a Sunday morning. The Monday mail inevitably brought letters from critical people—too liberal, too conservative, over my head, an insult to intelligence, heresy, stupid orthodoxy, on and on went the comments.

My only possible course of action was to forget trying to please anyone; to know in advance that someone or some group wouldn't like what I said, and simply and quietly to insist on expressing what was of value to me as an individual. It was a case of sink or swim. I had to become sensitive to my own capacity for developing values or quit my job. Fortunately I learned to listen to my own drummer, and it was the best lesson I ever learned.

It seems to me that many people are afraid to trust such internal values in themselves and others. Subjectively they are anxious lest they diminish their good relations with others by not agreeing with the crowd. In other people they seem to assume that internalized values will lead to "oddball" behavior if not to downright anti-social action.

Such fears rise from our failure to realize that in the psyche as well as in the body nature provides a positive energy for healing and growth. The same power that heals a broken bone or mends torn flesh works within conscious experience for the positive development of the person. This growing power is blocked by efforts at conscious manipulation of our self or of others. A man who trusts his own conscious awareness of values will not be guaranteed that he will never

make mistakes, but he can be sure of learning and growing through such errors of judgement, and that is more than can be said of the man who is rigidly compulsive in his adherence to publicly imposed values.

So don't be afraid to listen to your different drummer. The beat, when at last you become sufficiently sensitive, comes from God.

What Was That Again?

By Charles R. Supin

Rector of St. John's, Far Rockaway, L. I., N. Y.

EVERY YEAR the Religious Newswriter's Association publishes a list of what they feel were the top religious news stories of the previous year. They are taken seriously by a lot of people, so I am told. Told, by the way by press agents. What I am curious about, however, is the lasting value of the news pieces themselves.

What about, for example, the lasting value of those news items that seemed so important two years ago? What about the top ten of 1969? To get to an answer, I placed my tape recorder in front of my sometimes irreverent but always obliging friend, Chris Critic.

Here are the top ten of 1969, along with the printable portion of his responses.

1. The black manifesto and the church response to black demands. "What is this, a stick-up? Oh, that's just your microphone. You had me fooled . . . What? . . . Oh, yea, that guy who busted up things at the Riverside Church. Yea, I remember now. He was mad, wasn't he. Mad as a hatter with hat in hand, if you get what I mean . . . The same to you, ole buddy."

2. The life and death of Bishop Pike. "Spookie wasn't it . . . Say, didn't he have a TV series, or was it that other one? Oh, now I got it; he was the voice crying in the wilderness . . . Oh?"

3. The resignation of Roman Catholic bishops, priests and nuns. "What? . . . Now don't tell me . . . Oh, yea, it had something to do with women's lib, right?"

4. The bishop's synod in Rome. "A friend of mine said that this was the start of the Italian jokes, but what did he know . . . It was a pageant staged by Life magazine, dealing with those open-window pains of Pope John . . . Did you catch the spelling of pain? . . . Cute, right? . . . The same to you."

5. Possible taxation of non-religious related

businesses of religious groups. "It's only fair, because we all have to pay for it anyway . . . Right? . . . So let them tax it all, and we'll just chip in more and pay for the parish house and, er, wait a sec . . . let's take another look at that law."

6. The triennial assembly of the National Church of Churches. "I got you on this one. Now don't prompt me . . . Troika? . . . Shoe poundings on the conference table? . . . Reader's Digest story? . . . What was that again? . . . Never heard of it."

7. Religion's role in the unrest in Northern Ireland. You sure you don't have this year's list? . . . Oh . . . Hey, surprised they haven't blamed this one on the PB? . . . Yet?"

8. Closure of Roman Catholic Schools. "Did this have something to do with the Supreme Court? . . . Oh . . . Well, as they say, five days in one school makes one weak . . . Did you catch the spelling? . . . They say, that's right . . . How should I know who they are . . . The same to you."

9. Religion in the peace movement. "Got you there. Supreme Court, right? . . . Oh . . . Well, I don't mind telling you that the whole thing ticks me off. Why, isn't this what we've been fighting for, all these years?"

10. The U. S. Congress on evangelism. "What was that again? . . . Never heard of it."

As you might expect, I can hardly wait to ask what my friend thinks of the top ten stories of 1971. I will not fail to ask him in 1973.

Love Song

By James H. P. Pearson

Former Rector of St. Andrew's, Edwardsville, Illinois

WE ARE in the ecumenical age. Goodness knows how we got here or where it all leads, but we are here. On the whole we are glad that the ecumenical age has arrived; we applaud the visible converging of separated Christian bodies in matters of doctrine and practice, and we do believe that a reunited Christendom will more perfectly reflect God's will than do our present divisions.

But (if the rector may be permitted to lapse into the first person singular) one thing troubles me. That is the apologetic attitude assumed by so many of our church people in regard to their own present allegiance. Cleric and layman alike, they speak as if it were some kind of shameful disaster to be an Episcopalian. They apologize for

our beliefs, our mode of worship, our discipline, our customs. They act as do some families with closets full of skeletons, either painfully ignoring what everybody knows about anyway, or volubly disassociating themselves from the disaster.

I know the dangers of "denominational pride." But it happens that I love the Episcopal Church, and in spite of the desirability of the onrushing ecumenism, perhaps I secretly hope that I may die in her arms. I love her, not conditionally or with calculation, not with careful reservations, but freely, joyfully, wholeheartedly.

I love the stone and brick Victorian stateliness of her old city parishes, even when they get down at the heels because "the neighborhood has changed." And her tatty little small-town churches, smelling faintly of mice and damp, kept going somehow in the face of great difficulty by devoted, self-giving souls. And her gleaming, spanking-fresh suburban churches too, whose self-conscious cautious modern architecture speaks of tearful compromise.

I love her high-church places with their clouds of smoke from the incense pot and their ranks of statues. And no less do I love her low-church parishes, all furniture polish and gleaming brass and memorial tablets — and the restrained but curiously exuberant dignity of choral Morning Prayer.

I love her doctrine, her emphasis on sound learning, her devotion to scripture and tradition, and the glorious Elizabethan periods of her language. But I love too the freedom which she grants her children, her openness to the new, her breadth of humanity.

I love the bright young families proudly ranged in their pews on Sunday morning, and the

sparse little congregations on weekdays whose hushed devotion to their Lord is an almost palpable radiance. And her old priests whose eyes show the compassion taught them in a lifetime; and her young priests who are so sure that the world can be won in five years at the outside.

I love the names of her heroes — Laud, Hooker, Pusey, King, Gore, Weston. Seabury, Breck, DeKoven, Kemper, Rowe. And a hundred others, including some private ones of my own.

I love the letters to the Living Church which begin, "Dear Sir: It is high time . . .," and the solemn nonsense with which the Executive Council launches a new project; the billowing sleeves of the bishops' rochets and the whole mad range of possible headgear that clerics can wear. I even love the battered Prayer Books in the pew racks that so often turn out to be Hymnals.

I love the eccentric old ladies in city parishes who dress in liturgical colors. And the uproarious stories about departed dignitaries that are told wherever priests gather and have time for small talk.

I love the hands of young and old reverently raised to receive the sacrament. And the dusty, dry tracts in church vestibules offering earnest advice that nobody wants. And the portraits of bearded ecclesiastics, long dead, on sacristy walls.

I really can't help it. I don't know if everybody ought to be an Episcopalian; it may be that other people feel as strongly about their churches as I do about mine. I do know that I love the Episcopal Church, that I am sworn to her, forsaking all others.

I'm glad of it. And it isn't denominational loyalty or sectarian spirit or party fever. It's love.

CONSUMER PROTECTION: —

(Continued from Page Five)

sellers in the laws governing transactions in the marketplace, the statement says, and have little recourse in stopping or controlling the pollution caused by industry.

"Somehow the relationship between buyer and seller must be equalized again," the NCC policy declares. "This cannot be done by individual buyers acting singly . . . Consumers, like laborers, can hope to acquire the power, knowledge and solidarity needed to safeguard their interests only if they act in concert . . . They

must also obtain recognition of their rights in law, as labor did.

"Banding together with fellow consumers is one way for Christians to affirm the community of mankind in its search for compassionate justice."

Government, private agencies and churches are asked to consider several recommendations for protecting consumers. Among the proposals to government are statutes giving equal advantage to buyers in all contracts and laws requiring that items or services shall function as advertised.

Private and cooperative ef-

forts should aim at expanding consumer testing, comparison, protection and educational programs, the NCC said.

And the church should use power as "purchaser, investor and stockholder . . . to encourage corporate responsibility and consumer protection." In addition, the NCC urges churches to apply criteria for "ethical investment," set up information banks on corporate policies, sponsor credit unions and consumer co-operatives, take steps to cut the costs of funerals and back class-action suits to correct abuses in the market place.

DELAWARE MEETINGS: —

(Continued from Page Six)

chaplains" to "The commission on ministry" to consist of members of the standing committee;

● To begin the process of increasing standing committee membership to four clergymen and four laymen;

● To begin the process of having lay delegates to diocesan convention elected for two-year terms;

● The appointment of a geographically representative nominating committee to receive nominations for all elective offices, other than bishop;

● That secretary, chancellor and registrar become nominations of the bishop.

ASK U. S. ACTION AGAINST COLONIALISM

★ The Africa commission of the national committee of black churchmen (NCBC), an ecumenical group, called upon Americans to insist that the U. S. government implement action aimed at reducing colonialism in Africa.

It asked eight specific actions:

● An end to a U. S. sugar quota for South Africa and other economic sanctions against the apartheid system.

● A U. S. -led call for a United Nations task force to "drive South Africa out of Namibia (South-West Africa)."

● Repeal of a provision for the resumption of U. S. purchase of chromium from Rhodesia.

● Denunciation of a proposed diplomatic agreement between Great Britain and Rhodesia, a settlement opposed by many

black Rhodesians as not moving fast enough toward black majority rule.

● Rejection of a proposed U. S. loan of \$437 million to Portugal, which continues to rule Angola and Mozambique.

● Extension of U. S. domestic minimum wages and worker benefits to foreigners who work for American companies abroad.

● Financial support for African liberation movements in the form of reparations for slavery experienced by blacks.

● Withdrawal of U. S. military forces from Ethiopia and Morocco as well as from Southeast Asia.

The NCGC commission said that American blacks must "challenge this nation to redress the grievances of oppressed peoples throughout the world who have been directly and indirectly victimized by American racism and imperialism."

The appeal was drafted by a group headed by the Rev. Marnard Catchings, an associate general secretary of the National Council of Churches.

CHURCH GRANT UNDER STUDY AGAIN

★ A regional Episcopal Church committee will meet in March to re-evaluate a controversial \$5,000 grant it made to the Albuquerque Black Berets. Two members of this local Chicano group were killed by police recently while allegedly trying to steal explosives from a construction site.

The grant was awarded in November by a southwestern regional unit of the church's

youth program committee. It was bitterly criticized by some New Mexican Episcopalians who believe the Black Berets seek social change through violence. Local churchmen also objected to the fact that the grant committee does not have New Mexico members.

Leaders of the Black Berets have said that while they advocate "revolution," they mean peaceful revolution. And they announced plans to spend the \$5,000 grant on "awareness" sessions to encourage the traditionally dependent and passive Chicanos to play more active leadership roles in their communities.

The controversy abated for several weeks, but resumed when state and local police charged that two armed Black Berets were caught in the act of stealing dynamite from a road construction shack south of Albuquerque and fired at police when apprehended.

Police said they had to kill the men in self-defense, adding that they subsequently found three dynamite bombs in a raid on Black Beret headquarters.

The incident took place at night after police — acting on an anonymous tip — had the construction site surrounded.

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News of the shoot-out created a furore in New Mexico, causing a wide split in public opinion, with major credibility problems on both sides. Some citizens deplored what they called the Berets' apparent intentions to prepare for violent tactics; others were indignant at the actions of the police, who kept newsmen out of the area until the next day and failed to find the weapon that they said the second man was carrying.

Some reported suspicion about the police charges was heightened by the fact that the two Berets had claimed harassment from the police in the past and were due to air their grievances on a television program on the morning after the shoot-out.

A grand jury is investigating the incident, but a widely-representative citizens' committee asked the Albuquerque city commission to seek a special governor-appointed investigation panel having broad subpoena powers. Meanwhile, the Berets are conducting candle-light vigils each night outside the Albuquerque police headquarters.

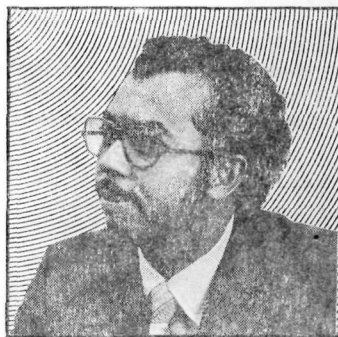
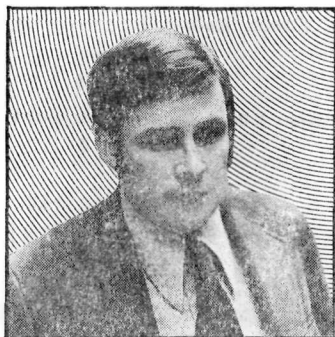
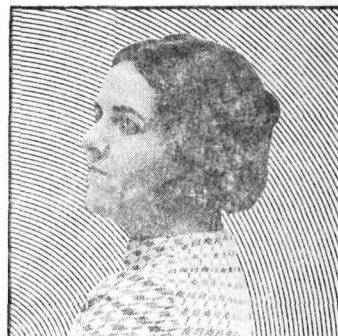
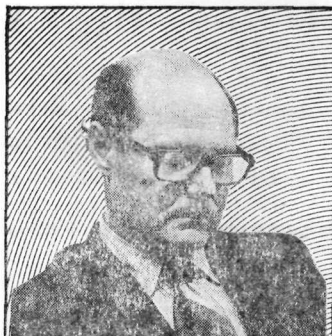
By the time the Episcopal Church committee convenes in March, it should have a wide spectrum of testimony and perhaps official reports on the incident.

When the Albuquerque Tribune phoned Ted Moreno, the committee's co-chairman, he said: "We don't know exactly what is going on there . . . We want to re-evaluate the grant and give everyone the benefit of the doubt."

Moreno, who lives in Edinburg, Tex., said the committee also plans to evaluate grants to six other activist groups in the southwest. He stressed that only the funds to the Berets have caused controversy.

The committee co-chairman said his group plans to add two members from New Mexico. Funds allocated by the regional unit were given to the Episcopal youth program committee by the national church.

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