

# The **+** WITNESS

II MARCH, 1972

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FOR CHRIST AND HIS CHURCH

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

## Story of the Week

### Church Membership Increased Little in 1971 Study Shows

★ Membership in U. S. churches and synagogues stood at 131,945,953 in 1971, according to the 1972 Yearbook of American Churches.

The count, compiled by the National Council of Churches, indicates a slight rise — from 62.4 per cent in 1970 to 63.2 per cent in 1971 — in the percentage of the population having religious affiliation.

But this statistic is not considered conclusive and the total cannot be compared to the previous over-all figure of 128,505,084, partly because of the addition of denominations in the 1971 tabulation.

"Only on an individual church-by-church basis can losses or gains be accurately reported," said Constant H. Jacquet Jr., editor of the yearbook.

Jacquet strongly warned against drawing hasty conclusions from statistics in the yearbook. In terms of a quarter-century trend, he said, growth in over-all membership is at a standstill.

In many cases, the 1972 yearbook must compare 1969 and 1970 figures because that was all that was available at the time the volume was edited. Moreover, statistics from the various churches do not always reflect the same time periods. Some are known to be quite out of date.

Jacquet also noted that some

groups such as the Roman Catholic Church and a number of Protestant denominations include baptized infants as members while other churches omit all non-confirmed persons.

Using the total from the 1971 Catholic Directory which appeared in the spring of 1971, Roman Catholic membership is placed at 48,214,729. The total for 193 Protestant groups, including Mormons and Jehovah's Witnesses which are not strictly Protestant, is cited at 71,712,896.

Twenty Eastern and Orthodox Churches are said to have 3,850,483 members; Old Catholic, Polish National Catholic and Armenian, 848,400; Buddhists, 100,000, and miscellaneous, 449,445. The latter category includes Spiritualists and the Ethical Culture movement.

The constituency of Jewish congregations is set at 5,879,000.

In terms of parishes or local congregations, the following breakdown is given. Protestant, 296,187; Roman Catholic, 23,708; Eastern, 1,460; Jewish, 5,000; miscellaneous, 1,587; Old Catholic, Polish and Armenian, 655, and Buddhist, 60.

In 1971, the Catholic Church recorded an increase of 343,640 — or 0.7 per cent — over 1970, when a loss was reported.

The yearbook states the Southern Baptist Convention re-

ceived 140,324 new members, a 1.2 per cent increase which did exceed the 1.1 per cent rate of population growth. In 1970, the convention had 11,628,032 members, making it the nation's largest Protestant denomination.

However, the Southern Baptists have already released results of newer research showing that the 1971 membership was 11,870,619; with 240,739 new members accounted for.

According to the data available to the yearbook, some smaller Protestant denominations registered increases between 1969 and 1970: The Christian Reform Church, from 284,737 to 285,628; the Church of God, Anderson, Ind., from 147,752 to 150,198; the Church of the Nazarene, from 372,943 to 383,284, and the Seventh-day Adventist Church, from 407,766 to 420,419.

Losses were reported by many mainline Protestant denominations. The United Methodist Church was down from 10,824,010 to 10,671,774; the United Presbyterian Church, from 3,165,490 to 3,088,213; the Lutheran Church in America, from 3,135,684 to 3,196,844; the United Church of Christ, from 1,977,898 to 1,960,608, and the Episcopal Church, from 3,330,272 to 3,285,826.

The Christian Church (Disciples of Christ) dropped from 1,444,465 in 1969 to 1,424,479 in 1970, but new figures show that the 1971 total was only 1,391,210, a decrease of almost 40,000.

For Canada, the 1972 yearbook shows 12,560,720 members in 29 churches. By far the largest is the Roman Catholic with 8,759,625. The Anglican Church of Canada was shown to have 1,126,570 members in 1970 and the United Church of Canada 1,033,533.

The yearbook also contains data on contributions received by selected churches. Forty-five groups having a total membership of 42,941,762 received \$3,826,852,386, or \$89.12 per member. Of this, \$71.34 per member stayed in local parishes.

In the 1971 yearbook, 48 churches — not necessarily the same as in the year later tabulation — received \$3,099,589,399, or \$87 per member, indicating a rise in per capita giving between 1969 and 1970.

Using 1970 figures from the

U. S. department of commerce, expenditures for religious construction have continued to decline from a 1965 high. In 1970, \$921,000,000 was spent for new construction, as compared to \$949,000,000 in 1969 and \$1,207,000,000 in 1965. The effect of inflation must be taken into account when dealing with these figures, Jacquet noted.

The new yearbook reports an increase in the number of ordained clergy. The total given is 393,826, compared to 387,642 the previous year. Of the total, 235,189 are said to serve parishes, and that is up from 217,360 in the previous report.

The yearbook for 1972 contains information on 236 religious groups in the U. S. and 76 in Canada. The volume has been published annually, with a few exceptions, for 56 years.

and, through him, to convey his appreciation by conferring this honor on the society's founder.

Among those present at the open meeting and taking part in the closing service were Anglican Bishop Falkner Allison of Winchester, the Rev. Kenneth G. Greet, secretary of the Methodist Conference, who addressed the meeting on "Mary of Nazareth and our social responsibility," Archbishop Athanasios, the Greek Orthodox Metropolitan in Britain, and Bishop Alan Clark, chairman of the Roman Catholic ecumenical commission.

## CHURCHES ASSAIL STRIP MINING

★ "Fair, uniform and enforceable" laws to regulate strip mining of coal were advocated in Knoxville, Tenn. by the commission on religion in Appalachia, a coalition of 17 churches and 10 state councils of churches.

The agency's board of directors said that strip mining should be banned where reclamation is not possible, adding that the law should require reclamation.

Noting that strip mining is a controversial issue in the 13 Appalachian states, the statement said that the practice is potentially damaging to environment and people.

Mining techniques are of concern to Christians, the board said, because God has provided "a planet contrived with remarkable ecological balance. A fundamental aspect of man's stewardship relates to the preservation of that marvelous and delicate balance."

As currently carried out, the statement said, strip mining in mountain regions is harming natural beauty, dislocating people and causing undue harm to the environment.

# Papal Medal Awarded Catholic In an Anglican Church

★ In a ceremony believed unique in ecumenical history a Roman Catholic was invested with the medal Pro Ecclesia et Pontifice authorized by Pope Paul before a distinguished interreligious gathering in an Anglican church in central London.

The church was that of St. Andrew's in Holborn and the occasion was the closing service of the annual open meeting of the Ecumenical Society of the Blessed Virgin Mary, held in the church with permission of the Vicar, the Rev. George B. Timms.

Recipient of the award was Martin Gillett, a Roman Catholic layman, writer and retired schoolmaster, who founded the society four years ago. The presentation was made by Cardinal John Heenan, Archbishop of Westminster, who said he wished to "state emphatically"

that the Marian society was the "brightest star in the whole ecumenical movement."

Cardinal Heenan also said the society's incredible growth in numbers and importance — it was responsible for the first international ecumenical conference in Britain last Easter — spoke for itself and it had clearly proved that ecumenical dialogue focused on the Mother of Christ held out great hope for Christian unity.

"We should not be surprised at this," added the cardinal, "when we remember the great awareness of Mary throughout Christian history, in particular in this country."

Cardinal Heenan also said Pope Paul had heard about the society and its work and had been so impressed that the pontiff had charged him to express his enormous joy at its success

# Dorothy Day Will Receive Honor From Notre Dame University

★ Dorothy Day, who sowed the seeds of Catholic non-violent dissent in the '30s and who has befriended the outcasts of society for half a century, will receive the 1972 Laetare Medal, highest honor given by the University of Notre Dame.

Miss Day, 74, and still the leader of the Catholic Worker Movement and its newspaper, the Catholic Worker in New York, will be the 19th woman to receive the medal since it was initiated in 1883. The honor will be presented at the university's commencement, May 21.

In announcing the selection, Fr. Theodore M. Hesburgh, president of Notre Dame, said Miss Day "has been comforting the afflicted and afflicting the comfortable virtually all her life. Always a little bit in advance of the acceptable, she has pricked the conscience of us all, reminding us that the way to the Father is in service to the least of his brethren."

"In a society buffeted by various types of political radicalism," said Fr. Hesburgh, "she has exemplified the most radical approach of all: Christian love." He added: "No one has put it any better than she once did when she said, 'Love is indeed a harsh and dreadful thing to ask of us, of each of us, but it is the only answer.'"

A native of Brooklyn, N. Y., who grew up in Chicago and studied at the University of Illinois, she once belonged to the Socialist party and wrote for radical publications in Chicago and New York.

Converted to Catholicism in 1927, she joined Peter Maurin in 1932 and a year later they published the first issue of the Catholic Worker, a monthly that was to become a journal of rec-

ord for the Catholic left wing in the U. S. The publication has a current circulation of 85,000.

During the depression of the '30s, the Catholic Worker movement supported "hospitality houses" in some 30 cities around the country. The occupants of the houses lived in voluntary poverty and cared for the victims of the economic and social disaster.

The Catholic Worker Movement became the vehicle for many of today's Catholic social activists. Said one observer: "It was a Christian revolution she was starting. She was opening the minds of bishops, priests, seminarians and lay people to the fact that Christianity was not a stuffy sacristy affair."

"She was a trumpet calling for all of us to find Christ in the bread lines, the jails, as a tenant farmer, migrator worker or Negro. We think of church history being made by popes and bishops," he continued. "Here is a woman who has placed her stamp on American Catholicism. The seed she sowed in the thirties is now bearing fruit a hundredfold."

Miss Day, from her early years, has lived Christian non-violence and pacifism and argued the compatibility of Catholicism and conscientious objection, a position eventually accepted by the Catholic bishops.

She has criticized the trend to violence among some contemporary radicals, and her practice of civil disobedience has been classic, with the acceptance of punishment integral to the witness.

Still at work, writing and lecturing, her most recent book, *Meditations*, a commentary on social ills in light of the gospel, was published in 1970.

## PROTEST LEVIES ON CHURCHES

★ Two denominations have gone to court, and others are wondering what to do in the wake of an Oregon decision to put administrative buildings and some agency quarters on the tax rolls.

The administrative buildings of nine denominations in Multnomah County (Portland) have been placed on the property tax rolls.

The Episcopal diocese of Oregon, the Roman Catholic archdiocese of Portland and the Southern Baptist organization had separate hearings before the Oregon department of revenue.

Three hearing examiners ruled against them, one in each case. The Episcopalians and Catholics have appealed to the tax court.

Koinonia House, interdenominational center for work with students at Portland State University, likewise has been put on the tax rolls.

In each case, the reason given was that Oregon law exempts from property taxation "houses of public worship and other buildings used solely for entertainment and recreational purposes by religious organizations," the land on which they stand and parking lots used only by people going to and from tax-exempt buildings.

The district attorney's office and the department of revenue hearing officers agreed that the administrative buildings and Koinonia House are not "houses of public worship," even though services often are held in them.

The Episcopal bishop's residence has been taxed \$6,200 for the current year, and officials estimate that the tax will be \$7,500 next year because of re-appraisal.

The Catholic chancery office has been billed for \$23,000.

# United Church Raises Questions About COCU and Its Prospects

★ The executive council of the United Church of Christ has raised serious questions about the nine denomination Consultation on Church Union (COCU) in its official response to the ecumenical body's draft plan of union.

In a document released on March 16 by Robert V. Moss, president of the United Church, the council suggests that "the time has come for the consultation to make a candid re-assessment of itself and its prospects."

The statement says that COCU's plan of union, which was issued in St. Louis in March, 1970, has "served as a significant catalytic agent in bringing together local churches across denominational lines to consider what God calls them to be and to do in the future."

At the same time, however, the United Church council says that it felt constrained to raise eight major questions about the plan because of its "perception of the opinions and feelings most widespread in our congregations."

The first question is whether the future "route to reunion" will be more difficult than anticipated, and unlike unions of the past. "To what extent has the COCU process been one that belongs to another day?" the committee asks.

Although the document does not refer to the formation of the United Church of Christ in the early 1960s, some observers felt that the problems involved in that process may have been a factor in causing the committee to raise this question.

Several years of litigation were involved before the Evangelical and Reformed Church and the Congregational Christian Churches joined to form the

United Church of Christ in 1961. It was the first time in this country that denominations with different types of church government had merged into one.

The document also asks whether it is possible today for an entire denomination, regardless of its polity, to merge into a new structure.

There is a strong feeling on the part of the local church members that the local church is "the one remaining institution in which his or her voice is heard and his or her presence counts," according to the United Church council. It asks whether the COCU plan of union makes adequate provision for this feeling.

The United Church of Christ has a strong feeling against "hierarchical and pyramidal structures" because it is a "non-connectional church," the document says, adding that "the use of terminology" in proposals for the structure of COCU's planned church of Christ uniting raises a serious obstacle for the United Church of Christ.

Serious dialogue on the right of local congregations to hold property and to call and dismiss their ministers is also called for in the council's statement.

It says that COCU's "parish plan" is "perhaps the central issue when it comes to the structure of the local church," and asks whether the question should not be addressed by local and regional structures, in addition to a national body.

COCU's draft plan of union states, in part: "The parish may not be made up necessarily of contiguous congregations; in fact, in order to insure racial and socio-economic wholeness, the parish will include congregations of the uniting churches that may be some distance away, by

passing other congregations that in turn will be part of another inclusive parish."

The document also raises the question of compensatory treatment of minority groups, and suggests that the way in which COCU's member denominations approach it will largely determine the way the Church of Christ handles the question.

"Finally," the statement says, "we ask what is to be the role of the consultation in the future?" It notes that COCU has received proposals to establish experimental parishes and to foster increased cooperation at the judicatory and national level, and asks, "What does this new task imply for the organization of the Consultation on Church Union?"

The council says that while affirming its commitment to church union, it feels that the divisions that most deeply concern the United Church of Christ now are those caused by "war, by racial injustice, and by discrimination against women in church and society." It adds that it is also striving to meet the faith crisis and to strengthen the local church.

It concludes with a recommendation that COCU should pursue the concepts contained in the recommendations to local churches issued at its Denver plenary meeting last September. "seeking Christian unity through renewal and mission as the central present aim of the consultation."

In preparing its official response to the COCU draft plan, the 42-member council of the United Church utilized a report from the denomination's commission on Christian unity, which contained comments on the plan from thousands of local churches and members.

At its last meeting in June, 1971, the general synod of the two-million-member denomina-

(Continued on Page Nine)

THE WITNESS

# Winners and Losers

By W. Murray Kenney

*Rector of Christ Church, Cambridge*

"IT'S HOW YOU swing the middle third!" advised a professor of mine 30 years ago. "If a man is worth his salt as a preacher; a third will love you; a third will hate you and it's how you swing the middle third as to whether you'll stay or move on!"

Such wisdom! If a professional man, of whatever the discipline, tries to foster change faster than his client's ability to change or respond to new methods for new times too quickly, some will reject him.

Just last week while crossing Church Street near Sages I noticed an older person somewhat familiar. My thoughts were subjective — "Was she one of those disenchanted with C.C.C. — somebody I've alienated? Was she a relative of somebody I had buried or visited in the hospital?" Naturally and as a professional glad-hander I smiled and nodded. She looked a bit startled — peered at me again, had her "wind up" as the British might say — and then with disdain thrust her hand out, down and away; turned up her nose and faced the other way. Total rejection! Stunned, my outer defenses penetrated, I walked on and dazedly sorted it out. Obviously after the prime shock she couldn't hurt me. Only friends and lovers can really injure one's inner being. She was either. "Sticks 'n stones can break my bones," but like names, can never really hurt me. What a sad and sick little person — but I was shook up as I don't get rejected publicly very often.

"Hello, Mr. Kenney. You don't know me but I know you. I listen to you on the radio and read about you. I admire you. I think you're the best thing to hit Harvard Square in a long time!"

I turned quickly, I hadn't gone more than 60 feet beyond my death at Sages. The author of such high praise was a well-dressed distinguished looking gentleman about 65-70. Flabbergasted at such praise, such a quick resurrection after my mini-crucifixion, I mumbled a few words of thanks.

In a small but very personal way I experienced a bit of life in the raw and what Jesus faced continually. Peter at Caesarea Phillipe exclaimed, "Thou are the Christ, the Messiah." And then he rejects the kind of a suffering servant-Messiah that Jesus wills. Peter claims that he will follow Jesus to his death and then publicly denies him three times. The disciples leave all to follow and

then fight over who's the best and highest amongst them. They break bread and then desert him in the garden. The mob yells "Hosanna" and "crucify, crucify him" in the same week!

Each and all of us whatever our ministry, if we attempt to be prophetic and pastoral are called to live within the tension of acceptance and rejection. When I once told my brother, a psychologist about the tragic murder of a friend psychiatrist by one of his mad patients, he said, "Anybody trying to help people faces this possibility." Wouldn't it be a blessing if the rejecter and the rejected, the praiser and the praised could remain within the same parish family? But a more personal and theological question. How does my faith enable me to stand upright amongst these conflicts and tensions of acceptance and rejection? Do I have the power to respond; to cope creatively in love with the praise which I know is much too much (see Luke 17 vs. 7-10 for judgment on pride) and a rejection which appears to be unjust?

Addendum: Notwithstanding my encounter with rejection and acceptance within a half minute, Harvard Square is still where it's at! For in less than ten minutes I saw and/chatted with 8 parishioners! How's that for parish calling! And in the market place!

## The Diffusion Effect

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

PSYCHOLOGY TODAY contains an informative article by Dr. Ralph L. Rosnow entitled Poultry and Prejudice.

Dr. Rosnow has a revulsion against eating chicken. "I find its flavor unpleasant, its odor worse, and its claim on the status of a delicacy rather tenuous," he writes. Acknowledging that his feelings in this matter are irrational, he recalls the occasion on Lombard Street in Baltimore when, as a small boy, he had the experience that was the origin of his distaste. He and his mother were shopping in the delightful variety of shops, stalls, and roving pushcarts in what was then a center of Jewish urban life. She took him into a poultry shop, and he happened to wander into the back room where he saw a man behead a chicken. The feeling of revulsion never left him.

The author uses this experience to remind his readers that the word "prejudice" comes from the

Latin *praejudicium*, which literally means a precedent or judgement, based upon prior decisions. When applied to irrational dislikes, fears and stereotypes the etymology of the word calls to mind the observation that present attitudes result from past experiences, usually in childhood and very often trivial in nature.

It is not my intention here to summarize the whole essay, but I wanted to share with you a conclusion of the author supported by clinical statistical studies. He speaks of it as the diffusion effect which he describes as follows: "By this I mean that the positively or negatively toned feelings we have about an event — or object, or experience—are sometimes diffused to, or transferred onto, a person who is associated with the event, but not necessarily related to it in a causal way."

I realize, of course, that this is not news to most of us. The discoveries of social psychologists sometimes seem to amount to little more than giving a technical name to things all of us have learned in the practical necessities of getting along with other human beings. What woman does not know enough to serve her husband a good meal before telling him about how she dented the fender on the family car? Yet this is nothing more than a practical application of the diffusion effect. The pleasure of the meal is transferred to the wife and makes it possible to hear the bad news without becoming angry.

Since it can be demonstrated that all of us tend to be subject to the diffusion effect, we can have more intelligent control over our lives by being aware of what it does to ourselves and to others. Unpleasant emotions tend to overflow a bad situation and attach themselves to uninvolved people. "What's eating him?" we ask ourselves when our usually nice neighbor is nasty one morning. It may help to realize that it may not be anything at all that we have done.

On the positive side we can use the diffusion effect to promote the growth of emotional attitudes that we long for in others. In marriage counseling sometimes only one of the partners is willing to come for help. If it is a situation in which the absent partner seems not to care for the one present as much as in the past, I can point out that it is useless to try to command the emotions of another person. But it is always possible imaginatively to create an atmosphere in which the emotional reactions you long for are nurtured for natural growth. For the fact is that we tend to care for those who are with us when we feel pleasantly happy. If, therefore, we can

multiply the occasions for pleasure and happiness in the other person the diffusion effect will often increase their affection for us.

Notice also that such transfer of feelings tends to happen whether we are the cause of the other person's pleasure or not. There is no need to feel that you have to directly create happiness in the other. If he or she is having a good time and you are there — or at least present shortly after the occasion — the diffusion effect will take place. Rejoice with him in his small triumphs. Make it possible for her to do what she enjoys. Leave the rest to nature.

This is the psychological truth in the saying of St. Francis that "it is in giving that we receive." Or to turn around another familiar saying: "Happines loves company." That is, the happy person will tend to love those who are with him at the time that he is truly enjoying life.

## Strength to Strength

Charles R. Supin

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

POKING AROUND the Mercer School cafeteria before clericus meetings, searching for a piece of truth along with an extra pickle, I tend to overhear two common quests: Can't we get a new caterer and will we ever be able to accomplish all that we want to do before retirement? Having no appetite for the first, I looked into a yellowing notebook for an answer to the second.

The notes I found concern an approach known as Management by Objectives, outlined in the mid nineteen-fifties by Peter Drucker, a major voice in management philosophy. It is a way by which both executive with management—priest with bishop? — can develop temporal strengths in a career of more perfect vocationalism, where accomplishment is the norm.

To get to that norm, Drucker makes a distinction between objective and goal which is significant. An objective is a broad statement of purpose. A goal, on the other hand, is a specific target. Goals cannot be set until the general objectives are clear.

General objectives come as the priest makes a true assessment of task and of self, in conference with his bishop. What does he do well, and why? This takes time and taking the right amount of time is crucial.

The priest, like any would-be achiever, needs to

discover what is expected of him generally, and moreover, he needs to know how he is doing so he will be more able to measure his own performance. This sort of thing does not happen overnight. Assistance, and non-threatening assistance, does not just happen either. It is worked at by both parties. But happen it must. It must emerge as a concerted effort. Strength to strength.

The priest then proceeds to set his own goals, having found the strength in the discovery of objectives. These specific targets have a definite timetable such as one week or six months; challenging, but realistic and measurable, in terms of the priest's own pacing and sense of direction.

A hit target does not always mean success, and surely the priest who sets meager goals is no better than the person who sets too great a target. These, along with other considerations of performance, become possible as the priest and bishop confer after the time period. Was the goal

accomplished? If not, what other steps should be taken? Is more time needed? If accomplished, then where does he go from there? The program, specific and general, becomes a joint effort, a common cause; a communion.

What, therefore, is the advantage to this short-term goal setting? The priest learns in advance that he is making the grade and that he shares in decision making for the sake of accomplishment: that all-important quest.

There is nothing like a series of accomplishments to keep one young, happy and raring to go. It was Peter Drucker who said, some years ago, "Here I am fifty-seven years of age, and I still don't know what I'm going to do when I grow up." He is still going strong and gaining strength as is many a priest and bishop who has used his approach. And that is food for thought, any day. Perhaps even the day of the clericus' annual meeting.

## COCU CRITICIZED: —

*(Continued from Page Six)*

tion said that the COCU draft proposed a policy unlike that of the United Church. At that time, it urged its members to join with members of other denominations to study the plan and make suggestions for change.

COCU has set June 1, 1972, as the deadline for receiving official responses from its member churches to the draft plan.

## WCC SYMPOSIUM URGES ACTION

★ The World Council of Churches has been asked to support the people of Portugal in "their struggle against the repressive regime" and Portuguese colonialism in Africa.

This request was made by a symposium held under WCC auspices. Sixty persons representing churches and action groups in 11 nations took part in a discussion on colonialism and white racism in southern Africa.

The World Council was also urged to work for a total arms

embargo against Portugal and the white-dominated government of South Africa.

According to a report of the meeting at Arnoldshain, Germany, "The World Council and the Roman Catholic Church were asked to condemn publicly the use of herbicides, defoliants and napalm against the populations of southern Africa."

Aid for draft resisters and military deserters from the Portuguese army was advocated by participants.

The symposium declared that international financial aid for the Cunene River dam project in Angola and Namibia (South-West Africa) constituted a "direct contribution toward the maintenance and strengthening of colonialism and racism in Africa."

Namibia is a former German colony now ruled by South Africa is defiance of the United Nations and the International Court of Justice. Angola is a Portuguese colony.

The World Council was asked to launch a campaign against the Cunene River project and, if necessary, to ask individuals

and churches to boycott banks involved in the financing. The banks mentioned by name are in West Germany, France, Great Britain, the Netherlands and Luxembourg.

The river project will involve 2 dams and hydroelectric plants. Cost is estimated at \$612 million and the first dam, at Gove in central Angola, is due for completion in 1972.

According to the symposium, the purpose of the project is to consolidate the position of the ruling white minorities in Angola and South Africa and to make it possible to bring new settlers supportive of white regimes into the region.

## BERKELEY NAMES CATHOLIC TO STAFF

★ A Roman Catholic scholar has been appointed to the staff of the Berkeley Center of Yale Divinity School.

Fr. Aidan Kavanagh, director of the graduate program in liturgical studies at the University of Notre Dame, has been appointed visiting professor of liturgies for the center. He is the

first Catholic priest to be appointed to the unit's liturgical studies staff.

Dean Michael Allen also announced a two-year mid-career program that will enable local clergy to obtain a master of sacred theology degree through a study program that will involve spending one day a week at the center.

The center was organized last year when the Berkeley Divinity School merged with Yale Divinity School for a five-year trial period.

## JESUS PEOPLE GROUP IN DENVER PARISH

★ It is very much like a "typical" commune of Jesus people. They're young people in their late teens and early twenties. They're trying to turn off drugs and turn on to Jesus. They meditate, pray, eat, and share their possessions with one another. They call themselves the "Holy Family."

How is this group different from the countless groups of Jesus groups that have sprung up all over the country?

This one meets in a church—an Episcopal church—under the supervision of an ordained clergyman.

Like other Jesus groups, this one has had its run-ins with the police. Denver police suspect that the center provides sanctuary for some young people who still have drugs in their possession, and they have raided the church on occasion.

Despite these incidents, Fr. John Marr Stark is making progress with the group. He has set up procedures by which those who so desire may join the

order. Young people may take novice vows binding for a week, "junior professed" for three months—participants become full members with six-month vows.

All the vows call for poverty, chastity, and obedience for their respective periods of time.

"We are dealing with youngsters who have never before kept to a good resolve for more than a week," Fr. John said. But it seems to be working.

As one young meditator said, "Some people resist change, and that is wrong because change is necessary for growth. But some people adore change for its own sake and that is wrong because maybe the change contemplated is not a good change. It may destroy something valuable. We must learn to form our views toward change on the basis of what the particular change is to be, whether it is in the mind of Christ."

## CONGREGATION WORKING FOR PEACE

★ A \$10,000 check has been presented to the Members of Congress for Peace through Law by St. Luke Presbyterian church in Minnetonka, Minn.

The Rev. Robert Hudnut, St. Luke's pastor, made the presentation to Sen. Walter Mondale (D-Minn.) and Rep. William Frenzel (R-Minn.) who are among more than 100 senators and representatives belonging to the group. It is a non-profit organization dedicated to seeing peaceful solutions to world problems through the rule of law.

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The check from St. Luke's was part of more than \$22,000 the church has raised thus far through sale of peace bonds, which pay no dividends, interest, or monetary return of any kind. Some of the funds raised are being used to send teams of St. Luke people to select churches across the nation to help them organize peace campaigns.

## BAR DISCRIMINATION BY SEX

★ The appointment of an ombudsperson has been proposed to deal with problems of sex discrimination in the United Church of Christ.

Also recommended at a meeting of the executive council was a change in the church's by-laws to give women 50 per cent representation on all national boards, councils and commissions.

Reporting for a 15-member task force on sex discrimination that had been set up last year by the general synod, the Rev. Frederick T. Schumacher said that "no real change in attitudes can be effected unless women are more involved in all aspects of the church's life."

Commenting on the proposal for an ombudsperson, he said that "such a person would use

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only persuasion and his or her reputation for fair-mindedness to help iron out difficulties" regarding employment of women and men in the United Church.

The proposal to change the Church's by-laws would represent an increase in representation of women from the present formula of one-third men, one-third women and one-third ordained clergy on the denomination's agencies.

According to the Rev. Barbara McCall, special assistant for women in the office of the denomination's president, the current formula "means, in fact, two-thirds men and one-third women, since there are relatively so few ordained women in the church."

Ordination of women has existed in the United Church for more than a century. At present, however, there are 242 ordained women, of whom only 34 are actually serving as pastors of churches.

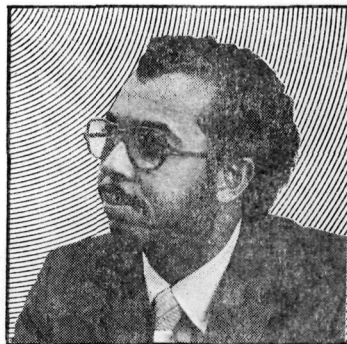
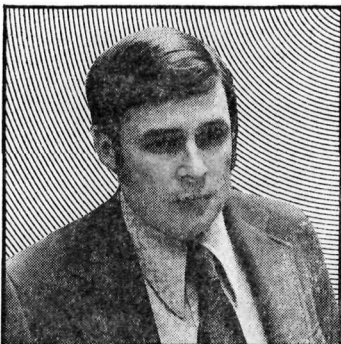
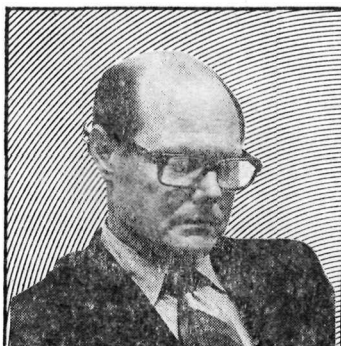
Opening the council meeting, the Rev. Kenneth B. Smith, chairman, said he saw new leadership for the church in the grassroots, "in clusters of congregations, ministers and lay people who discover together the realities of today's world and how to live with them."

Robert V. Moss, president of the UCC, said declining financial support of national and foreign missions by local congregations is "a fact of life which we share with nearly all other denominations."

He said that although the decline in contributions has been attributed to several causes, one has been overlooked — "the rapid increase in the cost of maintenance of the local church building — between 8 and 10 per cent a year since 1967."

"After the local church has made all too modest increases in salaries and provided for upkeep, it often is in no position to increase its benevolence or even engage in local mission without a substantial increase in giving," he explained.

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