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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, Egton Road, Tumbhamoach, Pa. 18657

Story of the Week

China Pushes Birth Control at U.N. While U.S.S.R. Opposes it

By Jeff Endrst

RNS Special Correspondent

★ The East European countries tend to support the Roman Catholic view on birth control, while Peking recommends extensive publicity for late marriage and birth control.

These and other views were expressed in the economic committee of the U.N. economic and social council, based on a report by the U.N. population commission.

During debate, Britain said that population was a subject that evoked "most intimate concern," but added that "man is a threat to man, and there has to be a finite limit to population."

The United States said that a global population strategy was "a good idea," adding that the United Nations should stand ready to provide birth control assistance in accordance with the views of the individual countries.

France, noting that the diversity of the population problem was "striking," supported general measures for limiting population—but not in all countries.

Egypt's representative said family planning policies are both desirable and required in his country.

Indonesia said such policies were "crucial" to her.

China held that population

policies should be adopted in accordance with specific conditions. It then revealed that its population now exceeds 700 million, claiming the end of imperialist control and exploitation, the development of production was able to suit the needs of population growth in China.

While noting that China's millions possessed great creative power which had been brought into full play, the Chinese delegate to the economic committee also said that the Mao government had always called for a policy of family planning. He said that free supplies of contraceptives are made available in China.

The committee heard that China's current annual population growth rate was 3 per cent and that "human beings should control themselves, in order to allow society to attain a sustained growth."

The Soviet Union, on the other hand, criticized the fact that the United Nations was placing excessive attention on artificial birth restrictions. It said that there was no evidence that birth control measures had resulted in a decline in the birth rate and an increase in economic development.

The Soviet delegate was critical of U.N. agency involvement in the birth control field, saying that "there appears to be an ob-

jective desire to impose on all countries certain population policies. There appears to be excessive zeal in the area of family planning."

Hungary found it strange that a group of unspecified eminent scientists and experts were again trying what their forefathers had failed to do — "to advance the theory that the coming of doomsday is inevitable."

It said that today's scientists advocate a halt to industrial production and an attainment of zero population growth as the only way to save mankind.

In Hungary's view, these opinions are those of "only a handful of experts and academicians whose way of thinking is limited by time and place and determined by one particular economic, social, cultural and ethical background." It saw no need, at least for the time being, for a unique global population policy.

The Hungarian delegate said that too much emphasis was placed on birth control which, he held, would not solve the population problems of this planet. He said that "experience shows that economic and social progress tend to decrease the rate of population growth."

Finally, Brazil told the committee that economic development required a critical mass to become viable in terms of economic development. The population growth in many countries is required to generate development.

Brazil felt that "in most Latin American and African countries the population levels are far too low to generate development in a modern society."

It held that it was perfectly possible to envisage a world with much higher population and a higher standard of living.

of Christ voiced reservations about the plan of union and proposed several revisions.

George Beazley, chairman of COCU and a Disciples executive, subsequently said the plan would be revised in light of denominational responses.

Many Regret Withdrawal

The United Presbyterian decision to pull out of the consultation brought expressions of regret from leaders of other denominations holding membership. Eugene Carson Blake, general secretary of the WCC, said from his home in Connecticut that the United Presbyterian withdrawal reflects "misunderstanding of what COCU is all about."

A similar assessment was made by Robert Huston, chief ecumenical officer for the United Methodist Church.

Expressions of regret came from Dr. Robert Moss, president of the United Church of Christ; Presiding Bishop John E. Hines of the Episcopal Church; Bishop J. Clinton Hoggard of the African Methodist Episcopal Zion Church; Paul Crow Jr., COCU general secretary, and William Benfield, who led the panel which drafted the union plan.

Dr. Blake said that the delegates to the assembly evidently agreed with C. Willard Heckel, the denomination's new moderator, in holding that cooperation across traditional lines is more important than organic union.

He added that such a view misunderstands COCU. In or out of the consultation, he stated, the United Presbyterian Church or any other church faces the basic problem that led to COCU: "That separate denominations, so many of them, distort all of the churches and their programs by making all the churches more like private religious fraternities rather than what all of them claim to be — a part of the only holy catholic church."

Presiding Bishop John E.

United Presbyterians Vote Withdrawal From COCU

★ The United Presbyterian Church voted to withdraw from the Consultation on Church Union (COCU) — an attempt to unite nine Protestant denominations — which it helped found more than a decade ago.

Delegates to the general assembly endorsed a withdrawal resolution by a vote of 411 to 310. The decision came before a special committee on COCU could make its report.

The fact that United Presbyterians closest to the consultation were not given an opportunity to speak was deeply regretted by officials of other denominations holding membership.

United Presbyterian withdrawal had a special irony, since Eugene Carson Blake, former stated clerk of the denomination, had first proposed COCU. Blake is now general secretary of the World Council of Churches.

The General Assembly said the United Presbyterian Church will continue ecumenical conversations and seek joint ministries.

Delegate voted on the following statement: "Resolved: that the United Presbyterian Church in the U.S.A. discontinue participation in the Consultation on Church Union while continuing ecumenical conversations and seeking effective joint ministries."

An overture asking for rejection of a COCU plan of union, now before the churches for study, came from the Presbytery of Philadelphia. That motion did not ask withdrawal from the consultation, but an as-

sembly committee on bills and overtures substituted the withdrawal request.

"We have turned our backs on the ecumenical movement," the chief executive of the United Presbyterian Church said in vigorously opposing the action.

"My heart aches," William P. Thompson, stated clerk of the church, said, adding that the assembly has destroyed inter-denominational confidences built up over many years.

Following his emotional comments, an unsuccessful attempt was made to reconsider. The motion failed to get the necessary two-thirds. It was 85 votes short of the required total.

The draft plan and COCU itself is felt by some ecumenical churchmen to place too much stress on structure. The overture from Philadelphia said, "The trend today is running counter in social dynamics to structure unity in church, society and state."

While liberal on most social and theological issues, the new moderator of the United Presbyterian Church is not a COCU enthusiast. C. Willard Heckel, a Rutgers University law professor, earlier cited problems involving COCU.

"I'm much more interested in interdenominational cooperation than in amalgamation," he told reporters. "There's greatness in diversity."

The moderator held that evangelism, not ecclesiastical structures, is the most important issue for modern churches.

In March, the United Church

Hines termed the United Presbyterian action a "very serious blow to the consultation" and could "hinder the eventual union of some of the member."

The assembly condemned continued American involvement in Vietnam and called upon Congress to cut off military spending for the war effort.

The action passed by a 401 to

245 vote after long discussion and a referral back to committee to resolve a conflict with a substitute motion which would have supported President Nixon's efforts in Indochina.

Congress also was urged to limit the authority of the president to commit American military forces without the express consent of the Congress.

settled but expected it to be brought up sometime in the future for further consideration.

Mosley said there was no disagreement regarding the desire to protest the war but only a question of whether selling the stock would have any impact. The board unanimously passed a resolution strongly criticizing President Nixon for recent escalation of the war.

According to a sheet handed out by students, Union's largest single investment from a \$27-million endowment is \$2.2 million in common stock of IBM, which was said to be the 19th largest department of defense contractor in 1971.

Other investments cited were \$357,000 in General Motors bonds, \$220,000 in Honeywell bonds and \$151,000 in International Telephone and Telegraph bonds.

The issue has been debated at Union for several years and during a period when national attention was centered on the Dow Chemical Company because of its past production of napalm, the directors acquiesced in a request by students and faculty that they sell the seminary's stock in that company.

Ostendorf, a member of the United Church of Christ from Godfrey, Ill., was one of four Union students who had been working part-time at the National Council of Churches corporate information center, an agency focusing on the social implications of church investments.

Interviewed at the center the day following commencement, Ostendorf said that the incident had not been arranged ahead of time but that he wrote out his protest speech while sitting in the pew.

He said students attempting to get the board to sell the stock had an immense feeling of frustration at being "powerless to do anything."

Union Graduates Hear Lively Controversial Addresses

★ Graduating students at Union Theological Seminary broke a 136-year tradition by inviting a woman to make the principal address at this year's commencement exercises.

Anne McGrew Bennett, wife of the retired Union president, Dr. John C. Bennett, told the graduates, "We must have a theological revolution if we would have liberation."

Relating the issue of women's liberation to the Vietnam war, ecology and racial oppression, she suggested that much of the world's evil stemmed from masculine imagery for God.

"Half the human race grows up with an exalted ego because God is always associated with their image, a male image, and referred to by their identification, masculine pronouns," she said. "Could it be that the drive for dominance, power, control by men is rooted in an identification of the male sex with the attributes of God?"

Following Mrs. Bennett's address, a number of the graduates broke another Union tradition by walking out to protest the refusal of the seminary directors to sell the institution's stocks in war industries. Though student protest has been common at Union, particularly in recent years, officials could not recall a previous incident of protest in this form.

As President Brooke Mosley, an Episcopal Church bishop, moved toward the lectern, it was taken instead by one of the graduating students, David L. Ostendorf, who spoke briefly and then led the walkout. Approximately 30 students, together with a few friends and parents, followed him out of the Riverside Church nave, where Union commencements are held.

Mosley made no effort to keep Ostendorf from the microphone and stood by without expression until he and the other protesters had left.

Mosley then spoke briefly and proceeded with the conferral of degrees, which were presented by Mrs. Horace Havemeyer Jr., chairman of the board of directors.

The directors had acted on the question of selling war industry stock during a morning session prior to the afternoon commencement exercises. A committee that included directors, faculty and students recommended that the seminary sell all stocks it held in the 100 companies with the largest dollar volume of contracts with the department of defense.

Ostendorf reported, and Mosley confirmed, that the proposal was defeated by a vote of 16 to 12. Mosley added, however, that he did not consider the issue

"I hoped to prick the conscience of the board, especially those who voted against the proposal," he said. "It was just one of those things that had to be done."

Ostendorf said he was not planning to enter the parish ministry but would begin work this fall at the University of Michigan on a master's degree in environmental studies and would possibly go into teaching eventually.

In her address, Mrs. Bennett sharply criticized American involvement in Vietnam, though she made no reference to Union's investment in war industries.

"How is it," she asked, "that the leaders of our nation, churchmen for the most part, or at least attenders of worship services, private if not public — how is it that they can order the manufacture and the dropping of napalm, white phosphorus,

anti-personnel bombs on people? From where comes this pride of nation?"

A large part of the answer she found in the tradition of thinking about God in masculine categories. "A patriarchal culture, from primitive times to the present, has so manipulated religion as to provide a rationale, in the name of religion, for holding women in an inferior submissive place," she said. "If religious sanction is given for holding down those you love, and who love you, what limits are there to rationalizing exploitative treatment of others?"

This manipulation of religion, Mrs. Bennett said, was a contradiction of biblical teaching. She said that the Hebrew word for God included both male and female elements, that insufficient emphasis had been given to Paul's rejection of the male-female dichotomy in Galatians and that Jesus used both male and female images to describe the nature of God.

Nun Says Big Powers Use Vietnam As Testing Ground for Weapons

★ The war in Vietnam is being waged by Washington, Moscow and Peking against the wishes of the Vietnamese people, a Roman Catholic nun from Saigon said.

"Vietnam is only a battlefield for the great powers," said Sister To Thi Anh at the University of Minnesota Newman center.

"It is only a place where they can try out their modern weapons — destroying our lands and our people for their own leadership of the world."

"We have a right to life, but we don't have it because the great powers take it away from us. The decisions that control us are all made in Washington and Moscow."

Her Minneapolis appearance was sponsored by Church Women United, Clergy and Laymen Concerned, International Assembly of Christians, Leadership Conference of Women Religious and the St. Paul-Minneapolis Sisters' Council.

Sister To Thi Anh, who recently received her doctorate from the University of San Diego, is making a two-month trip across the United States to tell the "human side" of the war — what it means to the Vietnamese people.

Americans, she said, have very little information about the war, despite wide television and print coverage "because the reporters see through American eyes . . . They think with

American minds. You have no idea how the Vietnamese people really feel about the war."

Sister To Thi Anh said the people regard the war as brother killing brother. "When the soldiers return — if they return — they always say, 'I've killed my brother . . . we are all Vietnamese.'"

She likened the situation in Vietnam to a division of California, with the United States backing one half and Russia the other. "Kin would be killing kin and for what purpose? They are all the same. The only ones who profit are those making the guns."

The war is alien to the Vietnamese, she said, because most believe in some Oriental religion — only about 10 per cent are Christian, she said. All of these teach harmony, peace, moderation, the nun noted.

These all clash with Western ideals of being No. 1, of gaining possessions, of expanding, she said. And the native culture is the one losing, she added.

In fact, Sister To Thi Anh declared, the most admired man in Vietnam is the late Ho Chi Minh, former leader of North Vietnam.

"He went through life with nothing . . . he died extremely poor. But he lived a good life and died for his country, seeking its freedom."

Sister To Thi Anh will return to South Vietnam to teach at the University of Saigon, following the completion of her speaking tour in July.

ANTI-WAR MONUMENT IN TOWN COMMON

★ An anti-war monument bearing the inscription, "Vietnam: An American Tragedy," has been erected on the town common East Bridgewater, Mass. beside a Civil War monument.

A Unitarian Universalist pas-

(Continued on Page Nine)

THE WITNESS

Charisma

Corwin C. Roach

Director North Dakota School of Religion

READING a recent church bulletin, I came across a quotation from a commencement address of the news commentator Eric Sevareid at Stanford. "What counts in the long run in adult life is not brilliance or charisma or daring-do, but rather the quality that the Romans called 'gravitas' — patience, stamina and the weight of judgment — the prime virtue is courage, because it makes all other virtues possible."

Sevareid is part right and part wrong. I think we can appreciate what he means in questioning the term charisma. The cult of the glamorous leader has led the world down the garden path again and again. Alexander, Napoleon and, in our day, Mussolini and Hitler come to mind. But the charismatic leader meets us not only in politics, but in business and industry, in education and the arts. Religion has been a fertile field for his operations from the early hierarchs, through the preachers of the Crusades, the sellers of indulgences in medieval times down to the itinerant evangelists and the persuasive faith healers of our own day.

Yet charisma started out as a good term. It was used by the apostle Paul to describe the gifts of the Holy Spirit in the infant church. Charisma means quite literally the power which God has bestowed upon us freely to be used in his service. Paul devotes several chapters in I Corinthians to the theme of the nature and source of these heaven-sent endowments. There was a variety of gifts (charismata) and we can be sure that the more spectacular ones were regarded with special favor by the credulous Corinthians. Here, as in all ages, speaking with tongues was particularly attractive.

Charisma can be a good word or a bad, depending upon how we interpret and use the gifts of God. We can employ them to help others or merely exploit them. Grace and charm are qualities connected in meaning to charisma. They can be an asset or they can wind up as a detriment as in the case of all those through history who have used the gifts for unworthy ends.

Charisma in its source refers to the power of God in our lives, the gift of his Spirit. Paul would bring his readers back to its original meaning. Even in the first century, the term charisma had become downgraded because there were those who

stressed the superficial gifts and ignored their real significance. "The higher gifts are those you should aim at. And now I will show you the best way of all". So Paul introduces his great chapter on love in I Corinthians 13. It should be read in the light of what he has been saying about the charismata.

Love, then, is the most excellent way, the greatest gift, the supreme charisma. It is as we act in its spirit as Paul describes it for us in this chapter that we refurbish this word which has become so sadly tarnished through misuse and distortion. Indeed it would be helpful to substitute the word charisma for the word love when it occurs in this thirteenth chapter. How different the exercise of charisma turns out to be, "Charisma is patient, charisma is kind and envies no one. Charisma is never boastful, nor conceited, nor rude; never selfish, not quick to take offense." How different from the charismatics Sevareid refers to and whom we meet in our daily life. Who knows, we may be one of them?

I think this is what Norman Cousins had in mind when he commented on our conquests in outerspace and our failures in the realm of the spirit. In an article on Lunar Meditations, he remarks, "Men must be judged by the challenges they define for themselves. So far, they have attached more importance to the challenge of adventure than to the challenge of compassion, more importance to the challenge of technological grandeur than the challenge of human growth, more importance to the challenge of war than the challenge of peace, more importance to the challenge of productivity than the challenge of perspective, more importance to the challenge of the scientific intelligence than the human spirit."

How do you interpret charisma in your own life?

That Little Extra Effort

By George W. Wickersham II

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

IT IS MY CONTENTION that the saints of God are those who make that little extra effort.

Jesus said, "My yoke is easy, and my burden is light," and they really are. I know, life is hard and carrying the cross, difficult, but anything done in the spirit of love is basically easy. You are doing what you want to do.

But this is not to say that those inspired by love

go skipping and jumping through life, foot-loose and fancy-free. Far from it. Love makes demands which run counter to the desires of the flesh. You must get up in the morning. You must hit those books. You must keep in shape. You must get to the office. You must answer those letters. You must attend to the children. You must make it to choir-practice. You must straighten the house. In other words, you simply must make something constructive of your life.

So many people want to do these things, but they are unwilling to make that little extra effort. They drag through life, answering to no inspiration beyond that of necessity.

There are, of course, those individuals who are driven by a consuming greed, or by a craving for power, or by a thirst for revenge, or, indeed, simply by a sort of animal energy which is satisfied only with whirlwind activity. There are, shall we say, all kinds of operators, energetically seeking their own.

But these are not people moved by the idea of making something constructive out of their lives. Generally speaking, they are people who cut swathes of destruction—or exhaustion—through a hapless society. That society, in turn, must organize itself to prevent ruin by the ruthless or paralysis by the powerful.

But I am not thinking of these people. I am considering, rather, those people of good will — those people who recognize a good cause when they see one but who are nevertheless hesitant to accept the price-tag which comes with the cause.

To these I am saying that when we have a beneficent vision and postpone the effort to fulfill it, the vision fades.

I am talking about self-discipline, and about how important it is in the scheme of things.

Moved to Move

MRS. SNOOKYPIE went to the cathedral and heard a marvelous sermon on love. She bustled home for a social engagement at one. On the way she passed through the slums and remembered the wonderful work being done there by the Rev. Mr. Jones' committee. She said to herself, "I must do something about that committee!" But the week was filled with appointments and engagements, with the cares and pleasures of life in the city, and by the time that she was back in the cathedral the following Sunday, Mr. Jones' committee was still minus her assistance.

After nine weeks of this, Mrs. Snookypie had begun to say, "I think it a mistake for the church

to get into social reform. Its function is to reform the individual!"

Alas, Mrs. Snookypie, "I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me."

Man, in his selfish condition, needs a change of heart, but when it comes, he must accept the challenge to discipline himself accordingly. If he does not do this, his last state becomes worse than his first. Our rationalizations for inaction effectively seal us off from further inspiration.

We are, after all, dealing with a God whose nature is love. He may touch us in a variety of ways, but whenever he does, he always leads us into relationships with certain people. If we do not follow him then and there, inevitably we lose him.

Once I am moved, I had better get moving.

And what have we got to lose? Can we go wrong by following God? Is life fulfilled by following anyone or anything else?

Recently my wife, doing the morning chores, called upstairs to me, "Now that I have gotten going, I am feeling much better!" Powerful words. They should be written in the sky.

"My yoke is easy, . . . my burden . . . light." They really are, but you have to take them. You have to get going. You must shoulder the yoke, you must carry the burden. Only then will you experience fulfillment. Only then will God be with you to stay.

The saints of God are still those who make that little extra effort.

Some Antidotes

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

SINCE MOST CHURCHES dote on negative commandments, we thought it would be nice to give Emmanuel members a few "don'ts" so that in telling others about our parish you can explain it in terms that they will understand:

Don't look. You might see.
Don't listen. You might hear.
Don't think. You might learn.
Don't decide. You might be wrong.
Don't walk. You might stumble.
Don't run. You might fall.
Don't live. You might die.

Actually, of course, those aren't commandments to dote on. Instead they are antidotes — the stuff that kills dotes. They are supposed to remind us that negative security is bought at the price of being fully alive. If survival becomes the basic drive of a man's life, he may gain a few extra years only to waste them in seeking greater safety for further survival. A more sensible attitude toward life is that you shouldn't jump off your bridges until you come to them.

Contrary to *The Power of Negative Sinking* (written by a survivor of the Titanic), I like the advice given by Sam Goldwyn about a film he was viewing: "The scene is dull; tell him to put more life into his dying."

The Buddha Gautama would have understood such a wise saying. Gautama once observed that "the cause of death is birth." So if you're going to die anyway, you might as well put as much life into it as you can. Life is more than physical functioning. Life is conscious awareness. To maximize life is not to add to the quantity of your days, but rather to add to the quality of your experience.

Curiosity, which leads to learning, which leads to greater understanding of the world around you helps to increase such quality. The student of art has a richer experience in a museum than does the untutored. Knowing the history of any place adds depth to what can be seen when you visit there. The astronomer sees the moon with more perceptive eyes than does the lover. Learning adds a precious quality to any form of raw experience.

But beyond learning, which helps us to participate in the minds of other men who have had similar experiences, there is also the possibility of wordless contemplation which give intuitive insight that is fresh and new almost any place where we may be. If we always see the present in terms of past experience, it is sort of like the spring season on television. Everything is a re-run of what you saw the previous fall.

In order to be sensitive to what is happening now, it is necessary to forget yourself. The anxious man is so preoccupied with his effort to protect himself that he is unable to notice in any depth the events of the present moment. While all the

amazing adventure slips by he is busy building fortifications against some possible future threat to his security. He is like the knights of old who surrounded themselves with armor — great for warding off the slings and arrows of outrageous fortune, but not the best clothing for openness to all that is going on around one.

It occurs to me that one good reason for hoping to develop a theology that will make one less fearful of death may well be the fact that when you aren't anxious about survival you are free to take off the armor and be totally aware of the amazing wonder of now. I think of Henry David Thoreau who said that he didn't want to come to the time of his death and then discover that he had not really lived. I think also of the testimony of doctors and hospital chaplains who tell us that terminal illness causes most suffering in those who realize, too late, that they have postponed living and they are now leaving the world without any sense of fulfillment.

Martin Heidegger, the existentialist philosopher, says that a man doesn't begin to live until he realizes the reality of his own approaching death — not as a sometime thing at the end of an indefinite road in the future, but as a present possibility. Maybe, for example, you will never finish reading this article. To accept this as a genuine possibility, to realize that the time of the end is not in your control, is to give up the struggle to survive and thus, paradoxically to begin to live.

Someone once said that any one of us would want to be kind to a dying man. But we are all dying. At birth you step off the end of a plank with a rope around your neck. It may be long or short. Mercifully, we can't know. But it is there. And sooner or later it brings a sudden end.

So what are we living for? How are we spending our days? What is the order of priority in our lives? And what is our attitude to those who are our brief companions along the way?

These may sound like morbid reflections. Yet in a universe of polar opposites it is true that the proper evaluation of life is dependent upon recognition of the fact of death. So here is my lesson of the week: You will die, so make the most of living.

ANTI-WAR MONUMENT: — (Continued from Page Six)

tor arranged its placement. The Rev. Paul John Rich III, heir to the Dairyrich fortune, erected the slab 12 feet from the older monument, on property owned

by the church. He and 80 other citizens had raised \$800 to purchase the granite slab.

According to Rich, the monument would balance the pro-war sentiments that would be ex-

pressed at Memorial Day exercises this year. He characterized the general theme of the talk at such exercises as "that people must support the Vietnam war or go back to Russia."

Although Rich has served his parish for 10 years, he has never been ordained by the Unitarian Universalist association, and takes only a token salary.

Because of his anti-war sentiments, the first naval district canceled an appearance of the navy band at church-sponsored concerts on the common last summer.

Black Warns Episcopalians Against Paternalism in Aid

★ Black control of the money doesn't necessarily mean it will go to the poor without strings, according to the former pastor of one of four Cincinnati's black Episcopal parishes.

The Rev. St. Julian A. Simpkins Jr., now in charge of inner city work for the diocese of Rochester, N. Y., returned to his old pulpit at St. Andrew's church in nearby Evanston and spoke about the evils of paternalism.

He praised the promise of Episcopalians in the diocese of Southern Ohio to spend \$100,000 from their next annual budget to empower minority groups.

"It's about time they got off their duffs and did something like that in Southern Ohio," he said. But he wondered aloud if any group of blacks picked by Episcopal Bishop John M. Krumm to administer grants from the fund will be less paternalistic toward black development than white churchmen?

Estimating that anyone chosen from the 2,300 black Episcopalians in the diocese will more likely be from the middle than the ghetto class, Simpkins said: "I don't see how any black Episcopalians picked by a bishop

can represent the man in the ghetto."

His hope, he said, is that whatever the color of the committee handling grants, they will seek out articulate and structured ghetto organizations, and then give them cash as indiscriminately as possible.

He rejected the idea that it is likely or wrong for the poor to make more mistakes in using grants than other people. His work in Rochester community organization and in St. Andrew's parish showed him that ghetto groups commonly use funds infinitely more wisely than those people who would guide them.

Anyway, Simpson said, the poor are entitled to make mistakes, even with someone else's money, because that is part of developing indigenous leadership.

Strings attached and paternalism, the black priest said, completely stifle the development of leadership. Instead, the grants committee should pick their targets, go directly to them.

When allowed to use funds according to their best judgement, the poor make a helluva lot

fewer mistakes as they develop their identity, their economic and social position relative to the white power structure, Simpkins said.

Paternalism, guidance and the like are part of the conscious or unconscious racism inherent in the church, he said — all aimed at helping the poor — but short of letting them develop power.

URBAN TRAINING LEADER NEW YORK DEAN

★ The Rev. James Parks Morton, 42, has been nominated to be dean of the Cathedral of St. John the Divine.

Currently director of the urban training center for Christian mission in Chicago, Morton is expected to be confirmed by cathedral trustees in October.

Morton was nominated by Bishop Paul Moore Jr., to fill a vacancy that has existed since the Rev. John V. Butler resigned to become rector of the New York's Trinity Parish in 1966.

St. John's is one of two Episcopal cathedrals of its kind in the nation. It and Washington Cathedral are pure cathedrals, that is, they have no parishes. Other churches having the designation of cathedral also serve parishes. The sanctuary of

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Bishop Moore and Mr. Morton are long-time friends. They worked together in an urban ministry in Jersey City in 1952, where the dean-nominee remained until he went to the executive council in 1962 as a specialist in urban ministry.

For eight years, he has led the Urban Training Center, a co-operative agency training clergy and other religious professionals for Protestant, Roman Catholic and Orthodox churches.

Morton was educated at Harvard University, Cambridge University, the General Theological Seminary and St. Vladimir's Orthodox Theological Seminary. He is also a trained architect.

The clergyman describes himself as a "traditionalist" on liturgy. He fears "balloon masses and guitars" may be only "fads and gestures of desperation." He feels particular warmth for the Orthodox liturgy.

He considers himself an ecumenist of a variety that goes beyond relations between main-line churches. "Being ecumenical does not mean simply working with a Catholic or Methodist or Presbyterian," he said. "It means involvement with the Mennonites and Free Methodists and A.M.E. Zions as well."

Mr. Morton looks upon St. John's Cathedral as the property of everyone in the community. "The cathedral is ringed with chapels representing various nationalities," he stated. "But how many Irish feel it is really theirs?"

The new dean, who is the father of four daughters, is expected to move from Chicago to New York in September.

NEW YORK TIMES BACKS DOROTHY DAY

★ The New York Times wondered editorially whether there is some worthwhile work the Internal Revenue Service could be doing instead of obstructing the charitable activities of the Catholic Worker movement.

Observing that Dorothy Day and her colleagues in the movement technically owe the government \$296,359 in back taxes and penalties simply because they refuse to apply for tax-exempt status, the editorial suggested that someone in the treasury department take notice of the charitable character of the Catholic Workers and end this pointless harassment.

"Surely the IRS must have genuine frauds to investigate," The Times said. "Surely there must be some worthwhile work this agency could be doing instead of obstructing acts of corporal mercy for the poor." The Times chided IRS for living by forms, regulations and figures, while the Catholic Worker movement members live by faith. "They feed the hungry, clothe the naked, and shelter the homeless without worrying where the next dollar is coming from or how the rent will be paid," The Times noted. "Miracles are as real to them as form 1040."

CHAVEZ SUPPORTERS HOLD PRAYER SERVICE

★ The fast of farm worker leader Cesar Chavez in Arizona was projected to New York when a group of supporters of the United Farm Worker Organizing committee's lettuce boycott held an ecumenical prayer service across the street from St. Patrick's Cathedral.

Chavez began his fast in Phoenix, protesting a new law which he said "destroys the right of farm workers to have a union." Also under the law farm workers cannot stage consumer boycotts, as had been done successfully against the grape industry in California.

In a letter from Chavez distributed at the New York demonstration, the leader pointed out that less than 5 per cent of America's farm workers are protected by union contracts. Yet, he said, "there is great fear — by growers and government — of our union . . ."

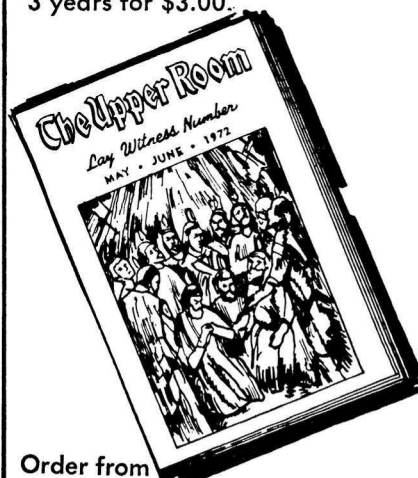


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