

The **+** WITNESS

II JUNE, 1972

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FOR CHRIST AND HIS CHURCH

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Story of the Week

How Vital Business is Done At a Executive Council Meeting

By Barbs G. Zimmerman

*Editor, Churchwork,
Diocese of Louisiana*

"The seminaries are up against the wall."

"When I was living in Appalachia, I was a Christian."

"The church doesn't have any educational strategy."

"I do not think this resolution will ease our problems."

When 40 members of the Executive Council of the Church are convened to carry on business between General Conventions, a variety of issues claim their time.

Even more diverse than the topics for discussion are the expressions of opinion which clamor to be heard above the necessary but often muddy gestures to parliamentary procedure.

For instance, the above quotes came out of the May meeting of council.

The first two quotes came from reports made to council by "resource people". Resource people find invitations to a council meeting, because they can give advice and information, and many times, because they have a cause to champion. Though they are not so designated, they are really "resource lobbies".

As above, in the first case, the cause was church ministry; in the second case, it was the

church's mission to Appalachia. Both reports asked for council support, and both, it so happened, met with favorable reaction.

The other quotes are from council members who were in the thick of debate over proposals, both involving education, though in separate bailiwicks.

Both statements were instrumental in affecting the types of resolutions that were born from the initial proposals.

Were the Episcopalian-in-the-pew to monitor a council meeting, he/she would instantly note that the very heart of that auspicious body is pumped with reports and debates.

Quite honestly, the reports and debates are often tedious. In the midst of a cumbersome report on finances, a weary bishop closes his eyes, and a hungry layman from the southwest shrugs his shoulders in confusion.

A council meeting can be just about as exciting as a parish vestry meeting in mid-winter doldrums.

Then again, up pops a sensitive issue, such as public school busing, and the bishop opens his eyes, the layman forgets his hunger pains, and the heart begins to pump!

Presiding Bishop John E. Hines is confronted with a forest of hands, all wanting to

speak and twist the content of a resolution to suit their beliefs.

Sometimes their suggestions are trivial; sometimes meaningful; and some meet with impassioned retorts from other members. Often one hears a member begin his plea with the phrase: "Now in my diocese . . ."

Each council member brings his/her own cultural background, church experiences and vested interests to bear. It is supposed to resemble the democratic process, and it often does.

No doubt, the council is often unrepresentative of the Episcopalian-in-the-pew, who if he is still monitoring the meeting, might be aghast at the lack of support for his point of view.

The May meeting of council was in large part devoted to representation gaps. So, one might conclude that council members themselves are not deluded into thinking that they always speak for the whole church, whoever or whatever that might be from day to day.

One heard the slogan, "On to Louisville" tossed about. It marks, of course, the direction toward the 1973 General Convention in Kentucky.

It also marks the advent of a gargantuan experiment to increase representation. Staff members from New York and council members will go to the dioceses and gather information on what church people there consider to be the church's mission, how that gets translated into program, and how it is financed.

Whatever else "On to Louis-

ville" may do, it cannot help but underscore the limited role that the council has to play in the life of the Episcopal Church.

All their deliberations and proposals are in a vacuum without the faith and support of the Episcopalian-in-the-pew, who will never visit an Executive Council meeting.

Berrigan Attacks Cardinal Cooke In Talk Outside the Cathedral

By Tracy Early

R. N. S. Correspondent

★ Daniel Berrigan, sharply attacked Cardinal Terence Cooke for what the Jesuit called his failure to condemn the bombing of North Vietnam and for continuing to serve as vicar of Catholics in the armed forces.

Using the cardinal's own cathedral as a backdrop, Fr. Berrigan charged that Cardinal Cooke's stand on these issues indicated that "the church still prefers good order before human lives."

Berrigan made his remarks to a group that attended the first part of a mass for peace in St. Patrick's Cathedral and then staged a walkout protesting the refusal of cathedral authorities to allow him to speak.

The liturgy was arranged by a group of anti-war nuns, priests and lay persons who had previously conducted protests at the cathedral. They secured permission from Msgr. James F. Rigney, cathedral administrator, to have the special Sunday afternoon mass and, apparently, thought that they would be allowed to select the person to preach.

However, Msgr. Rigney, who served as chief concelebrant, asked Fr. David Bowman, a priest who is an official of the National Council of Churches, to give the homily. Bowman has also been an opponent of the war

Meanwhile, the council meets quarterly at Seabury House in the pristine surroundings of the Connecticut countryside and undergoes the never-ending routine of report and debate; should that routine ever cease, the heart would simply stop pumping.

and coordinated Catholic participation in the ecumenical witness for peace in Kansas City in January.

The walkout was signalled by Sister Karen Lydon of the Sisters of Charity, who read the Old Testament lesson. Following the reading, she said, "We asked our brother, Dan Berrigan, to speak to us and pray with us, but he was not allowed to."

Msgr. Rigney then told the congregation that Berrigan had been invited to join with other priests in concelebrating the mass but that Bowman had already been asked to give the homily.

"We regret that Father Berrigan chose not to concelebrate because he was not to give the homily," said Msgr. Rigney.

Following the service, Msgr. Rigney said he first received the request for Berrigan to speak "10 minutes" before the mass, though he had been told on Friday that fliers were circulating with the announcement that Berrigan would speak. The same announcement was reportedly made at the Ethical Culture Society when Berrigan spoke there Sunday morning before the mass.

Sister Judy Peluso of the Sisters of Charity, a member of the group requesting the mass, said in an interview that the request for Berrigan to speak had been made as early as Thursday.

She said that when she

learned on Saturday that he would not be allowed to speak, she called him to discuss what actions they might take, and they agreed to make another request just before the mass.

When Berrigan arrived Sunday afternoon — wearing his familiar black turtleneck sweater with a cross made from screws by a fellow inmate at Danbury prison — he went into the cathedral sacristy where the other priests were putting on vestments. But after a few minutes he came out and walked back to sit alone in an inconspicuous spot in the cathedral.

Some 500 people attended the mass and roughly half filed out the north side door, where Berrigan stood greeting many of them.

As the mass continued inside, the group outside gathered in an open area and, at Berrigan's suggestion, continued with the liturgy they had been reading from mimeographed sheets inside. There was no celebration of the eucharist outside, however.

Calling on one of the nuns to read the gospel lesson, Berrigan asked if anyone had a Bible. Someone quipped, "Are there any Protestants in the crowd?" Two Bibles were passed up and someone else said, "We've got two Baptists here."

Berrigan then spoke briefly, making his attack on Cardinal Cooke in the form of a series of rhetorical questions.

"Why is it that the cardinal has said nothing about the savage bombing of North Vietnam that Nixon has undertaken in our name?" he asked.

"Why does he remain chief of the chaplains?" he continued, alluding to Cardinal Cooke's position as military vicar to Catholics in the U. S. armed forces.

"Why has the cardinal never visited a resister in prison, including ourselves, when he visits servicemen in Vietnam?" Berrigan asked.

"We're here for reconciliation," he said, "but we can't have reconciliation over dead bodies. We can't keep silent about the cardinal's silence."

Berrigan said that he had been forbidden to speak in the cathedral because his questions would be embarrassing to the cardinal.

Inside, Bowman included, as he said he had previously planned to do, a quotation from Berrigan's letter to the "Weathermen," asking them to do only what they "cannot not do."

"I'm sure Dan is doing something he feels he cannot do," Bowman said, though he added that he disagreed with Berrigan's action in breaking the "eucharistic fellowship."

In an interview, Bowman said he understood the occasion was to be a time of reconciliation between the anti-war protest group and others of the archdiocese.

"I think Dan was led by somebody to make a mistake on the

situation," he said. "The sisters who did this made things worse when the whole idea was to make things better."

He said he had suggested to Sister Karen Lydon before the mass that they might try to arrange for Berrigan to speak at some other point in the service but that she was "very negative" on the idea.

Two members of the group who originally met with Msgr. Rigney to arrange for the mass — Sister Geraldine McGinn, and Sister Elizabeth Hasselt, did not join in the walkout.

Cardinal Cooke was out of the city, delivering a commencement address at Mercyhurst College, a Catholic school in Erie, Pa.

In a pastoral message issued May 10, Cardinal Cooke urged that the nation "take every step" to end the Vietnam war as quickly as possible. He also proposed the establishment of a national commission to study and plan for the prevention of future wars.

Dean ffrench-Beytagh said he received a "good deal of support from church members," but "the majority would have preferred for me to keep quiet. Like in other places, church members in South Africa don't want to be bothered . . . They just want to get on with running the Sunday school."

It was widely held that the charges against the dean were invented as an excuse to silence his opposition to apartheid. He was accused of advocating revolution.

The clergyman said he felt the two factors most responsible for his arrest were a long involvement in efforts to aid political prisoners and the fact that the staff of his cathedral — St. Mary the Virgin — was integrated.

"Ours is the only church in South Africa with an integrated clerical staff," he said "They—the government — don't like blacks ministering to whites."

Asked why he decided to leave once he was cleared, the dean said several factors were involved—there was no assurance he would not be arrested again; his life had been threatened, and his lawyers advised him that he should leave since there was little more he could personally do as a foreigner to oppose apartheid.

Dean ffrench-Beytagh said he expects clergymen to continue opposition to the unequal division between the 4 million ruling whites and the 17 million black and coloured South Africans. But he said the dwindling supply of foreign clergy means that critics must be produced within the system.

According to the churchman, South African society suffers many divisions in addition to the racial separation. He cited significant differences between white English-speaking churches and Afrikaans-speaking groups, mainly Dutch Re-

Togetherness Versus Apartness The Issue in Church-State Clash

By Elliott Wright

R. N. S. Staff Writer

★ A church-state clash in South Africa is unavoidable because the Christian message is about "togetherness" while the key word of the government is "apartness", according to the former Anglican dean of Johannesburg.

"These never agree," the Rev. Gonville A. ffrench-Beytagh said as he discussed his own confrontation with civil authorities.

But he added that polarity between the Christian gospel and the apartheid policy does not mean all churches oppose the system, which imposes strict racial separation, or that a ma-

jority of church members support those who do speak out.

To date, most of the most vocal critics of apartheid are, like Dean ffrench-Beytagh, clergy of English-speaking churches.

The dean was arrested and tried in 1971 on charges of violating the Terrorism Act. He was found guilty but a higher court threw out the conviction in April. A British citizen, the cleric left for London on the day of his vindication.

He was interviewed at the start of a six-week U. S. tour to thank churches and individuals for their backing — prayers, visits and public statements — during his ordeal.

form. And keeping the African tribes from gaining cohesion, he added, is a deliberate policy of the government to "divide and conquer."

A split between the English-speaking and Afrikaans, he said, is intensely evident in universities. Universities — such as Rhodes, Natal and Capetown — where English is spoken have liberal student groups opposing apartheid, he stated, while Afrikaans universities — Pretoria, Orange Free State — inculcate strict apartheid beliefs in students.

"Two lots of youths are growing up in South Africa," the dean noted.

Dean ffrench-Beytagh was more saddened than harsh about what is said to be Dutch Reform complicity with apartheid. Reform denominations are the largest in South Africa and generally side with the government, although the dean noted that they have deplored a migrant labor system.

He said Dutch Reform Christians are not lacking in social consciousness and run some "good institutions," especially for blacks who are blind or deaf.

The problem, he continued, is their theology, a "strict Calvinism which thinks the church should handle spiritual matters and let the government manage the temporal."

Reform theology in South Africa, he said, is "not incarnational," that is, it does not seem to know that Jesus Christ "saves whole persons, not just souls."

Dean ffrench-Beytagh said the government's policy of setting up self-ruling homelands — Bantustans — for the African tribes is intended to keep the blacks separated from whites and from one another. He said the state was not serious about allowing the homelands independence because no training

was provided for the doctors, technicians, engineers and others needed to run nations.

"The Bantustans must remain vassals, enslaved pieces of countries," he commented. "They are propaganda for outsiders who do not understand what is going on."

The dean sees no likelihood of revolution among the South African blacks because all their leaders are in prison or in exile and they have no weapons.

Yet he foresees sporadic outbreaks of violence if there is not a change of heart among the

ruling whites, and he sees no indication that such a change is coming.

Dean ffrench-Beytagh went to South Africa in 1933. Twenty-two years later he went to Salisbury, Rhodesia, where he remained until 1965 when he was elected to a seven-year term as dean of the cathedral in Johannesburg.

His long-range plans are indefinite. After the U. S. tour he said he will return to London where he hopes to finish a book on his experiences in South Africa and "look for a job."

Indians Spiritual Bond to Land Cited Before Committee

★ The American Indian's spiritual bond with the land was described during a recent meeting at Tempe, Arizona of the Episcopal Church's national committee on Indian work.

Indian Christians attending the meeting told their white brothers and sisters that Indian people feel a strong bond with creation. Each tribe, they said, cherishes a sacred mountain, river, or butte — the spot on God's earth where the Great Spirit placed a particular family of persons.

"The land sustains them bodily — fish, game, fruit — and spiritually, as nourisher and healer," said Isabel Baumgartner, an observer.

One man told her: "When the white man came to survey our land, we said no. God surveyed this land at the beginning of time. If he had wanted the Great White Father to do it again, he would have told us."

"Indian people cling to their land—or at least to hunting and fishing rights — for deeply religious reasons unrelated to economics," the report said. "No one needs to teach them the white man's ecological concerns;

they have always taken from the land only what is needed to sustain life, never exploiting either nature or fellow man."

The conference was held at the interdenominational Cook Christian Training School where Indians and Eskimos of all ages come to "upgrade their education, then go home better equipped to lead their communities."

Bishop William Gordon of Alaska has said of the school: "Many of our native people grew up in hunting and trapping times. They have limited schooling, maybe only four or five years. This school takes them where they are and brings them along as far as they want to go, even through college. Cook is essential in preparing our people for leadership, in and out of the ordained ministry, and in giving further training to men already ordained."

The national committee on Indian work is not a social agency, but supports Episcopal Church-related and ecumenical projects. The committee's main concern is the "reinforcement of Indian people's pride in their

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Must This City Lose Three Hospitals?

By Hugh McCandless

Rector of the Church of the Epiphany, New York

I SHALL SPEAK about hospitals today. This may not seem like a very spiritual subject to some — but I would remind you that Jesus considered healing an essential part of his ministry. He even healed on the Sabbath Day, when religious Jews were not supposed to do ordinary work, but to open their minds to God and all creation, and to God's plans for our welfare.

Hospital use has increased greatly in recent years. This is partly because our homes are smaller, partly because of new discoveries which prolong our lives to an age when hospital visits are frequent, and possibly because we tend to make use of Blue Cross and Medicare. Another reason we use hospitals more is that the hospital has now taken the place of the beloved old family doctor.

The old general practitioner was as good as dozens of specialists. A good hospital now has dozens of teams of specialists under one roof, which is better. The old family doctor called at your house with a bagful of tools and pills. Now you call at the hospital, where they have floors full of tools and medicines. The old family doctor knew a great deal about you; the modern hospital has psychiatrists and social workers. The old doctor was available day and night, but few of the poor ever called him. Now the hospital makes it possible for one doctor to care for twice as many people, and the poor do not hesitate to go to a hospital. For these poor people, the hospital is the doctor. New York Hospital loses two million dollars a year on its clinics, in spite of Medicaid and Medicare.

There is one other similarity between yesterday's practitioner and today's hospital. Medical expenses today are just as unpredictable as they were in other times. In the old days, the doctor had to wait a long time before his bills were paid. Now it is the hospital that shares this burden, with hospital expenses — I mean what the hospitals have to pay out, not what we pay them — spiraling about twice as fast as any other expenses in these inflationary days. There is a reservoir of gratitude when a patient recovers. This drains out immediately when the doctor or hospital sends us the bill. Then the doctor is no

longer a member of the family, but an outsider. Then the hospital is no longer a non-profit institution, but just a big impersonal one. Then we decide the doctor lives too well for a mere professional man, or that the hospital is not run as efficiently as a hotel is, because the hospital costs more.

Need More Space

FOUR OF OUR LOCAL institutions, Cornell University Medical College, New York Hospital, Manhattan Eye and Ear Hospital and Rockefeller University need room in order to replace obsolescent facilities. They can cut down greatly on their expenses with new layouts. They can't attract and retain the professional and paraprofessional staff they need — people who would rather work with big offices and laboratories somewhere else than in dark tiny quarters here. Now, Memorial Hospital managed to do this by tearing down one of its buildings to make room to build a taller one. But this meant awful dislocations and difficulties. The others cannot even do that. But they could solve most of their space problems by moving out over the East River Drive for less than nine blocks, which is less than a half mile. They are asking permission to do this.

There has been some opposition, and the matter is actually in doubt. Part of the opposition comes from people who are following a trend and feel it their duty to protest any encroachment on open spaces in the city, especially institutional expansion. But this project is not an encroachment. It actually creates more space. It does not dislocate a single person. The East River Drive is an arterial highway, not a parkway. It is used to save time, not to see sights. Most city planners might not now put a busy arterial highway as a smelly barrier between people and the open spaces of a river. Some other opposition comes from property owners who claim their view would be diminished. But their own buildings block the view of thousands of the rest of us. If everyone could prevent the construction of buildings several blocks away, because they would inevitably hide something else, we would have no city left.

Those who feel they are protecting the environment are at least sincere. But is not hospital service part of the environment of all of us? Does a half mile view for busy commuters — a view featuring a Coca-Cola sign, a view visible for forty five seconds at forty miles an hour — does this outweigh the medical dislocation of three quarters of a million people? This figure is almost

the population of Boston, so I will explain how I reach it. There are one thousand doctors connected with the New York Hospital, who have outside practices. They serve from 500 to 2000 patients, most of who would expect to go to that hospital. I will take the lower of those two figures, because some people have more than one doctor. It comes to 500,000. Then there are the 250,000 clinic patients who are on the hospital lists. About ten per cent of the hospital patients are from out of town. But most of them, and almost all of the eleven thousand skilled and semi-skilled people who work in local hospitals, would find White Plains forbiddingly inconvenient. There is economic dislocation as well as medical. And how could a thousand volunteer workers be found in the suburbs?

For the New York Hospital to move to White Plains, where they do have over two hundred acres, would be unthinkable detrimental to the whole city. But unthinkability doesn't mean it couldn't happen. It would involve staggering costs, enormous difficulties, and an unimaginable loss to medical care and research for several of these institutions, now connected by underground tunnels, each to go its separate way to separate suburbs. But unimaginability doesn't mean it won't happen. Some non-profit institutions may seem very large, but they are run by committees and they move slowly. A small group of easily organized activists can wreck the weightiest project for the most light weight reasons. Goliath was hampered, not helped, by his heavy armor when David skillfully hit him on the forehead with a sling shot. The torpedo that sank the huge Lusitania was comparatively tiny, and it came from a small submarine.

Some Examples

COLUMBIA UNIVERSITY was prevented from building a gymnasium to be shared with the neighbors, out into Morningside Park. In spite of its attractive name, this park happens to be a littered, dope-ridden no-man's-land. The local people stay at its borders, and even that they do only in the daylight. But the opposition had the tide of sentiment for environment protection behind them.

St. Luke's Home planned to build opposite our Cathedral. Before they could demolish all of the substandard houses they were replacing, a few families from even more substandard slums moved in and took possession. The Episcopal Church is thin-skinned and moves slowly. The Home has lost a million dollars already, and must

move to the Bronx to get an adequately new and efficient building — miles away from a hospital, instead of around the corner from one.

The York Avenue institutions have impeccable reputations, distinguished boards, and a sensible and completely justifiable project. But a very few people can block them. In that case, they must either lower their medical standards or move their location. Our lives could be poorer, and harder, and more full of pain. They would also be shorter, possibly, but by then that might be just as well. This section of the city would turn into a slum much sooner.

I speak as one who would have died four years ago if a hospital had not been near my home. I also speak as one of the founders of our hospital chaplaincy, which makes me feel somewhat proprietary and responsible. But I speak mostly as your pastor, for I feel that the quality of life here would inevitably deteriorate if the hospitals moved away. I also speak as a clergyman who cares about ecology and the environment. I have preached a sermon on ecology on at least twenty of the twenty-seven Rogation Sundays I have spent in this parish.

Few religious laws are more important than the Sabbath law: that we should guard one day for enjoying creation, for thanking God, and for taking stock of ourselves. Some sincere people complained when Jesus healed a man on the Sabbath. But he felt they had exaggerated this good principle until it backfired. He said, "The Sabbath was made for man, not man for the Sabbath."

The same is true of ecology. If the idea is blindly exaggerated, if it becomes a fad instead of a philosophy, it could actually worsen the environment. We have to use our minds as well as our emotions. Ecology must be used for the sake of man; not man for the sake of ecology, or ecology means nothing at all.

Propose New Commandments!

By W. Murray Kenney

Rector of Christ Church, Cambridge

WORD HAS IT from Gabriel that a fragment of the fragmented children of Israel has, after due deliberation, rewritten the Ten Commandments. Last Saturday about midnight, Moses, who had again climbed Mt. Sinai, by bell summoned the children of Israel. Eight in all gathered at the foot and received the basis of the Covenant. Moses,

the deliverer and medium, by paper aeroplanes zipped down the laws one at a time. The Israelites, declared Moses, could accept, reject, discuss and rewrite. This in itself marked new flexibility on God's part. Moses, the Chief Law Giver, could signify his approval or terminate the discussion by ringing the bell. And here, briefly reported, are the proposed new Top Ten. You'll need your Bibles or Prayerbooks if you wish to compare with the originals, circa 1250 B.C.:

I. Thou Shalt honor God, however He is.

Discussion: In a day of pluralism (polytheism for some) we didn't want other gods to take personal offence at Yaweh, or we be known as non-ecumenical.

II. Thou Shalt not create art except for the glory of God, and the benefit of one's neighbor.

Discussion: While we recognize the ancient Hebrew's limitation in the fields of art and their pious distaste of images, we wish to go further than "Ars Gratia Artis." (Remember the Lion?)

III. Thou shalt not be hypocritical or wear another's garment (or uniform).

Discussion: In view of the rage and wave of four-letter words, we felt the original quite out of it.

IV. Keep holy all days.

V. Honor thy parents if possible, and try to love them and the extended family also.

Discussion: Influence of Margaret Mead, communes and The Kibbutz.

VI. Thou shalt not murder physically, emotionally or spiritually.

Discussion: How often we kill one another's personhood, destroy another's wholeness and are not even aware of our evil.

VII: Thou shalt not abuse or violate thy body or thy neighbor's body.

Discussion: Almost unanimous that the issue is far deeper than legalisms of Adultery.

VIII. Thou shalt not steal except to feed, clothe and shelter the hungry and oppressed.

Discussion: Robin Hood, Jean Valjean, Mary, Jesus and others cited. See Luke 1:47-55 and Mark 2:23-28.

IX. Thou shalt not bear false witness against thy neighbor.

Discussion: No change. We accept God's version.

X. Thou shalt not covet.

Discussion: Some felt this the basis of all evil; others said envy. The majority ruled and we accept the original.

The proposed new commandments are now in Moses' hand. Will he again intercede for the children of Israel?

Note: There was some preliminary discussion amongst the Israelites that we had acted as a committee and one sage remarked that when God wanted to save the world he didn't send a committee. But maybe there are differences between law and salvation. A hearing on these proposals is held each Saturday in the Library at 11 P. M. and representatives of the new Israel are present with food, and fellowship. Will you come over and help us? Acts 16:9.

INDIAN CULTURE: —

(Continued from Page Six)

own culture, in values they need to share with non-Indians."

At Tempe, the committee discussed the current hunting and fishing rights controversy on the Leech Lake, Minn., Chippewa reservation. The reservation is in conflict with a non-Indian committee which promotes tourist resort development along the lake shore.

The following grants were approved by the committee: \$2,500 to the Choctaw Indian Arts & Crafts Association, Philadelphia; \$3,361 to the Indian Ministry of San Diego; up to \$5,000

to the Southwest Indian Youth Center, Tucson; \$5,000 to the American Indian Press Association, Denver; \$5,000 to the Treaty Indians of the Columbia River, Inc., Cooks, Wash.; \$4,000 to Tahdooanipah vs. Thimming, Denver; \$5,000 to the Indian Center of Topeka, Kansas.

Tahdooanipah vs. Thimming is a class action law suit brought by an Indian student at Fort Lewis College to test the constitutionality of a recently enacted Colorado law revoking tuition scholarships for Indian students, regardless of state residence, which had been guaranteed under an earlier agreement.

TRINITY JOINS PROGRAM OF SEMINARY COMPLEX

★ The Seminary of the Streets, a program launched in 1971 by Trinity Parish, has affiliated with the Yale/Berkeley seminary complex in New Haven.

This move gives the Street seminary academic recognition and also provides Yale/Berkeley with facilities for urban training in ministry.

The Rev. John D. Swanson, director of the Street seminary, said that the new affiliation means that Yale/Berkeley students can complete one year of

their work in the city. Experience in the streets will be augmented by academic work in a local institution.

Calvary church is turning over one floor of its building to the new program. A Yale faculty

member will be appointed to oversee the students in the city.

An independent program in relation to other seminaries will be continued, set up to offer practical experience in urban ministry.

by the people of Alaska who elected him.

If the Supreme Court should rule against him on the immunity issue, Sen. Gravel said, it would be "the most banal and stupid decision in the history of this country."

He noted that the U. S. Senate has joined him in an "amiable brief" before the Court, and declared, "No issue of more severity confronts this nation."

Probe is Designed to Punish Claims Unitarian President

★ The president of the Unitarian Universalist Association has charged that by seeking to investigate the church's records, "The justice department and FBI are trying to punish us for dissenting from governmental policies, in this instance Vietnam."

Robert N. West made the accusation in an interview as the denomination's 11th General Assembly met in Dallas. During its four days of deliberations, government secrecy and the "Pentagon Papers" affair occupied a good deal of the attention of the 700 delegates.

Referring to an investigation of church records the justice department had begun last October, after the denomination's Beacon Press issued the "Sen. Mike Gravel Edition of the Pentagon Papers," West called the government's action "unprecedented in the history of religious freedom in this country."

He maintained that the investigation, which was stayed by an injunction obtained by the Unitarians pending a Supreme Court ruling on senatorial immunity as it affects the publication of the book, was initiated against his denomination for two reasons:

"First, we're a relatively small

denomination — 375,000 members; and secondly, by taking such actions the government can have a chilling effect and create fear in larger denominations."

West received a standing ovation from the delegates when he pledged the church to resist by all possible means any government efforts to reopen the investigation.

"It is not our battle alone as we resist his encroachment . . . If I were a Baptist, a Presbyterian, or unaffiliated with a religious group, I would be as deeply concerned as I am as a Unitarian," he said.

Later, during the general assembly, Sen. Gravel (D-Alaska), a Unitarian, defended his action in releasing the classified documents.

On the question of whether he had the right to release the papers, the legislator said, "The answer is simple. I'm one of 535 people elected to run this country. If I don't have the right, then nobody does."

He added that his answer to critics who view him as a security risk is that his security clearance rights were not granted by the government, but

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In recent weeks Bishop Cyril Eastaugh of Peterborough, one of the leading critics of the 1968 scheme, and former Methodist Conference President Rupert Davies have joined in this conflict, which seems destined to continue for a long time.

Bishop Stockwood was one of the champions of the 1968 union plan—which is now dead—and he expressed his views when he addressed clergy from his diocese. Declaring that Anglican leaders had been put in a dilemma by the “disappointing” adverse vote on May 3, he added:

“Those who have rejected the scheme are responsible for this dilemma. They have put us in a position where we either do nothing, or else, without full authority, we try to do something. I have carefully considered the situation during the past month and this is my conclusion: As 75 per cent of the diocese has expressed its desire for reunion with the Methodists it is obvious we cannot sit still and do nothing. No matter how much we may respect the convictions of the minority — as I certainly do — I have no intention of allowing them to dictate the policy of this diocese.”

Bishop Stockwood added that progress toward unity would be brought out into the open and would be pursued. “The way is open to us to push ahead,” he said. “All I ask is that we shall respect one another’s conscience and refrain from uncharitable criticism.”

He also criticized the two extreme wings of the Church of England who opposed union — the Anglo-Catholics and the Conservative Evangelicals. He said, “It is indeed an Alice in Wonderland situation! What is even more remarkable — and if I may say so without unkindness a more Alice in Wonderland situation—is that most of those who opposed the scheme for reunion with the Methodists approved a similar scheme for North India.”

Union critic Bishop Eastaugh, who will retire shortly, took a different tack. He declared in the June issue of his diocesan journal that a great many people would be relieved and reassured in that the Church of England, by the vote on May 3, “will preserve its basic character and its apostolic order and will not face disruption and profound uncertainties about the future. Even some of those who favored the scheme of union must be sharing to some extent this relief.”

The bishop added that now that the 1968 scheme was pronounced dead it did not mean that the road to unity was closed and that the prospect was one of rivalry and wrangling amongst Christians.

“Far from it,” he said. “We have learned a great deal about one another and ourselves in these recent years and as a result of the vote on May 3 we have surely learnt that schemes of organizational union are not the way to unity. There seems already to be a growing conviction that there must be a unity of spirit built on understanding on local levels and among our people before any scheme of union could be endorsed . . . My own view is that a federation of churches in communion with one another is the right pattern for unity.”

Bishop Eastaugh, who is 74, also hit at other bishops, including, indirectly, Archbishop Michael Ramsey of Canterbury, the main champion of the 1968 union plan. He said, “The one disquieting feature of the vote was that the massive vote by the bishops in favor (85%) was far from being reflected in the votes of the other two houses of clergy and laity. Does this mean that the bishops as a whole have lost the confidence of the synod, possibly of the church, in that their leadership was not followed? This is a question which must cause serious concern when the issue is so vital as the union of the churches.”

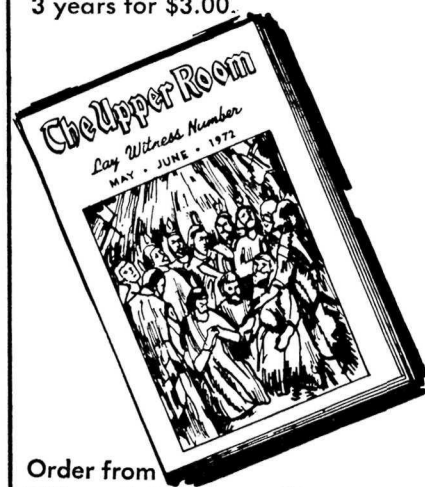


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